

against the inconsistency of the conduct of members who voted for the grant to the Presbyterians, and who offered compensation for their Catholics' consent to make use of religious prejudice in their endeavour to defeat a Government which was dealing out equal justice to both. A protracted discussion ensued on the advisability of drawing the compensation for Maynooth College from the consolidated or the Charter funds.

Mr. Newdegate insisted on wasting an evening on Thursday by trying, as an independent member, whether the minority, if minority it were (as he said, amidst great laughter) could not be transformed into a majority by a thrilling picture of the formidable designs of the Pope. The worthy man was not so solemn as usual, and going through his various melodramatic tones, glances, and gestures with a gait which touched an assembly always partial to Mr. Newdegate's highly respectable credulity. Mr. Newdegate described how the Pope had opened his trenches against England, how in 1866 he had occupied by a skillful manoeuvre that fortified post the old Catholic oath, about the violation of which we suppose Mr. Newdegate credits even Papists with having a scruple; how through Archbishop Manning, he had then proceeded to direct an assault on the Irish Established Church, and so on the supremacy of the Crown and the law in Ireland. Mr. Newdegate described, in thrilling tones, his curt refusal to be introduced in the room to 'that most insinuating of tyrants,' Archbishop Manning, whom he had seen marshalling his Papal forces right after night in the lobby, and sat down declaring in sepulchral tones that the Government were doing what they do under the sheer influence of fear, against which it was impossible to argue. Good Mr. Newdegate is himself as gallant a warrior as exists. He, indeed, is one of those fearsome men that it is impossible to argue—an imagination so fascinated with fear, that he fights far more earnestly on behalf of his right to fear, than against the power he fears.

The following is an extract from Mr. Gladstone's speech in reply to Mr. Newdegate, who on the debate on the second reading of the Irish Church Bill complained that its effect would be fatal to the Royal Supremacy, and Protestant Ascendency in Ireland:—

It is quite another thing to hold that the Throne of this country rests upon Protestant ascendancy. The Protestant profession of the Sovereign or of the Heir Apparent does not imply that which we understand, and that which Ireland has experienced, under the name of Protestant ascendancy. [Hear, hear.] I dispute and deny the doctrine of the box, and learned gentlemen in any form in which he can place it. I deny that it is true at this moment—I deny that it has been true at any period of our history. It certainly was not true at the time when the negotiations of Charles I. substantially proceeded to the point of a perfect willingness to recognize that which was then the status quo—the actual condition of things in Ireland at the time when, in the year 1644, the Roman Catholics were in possession of the larger portion of both of the churches and of the Church property of the country. But perhaps you may say, and say with truth, that at that time the battle of the Churches so to speak had not been fought out, and that Charles I. himself was not to be regarded as an orthodox champion of Protestantism or foe of the Church of Rome. Well, supposing it to be so, what are we to say to William III.? At any rate there is no doubt of his Protestantism. The faith of all Englishmen, and particularly of all Irishmen, in the convictions of William III. has not been shaken, and he will be regarded as no hostile witness in a matter that concerns the relations of the two Churches or the two religions of Ireland. Yet we find it upon record that William III. did not believe it to be necessary to maintain even in that day this system of Protestant ascendancy towards the Roman Catholics. Unfortunately the conflict and struggle in Ireland gave a new course to the events, and that sagacious King conceived there, as he had previously conceived in Scotland, that he was compelled to choose his part, and when he thought that the time had come he chose it. But what had he done in the meantime? It is upon record, in the letters of Dean Swift, written by Sir Charles Wogan, a person immediately connected with those who gave the direct evidence in the case, that William III. made an offer to the Roman Catholics shortly after his arrival in this country which is described in the passage that I am about to read:—'The Prince was touched with the fate of a gallant nation, that had made itself a victim of French promises and ran headlong to its ruin for the only purpose in fact of advancing the French conquests in the Netherlands, under the favor of that hopeless diversion in Ireland which gave work enough to 40,000 of the best troops of the grand alliance of Augsburg. He longed to find himself at the head of so strong a reinforcement. In this anxiety he offered the Irish Catholics the free exercise of their religion, half the churches of the kingdom half the employments civil and military too, if they pleased, and even the moiety of their ancient prerogatives.'

