

Now had Ethelind, instead of the aspirations of a vestal, really been one of those vain maidens, those silly worldlings, whose whole thoughts are absorbed by the pomps of the world, fineries, and flatteries, the end of which is always to be marriage prosperous in a worldly sense, and without care or thought for that other certain end, the end of life itself,—still the suit of Sir Alberic Maltravers would have been little likely to prosper.

There is a coarse old adage purporting "that old fools are the worst of fools." Perfectly true, for age should at least bring wisdom.

So old sinners are the worst of sinners, and Sir Alberic Maltravers was both a sinner and a fool.

Setting apart all his ruthless deeds in war and peace, his avarice and his cruelty, he was a sinner, in that in his latter days, when he should have been thinking of the grave and a true repentance for his offences to God and man, his thoughts were of marriage with a maiden more youthful than his own daughter; and in this respect, with folly that almost exceeded his sin, he actually thought that with his sixty years, his scarred, bronzed visage, his scowling brow, his gray hairs, clumsy, sinowy frame, and rude demeanor, he would, by dint of shows and feasting, and glittering attire, actually win a fair, pure maiden to love him and willingly become his wife.

Had Ethelind been as much a maiden of the world as was Sir Alberic's own pretty daughter Corisande, it is probable he would have encountered some ridicule when urging his suit; but the meek and pious aspirant of the cloister was restrained by compassion and pity, by a respect for Sir Alberic's years, which he was himself wanting in, or else surely even she would have been provoked to laughter by the spectacle which the knight presented when he flung himself at her feet, like a huge mummer burlesquing, in a Christmas mystery, the character of some griffin or monster who has carried off a Christian maid. Ethelind was pained and shocked for Sir Alberic, that he should have provoked, for a suit so ridiculous, that rejection which, couch it in what terms she would, must necessarily be bitter and humiliating.

Ethelind then spoke gently, but so very firmly, that the wicked old knight could not fail to be certain that of her free will the maiden would never become his wife.

He was not the less angry with her because of her kindness and forbearance, and starting from his kneeling posture in a sudden fury, he forgot that hard fighting and hard living had made his joints stiff and his person unyielding, and toppling over in the attempt to rise, he rolled at Ethelind's feet, clutching at the rushes on the floor, sputtering and swearing big Norman oaths, and altogether presenting so absurd a spectacle, that even the decorous gravity of the Saxon maiden was overcome, and she ran out of the room, unable to control her laughter.

It was in a sitting apartment contiguous to the great hall at Bechdale that this preposterous scene occurred, and on the threshold she stumbled over her guardian, who expressed surprise at her unwonted mirth, but was not altogether unconscious of the cause, as, his own evil propensities having been now fully evoked by the suggestions and advice of Sir Alberic, he was hand in hand with all the designs of that pernicious colleague, and it had indeed been arranged between them that the Norman should that very morning proffer his suit to Ethelind herself.

Well satisfied, before seeing Sir Alberic, as to the mode in which the maiden had replied to her rude and elderly admirer, Edred hastened to console him, and found the knight less discomfited than enraged.

He stormed and swore that King Henry, King Philip of France, and the Pope combined, should not say him nay in making Ethelind his wife. He entered into a new compact of evil with Edred, who on his part was very willing to replace the matronly Edburga with the youthful Corisande, and take the Norman dame for his wife, but avarice was his master-passion, and mindful that the lands of Ethelind, which Sir Alberic promised for his daughter's dower, would pass into the keeping of the Church should the project of the double marriage fail, he gave an eager assent to all the proposed villainies of the savage Norman.

(To be continued.)

SWISS TRADE IN ITALIAN APOSTATE PRIESTS.

