

ALLEGED ATTEMPTED SEDUCTION OF A SOLDIER FROM HIS ALLEGIANCE.—Yesterday evening, about a quarter to ten o'clock, a young man, a pork-butcher, named Arthur M. Larnon, residing at Peter's-hill, was taken to the police-office, charged with procuring himself a Fenian, and endeavouring to seduce a soldier from his allegiance. It appeared that the soldier, whose name is Edward Walsh, and who is a private in the A. company of the 3rd Buffs, was drinking with a companion in a public house in Peter's-hill, when M. Larnon came in and said he was a Fenian, and asked the soldier to become one too. The soldier ordered him out of the room, as it was engaged by himself and his companion, and the prisoner refused to go. The soldier then went to the Peter's-hill police-barrack, and reported the occurrence, when two sub-constables arrested M. Larnon, and lodged him in the police office.—Northern Whig.

It must be admitted that the government of Lord Derby has shown a disposition to respond to the call of the Irish people, and we trust that they will obtain sufficient time to pass their measures for our country. But the spirit of faction is hard at work. The Whigs, our greatest enemies, and the real authors of the Fenian revolt—are striving to regain their former power; and they are receiving assistance from many of the corrupt Irish members. Now we have no doubt that if this party becomes successful, and regains office, the state of Ireland will become far worse than it is. We fear that their restoration to power will add great strength to the Fenian ranks, and that Ireland will be convulsed from end to end. They will do nothing for the benefit of the country. Their object will be to depopulate Ireland more and more; and should they follow that disastrous course, we may expect troubled times; for nothing will calm down Irish resentment except taking care of the people, and this the Whigs will never attempt, for they hate the creed of Ireland, and the race that inhabits this gallant old nation.—Dundalk Democrat.

The correspondent of the Irish Times, writing from Swenford, under date 22d ult., says:—With deep regret I have to announce the death of John S. Lennon, Esq., Sub-Inspector of police. He left his house yesterday morning at 9 o'clock, and until 6 o'clock in the evening was missing, when two of the police found him in a field adjacent to the town in a dying state, and blood flowing from his head with his revolver lying beside him. He was immediately taken to town and shortly afterwards expired. A telegraphic despatch was sent to Dublin Castle announcing his death. As yet I have not obtained full particulars. Considerable excitement prevails.

The Derry Sentinel says:—A requisition to the high sheriff of the city and county of Londonderry to call a general meeting of the inhabitants of the city and county, for the purpose of manifesting their respect to the laws, and determination to support the authorities of the country, at this crisis, when insurgents are in arms, is in process of signature. It is headed by the Lieutenant of the county, and several influential gentlemen have already attached their names.

SALE OF LAND IN IRELAND.—The advocates for facilitating the sale of land in Ireland, in such moderate lots as might prove within the means of all who could manage by industry and frugality to cultivate them with effect, may be gratified to learn that this process is already going on to a very considerable extent. By a Parliamentary return just issued it appears that among the sales of land effected in 1865 and 1866 by the Irish Landed Estate Court, 117 were of ten acres and under, forty-six between ten and twenty acres, and 108 between twenty and fifty.—And these were in addition to a vast number of sales including houses with small plots of land (sometimes not very small) attached to them.

It will hardly be believed—it is one of those things difficult to understand, and had we not the authority of a Protestant bishop for the fact, we should hardly dare to make the statement—that in Ireland there are five dioceses of the Establishment in which the members of the Anglican Church are only 2 per cent. of the whole population. These are Cashel, Tuam, Meath, Limerick, and Killaloe. In Cashel the author of this pamphlet—the Bishop of Down—instances, says the Pall Mall Gazette, which is certainly not Catholic in its views, quoting the Bishop's pamphlet, 'twenty five benefices with only 203 Protestants, while their aggregate income is £4,218, so that the spiritual supervision of these 303 Protestants cost about £14 per annum a piece.' And, so it always remembered that these funds are the proceeds of lands and other property of which the Catholic Church in Ireland was so infamously robbed three hundred years ago without even the excuse of a so-called 'Reformation' as took place in England. The property of the Catholic Church in Ireland was much taken from that Church by violence and fraud as if Lord Derby was to morrow to confiscate the funds of the Wesleyan Methodists or the Baptists, and apply the money towards building or endowing Anglican churches. To copy from another Protestant authority, the London Review, 'Take the district,' says that paper, 'where Fenianism first showed itself, namely, the tract which reaches from near Valentia to Killarney. The Church grievance in that district is truly a disgrace to civilisation. In all Kerry the State Church numbers but 6,200 Anglicans against 195,159 Roman Catholics, and the minority of 3 per cent. have forty or fifty incumbents enjoying entire Church revenues of the diocese. But in the district itself which we have marked there are not many parsons, and few as they are they contain amongst them precious samples of Anglican clergymen. There is the eccentric parson at one place, the drunken at another, the hunting variety at a third part, and a downright lunatic at a fourth. To mend matters, a few of the agents and small landlords in the locality have taken to preaching and proselytising on their own account.'

When Americans, Frenchmen, Spaniards, or others whose national or individual acts Englishmen are so fond of criticising, as if this island was the arbitrator of the wide world, read these truths, may they not be excused if they declare with us that in England there are things hard to be understood? Can the civilised world produce in the year of grace 1867 a parallel piece of iniquity, perpetrated under the name of religion? 'Say what he will,' declares the Pall Mall Gazette, 'an Established Church kept up for the benefit of 2 per cent. of the inhabitants of a diocese, is not only regarded by the remaining 98 per cent. as an insult, but really is an insult.'