INFANTICIDES IN AMERICA.—The Pall Mall Gazette, and other journals, in calling attention to our remarks upon the loss of population in America occasioned by infanticide, smiled at our simplicity or dishonesty (?) in describing the appalling fact as 'an evidence of the social and religious results of Protestantism wherever they are uncheckered by Catholic traditions.' Having the highest idea of the power of Catholicity when it has fair play, and the lowest idea of the feebleness of Protestantism at all times and in every form, we may have been unduly prejudiced; we therefore commend to our contemporaries the judgment of the Boston Gazette, which speaks without those prejudices which are supposed to blind our eyes. Writing on anti-natal infanticide in a recent number, this journal says:—'The crime has at length grown to such monstrous proportions that no human language can suffice to describe it. When all the other sins and horrors of our land put together, and even slavery, our late civil war, and all the drunkenness, and even the enormous course of frauds, robberies, burglaries, incendiarisms, and murders, which we are now going through—all these rolled into one lump, do not equal the mass of shocking and inhuman depravity which the American people are guilty of in this one particular. Our whole social and domestic life and being are suffering and wasting away under the 'deep damnation' of it. He then goes on to say that all classes are alike guilty of it; and then he adds: 'Our Protestant Churches are cursed, we sometimes fear, beyond the hope and the possibility of redemption, by the horrible impiety of it.' And here are the words of Dr. Cleveland Cox, a Protestant American Bishop once resident in England, and well known as the popular author of 'Christian Ballads,' in his Lenten charge or pastoral: 'I have heretofore warned my flock against the blood guiltiness of ante-natal infanticide. If any doubt existed heretofore as to the impiety of my warnings, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch which defile our land. . . . And now, to justify our remarks of last week, we again quote from the remarkable words of the Boston Gazette: 'In this matter, and indeed, in all points relating to marriage, motherhood, and the preservation of the family,—those supreme concerns of humanity,—the moral position and influence of the Roman Catholic Church are far better than those of any other religious body in the country.' To fall in this is to fall utterly. What saves us here will need have, and will deserve to have, possession of the ground. Without this our doctrinal virtues and 'vital plieties' are the stark shams, and nothing faith in them is the steeps of heresies. If Protestantism cannot serve us in this behalf, then the days of Protestantism are numbered,

and it cannot hasten too swiftly into its grave.' The rapid spread of Catholicity by conversion throughout America is due to the innate force of Catholic truth and morality. And such is the testimony of the Boston Gazette. [Tablet.]

SOME AT A PARLIAMENTARY ENQUIRY.—At a recent enquiry before a Parliamentary Committee, the following scene took place:—'Connel for the bill, to witness—'Well you called on Mr. Roberts; and what did he say?' 'Connel opposed to the bill—I object to the question; it is not evidence.' [Connel then argue the point for thirty minutes.] 'Chairman of Committee—'The room must be cleared until we decide this matter.' [Room is cleared, the question, after being discussed for forty minutes, is allowed, and parties are again called.] 'Connel for the bill, to witness—'Now, then sir, be careful. You called on Mr. Roberts; what did he say?' 'Witness—'He wasn't at home, sir, so I didn't see him.'

WHENAS THE MORMON SUPPLY.—The Pall Mall Gazette, a Protestant journal, gives the following testimony to enlightened Christian, Protestant England's progress:—'It may interest the admirers of the eccentricities of religious life in the United States to know that the progress of Mormonism in London is regarded as very satisfactory by the Elders. People who have been led to believe that the sect is peculiarly American, and that it forms a part of the great Gothic revival, will be surprised to hear the saints have eight branches in the metropolis alone, and that there are 104 elders, 38 priests, 23 teachers and 30 deacons always hard at work; 102 members have been 'cut off'—that is, expelled—during the last year. But 915 of the faithful remain, and there has been 'but little emigration'—an alarming statement for it shows that a Mormon colony is being founded among us. If this goes on much longer we shall have American travellers filling books with the most harrowing accounts of the profligacy of our social life, and wondrous development of our religious character.'

