

I had so much at heart. Before I recovered, many events had occurred to alter my immediate prospects. In the first place, my father died. Alas, poor man! he had been long-urged by several of his christian neighbors to receive baptism; but though he fully admitted its necessity, the fear of offending some Pagan and Jewish customers, whom he retained by his neutrality, kept him wavering from day to day, until death came to close his earthly accounts for ever. He then sent for a clergyman, but he came too late. Some zealous christians in the neighborhood had themselves baptized for him after his death; but I merely mention this as a curious fact, as I could never learn since, that such a ceremony was looked upon by the general church as of any efficacy.

On my recovery, if it could be called a recovery which left me still maimed and halt for life, I began to entertain serious thoughts of seeking out some eligible mode of passing the remainder of my days in a manner worthy of a rational being. An old Jew, whom I spoke one day upon the subject, recommended to me to join the Essenes, who he said led just the kind of life which would be likely to suit my inclinations. They were Jews, but much more superstitious and exact in the observance of outward-legal-ceremonies, than the rest of their nation. Like the christian monks, they lived in strict seclusion, flying cities, and taking up their residence in villages, where their communities subsisted by the exercise of such trades as were useful and innocent in their nature. In these societies they allowed no traffic, no commerce in slaves, no navigation with a view to profit, no use of money, nor extensive possessions in land. They served each other, and had all their property in common. Each house was open to every member of the sect, their business was labor, and the care of the sick.—Beholding the evils which so frequently attend on marriage, they, for the most part, renounced that state of life, but lest their doing so should expose them to the reproach of leading a life useless to the commonwealth, they made the education of youth, a part of their employment, bringing up the children of others, and forming them to their own manners, from the tenderest years. Each community had its steward, and in all these was enforced a great respect for age, and a horror of anger, lying, or swearing, with the exception of the oath they took, on entering the sect, to obey the superior, to distinguish themselves in nothing, if they were afterwards raised to that dignity, to teach nothing but as they learned it, to reveal nothing of its mysteries to others, even for the preservation of life. Their only study was the morality of the law of Moses, a portion of which was read on Sabbath days in their synagogues by one individual, while another expounded its meaning.—Rising early, they occupied themselves with prayer until sunrise, no profane discourse being allowed before that period. They then worked until within an hour of noon, when they bathed, denying themselves the use of oil, no slender mortification in such a climate. They then ate together in a hall where strict silence was observed, their food consisting of bread, and one kind of meat, after which they again worked till evening. They were sober in their habits, and so long lived, that a century was the usual limit of their years. In their judgments they were severe—a great transgression was followed by the penalty of expulsion from the community, which was a punishment scarcely less than death itself, from the destitution to which it exposed the sufferer. But the Bible was their great study. In that they looked for every thing.—Some even pretended to divine the future from it, by using certain previous preparations. Others sought in it for medicine, and the properties of roots and minerals—for everything, their text book was the bible.

Besides all this, they were more exact in sending their offerings to the Temple, although they never themselves approached the city, and encouraged themselves in entertaining a contempt for torments and death itself.

"Since you are a tailor," said the old Jew, as he concluded, "you are qualified by trade for admission among them, and, since you love seclusion, they will supply you with abundance of it in return for any little service you can do them, in the way of your calling."

I was very much taken with this description given me by the old Jew, and after arranging all affairs, left in confusion by my father's death, I lost no time in visiting the house of the sect, which was in our neighborhood.

(TO BE CONTINUED IN OUR NEXT.)

THE LAST WORD OF ANGLICANISM.