There is never smoke without fire; no rebellion so utterly hopeless and desperate as that which has lately broken out in Ireland, could ever be caused without marvellous provocation. We do not justify the Fenians; but, from Protestant authorities alone it is easy to prove that the patience of the country has been sorely tried. As regards the Irish Church Establishment, men of all opinions and creeds are agreed that its total abolition is the one only remedy for the many evils with which it has so long cursed Ireland.—Weekly Register.

GREAT BRITAIN.

FATHER NEWMAN'S OXFORD MISSION.—The Times says that the Westminster Gazette states that the mission in connection with the Birmingham Oratory, which Father Newman, on the advice of his bishop, and with the sanction of Rome, is about to open in the city of Oxford, and the church which he proposed to build, will at once relieve Catholicism from the reproach of being inefficiently represented at the headquarters of English intellectual life. The name and characters and persuasive powers of Father Newman cannot fail to attract attention and exercise influence over the rising generation, to whose fathers he was personally well known at the time when he and so many of his friends and disciples submitted themselves so unreservedly to the Catholic Church. In spite of the change which since

that time has come over the English mind, it still cannot be doubted that many will be found open to the influences which Father Newman cannot fail to inspire in those who come to hear from his own lips the teaching of the Catholic Church on some of the momentous questions which are now agitating the public mind in England. The voice, to whose attractive tones Oxford has been so long a stranger, strengthened by an experience of over twenty years of Catholic life, will have truths to speak which every Catholic must rejoice may now have a chance of bearing fruit in a place where the seeds of modern rationalism are being scattered with no niggard hand. The general Catholic public, however, continues the Gazette, 'has a right to know that the proposed mission at Oxford has nothing to do with any project of Catholic education at the university of Oxford. Mixed education is contrary to the views of the English bishops, and has always been discountenanced by the Holy See.'

A HISTORY OF THE CATHOLIC CHURCH IN SCOTLAND.—The Weekly Register learns from a prospectus sent us that a book with this title is about to appear. Its range will extend from the earliest period to the end of the year 1866. It is due to the labours of a Catholic layman, and has undergone revision by an eminent Catholic priest. We have long thought that such a book is much wanted by the Catholic community. Almost every incident connected with the history of the Catholic Church and its clergy in Scotland, previous to the Reformation, and during the progress of that event, has been falsified, distorted, or entirely misrepresented by such writers as Buchanan, Knox, Pinkerton, Jamieson, and McOrrie.—To defame and slander the saintly men of Catholic times, to blacken the characters of the illustrious Churchmen and eminent statesmen of former ages, were the great leading objects of these writers; and it must be confessed that, to a great extent, they succeeded in imposing upon their countrymen—thus training successive generations of Scotchmen to believe that falsehood was truth, and to detest the religion of their forefathers.

An appendix will be given, from the most authentic sources a list of the archbishops and bishops who filled the various sees in Scotland up to the time of the Reformation; an account of all the bishops, vicars apostolic, and coadjutors, from Bishop Nicolson, the first Catholic Bishop in Scotland after the Reformation up to the present time; the names of all the priests who served on the Scottish mission, from the year 1800; the chief districts in which they labored; the age at which they died, and the date of their death; an account of the Scottish colleges, and foundations at Rome, Paris, Douay, Valladolid, and Ratisbon; an account of the cathedrals, churches, abbey, monasteries, convents, hospitals, and religious houses in Scotland, at the time of the Reformation.

It must be pleasing to all Catholics, and it is hopeful for the future of the faith, to witness the able and impartial works that have lately been published on Scottish history, which refute the falsehood and brush away for ever the calumnies that so long tarnished the fair fame of the ancient Church of Scotland. St. PATRICK'S BENEVOLENT SOCIETY IN LONDON.—The St. Patrick's Benevolent Society held its annual dinner on Saturday, the Duke of Cambridge in the chair. His good-natured Royal Highness was all benevolence and urbanity, and handed in a donation of a hundred guineas from the Prince of Wales, who was present from attending. We wish we could go along with his Royal Highness and his distinguished and benevolent relative in their support of this society. But we cannot forget that of all the children which this society supports and educates, certainly the great majority, probably the whole are Catholics. Now, in the list of noble men and gentlemen present at this Irish charitable dinner, we do not recognise the name of a single Catholic. And this is easily accounted for, if the description of the society published a fortnight ago by our Dublin contemporary, the Nation, be correct, and we have no reason to doubt of its correctness. 'The School,' says the Nation, 'is a day school. No Catholic priest is ever admitted to visit the Catholic children. There are separate departments for boys and girls, and the children of Irish parents flock to them from nearly all parts of London. For years the average attendance was about 500, but lately, owing to the renewed opposition of the Catholic clergy, the number has considerably decreased. The teachers are all Protestants, and though the children are not subjected to any religious pressure, the whole atmosphere of the place, as far as it is at all religious, is Protestant. In addition to free education the children receive a suit of clothes once in the year, and a breakfast in winter. On St. Patrick's Day they all dine at the schools. All this is given, we will not say in exchange for, but instead of, their religion. Free education, clothes, and food, are the attractions held out to poor Irish parents to induce them to send their children there. Alas, that so many should discover to their cost, that the clothes and food were purchased at too high a price—the total loss of all religious feeling in their children. The Society now advertises their institution as 'under the patronage of her Majesty, and his Royal Highness the Prince of Wales.' Lord Derby and Lord Russell figure among a host of other noble lords as vice-presidents. We should like to see any society which Irishmen generally could regard as honestly benevolent obtain such distinguished patronage. But if we tried in this hope, we should die in despair. It was certainly a bright idea to call the school of such a society 'St. Patrick's.'—Being chiefly ultra-Protestants, its originators and supporters must be credited with a benevolent inclination to teach the faith of St. Patrick to poor Catholic children. However, it was part of the policy of the concern to start under a good name. The name of St. Patrick, they rightly judged, would take with it the Irish, and to succeed they must deceive. An annual dinner is held on St. Patrick's Day in support of the good work.