The Scotch goldfields are rather looking up.—Allotments of forty feet square are about to be marked off, the miner's license being one pound sterling per month, exclusive of the royalty to the Crown of one-tenth part of the gold obtained. The number daily employed now at these diggings is a little over 300. Mr. P. G. Wilson, jeweller, Inverness, has patented a gold ring 'the Sutherland ring,' and he has supplied the Queen several articles of jewellery made from the Scottish gold.

THE ANCIENT ECCLIASTICAL EDIFICES IN IRELAND.—A correspondent of the Dublin Freeman's Journal says:—'If not through the National Association of Ireland, through some other voice the expression of the national opinion should find vent to reach the ear of the Prime Minister and the legislature, and let them know how dissatisfied Ireland is at the venerable piles built and consecrated for the service of the holy Catholic Church in this country should be inalienably devoted to the use of the Protestant community. St. Patrick's and Christ Church, Dublin, St. Canice's in Kilkenny, St. Mary's in Limerick, and other cathedrals, Killaroe for example, left in the hands of those who have long held ascendancy in Ireland, yet exist in their alienated use as monuments of an ascendancy not wholly removed. So long as Protestant worship is held in these Catholic houses so long will the Catholic people of Ireland remember the spoliation and the plunder of which these sacred edifices formed part.'

THE SCOTTISH BILL.—The Scottish Catholics are full of activity, and are determined, if possible, to overthrow or amend the Duke of Argyll's Bill, which proposes to destroy the Denominational system of Education. Archbishop Byrne and Bishop Strain both came up to town last week, and an influential deputation from the Poor School Committee waited upon the Duke to make known the grievance they complain of in the draft of his Bill. The Duke received them with courtesy; but told them that the Denominational system of Education had failed, and that the geographical must now be tried; that the ulterior object of his Bill is to absorb all Denominational Schools into the National system; that the Catholic children may get their religious instruction outside the school; that they might be perverted by being taught the three R's; and that religious objections are purely theoretical. Finally, he intimated that so small a minority as one in ten cannot be taken into consideration. In the House on Monday, however, he admitted that the feeling of dissatisfaction had spread so widely that he consented to postpone the discussion of the Bill for a month. It has also been pretty clearly intimated to the Government that a strong party of their present supporters is formed and ready to oppose them in and out of the House, unless full justice is meted out to Catholics in this very matter of popular education.

SOME IN A CATHOLIC CHURCH.—The Northern Police Court this morning was crowded by persons anxious to hear the case of the man who created a 'scene' yesterday in the Marlborough street Cathedral, at the conclusion of Cardinal Cullen's sermon on the fiftieth anniversary of the Pope's ordination. Mr. J. W. O'Donnell presided. Matthew Carroll described as a publican from Dundalk, was brought up in custody of Superintendent Oorr, Acting-Inspector Joseph Hyland, and Constable 96 C, charged with having disturbed the congregation during the celebration of mass. Mr. James Clarke, of Jervis-street, deposed that he was beside the prisoner yesterday in the church. Cardinal Cullen had just concluded his sermon when the prisoner cried out in a loud voice, 'You're done! you're done!' Immediately afterwards he shouted, 'With abomination and detestation is the whole land laid desolate.'—Witness endeavoured to prevent the prisoner creating any further disturbance, when the latter again called out at the top of his voice, 'Rome, the city of Babylon, will fall when the Pope dies. The attention of the congregation present was directed towards the prisoner, and the witness seized him by the neck and forcibly ejected him from the church, outside of which he gave him into the custody of the police. Witness said he had some difficulty in saving the prisoner from the 'fury' of the congregation. The prisoner, who made no defence, was remanded. The prisoner, it is alleged, in June, 1867, was arrested for being concealed in Marlborough-street Church, and on that occasion he was committed for nine months as a dangerous lunatic. Having undergone confinement for that period in a lunatic asylum, he returned to Dundalk, where he remained until last week, when he came to Dublin.—Evening Mail of Monday.