The so-called Reformation of the sixteenth century was not conspicuous for the strict morality of its founders and abettors. Henry VIII. was not a pattern of conjugal fidelity, and Luther's relations with the apostate nun appeared even to his fellow apostates a horrible scandal. When Elizabeth determined to extirpate from Ireland the Catholic Faith, she sent over from England and Scotland pretended Bishops and clergymen, men of vile reputation and scandalous lives, to take the place of the Catholic prelates and priests whom she tried out of their benefices and tried to banish or destroy by torture and the scaffold. The same policy was pursued in a modified form, in later periods, and so had the character of the Irish Establishment dignitaries in the time of Swift, that the witty Dean asserted that Highwaysmen used to intercept the coaches conveying new Bishops from London to Holyhead on their way to Ireland, murder the ecclesiastics, possess themselves of the papers and clothes of their victims, and proceed to Dublin to occupy the ecclesiastical preferments intended for English or Scotch divines. In no other way could the Dean of St. Patrick's account for the profligate conduct of the Bishops and Deans who plundered the ecclesiastical revenues of Ireland. Yet there was the plea of necessity to be urged in behalf of the English monarchs who attempted to put heretical pastors over the Irish Catholics. It is not easy to procure upon a sudden a sufficient number of apostates, qualified to assume an ecclesiastical position in a Catholic country, and respectable enough not to disgrace it by crimes and immorality. In the present day the Swiss Government has been able to eject and remove a great number of Catholic priests in the Bernese Canton. But it has not been able to supply the place of the ejected. It finds itself, like the Government of Elizabeth and James, obliged to import from abroad suitable clergymen of the proper stamp. The Irish benefices were filled by clerical rascals, imported from England and Scotland, Italy has been selected by the Swiss Reforming Government as a recruiting ground where clerical candidates for Bernese parishes may be economically obtained. The traffic in Italian organ boys was lately prohibited by Victor Emmanuel's Ministry, but the traffic in apostate priests is still open. The President of the executive Council, and Director of Worship at Bern, Herr Teuscher, has despatched to Turin, one M. Renaud Thurman, Professor at Lugano, as an agent to seek out apostate Catholic clergymen and hire them for the Jura, where seventy parishes are now vacant, in consequence of the refusal of the Catholic incumbents to bow down before the idol which the Swiss Nabuchodonosor has set up, or to abandon their true pastor, Mgr. Lachat, Bishop