The results of such a system of education—the 'Godless' and the 'Souper' systems combined—for poor Irish children in London, are just what we should expect. Their youth is exposed to all the temptations of a great city, and they are left without the support of religion to enable them to withstand it. What wonder that their future career is often best known to the police, police magistrates, prison chaplains, and gaolers! A London priest, who was long chaplain to a convict prison, most positively declares that by far the greater number of the prisoners under his care were brought up at St. Patrick's. Even he was so deceived by the name that for some time he was under the impression it was the Christian Brothers' School established in the same neighborhood. He actually wrote to Cardinal Wiseman complaining that the Christian Brothers did not do their duty to the children under their care; for those brought up by them knew nothing of their religion, and very many of them received their first religious instruction in prison. He was soon undeceived by the Cardinal as to the management of 'St. Patrick's,' and what was before uncomprehensible was now easily understood. Others who now hold the position he formerly held have given us their experience in the same sense as to the results of this 'Benevolent Society's' school. It is a startling and undeniable fact that many whose names are on the list of Ireland are charged with the commission of grave crimes. There is hardly a gang of thieves in London, whose deeds are revealed through the agency of the police, in which an Irish name does not figure on the master-roll. The most abandoned prostitutes are not unfrequently

known by the prefix O or Mac. But almost invariably the names are only inherited from Irish parents; and they to whom they are affixed have, in a vast number of instances, graduated in 'St. Patrick's' School. As long as a society miscalled 'benevolent' tries to make poor Irish children in London not earnest but indifferent Catholics, and as long as it supports a school for this purpose, so long may we expect to see 'Irish cases' in the police reports. Conducted on the principles and views of the committee, the school of the society, to the certain knowledge of those who best know its results, has been a seminary for thieves and a nursery for outcasts. Let not the blame be laid on Catholic instincts or Irish training.—Weekly Register.

A London correspondent of the Belfast News Letter says, under the head of 'Disensions in the Royal Family,' while speaking of the throng which was present, when Mr. D'Israeli introduced his Reform Bill into the House of Commons:—The Prince of Wales, the Duke of Cambridge, Prince de Teck, and Prince Christian of Sleavig-Holstein, were present, as were Earl Russell and the principal members of his late Cabinet having seats in the House of Lords. It was remarked and commented upon that neither the Prince of Wales, the Duke of Cambridge, nor Prince de Teck took the slightest notice of Prince Christian. The latter came alone, and retired alone; and during the whole period the royal party were in the house not a single syllable was exchanged with Prince Christian. The Prince of Wales, however, spoke to several members of the House of Commons, and on rising to leave, bowed to Lord Barrington, who occupied a seat next the gangway which separated him from the peer's box, in which the Prince was seated, rose and took off his hat as the Prince passed, and bowed. His Royal Highness, however, not only extended his hand to the noble Lord, but stopped for a few seconds to speak to him. Of Prince Christian, however, as before stated, no notice whatever was taken—a circumstance which goes to corroborate the rumor that the royal brothers-in-law are not on such affectionate terms as might be desired. Indeed, it is well known that the marriage of the Princess Helena with Prince Christian was opposed not only by the Prince of Wales, but also by the Duke of Edinburgh and the Duke of Cambridge, and that all those refused to 'give her away.' The Duke of Cambridge would not even go to the wedding, pleading a sudden attack of gout as his excuse. It was under these circumstances that the Queen herself expressed her intention to give away the princess, which she actually did. Of this historical fact there can be no doubt whatever.

His Royal Highness the Duke of Cambridge made a long and able speech last week on the subject of recruiting for the army, in which he gave it as his opinion that it was not improving the condition of the soldier, but augmenting his pay, that would induce men to enlist. The Duke also made one remarkable statement of fact. He said:—'This country boasts, and justly boasts, that it is the only country, except that great American Republic, with which we are so intimately connected, in which there is no forced labor, i.e., military service. With the exception of Great Britain, there is not a single country in Europe, however small where there is not a conscription.' There is, as our readers know, one other country in Europe where the army is raised by voluntary enlistment alone, namely, the Papal States. Not a very great country, perhaps, in a temporal sense, but quite large enough to form an exception to the sweeping assertion of His Royal Highness.