In his issue of last Monday the Pall Mall Gazette speaks of the due relations of Church and State; and says that the whole existing perplexity on the theory of these relations arises from persons not believing what they think they believe. In private life he very truly says, 'a thoroughly religious man of whatever creed, or a thoroughly irreligious man, has little difficulty in adjusting his religious principles to his every day life. . . . If he tries to separate Church and State—if he has one set of principles for week-days and another for Sundays—he becomes at once a double man, unstable in all ways. The same holds in public matters. If all Catholics believed what they think they believe, they would see far more keenly that they do through the falacy of fashionable language about confining Church and State each to his own province. If the Pope and his clergy,' says the Pall Mall Gazette, 'are what they say are—and what every Catholic we may add considers himself bound to think that they are—they ought to be the ultimate arbiters of truth and falsehood upon all matters which interest human beings as such: for all such matters have a real bearing on faith and morals and the salvation of souls. Our contemporary desires that the State should govern the Church; but if he believed the Church to be really what she claims to be, infallible he would readily admit with us that the Church in

all matters on which she is infallible, ought to govern the State. Every man, really earnest for religious truth, naturally aims at securing for it its fullest influence. If all civil rulers then, were thoroughly zealous Catholics, there would be the State's independence of the Church in matters pertaining to faith and morals? This is the great principle, which our contemporary sees, and which orthodox Catholics see; but which (by some strange moral or intellectual defect) those who are called 'liberal Catholics' will not bring themselves to see.—[Tablet.]

THE FENIAN PRISONERS.—It may be remembered that a short time ago Dr. Manning refused permission to the members and supporters of the English Amnesty Committee, which has been organized for the purpose of procuring the release of the Fenian prisoners to receive signatures at the doors of the Roman Catholic chapels in London to the petitions in which the object of the association was promulgated. With a view to induce him to reconsider his decision a deputation waited on the Archbishop on Tuesday, at his residence, York place 31st street. After the representations of those who constituted the deputation had been addressed regarding the subject specified, the Archbishop said he was anxious to do all in his power in compliance with the wish of those he was addressing. To prove what his sympathies were in this matter he wished to say that two years ago, when he had been requested to permit a similar course to that which had been advocated by the deputation to be adopted on behalf of men condemned to death, while he had been as anxious as any of them that the lives of those men should be spared, he did not think that the means proposed to accomplish the end were the most judicious which could be suggested. It would, he thought, have narrowed the basis on which the petitions had been founded; it would have made the English people believe that the plan projected had been an Irish and Catholic movement. He had, therefore, advised that their views should be set forth in such a manner that they would enlist a wider—in fact, a national sympathy. These things he mentioned to show that as far as his own feeling was concerned, it went in the direction of that of the members of the deputation. At the same time his personal desire was limited by obligations which attached to his religion and his faith. He distinguished political offences from all other forms of offence, and feeling, as he did, profound sympathy with Ireland, no one would be more ready than himself to plead on behalf of the men for whose release the committee had been constituted. He asked them to allow him to consider the question again. It had been under his consideration once already, as they were doubtless aware. He would reconsider the answer he had returned to the committee and he would then address his answer to the chairman or secretary. He wished to take time in arriving at a decision and he would give his judgement carefully weighed in writing, for by this means he would save himself pain. His heart was full of compassion for the men whose cause they were advocating, and he also, as he said, felt the deepest sympathy for Ireland. The letter he had addressed last year to Lord Grey contained the expressions of his heart, and he had spoken in the strongest manner regarding the subject before him to many of the leading statesmen of the day. If his reply were adverse to their wishes they would understand that it was not as regarded the end to be gained he and they differed, but concerning the means which ought to be employed to obtain that object. The pastoral duties which attached to his office in the Church made his case peculiar and distinct from that of the members of the deputation. During the course of the proceedings the Archbishop asked if the committee, in speaking of political offences, included such crimes as treason, sedition, and conspiracy. In reply it was stated that if a conspiracy, having for its object the death of the Queen in order to terminate Monarchical government, were designed, the committee would not sympathize with its promoters.