of Bale. The arrival of M. Thurman at Turin was duly announced in the journals of that city, and among the action-bills and other advertisements in *Gazzetta del Popolo* of February 20th, appeared the following notice:—"The acceptance of the Law of Organization of Worship in the Canton of Bernese makes it necessary to fill a number of incumbencies and curacies in the Catholic portion of the Bernese Jura. By the terms of the law these posts can be filled only by members of the Bernese clergy. But foreign ecclesiastics will be admitted to the ranks of the Bernese clergy without previous examination, if they produce proof, birth, enjoyment of political rights, and of good conduct. They must also show certificates of having passed the theological examinations and the preliminary studies, and of having discharged for a certain time clerical or educational functions. Swiss or foreign ecclesiastics, desirous of joining the Bernese clergy, are requested to make application in writing, and to forward the necessary documents to the undersigned Director of Worship, who will furnish applicants with all particulars which can be desired in reference to the appointments and stipends." This document bears date, "Bern, 28th January, 1874, and is subscribed by "The Director of Worship, Teuscher." This advertisement does not, however, supply all the information which would enable candidates to appreciate correctly the position of the future apostate rectors and vicars in the Jura. The author of an article in the *Unita Catholica* of the 22nd of February had in his possession a letter written by Herr Teuscher to a Swiss clergyman, from which more ample details may be collected. The Catholic priests who seek employment from him must, in addition to their qualifications, profess "frank acceptances of Old-Catholicism, and absolutely break with Bishop Lachat." That is to say, the successful candidates for State preferment in Switzerland must be schismatics and heretics. They must moreover accept their nominations solely from the State without consulting their parishioners. The Catholics, it may be inferred, are not disposed to welcome the intruding ad imported incumbents. The new priests must, according to Herr Teuscher, "courage, firmness, and enthusiasm for the cause, as at first they will have many conflicts to sustain, and difficulties will be created by the parish priests who were deprived." The civil Government pledges itself, however, to give every support to the new curates. "Il Governo li appoggiera, in tutto e per tutto." These Catholic priests who may take into consideration the Teuscher proposals will probably to what Bishop Mgr. Lachat being ignored we will be expected to homage. The head and chief prelate is of course the Government personified in Herr Teuscher himself. But Herr Teuscher has already a Vicar-General, one Herzog, the schismatical Rector of Otten. "We have every reason to hope," so writes Herr Teuscher—"that the parish priest of Otten, Herzog, will change himself with the exercise for our canton (the Catholic Jura) of a certain episcopal (sic) jurisdiction, which will be the only jurisdiction recognized by us." The reward offered for apostasy to the Turin Catholics is plainly stated. The lowest stipend is 3,000 francs yearly, with house and fuel, and to defray travelling charges, a quarter's pay will be given in advance. Altogether, the sum which the Swiss Reformers hold out as a bribe for abandoning the faith, is a pretty fair temptation to men of the Paul Grassi type. Apostates are not popular in Turin or in any part of Italy. The men who are not disposed to take the thirty pieces of silver are generally not worth purchase. Not long ago a Milanese journal contained a very significant advertisement from a School and Governance Agency—"We have demands," so said the advertiser, "for tutors and teachers, and are ready to receive applications from priests or unmarried ladies. But we are compelled to refuse to receive applications from married priests or friars and from nuns with broken vows, because our clients will have nothing to do with them." What success Professor Thurman may experience in his Turin Mission is at present unknown. The very fact of his publicly advertising for apostates would leave one to infer that he has undertaken a somewhat difficult errand. But it is consoling to find that the so-called Old-Catholicism in Switzerland is forced to maintain itself by foreign aid. Like the Protestant Establishment in Ireland, it must be fed and fostered from without. The imported heretical clergymen must be supported by State pay and protected by the State soldiers. It is not likely that the Swiss Government will be able for any length of time to persevere in a course so plainly iniquitous as that of compelling a Catholic population to receive the ministrations of excommunicated priests. The attempt to introduce these hirelings will only render stronger the attachment of Catholics to their true pastors. Persecution has always failed to destroy the faith. A few bad clergymen in Italy or elsewhere may indeed be found willing to take the price of infamy offered by the corrupt agents of a wicked Government, but although they may receive the wages, they will not be able to perform the work for which they are hired. The Bernese Catholics need only to continue firm in allegiance to the Church. God has promised that the gates of hell shall not prevail against it. And as long as Catholics preserve their belief in the Divine promises, they need not fear that the Holy Catholic Church, which has outlived so many persecutions, will yield to the puny attacks of Messrs. Teuscher, Thurman, and the small band of schismatics salaried by Swiss gold.

"WHAT IS HOME RULE?"

Mr. Devair the well known Liverpool publisher, is now bringing out a series of little volumes on national topics. The last contribution to the "Penny Library" of Mr. Devair is entitled "What is Home Rule?" and is from the practised pen of Mr. Hugh Henrick a gentleman who has already done yeoman service to the popular cause. Mr. Henrick, in the brief limits of the space allotted to him, answers his self-pitied question with a fulness, an ability, and a lucidity which leaves nothing to be desired. In his opening pages he formulates the principles and demands of the Home Rule League in a few sentences which ought to be as a flood of light to those English politicians and journalists who profess to be unable to understand what Home Rule means. The essential and fundamental principles of the League as of the Home Government Association are Mr. Henrick says—"To obtain for the Irish nation the right and privileges of managing its own affairs by a parliament assembled in Ireland, and composed of the Sovereign, the Lords, and Commons of Ireland. To secure for that Parliament the right of legislating for and directing all the internal interests of Ireland. To leave the Imperial Parliament (in which Ireland should be represented as in the present Imperial Parliament, but under the limitations here pointed out) the power of dealing with all Imperial affairs,—i.e., the Crown and Imperial Government,—the colonies, intercourse with foreign states, advising the Crown, through the Imperial Ministry, in matters of peace and war; or, as it is put in the printed principles of the League, in all matters appertaining to the defence and stability of the empire at large, and also 'granting and providing the necessary supplies for Imperial purposes.' To accomplish this under the provisions of a Federal arrangement, guaranteeing to Ireland all legislation and administration in purely Irish affairs, and this 'according to constitutional principles,' and 'by ministers constitutionally responsible to the Irish Parliament.'