There has been a Fenian alarm in Liverpool. On Thursday night three hundred Marines arrived at Rock Ferry from Woolwich, and were at once conveyed on board her Majesty's ship Donegal. A company of the 51st regiment has been ordered from Chester to Birkenhead, where there are large numbers of Irish. Mr. Walpole, it is reported, has expressed his opinion that the volunteers are quite entitled to use their arms in defence of their armories. The Liverpool volunteer armories are now in a thorough state of defence. The Lord Clyde and the Wivern, from Holyhead, have been ordered round to the Mersey. The public officers of the Custom-house, Post-office, &c., have been requested to hold themselves in readiness to protect those buildings.

The fact of next year being a 'leap year' has added £13,000 to the estimates for the British army.—That is one day's pay for the forces.

Female evangelists appear to be on the increase in England. In addition to Mrs. Thistlethwaite and Mrs. Rooth, who occasionally address congregations in London, Miss McFarlane has been holding services at the Polytechnic Institution; Miss Octavia Jary has been addressing large congregations at Abertone; Miss Geraldine Hooper, besides her usual ministrations at Bath, has been holding services at various other places; and Miss J. L. Armstrong has been preaching at Arbroath and Dundee.

The number of marriages celebrated at the various churches and chapels in Scotland indicates the following as the proportions of the population attached to the chief religious denominations:—The Established Church, 45 per cent.; the Free Church, 24 per cent.; the United Presbyterian Church, 14 per cent.; the Catholic Church, 9 per cent.; the Protestant Episcopal Church, 2 per cent.

What won't thieves steal? In one of the London police courts, on Saturday, a skilled pickpocket was committed to trial for stealing a Parsee merchant's turban. In another, a beery navvy was sent to gaol for a couple of months for stealing leaden coffin plates from St. Pancras's churchyard—he was engaged in tunnelling beneath it—and selling them 'for as much as they would fetch as metal in the rough.'

An English journal says: 'At no time since the Russian war has the establishment of Woolwich Arsenal been more actively engaged than at present notwithstanding the numerous new resources of improved machinery and mechanism which have advanced with the time. A moderate supply of the new rifles and ammunition is despatched periodically by the ordnance store vessels to the whole of the outstations, and in case of emergency, by railway and other means. On Friday night a large number of cases of the new cartridges and ammunition were sent off from the Woolwich Arsenal, as a reserve for the army in Ireland.'

Advertisements for servants in which 'none but Protestants' are told to apply, used to be not uncommon; but an advertisement which appeared in a recent number of the London Times is a unique specimen of the requirements of servanthood. Two young women want a situation 'in a gentleman's or tradesman's family, in any capacity in which they might be useful. One is seventeen years and the other fifteen; but 'no Ritualistic family need apply.'

HOUSE OF COMMONS.—February 21.—Mr. M'Eoy moved for leave to bring in a bill to repeal the Ecclesiastical Titles Bill. Mr. O'Reilly and Sir G. Bowyer deprecated the introduction of the bill at the present moment unless there were a certain prospect of a practical result being attained, and they mentioned that this was the opinion of the leading Catholic prelates. Mr. Whalley looked upon the admitted infraction of the law every day by Dr. Manning as so great a scandal to the country and so discredit to those in power, that he felt disposed to second the proposal for the repeal of an Act which was allowed to remain a dead letter. ('Hear, hear,' and a laugh.) Mr. Gladstone thought ready to support the repeal of the Ecclesiastical Titles Act, held it to be of little use to raise this question unless Mr. M'Eoy had an assurance that the Bill would be supported by the Government.

Sir J. Gray and Mr. Reardon, and Mr. Newdegate also took part in the debate. No member of the Government was present to give an answer, and a long conversation followed, in which various Irish members supported the view taken by Mr. O'Reilly, and urged delay. Ultimately, leave was given to bring in the bill, and it was read a first time.

HOUSE OF COMMONS.—Feb. 25.—Cardinal Cullen.—Mr. Newdegate asked the Chancellor of the Exchequer whether the attention of Her Majesty's Ministers had been directed to the report of the proceedings at the inaugural banquet of the Lord Mayor of Dublin on Wednesday last, which was published in the Times of Thursday, the 21st February, whence it appeared that Cardinal Cullen was present on the occasion, in the robes and capacity of a Cardinal Legate from the Court of Rome, took precedence in that capacity, and addressed the assembly on matters touching the Government of Ireland; and whether, assuming the above report to be substantially correct, in the opinion of Her Majesty's Ministers, it was consistent with the laws of this country, or with international law, that an ecclesiastic should, in the capacity of a Cardinal Legate from the Court of Rome, be permitted, as representing that Court, but without being regularly accredited to the Court of England, or recognized in any diplomatic capacity, to interfere on public occasions of an official character, by advice or otherwise, with matters touching the government of the United Kingdom.