THE EXTINCTION OF MURPHY.—The Home Secretary, Mr. Bruce, has at length taken what is called 'the bull by the horns'—he has determined to put down incendiaries like Murphy, whose sole object by inflammatory sermons and his arguings, is to destroy the churches, chapels, and school-houses of Catholics, and cover the land with riot and bloodshed. The loss of life and the wanton destruction of property caused in various parts of Lancashire by this man's morbid hatred to the religion of the vast bulk of his fellow-countrymen, is already familiar to all who are acquainted themselves with the passing events of the day. We recently drew attention to the case at Ashton-under-Lyne, where a Catholic place of worship was completely wrecked by a riot caused by Murphy's preaching, and when justice was appealed to at the assizes, the case broke down on a technical point of law,—that is, though the facts could not be controverted and the monstrous cruelty was as clear as the sun at noon, there was found to be no remedy. Mr. Bruce has now decided that prevention is better than cure, and though he has been excessively tardy considering his position and the enormous moral responsibility which attaches to his office, in arriving at that conclusion, we have reason to be thankful that we have seen the worst, and that the evil is drawing to a close. Related with his fiendish success in this part of the country, Murphy has recently gone further north in the pursuit of his diabolical purpose, and has appeared in Newcastle-upon-Tyne and the neighbourhood, where bloodshed and riot have, as usual, followed in his footsteps. The municipal authorities of the capital of Northumberland, instead of arresting the fellow some months ago, and by putting him under restraint preserved the peace of the town, sent, forthwith, police officers in their pay to protect him, and many of the Irish residents, who assembled in force in defence of their country and creed, had their heads broken by the so-called representatives of the law. The innocent were thus punished while the guilty ruffian escaped under an escort of what in derision most, we suppose, he called peace officers! But the Mayor of Tyne-mouth, adjacent to Newcastle, thinking that if this process of maintaining liberty of speech where all is licentiousness and ribaldry, were continued, the whole district might soon be in flames, deemed it prudent to communicate with Mr. Bruce in Downing-street, and Mr. Bruce at length informed his Worship that by the law of the land, all persons attending the lectures of such a man as Murphy were liable to a penalty per head of £20 under the Act of George the Third, passed in the year 1789. By this act a common informer could recover the penalties, for, though Mr. Bruce did not state the reason for this clause, we may as well state it here, and it was this: So badly was the country governed at the time, so disloyal and ready for open revolt were the people in all parts of the kingdom, caused by the misgovernment of the nation and the deadly pressure of taxation on all the necessities of life, that the only hope of the act being put in force was by appealing to the cupidity of the common informer. We were at war with France then, and, as the vulgar but expressive saying is, 'all was for that came to the net.' Better days arrived, and, some twenty years ago, the putting of the act in force was limited to the few officers of the Crown. The penalties, however, survive and Mr. Bruce advised the Mayor of Tyne-mouth to put this law in force against the lecturer, who had, as he expressed it, 'no good purpose in view and whose language was calculated to create a breach of the peace, and very likely riots and bloodshed.' We stated in our last, in referring to an Orange demonstration in Exeter Hall, London, at which Murphy appeared, though he did not speak, and which meeting was a wretched failure as regards attendance, that it was announced from the chair that this freeman would shortly address his doctes at the great meeting-house in the Strand. It is impertinent to ask whether Mr. Bruce's long dormant activity ceased when he learned that the dangerous proximity of such an incendiary was by no means pleasant, and that means must be taken to arrest the evil? As long as the riot and bloodshed were confined to the outlying pro-

vinces, Mr. Bruce was somewhat tardy in dragging to light the smoky old Act of 1799; but when it appeared imminent that one of the greatest thoroughfares in the metropolis would soon be filled by thousands and tens of thousands of gaping Cuckneys anxious to see what kind of animal the notorious Murphy was, and that probably amongst the crowd would be found large numbers of Irishmen, residents in London, to give him such a reception as he deserved, Mr. Bruce became on the instant quite energetic, and advised the Mayor of Tyne-mouth to pursue immediately the course we have indicated. If the Home Secretary had exhibited this old law of seventy years' standing a little sooner—though we are free to confess that it was originally passed for a bad purpose, namely, to put down the expression of public opinion in all political matters at a period one of the most gloomy in the history of the country—he would have saved, as regards Murphy, much valuable property as well as much physical misery. Between the exposure of political wrong and the denunciation of your neighbour's religious creed the difference is so vast that it would be an insult to common sense to point it out, but it is remarkable at this time of day, and with our boasted civilisation, that an enactment which was originally intended for a bad purpose should now be disintombed for a good one.—[Northern Press.]