We need scarcely say that Mr. Henrick, in common with all sane and patriotic Irishmen, holds that as corollary to these demands must be understood the principle that the reforms enumerated above are to be sought only by constitutional paths. The great lesson of O'Connell has sunk deep into the Irish mind—the lesson that blessings which would be sought in vain by violent and bloody revolution may be obtained by peaceful and legal reform." Having then explained what Home Rule is Mr. Henrick turns to discuss what Home Rule would do. In the history of the past he finds a full and most satisfactory answer. During the eighteen brief years for which Ireland enjoyed the blessings of Legislative Independence she exceeded in intellectual brilliance and in the growth of material prosperity every contemporary nation. The world was filled with her manufactures. Her ships were in every sea. Splendid edifices, worthy of the genius of Palladio and the munificence of the Medicis, were, by Irish hands, raised in the Irish Metropolis. Her Senate attracted the wondering and delighted gaze of Europe. Within its walls there took place encounters of genius and wit, bright as those which lit up the Forum of Athens when Demosthenos and Eschines contended for the Crown. Ireland lost her self-Government, and the result has been an unbroken tale of material retrogression and intellectual decay. Mr. Henrick says:—"In 1799—the year before the Union—the population of Ireland was somewhat less than it is to-day and yet at that period 1,300,000 of the population were either engaged in or living by manufacturing industry. The number so employed in 1862 was only 37,872, showing that while at the period of the Union over one in five of the population were engaged in the manufactures, in 1862 there was only 1 in 140, showing a decrease of 2,800 per cent in 62 years; and since that date there has been no material increase in manufacturing industry, while the decline of agriculture is marked by hundreds of thousands of acres annually, and the decline of population by tens of thousands. The decline of the former in 1872 was 134,915 acres, while the decline in population in the same year was over 70,000. There is not a third of the available land of Ireland under cultivation to-day, and not half the population which the Island would contain in the ratio of increase from 1835 to 1845, nor one-third of what land is capable of maintaining under a well-ordered native system of Government."

The grand task of an Irish Parliament would be to restore Ireland's lost prosperity, to develop and nurture her agriculture and her mines, her fisheries and her manufactures. Such a task would be as beneficial to the Empire as to Ireland herself and forms the aim, end, and design of Home Rule. Mr. Henrick has answered the question, "What is Home Rule?" with ability and moderation, and his pamphlet will do good, especially in England.

AN EPISCOPALIAN MINISTER TEACHING UNITARIANISM.

Unegoc, March 4, 1874.