The Chancellor of the Exchequer.—Since notice was given of this question I have made inquiry respecting an event which had not before attracted my attention. The Lord Mayor of Dublin did not on suit the Government as to the guests whom he invited on that occasion. (Much laughter and cheering.) But I have made inquiries, as far as I could with decent respect to the Lord Mayor, as to the arrangements and the motives which influenced him on the occasion in question. The invitation to Cardinal Cullen was certainly nothing of an exclusive character. I really do not know what are the political or religious opinions of the Lord Mayor, but invitations were also extended to the Protestant Archbishop of Dublin, who was prevented from attending by some accidental cause in domestic life, to the President of the Presbyterian Assembly, and to many other distinguished members of different denominations, among them the heads of the Wesleyan body. I cannot understand that any precedence was given to Cardinal Cullen otherwise than would be given to him in any society in which he might mix. Besides the Lord Lieutenant, there was no other Peer present, and therefore, according to the rules of social etiquette, Cardinal Cullen, who is recognized as a Roman Prince, took merely the same precedence to which he would be entitled in any assembly in England, public or private. I believe he appeared on that occasion in no diplomatic capacity (hear, hear); indeed I believe that there is no diplomatic capacity filled by Cardinal Cullen which is recognized, and I am doubtful whether he is really what is called a Cardinal Legate.

me some indulgence on this occasion (hear, hear)—of reminding my hon. friend that a Cardinal is not necessarily an ecclesiastic (hear, hear.) A Cardinal is a Roman Prince, and I have known Roman Princes and Cardinals who were not ecclesiastics. In fact, it is not necessary in any way that he should be an ecclesiastic. I remember a Committee of this House which, I think, was presided over by Sir Robert Inglis—of which, at all events, he was the most eminent member, and that before that Committee, which was considering very delicate questions of religious interest, the late Cardinal Wiseman was summoned. Cardinal Wiseman appeared in the dress which Cardinals are accustomed to wear, and which is their right, and there were several gentlemen on that Committee whose feelings were annoyed. (Laughter.) They protested against the appearance of Cardinal Wiseman, not only as a Cardinal, but as being in the dress of a Cardinal. Now Sir Robert Inglis was an extremely well informed man, though his opinions were perhaps extreme upon the question of the two Churches, and no man could suppose that he would have shrunk from expressing his opinions.—He was also a man of very ceremonious manners, a highly-finished gentleman, and he perfectly well knew what was the social rank of every individual. Well, in that case he admonished his friends on account of their zeal, which he said was perfectly un-called for because Cardinal Wiseman was a Cardinal, and therefore a Roman Prince acknowledged by the laws and customs of society in this country.—Sir Robert treated him accordingly with the utmost composure and attention. (Hear.) Sir, I will not say anything further beyond expressing this feeling of my own—that I really think it is highly desirable that the Catholic Prelates of Ireland should mix a little more in the world, and enter a little more into society than they have done. (Cheers and laughter.) I really believe that it would be mutually beneficial to both parties (cheers) that it would, to a great extent, terminate asperities for which there is no foundation whatever; and that it would perhaps tend to bring about those improved relations between the followers of the two religions in Ireland which I think every sensible man must desire. (Loud and general cheers.)

JUSTICE TO IRELAND.—While all are anxious about the state of Ireland and a feeling of alarm and insecurity prevails, such as in all probability has not been felt in the country for more than half a century; while the most incredulous are forced to admit the existence of things which they would have pronounced impossible a month ago; while even the most unthinking are arrested for a moment in their career of folly and vanity by a dim sense of public danger never felt before and even the veriest Pangloss has to confess that after all there may perhaps be something not quite perfect in this best of all possible worlds; at such a time, at such a crisis, it is pleasant—nay, more, it is reassuring—to find one man equal to the situation, one man who knows what is amiss in the body politic, who has no doubt what is the right remedy, and who means to use it. We are informed by the Owl—and the Owl, as we know, is never wrong, but snaps its bank viciously at all attempts at contradiction; we are informed by the Owl: with a grave unostentatious which if we could suspect the Bird of Wisdom of such unseemly levity, might make us suspicious of covert sarcasm, that 'the Bishop of London, with that thoughtful consideration which characterises the right reverend prelate, has resolved not only to pay a delicate compliment to Ireland at the present critical conjuncture, but to recognise the union between the Established Church of England and Ireland by inviting Irish bishops to preach in the metropolis on Sunday next—this day—being St. Patrick's Day.' Hear it ye misguided men who are now 'out,' who have left the comfortable shop-boards and the flesh pots of Saxon thraldom for the cold bitter north coast—enough to make a Kingsley shudder—and the blinding snowstorm drifting pitilessly along the stately Galteea! Hear it ye ill-fated ones, as you stand shivering on the bleak mountain sides, where it is to be feared you will have to keep St. Patrick's Day with but a Lenten fare! Hear it, and be sad and repent, and wish yourselves back to a tumbler of whiskey punch and all the endearments of a rashly and, as it will now seem needlessly abandoned home! How admirably the time is chosen! how happy is the occasion which has been selected for impressing on the benighted mass of the Irish people the great, glorious, and comforting truth that the only Church known to the law in Ireland is that of a trusted and favoured minority, and that the great Church of England has made common cause with her little sister beyond the Channel to remove from the paths of others those stumbling blocks in the shape of riches and earthly grandeur which have always proved a trial and a snare. Never again let it be said that England is deaf to the wails of Ireland! Never let it be forgotten that when causes which the politician economist seeks in vain to analyse—when memories which the historian would fain bury in eternal silence—when social, national and religious inequalities, which the politician looks on hopelessly as the evil legacy of evil times—when all these causes, and others yet more complex and inscrutable, had driven a considerable portion of a brave and impulsive people into wild and hopeless rebellion—there was one man, a high dignitary of the Church of England, who, undismayed by the failure of hundreds who had gone before him, proceeded boldly to probe the wound to its depths, and apply a styptic of such sovereign virtue that it must succeed! The true remedy for Irish disaffection has been found at last; and, like all great discoveries, strikes us at once by its extreme simplicity! What Ireland really wanted—though she may have thought otherwise—was not rope and tenant right—not a resident and improving gentry—not equal laws and impartial justice—one thing alone was needed to bury in oblivion centuries of feud and violence—to heal the breach between Celt and Saxon—to reconcile deep rooted animosities of race and creed so that the descendants of the men of Derry should fraternise with the descendants of the men of Limerick, and the Grand Master of Ulster stretch out the right hand of fellowship to the Head Centre of Munster—and that one thing was that three right reverend fathers of her State Church, 'as by law established,' should be allowed to preach from three London pulpits on St. Patrick's Day!—Observer.