THE ORANGE GATHERING AT EXETER HALL.—Modern history and politics, as set forth by Orangemen at Exeter Hall, have a freshness and novelty that certainly outshine the ordinary records of the day. There we learn things that are taught nowhere else; and even in our times of unrestricted competition nobody can rival these Protestants with Mr. Harper at their head, in an entirely new and original version of modern affairs. There are various kinds of orators pressed on our attention; a hundred or two vendors of coal compete for our favors; every pianoforte maker sells the best article; there are competing mustards, rival peppers, and music halls that cry up their own goods and cry down their neighbors' wares; the glory of that greatest invention of our period, the sixteen shilling trousers is hotly disputed among the tailors. But there is only one Exeter Hall party. A single copy of a London daily paper is worth the whole of 'Theoclydes' said the late Mr. Cobden; and one Orange evening at Exeter Hall affords more real original information as to passing events than can be learned from 'Hansard,' the blue books, the 'Annual Register,' the quarterlies, the magazines, and the Gaily Press. There we learn that Mr. Gladstone has committed crimes which in former ages would have 'impeiled his life.' We learn that Mr. Bright uses arguments suitable only to 'a forger, a burglar and an assassin.' We learn that the present Ministry is treating the Protestants of Ireland 'almost as shamefully' as Cromwell treated the Irish Papists; in fact it has just stopped short of the wholesale massacre that followed the capture of Drogheda. We are informed that Mr. Gladstone is 'a traitor to his Queen his country and his God'; and that the Liberal Ministry is 'a Cabinet of brigands.' If all this be true—and who can doubt it, when several ministers of religion and one member of Parliament meet to announce the news?—in what a fool's paradise have we been all living! How grossly misinformed have we been! Men have gone on transacting business, marrying, giving in marriage, and amusing themselves, while we have all been dancing over a volcano, playing on the brink of a precipice, sporting near the lion's den, &c., &c., without proper fear or appropriate precaution. Not too late has Exeter Hall lifted up its old voice, 'to warn, to comfort, to command.' We treat this question lightly; we smile at poor Mr. Edward Harper and his Orange mob; but it must yet be remembered through what a great change we have passed. There was a time—strange as it may even seem—when Exeter Hall was England in little. There was a time—not many years ago—when the ravings of Wednesday night would have re-echoed throughout the land. Now nobody thinks even of answering the 'Orange rant.' The 'bray of Exeter Hall,' which once was re-echoed through the land, has become the voice of those crying in the wilderness; and the Orange meetings within its precincts are unreported and unnoticed by the newspapers specially devoted to the Opposition. Some impatient persons may feel vexed that there should be such meetings at all—that even ten people could be found to spout such silly nonsense on a platform; but for us it marks a great step that such speakers have now fallen too low for even Conservative organs to think them worthy of a report. There was a time when these very Orangemen formed a portion of the great party that could command the eloquence of a Stanley and a Lyndhurst; the administrative ability of a Graham; the early genius of a Gladstone, the comprehensive statesmanship of a Peel. Now they are unacknowledged camp followers, howling unheeded in the rear. But the meeting had one element of importance. Amid the crowd of obscure lunatics—of clergymen undistinguished for learning, for piety, or for adherence to the truth—there appeared one Member of Parliament, the representative of Salford; and the constituency at all events deserves respect.—That gentleman is evidently envious of Mr. Whalley's late position as a Protestant of Protestants. Poor Mr. Whalley, having the tear of the Peterborough Liberals before his eyes, he had actually voted for Mr. Gladstone's Bill—thereby, no doubt, convicting Mr. Newdegate that he really is a Jesuit priest. To him has succeeded Mr. Charley, a kind of travelling agitator, ready to talk nonsense at any Protestant meeting, provincial or metropolitan. It was he who compared Mr. Gladstone's Bill to Cromwell's massacre. It was he who, though not an Orangeman, expressed his liking for Orange insignia. It was he who reported the impression of 'thousands' that Mr. Gladstone was thrice a traitor. It was he who declared that the men of London had, at the last election, 'done great things in Middlesex and Westminster.' Small favours content Mr. Charley; and if he is satisfied with two members out of the twenty-two who represent metropolitan constituencies, we join his congratulations to our own. But, before parting with this gathering of obscure Orangemen, we may say one word in their praise. They refused to hear Murphy. That notorious disturber of the peace was present and wished to speak; some of his partisans backed him up; but the chairman and the bulk of the assembly refused to hear him, and he had to hold his ribald tongue. The fact shows that the Protestants of Exeter Hall have some sense of decency left. Even in their 'lowest deep' there is 'a lower still' into which they will not plunge. They are bad enough, and they might have been worse; they might after hearing Mr. Charley, have listened with delight to Murphy's anecdotes of the confessional, and his vivid pictures of the smours of Popish sins. When Mr. Edward Harper and Mr. Charley show some sobriety, some delicacy, some self-restraint, no man need despair. After such an event, we do not see when even Murphy himself should not one day sit 'clothed and in his right mind.'—[Daily Telegraph.]