Editor *Catholic Sentinel*: Although the above assertion may appear rather strange, nevertheless, it is true, a striking proof of which can be found in the issue of the *Churchman* of February 15th, in an article under the heading of "Lent," which, in its general terms and features, as well as in the absence of regulations for it, says very little to the purpose. But to the point. The learned editor of the Episcopalian organ cannot be ignorant of the fact brought down to us by tradition, that, when the heretics, Cerinthus, Albion and others, began to deny the divinity of our Lord Jesus Christ, the Bishops, clergy and faithful of Lesser Asia earnestly begged of St. John, the beloved disciple, to give them, before dying, his own evidence and convictions on that momentous subject. In compliance with their petition, and after much fasting and prayers, made by all at his request, he began and wrote his gospel, the last of the four, about the end of the first century, relating many important subjects omitted by the other Evangelists, especially that contained in the sixth chapter, the long and important discussion of Christ with the Jews, in which He tries to convince them he would give them His real body and real blood for food and drink; which promise He fulfilled two years after at His last supper. And our learned minister, as a daily reader of the Bible, knows perfectly well with what noble and sublime language he did it; and how the first and most solemn words he utters strike straight to the point, saying: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was made nothing that was made. And the Word was made flesh and dwelt among us, and we saw His glory, the glory as it were of the only begotten Son of the Father, full of grace and truth." By which words the beloved disciple solemnly and emphatically declares, and incontrovertibly establishes the eternity and divinity of the second person of the august mystery of the most adorable Trinity. And, now, as the utterance of the words, "and the Word was God," proves the divinity of our Lord, so also the omission or subtraction of the same import a denial of that great fundamental Christian truth. And lo! this is what the learned editor of the *Churchman* has done, in the aforesaid article; for, in speaking of the "new-born King," Jesus Christ, instead of saying, "He was God," he says, "the wonderful works of His miracles have called us to acknowledge that God was with Him, and that He was true,"—thereby entirely omitting the words proving His divinity, and using in their stead such as would only make Him a holy man like Abraham, Isaac, Jacob and Moses; and that "God was with Him" as He was with them, and no more. Now, can it be supposed that this has been done accidentally or unintentionally? No, it cannot; the learned minister, an assiduous reader of the Bible, must have known what he said and meant; and what he said, is it not the teaching of pure Unitarianism, and the denying of the eternal God-head of our Lord? But why should any one be astonished at this? Has not that Episcopalian minister the privilege granted by the "glorious Reformation," of interpreting the Bible as all the rest, according to his own private judgment; and also as much right as Dr. Cummins to secede or join another denomination. And who can blame him for that, since, in doing so, he walks in the footsteps of his spiritual fathers, the Bishop of Gloucester and Bristol, and others of the Committee in England, for the "Revision of the authorized version, who, knowingly and by choice, associated themselves with one who not only denied, but in a recent publication, is also the open assailant of that fundamental doctrine of faith, as well as of the inspiration of the Holy Scripture itself; and who, furthermore, 'was permitted by these high dignitaries to receive the holy Sacrament, on that occasion, without reciting the Nicene Creed.' (See the remonstrance of Rev. John W. Burgon, B. D., in a pamphlet, "An Unitarian Revision of our Authorized Version Intolerable," dated Friday, March 22, 1872.) Besides these examples from abroad, there is another one at home, of recent date, which is to be found in the declaration of the Bishops of the Protestant Episcopal Church, in a convention assembled in Baltimore, October 11, 1871, by which they pronounced that "regenerate" means "no moral change in the subject of Baptism," and this, contrary to the Scripture and to the twenty-seventh article of their fundamental articles of faith, in which we read, "Baptism is also a sign of regeneration, or new birth." Therefore, I say, there is a "moral change," inasmuch as we, who by our natural birth from the old Adam, were born in sin, children of wrath, slaves of Satan, and liable to eternal damnation, are cleansed from sin and sanctified in this sa-

crament by "the laver of water in the word of life,"—[Eph. 5, 25.] In virtue of the blood of Christ, here applied to our souls; and by virtue of the same, we receive a new birth, by which we are regenerated and renewed, being born again of water and the Holy Ghost [St. John 3, 5] to a new everlasting life; and are made children of the living God and heirs to His eternal kingdom. New does all this mean no moral change?

Therefore, in view of the facts of the versatility and elasticity of private judgment; I conclude and judge: "the people of this Episcopal denomination, together with the Right Rev. Bishop who presides over that sect, have to bear with the peculiar views and doctrines of the editor of their organ, and cannot prescribe him certain limits to his way of understanding the Bible, as he is also a doctor in Israel; however, I sincerely pity the people who have such guides and such doctors in sacred matters as these which pertain to fundamental articles of faith, the belief or disbelief of which must unavoidably lead either to an eternal happiness, or to an eternal misery or damnation. A CHRISTIAN.

IRISH INTELLIGENCE.