me some indulgence on this occasion (hear, hear)—of reminding my hon. friend that a Cardinal is not necessarily an ecclesiastic (hear, hear.) A Cardinal is a Roman Prince, and I have known Roman Princes and Cardinals who were not ecclesiastics. In fact, it is not necessary in any way that he should be an ecclesiastic. I remember a Committee of this House which, I think, was presided over by Sir Robert Inglis—of which, at all events, he was the most eminent member, and that before that Committee, which was considering very delicate questions of religious interest, the late Cardinal Wiseman was summoned. Cardinal Wiseman appeared in the dress which Cardinals are accustomed to wear, and which is their right, and there were several gentlemen on that Committee whose feelings were annoyed. (Laughter.) They protested against the appearance of Cardinal Wiseman, not only as a Cardinal, but as being in the dress of a Cardinal. Now Sir Robert Inglis was an extremely well informed man, though his opinions were perhaps extreme upon the question of the two Churches, and no man could suppose that he would have shrunk from expressing his opinions.—He was also a man of very ceremonious manners, a highly-finished gentleman, and he perfectly well knew what was the social rank of every individual. Well, in that case he admonished his friends on account of their zeal, which he said was perfectly un-called for because Cardinal Wiseman was a Cardinal, and therefore a Roman Prince acknowledged by the laws and customs of society in this country.—Sir Robert treated him accordingly with the utmost composure and attention. (Hear.) Sir, I will not say anything further beyond expressing this feeling of my own—that I really think it is highly desirable that the Catholic Prelates of Ireland should mix a little more in the world, and enter a little more into society than they have done. (Cheers and laughter.) I really believe that it would be mutually beneficial to both parties (cheers) that it would, to a great extent, terminate asperities for which there is no foundation whatever; and that it would perhaps tend to bring about those improved relations between the followers of the two religions in Ireland which I think every sensible man must desire. (Loud and general cheers.)

JUSTICE TO IRELAND.—While all are anxious about the state of Ireland and a feeling of alarm and insecurity prevails, such as in all probability has not been felt in the country for more than half a century; while the most incredulous are forced to admit the existence of things which they would have pronounced impossible a month ago; while even the most unthinking are arrested for a moment in their career of folly and vanity by a dim sense of public danger never felt before and even the veriest Pangloss has to confess that after all there may perhaps be something not quite perfect in this best of all possible worlds; at such a time, at such a crisis, it is pleasant—nay, more, it is reassuring—to find one man equal to the situation, one man who knows what is amiss in the body politic, who has no doubt what is the right remedy, and who means to use it. We are informed by the Owl—and the Owl, as we know, is never wrong, but snaps its bank viciously at all attempts at contradiction; we are informed by the Owl: with a grave unostentatious which if we could suspect the Bird of Wisdom of such unseemly levity, might make us suspicious of covert sarcasm, that 'the Bishop of London, with that thoughtful consideration which characterises the right reverend prelate, has resolved not only to pay a delicate compliment to Ireland at the present critical conjuncture, but to recognise the union between the Established Church of England and Ireland by inviting Irish bishops to preach in the metropolis on Sunday next—this day—being St. Patrick's Day.' Hear it ye misguided men who are now 'out,' who have left the comfortable shop-boards and the flesh pots of Saxon thraldom for the cold bitter north coast—enough to make a Kingsley shudder—and the blinding snowstorm drifting pitilessly along the stately Galteea! Hear it ye ill-fated ones, as you stand shivering on the bleak mountain sides, where it is to be feared you will have to keep St. Patrick's Day with but a Lenten fare! Hear it, and be sad and repent, and wish yourselves back to a tumbler of whiskey punch and all the endearments of a rashly and, as it will now seem needlessly abandoned home! How admirably the time is chosen! how happy is the occasion which has been selected for impressing on the benighted mass of the Irish people the great, glorious, and comforting truth that the only Church known to the law in Ireland is that of a trusted and favoured minority, and that the great Church of England has made common cause with her little sister beyond the Channel to remove from the paths of others those stumbling blocks in the shape of riches and earthly grandeur which have always proved a trial and a snare. Never again let it be said that England is deaf to the wails of Ireland! Never let it be forgotten that when causes which the politician economist seeks in vain to analyse—when memories which the historian would fain bury in eternal silence—when social, national and religious inequalities, which the politician looks on hopelessly as the evil legacy of evil times—when all these causes, and others yet more complex and inscrutable, had driven a considerable portion of a brave and impulsive people into wild and hopeless rebellion—there was one man, a high dignitary of the Church of England, who, undismayed by the failure of hundreds who had gone before him, proceeded boldly to probe the wound to its depths, and apply a styptic of such sovereign virtue that it must succeed! The true remedy for Irish disaffection has been found at last; and, like all great discoveries, strikes us at once by its extreme simplicity! What Ireland really wanted—though she may have thought otherwise—was not rope and tenant right—not a resident and improving gentry—not equal laws and impartial justice—one thing alone was needed to bury in oblivion centuries of feud and violence—to heal the breach between Celt and Saxon—to reconcile deep rooted animosities of race and creed so that the descendants of the men of Derry should fraternise with the descendants of the men of Limerick, and the Grand Master of Ulster stretch out the right hand of fellowship to the Head Centre of Munster—and that one thing was that three right reverend fathers of her State Church, 'as by law established,' should be allowed to preach from three London pulpits on St. Patrick's Day!—Observer.