THE POPE'S JUBILEE IN LONDON.—In all the churches in the metropolis, the Jubilee of the Holy Father was celebrated with special devotion, and suitable addresses for the occasion were delivered. The Archbishop of Westminster preached at St. Mary's Moorfields, and took for his text the words, 'What shall I repay unto the Lord for all the benefits that He hath given unto me? I will receive the chalice of salvation and will call upon the name of the Lord.' He said that the priesthood was the greatest dignity upon earth. It was a participation in the priesthood of the eternal and incarnate Son of God; a participation in that manifold power and jurisdiction over his natural body in the sacrament of the altar, and over his mystical body in the sacrament of penance. No royal or imperial prerogative were to be compared with these. As the priesthood was the greatest dignity that man could bear, so the greatest day in

the life of a priest was that upon which he first offered the unbloody sacrifice upon the altar, and to-day they celebrated the jubilee of that first celebration by him who was now a vicar of Christ, who, for 50 years as a priest, bishop, and pontiff had served at the altar and ruled over the church of God. He did not remember that such a jubilee had ever before been recorded in the history of the church. Apart from that circumstance, the pontificate of Pius IX. already stood out conspicuous amongst its predecessors. First was its length, for few had ever attained to the same duration. It was conspicuous for its conflicts, and not many, though they were some, had endured so incessant a conflict. It was also conspicuous for its majesty, personal and public; and to bring these points before them he would touch upon the external aspects of the pontificate, and the internal action which the Pope's pastoral office had accomplished. His grace then described the troubles which had beset the Holy Father from 1848 to the present time, and showed that how, notwithstanding the robbery, sacrilege, and bloodshed, which had been the work of his enemies, in all his trials Pius IX. had stood in an attitude of calm and patient resistance. When the kings of the earth stood afar off and refused to protect him the hearts of the peoples of the Christian world drew to him. As kings and Governments had gone further and further away the nations of Christendom had drawn nearer and nearer, and a pious and holy chivalry had now assembled around him to protect his throne. Of the inward action of the Pope's pastoral office upon the Church the first feature that would occur to them would be this, that there was no pontiff who had so built up the walls that had been broken down in the hierarchy of the Church. The episcopate in Holland, England, the United States, and the colonies bore witness to this fact, and the limits of the hierarchy of their Church had been extended even beyond the limits of its former foundation. With singular power and attraction, the Pope had also drawn to him, on three occasions, the episcopate of the world. On one of the occasions of those councils, the Pope declared that the whole Catholic world believed, but had not received as a definition of their faith—that the Mother of God was preserved free from original sin. That belief was a part of the revelation of God, and when the declaration was made the whole Catholic world accepted and rejoiced at it. Once more, in another event, had the name of Pius IX. been honored—in the publication of the Syllabus. The eighty-four truths which were contradicted in the errors condemned by that document, though sneered at as it was, would, if he might venture to prophesy, become the rule of the law of the intellectual belief of men. Again by celebrating the centenary of St. Peter, when half the bishops of the world were in Rome, the Pope had brought about a visible, audible, and supreme declaration of three truths—the unity, the universality, and the authority of the Catholic Church, and which being Catholic was also Roman. The General Council which was summoned for next December would still further confirm those truths. He concluded by saying that though the Pope had suffered exile, and though he might again be exiled, or even die in exile, he would never betray the church or yield to his enemies. The Papacy was strong in his personal character; so strong was it that no power of man or of hell could prevail against it.