HOME RULE IN IRELAND.—The following members voted in favor of Mr. Butt's motion—minority—Ayes:—

Biggar, J. C., Blennerhassett, R. P., Bowyer, Sir G. Brady, J. Brooks, Right Hon. M., Browne, G. L., Collins, E., Conyngham, Lord; Dease, E., Dunbar, J., Ennis, N., Errington, G., Esmond, Sir J., Eytou, P. E., Fay, C. J., French, Hon. C., Gourlay, E. T., Gray, Sir J., Henry, M., Lewis, H. O., McCarthy, J. G., McKenna, Sir J. N., Martin, J., Meidon, C. H., Monaghan, Rt. Hon. Lord R., Moore, A., Morris, G., Murphy, N. D., Nolan, Captain; O'Brien, Sir P., O'Byrne, W. R., O'Clery, K., O'Connor, D. M., O'Gorman, P., O'Keefe, J., O'Leary, W., O'Shaughnessy, R., O'Sullivan, W. H., Power, R., Redmond, W. A., Ronayne, J. P., Shaw, W., Sherlock, Mr. Serjeant; Simon, Mr. Serjeant; Smyth, P. J., Staacpool, W., Sullivan, A. M., Thompson, T. C., Tighe, T., Tellers, Butt, I., Synan, E. J.

The *Freeman*, writing in the interests of the Home Rule League, professes to regard the proceedings with satisfaction. It sees no ground for despondency in the defeat of the Amendment by so large a majority, but states that the result was anticipated, and that the object of the leaders was only to exercise their forces and show the discipline of the Party. It predicts that when the "tug of war" does actually come, and the crucial struggle is joined, the foes of Ireland will be pressed far closer than they were at the first feat made against them." It eulogizes Mr. Butt's speech as "remarkably powerful."

THE "PALL MALL" ON IRISH NATIONALISTS.—The Home Rule party in Ireland would do well to meditate and lay to heart an article which appeared in the *Pall Mall Gazette* of Saturday. They will there see what they have to expect from the advanced guard of English Liberals. "The Home Rulers," says the writer, "seem to take for granted, as requiring no proof, that the Irish members who had made themselves impossible at Westminster would have been allowed to meet in Parliament at Dublin." Not at all; if the Union is not maintained, there is no reason, thinks the *Pall Mall Gazette*, why the institutions of Ireland should be "of the English and constitutional type;" and to the assertion that England would not dare leave Ireland under any system of Government not parliamentary, it is, in its opinion, "a sufficient general answer to say that there has never been a single instance in the history of the two Islands in which this country has refrained from doing anything which it strongly wished to do from fear of Irish resentment"—witness the war undertaken against the Continental coalition, in spite of Irish disaffection, the existence of which was acknowledged, the remedy for which was known, and to remove which no attempt whatever was made. The fact is, that neither of the great parties in the Imperial Parliament will at present pay any attention to the Irish grievance; the Conservatives will not, because they do not want the support of the Home Rulers, and the Liberals will not, because that support would be of no use to them towards regaining their position. The adherence of the whole body to the Opposition would leave the Ministerial majority intact. The fact may be disagreeable, but it is a fact, and must be faced.—*London Tablet*.