me some indulgence on this occasion (hear, hear)—of reminding my hon. friend that a Cardinal is not necessarily an ecclesiastic (hear, hear.) A Cardinal is a Roman Prince, and I have known Roman Princes and Cardinals who were not ecclesiastics. In fact, it is not necessary in any way that he should be an ecclesiastic. I remember a Committee of this House which, I think, was presided over by Sir Robert Inglis—of which, at all events, he was the most eminent member, and that before that Committee, which was considering very delicate questions of religious interest, the late Cardinal Wiseman was summoned. Cardinal Wiseman appeared in the dress which Cardinals are accustomed to wear, and which is their right, and there were several gentlemen on that Committee whose feelings were annoyed. (Laughter.) They protested against the appearance of Cardinal Wiseman, not only as a Cardinal, but as being in the dress of a Cardinal. Now Sir Robert Inglis was an extremely well informed man, though his opinions were perhaps extreme upon the question of the two Churches, and no man could suppose that he would have shrunk from expressing his opinions.—He was also a man of very ceremonious manners, a highly-finished gentleman, and he perfectly well knew what was the social rank of every individual. Well, in that case he admonished his friends on account of their zeal, which he said was perfectly un-called for because Cardinal Wiseman was a Cardinal, and therefore a Roman Prince acknowledged by the laws and customs of society in this country.—Sir Robert treated him accordingly with the utmost composure and attention. (Hear.) Sir, I will not say anything further beyond expressing this feeling of my own—that I really think it is highly desirable that the Catholic Prelates of Ireland should mix a little more in the world, and enter a little more into society than they have done. (Cheers and laughter.) I really believe that it would be mutually beneficial to both parties (cheers) that it would, to a great extent, terminate asperities for which there is no foundation whatever; and that it would perhaps tend to bring about those improved relations between the followers of the two religions in Ireland which I think every sensible man must desire. (Loud and general cheers.)

JUSTICE TO IRELAND.—While all are anxious about the state of Ireland and a feeling of alarm and insecurity prevails, such as in all probability has not been felt in the country for more than half a century; while the most incredulous are forced to admit the existence of things which they would have pronounced impossible a month ago; while even the most unthinking are arrested for a moment in their career of folly and vanity by a dim sense of public danger never felt before and even the veriest Pangloss has to confess that after all there may perhaps be something not quite perfect in this best of all possible worlds; at such a time, at such a crisis, it is pleasant—nay, more, it is reassuring—to find one man equal to the situation, one man who knows what is amiss in the body politic, who has no doubt what is the right remedy, and who means to use it. We are informed by the Owl—and the Owl, as we know, is never wrong, but snaps its bank viciously at all attempts at contradiction; we are informed by the Owl: with a grave unostentatious which if we could suspect the Bird of Wisdom of such unseemly levity, might make us suspicious of covert sarcasm, that 'the Bishop of London, with that thoughtful consideration which characterises the right reverend prelate, has resolved not only to pay a delicate compliment to Ireland at the present critical conjuncture, but to recognise the union between the Established Church of England and Ireland by inviting Irish bishops to preach in the metropolis on Sunday next—this day—being St. Patrick's Day.' Hear it ye misguided men who are now 'out,' who have left the comfortable shop-boards and the flesh pots of Saxon thraldom for the cold bitter north coast—enough to make a Kingsley shudder—and the blinding snowstorm drifting pitilessly along the stately Galteea! Hear it ye ill-fated ones, as you stand shivering on the bleak mountain sides, where it is to be feared you will have to keep St. Patrick's Day with but a Lenten fare! Hear it, and be sad and repent, and wish yourselves back to a tumbler of whiskey punch and all the endearments of a rashly and, as it will now seem needlessly abandoned home! How admirably the time is chosen! how happy is the occasion which has been selected for impressing on the benighted mass of the Irish people the great, glorious, and comforting truth that the only Church known to the law in Ireland is that of a trusted and favoured minority, and that the great Church of England has made common cause with her little sister beyond the Channel to remove from the paths of others those stumbling blocks in the shape of riches and earthly grandeur which have always proved a trial and a snare. Never again let it be said that England is deaf to the wails of Ireland! Never let it be forgotten that when causes which the politician economist seeks in vain to analyse—when memories which the historian would fain bury in eternal silence—when social, national and religious inequalities, which the politician looks on hopelessly as the evil legacy of evil times—when all these causes, and others yet more complex and inscrutable, had driven a considerable portion of a brave and impulsive people into wild and hopeless rebellion—there was one man, a high dignitary of the Church of England, who, undismayed by the failure of hundreds who had gone before him, proceeded boldly to probe the wound to its depths, and apply a styptic of such sovereign virtue that it must succeed! The true remedy for Irish disaffection has been found at last; and, like all great discoveries, strikes us at once by its extreme simplicity! What Ireland really wanted—though she may have thought otherwise—was not rope and tenant right—not a resident and improving gentry—not equal laws and impartial justice—one thing alone was needed to bury in oblivion centuries of feud and violence—to heal the breach between Celt and Saxon—to reconcile deep rooted animosities of race and creed so that the descendants of the men of Derry should fraternise with the descendants of the men of Limerick, and the Grand Master of Ulster stretch out the right hand of fellowship to the Head Centre of Munster—and that one thing was that three right reverend fathers of her State Church, 'as by law established,' should be allowed to preach from three London pulpits on St. Patrick's Day!—Observer.