UNITED STATES.

New York, May 1.—The Herald's London special says: The London papers, this morning, open their editorial pages with comments on the speech lately delivered by Senator Sumner, in the United States Senate, on the subject of the Alabama claims and the relations generally existing between Great Britain and America. The writers express the text of the speech, however. The London Star, John Bright's organ, says that the claims of Mr. Sumner are so new and startling, and so vaguely put that they must be regarded simply enormous and rather unexpected; that if they convey merely a shadow of his instructions, Minister Lotley will come to the English metropolis in a very different official guise from that under which Minister Johnson, the general ambassador, now about to bid adieu to the Court and people, arrived. The Star deplores the rejection by England of the early overtures made by ex-Minister Adams for a settlement of this question. President Grant is not, it is said, a whole-souled lover of peace, as was the late Mr. Lincoln. He has an intense determination of character, but is a Western man, without that natural genius which served Mr. Lincoln, who, instead of reading, had the actual experience of the world. President Grant has no training either as a lawyer or a politician. He is intensely American, and the entire world is acquainted with his resoluteness of purpose. After defending England from the charge of a general sympathy with the Confederates, the writer confessed that the escape of the Alabama from England was both deplorable and disgraceful forming the worst precedent Great Britain could establish for the future in such like contingencies. The Star expresses, however, its amazement at the extent of Mr. Sumner's demands. Every one knows how anxious the British people are to deal fairly on the subject, but they justly consider that if these concessions are to be merely used as stand-points for further and, at present, unheard-of demands, England must carefully consider the position, lest by yielding unadvisedly she may establish a worse precedent than even the burning of ships on the high seas, or admitting by discussion demands utterly unattainable, and which ought to be resisted.

The London Times says the speech is worthy of Mr. Sumner's ability, and deserves an impartial consideration. He wants, however, something more than national reparation from England. The Times asserts that in this England is cruelly wronged, and America has had no useful object. Mr. Sumner makes, it says, no complaint against France, although the Emperor Napoleon was desirous of the recognition of the independence of the Southern States. England is held forth as the only foreign power entirely hostile to America. It is not too much to say that at one moment during the war the fate of the American people depended on the voice of England whose sword thrown into the scale would have altered the result. She declined the contest, yet evidenced a degree of fairness bordering on fatuation. To leave this consideration out of account, it is a common practice with American journalists and politicians to falsify England, and the protective tariff plan is popular with them merely as like y to inflict injury on Great Britain.

The London Standard special says: The policy of England on this subject is no longer an open question. America has formally recorded her resolution, that there should be no settlement of the Alabama claims. Short of that, England shall surrender at discretion, and submit to any punishment which the United States Senate in its supremacy over the affairs of the world, may choose to inflict, in other words, she has decided that the Alabama claims shall be amicably settled whatever may ensue. The interval at the present day is long between national hatred and bombardment. It is useless to ignore and dangerous to forget that the feeling in America is one of intense and inimicable hatred between Great Britain and the United States. A war with England would be regarded as a national luxury, but expensive.

Mr. Sumner's speech has created intense excitement in political circles. At a Cabinet meeting yesterday the speech was formally discussed, Mr. Bright declared that the embarrassment which his publication produced served England very properly, but he argued not to consent to a settlement. Lord Clarendon expressed his belief that the actual negotiations going on between the two countries on the subject were of a far less extreme character than the speeches of American Senators or articles in the public press indicated. The 'Tribune' says that there was no threat of war on the rejection of the Alabama treaty.