ST. PATRICK'S DAY.—From an early hour on Tuesday morning there was much more than usual bustle and stir to be observed in this town. About nine o'clock, or shortly after it, the Lurgan contingent, with a number of drums and two flags, came in out of Shankill-street and passed up Edward-street, and then by the Long Plain on to a place called Boyd's Turn. Here all assembled, there having been contingents from Lurgan, Lisburn, the Moyrath, Piper Hill, Glenavy, and many other parts. After all had formed into order they proceeded into the town, and having passed by the railway station, the procession took down by the corner of the Railway Hotel, and passed the Model School, went up Mary-street, around St. Peter's Church, and up North-street. At the Court-house and corner of Church-place the soldiers of the 6th Regiment were lined across the street, four deep, so as to prevent either party from passing further into the town. At the Edward-street side of the town a large number of police were similarly situated. The procession then, headed by the Lurgan Hibernian Brass Band, having reached the head of North-street, marched at a slow pace down Church-place and into Edward-street, and thence into Derryboyle, where a regular demonstration was to be held. It need only be said that the procession was by far the largest of the kind that was ever witnessed in this part of the country, and certainly, from its orderly and respectable appearance and bearing, completely surprised all who had the pleasure of beholding it. The front was brought up by a monstrously large and really magnificent banner belonging to Lurgan, and which had to be borne in a "brake," which also contained the members of the band and some others.—The flag bore the sunburst, with the harp and crown and the wolf dog, with a round tower and so forth. The color was green and red, with white fringe.—The second and third flags belonged to Lisburn, the first having upon it on the top, "God Save Ireland," with an excellent likeness of the Manchester martyrs, Allen, Larkin, and O'Brien; and underneath the words, "Home Rule," while on the other side was an admirable likeness of Wolfe Tone, with the words, "Ireland a Nation," and "Amnesty." The third flag had the word, "Lisburn," with the letters, "A. O. H.," and the usual harp. The fifth flag had the words, "Piper Hill," with the likeness of Saint Patrick on one side, and a harp and crown on the other, and it was really in other respects splendidly got up. The Derryboyle flag was also much admired. There were also two handsome flags from Gilford, with the words, "God Save Ireland" and "Home Rule," and at the same time having the harp without the crown conspicuous thereon. The last flag was a common green one with a crownless harp and the words "Ballynesh" and "God Save Ireland." During the time the procession was entering the town, Rodolphus Harvey, Esq., R. M., drove on a car at the head of them, and H. E. Redmond, Esq., R. M., rode on horseback in the rear, and at times up and down through the procession. As the procession was passing by the corner of Hill-street, a Protestant locality, a few parties who were standing there hissed, shouted "No Home Rule," and made other demonstrations of disapproval; but the processionists having taken no notice of it, all passed over with the utmost quietness. After the procession left the town all was characterized by the most

perfect quietness, though the soldiers during the remainder of the day continued to retain their places in the streets; their services, however, proved, I am happy to say, a superfluity. It was roughly estimated that there could not have been less than forty to fifty thousand in the entire procession and its accompaniments, and their neat, orderly, and respectable appearance was the subject of general remark even from their opponents. The procession returned into the town about six o'clock, when they were unmercifully attacked by a large number of the Orangemen who ran at them in Edward-street with sticks and stones, and beat them severely, besides tearing the sashes from several of them. A large number have been badly beaten, and several prisoners have been taken. Among those who have been beaten are a Mr. Kearns, Catholic school-master in Lurgan, and Mrs. Kearns, and a large number of others whose names it was impossible as yet to ascertain. For a while the scene was of the most fearful character. After some time Mr. Harvey, R. M., read the Riot Act, and then the soldiers and police, with fixed bayonets, were ordered to clear the streets. A number of houses have been badly wrecked, but especially the Free School in North-street, which has been completely riddled.—Several arrests have been made.—*Ulster Examiner*.

DEBIL, March 18.—The case of O'Keefe v. Moran, an offshoot of the litigation between the "parish priest of Callan" and Cardinal Cullen, came on for trial yesterday before Mr. Justice O'Brien, at Kildare Assizes. It is an action for libel in which the plaintiff claims 6,000l. damages for injury done to his character by the defendant, his Bishop, in sending a letter to the Commissioners of National Education, containing the following statement:—"When the Rev. Robert O'Keefe (meaning the plaintiff) was appointed parish priest of Callan in 1863, a document was forwarded to the secretaries of the Board of National Education, in the name of the committee, and bearing the signature of its members, nominating the said Rev. Robert O'Keefe manager of the Callan schools. We beg to inform you that that document is not genuine, and that the signatures to it are forgeries." A statement to the same effect was sent in a circular to every member of Parliament. There were six counts in the summons, and plaintiffs setting forth the alleged libel with inuendos put in various forms and each count 1,000l. damages were claimed. The defendant's pleas were no fewer than 37, many of them being only formal traverses of the plaintiff's statements. The defences, stripped of technicality, amounted substantially to a denial of the facts of writing and publishing, of the defamatory sense imputed, and of the charge of libel, with special pleas of privileged communication. The jury after two hours' deliberation, returned into the court, and the foreman announced that the jury had found the publication did not impute that the plaintiff had been guilty of forgery, or that he uttered a false document. They could not agree whether it imputed that that the plaintiff had made a false representation to the Commissioners, and they thought the signatures to the document were genuine. They found that the publication was made by the defendant bona fide believing the statements to be true. His Lordship directed the jury to retire to consider the question on which they could not agree. The jury again retired, and at half-past 5, being still unable to agree, were discharged.