me some indulgence on this occasion (hear, hear)—of reminding my hon. friend that a Cardinal is not necessarily an ecclesiastic (hear, hear.) A Cardinal is a Roman Prince, and I have known Roman Princes and Cardinals who were not ecclesiastics. In fact, it is not necessary in any way that he should be an ecclesiastic. I remember a Committee of this House which, I think, was presided over by Sir Robert Inglis—of which, at all events, he was the most eminent member, and that before that Committee, which was considering very delicate questions of religious interest, the late Cardinal Wiseman was summoned. Cardinal Wiseman appeared in the dress which Cardinals are accustomed to wear, and which is their right, and there were several gentlemen on that Committee whose feelings were annoyed. (Laughter.) They protested against the appearance of Cardinal Wiseman, not only as a Cardinal, but as being in the dress of a Cardinal. Now Sir Robert Inglis was an extremely well informed man, though his opinions were perhaps extreme upon the question of the two Churches, and no man could suppose that he would have shrunk from expressing his opinions.—He was also a man of very ceremonious manners, a highly-finished gentleman, and he perfectly well knew what was the social rank of every individual. Well, in that case he admonished his friends on account of their zeal, which he said was perfectly un-called for because Cardinal Wiseman was a Cardinal, and therefore a Roman Prince acknowledged by the laws and customs of society in this country.—Sir Robert treated him accordingly with the utmost composure and attention. (Hear.) Sir, I will not say anything further beyond expressing this feeling of my own—that I really think it is highly desirable that the Catholic Prelates of Ireland should mix a little more in the world, and enter a little more into society than they have done. (Cheers and laughter.) I really believe that it would be mutually beneficial to both parties (cheers) that it would, to a great extent, terminate asperities for which there is no foundation whatever; and that it would perhaps tend to bring about those improved relations between the followers of the two religions in Ireland which I think every sensible man must desire. (Loud and general cheers.)

JUSTICE TO IRELAND.—While all are anxious about the state of Ireland and a feeling of alarm and insecurity prevails, such as in all probability has not been felt in the country for more than half a century; while the most incredulous are forced to admit the existence of things which they would have pronounced impossible a month ago; while even the most unthinking are arrested for a moment in their career of folly and vanity by a dim sense of public danger never felt before and even the veriest Pangloss has to confess that after all there may perhaps be something not quite perfect in this best of all possible worlds; at such a time, at such a crisis, it is pleasant—nay, more, it is reassuring—to find one man equal to the situation, one man who knows what is amiss in the body politic, who has no doubt what is the right remedy, and who means to use it. We are informed by the Owl—and the Owl, as we know, is never wrong, but snaps its bank viciously at all attempts at contradiction; we are informed by the Owl: with a grave unostentatious which if we could suspect the Bird of Wisdom of such unseemly levity, might make us suspicious of covert sarcasm, that 'the Bishop of London, with that thoughtful consideration which characterises the right reverend prelate, has resolved not only to pay a delicate compliment to Ireland at the present critical conjuncture, but to recognise the union between the Established Church of England and Ireland by inviting Irish bishops to preach in the metropolis on Sunday next—this day—being St. Patrick's Day.' Hear it ye misguided men who are now 'out,' who have left the comfortable shop-boards and the flesh pots of Saxon thraldom for the cold bitter north coast—enough to make a Kingsley shudder—and the blinding snowstorm drifting pitilessly along the stately Galteea! Hear it ye ill-fated ones, as you stand shivering on the bleak mountain sides, where it is to be feared you will have to keep St. Patrick's Day with but a Lenten fare! Hear it, and be sad and repent, and wish yourselves back to a tumbler of whiskey punch and all the endearments of a rashly and, as it will now seem needlessly abandoned home! How admirably the time is chosen! how happy is the occasion which has been selected for impressing on the benighted mass of the Irish people the great, glorious, and comforting truth that the only Church known to the law in Ireland is that of a trusted and favoured minority, and that the great Church of England has made common cause with her little sister beyond the Channel to remove from the paths of others those stumbling blocks in the shape of riches and earthly grandeur which have always proved a trial and a snare. Never again let it be said that England is deaf to the wails of Ireland! Never let it be forgotten that when causes which the politician economist seeks in vain to analyse—when memories which the historian would fain bury in eternal silence—when social, national and religious inequalities, which the politician looks on hopelessly as the evil legacy of evil times—when all these causes, and others yet more complex and inscrutable, had driven a considerable portion of a brave and impulsive people into wild and hopeless rebellion—there was one man, a high dignitary of the Church of England, who, undismayed by the failure of hundreds who had gone before him, proceeded boldly to probe the wound to its depths, and apply a styptic of such sovereign virtue that