One of the most distinguished, as well as the most austere of the Irish prelates, is the Most Rev. Dr. Dorrian, Bishop of Down and Connor, but at the same time, he is an earnest Irish Nationalist. His character is of the unbending type, and his piety, zeal, and learning are so greatly revered in Ireland. Anxious to honor the festival day of St. Patrick, he did what he does only on special occasions, and almost as a special duty. He appeared at the soiree held in the Uster Hall, Belfast, and presided. In proposing the toast of "Our Native Land," his Lordship said:—"It is our duty, in the exercise of that virtue of patriotism, to love Ireland (loud cheers). The language in which this toast is written before me is such as to make me feel the importance of the question, and I am free to admit that I would not consider myself a genuine Irishman if I did not desire to see Ireland free and happy (loud applause). I would not consider it reasonable that in any country or nation, strangers are qualified to govern a country better, or even as well as those who were natives (loud applause). When all Irishmen shall agree in demanding home government—which shall be likely to advance the prosperity and interests of our country—there is not a power on earth that can resist them (loud and continued applause). But I must be candid. I must say that I am not one of those who would wish to see Ireland govern herself while her people would remain divided. I would have Catholic and Protestant to come together and acknowledge from a common motive of patriotism the love of our common country. With civil and religious liberty, home government would be a blessing. How or when that was to be brought about it is not for me now to say. I may add this one remark—that it is the duty of every one who is a true patriot—a patriot in the true sense of the word—that he should be tolerant and intelligent, and endeavor to spread intelligence amongst his neighbors. If this was so I am sure that this great event would be sooner brought about."

THE ACTION OF THE IRISH MEMBERS.—There is considerable discussion in the public press at present as to the course which the members ought to adopt in the British Parliament, at the present crisis. No doubt, it is a very grave question, and one which ought to attract even more attention than it has done up to the present from the Irish Press and people; but we suppose political life is no exception to the rule that after great excitement there follows the usual and inevitable collapse of reaction. However, Ireland cannot afford to remain long inactive; and therefore we are glad to observe that Mr. P. J. Smyth, with his usual patriotism and earnestness, calls for immediate action, and does so in that tone of moderation and gentlemanly bearing which has been always distinctive of his political career. He entertains certain opinions on Home Rule, which we may here frankly say we do not agree; but at all events he is not disposed, as an Irish member, at a grave crisis in the history of his country, to sit with folded arms, and wait till the tide passes by! He thinks, as we think also, that Ireland is now a power in the Imperial Parliament, the sooner she exercises that power the better, even though we may not expect great results from it for some time to come; and, so far at least, we think Mr. Smyth's views right, and trust they will receive the support of the country. He is a Repealer, pure and simple; but he does not press, his view—he asks that an abstract proposition be submitted to the Imperial Parliament, indicating the demand of Ireland for a domestic legislature; and, while we give credit to others for their good intentions, we are thoroughly in accord with Mr. Smyth, that the power which is allowed to remain inactive will soon degenerate, if not into rust and corruption, at least so as to lose its influence over the people who have enthroned it. Why should a session be thrown away without making a bold and manly effort in the cause of national justice, even though that effort may fail? We believe it is a universally recognised axiom that no effort in a good cause was ever lost or thrown away, and that even should it fail it may yet serve as the germ of future success. We believe this principle was truer of any cause than with reference to the national demand of Ireland. The people have made a great, a noble effort—their representatives must follow their example, or else forfeit the confidence of the people. The cause of Ireland cannot afford to lose a single session, no matter what the prudence of leaders may suggest, and our business is with "measures not men." The question of Home Rule