If we desire that Anglicans should cease to deceive themselves as to the true character of their National Church, and sometimes propose to them considerations which may contribute to that result, it is certainly not from enmity to their persons nor indifference to their welfare. As long as they remain victims of a delusion as gross as that which makes the Jew still cling to his abolished Synagogue, and which only a miracle of grace can dispel, they will probably resent the counsels of their truest friends; but why do they take us for enemies? "The Christian," as Tertullian said, "is the enemy of no one," not even of his persecutors. He hates heresy because God hates it, but he has only compassion for those who are caught in its snare. Whether he exhorts or reproves them he displays not malice, but charity. He knows that they are of all men the most helpless, and when his note of warning is most vehement he is only doing what the Church has done from the beginning. His voice is but the echo of hers. We are told that before the Council of Nice she had already condemned thirty-eight different heresies, and in every case she pronounced anathema upon those who held them. And she was as truly the mouthpiece of God in her judicial as in her teaching office. If the decisions of the Holy See were sometimes impugned for a moment, even by Saints, they were always justified by the event. It could not be otherwise. "Thus a century before the Council of Nice," as Mgr. Cruice observes in his history of the Roman Church from 192 to 234, "a Bishop of Rome, St. Victor, communicates his orders to the Churches of the East; those Churches resist; the Pope pronounces excommunication. A great number of holy Bishops complain of his severity, and yet his sentence stands. Quartodecimans are placed in the catalogue of heretics," though their observance of Easter was the same as St. John the Apostle, and, at a later date, the decree of the Sovereign Pontiff is confirmed by the whole Church at the Council of Nice. Neither St. Irenaeus, nor St. Polycarp, nor any one else, dared to question the right of the Roman Pontiff to issue such a decree,—an impy of which such men were incapable—but only the wisdom of using his supreme authority in such a way. The great Council of Nice rebuked their opinion: "No man ever accused the Holy See of a mistake unless he was himself maintaining an error. The case of St. Cyprian will occur to every one. It is only Peter who never errs, because to him alone it was said, 'Confirm thy brethren.'"

We whose glory it is to be the flock of Peter and subjects of the Holy Seehave their innuendo. Peter and his successors were made infallible in all which relates to faith and morals, not for their own sake but for ours, that truth might never be subject to correction, and that Christians might be eternally secured from error. A revelation without an authorized interpreter would only have been a snare to the souls of men. Adhering to the infallible judgments of Peter they cannot be deceived! Such is the God-given privilege of Catholics. We have a right, therefore, to be exemplary in condemning heresy, whether it be the Anglican or any other. We do not speak in our own name, like heretics, but in his to whom it has been given "to bind and to

loose," and whose sentence is always ratified in heaven. It is the perpetuity of His undying authority which distinguishes the kingdom of Christ from human sects. It alone supplies both the safeguard of Christian truth and the test of Christian obedience. Without it all is chaos, and the whole scheme of Redemption a failure. Outside the Church neither unity nor obedience are possible, because nothing exists which can maintain the one or enforce the other. Within the Church; the successor of Peter speaks, like his Master, "as one having authority." And all the elect of God obey it. They know that He who said, "Thou art Cephas, and upon this Cephas I will build my Church," lives and reigns in the Holy See. There is His throne on earth. There is the supreme tribunal before which the Saints have always pleaded. To it, St. Irenaeus wrote, all the Churches must have recourse. *Dei vultu*. St. Athanasius, driven from his see, appeals to Julius, the Roman Pontiff. St. Dionysius of Alexandria, accused of heresy, implores Pope Stephen to examine and judge his faith. St. Peter of Alexandria has recourse to St. Damasus. St. Cyril of Alexandria flies to St. Coelestina. St. Jerome tells the Roman Pontiff, "Whoso gathereth them not with thee scattereth. Tertullian calls him 'The Bishop of Bishops.' St. Ambrose says that where he is, 'there is the Church.' St. Augustine accepts the judgment of St. Innocent as that of Heaven. St. Cyprian told Antonianus "to be united with the See of Rome is to be united to the Catholic Church," and when even heretics appealed to the Sovereign Pontiff, pointed out the absurdity of their "going to the Chair of Peter, whence sacerdotal unity takes its rise." The amazing words of Our Lord to St. Peter find their sure interpretation in the actual history of the Church and the loving obedience of the Saints. The one is but the fulfilment of the other. Everywhere the Roman Pontiff—a Victor, a Damasus, a Stephen, an Innocent, or a Gregory—claims the same supreme authority, and everywhere the Saints confess with acclamation that he derives it from God. Every part of Christendom bears witness, from the earliest ages, that the Church is built on Cephas. At the same moment, as Socrates relates in his history, the Bishops of Constantinople, Gaba, Ancyra, and Adrianople, driven from their sees, commit their cause to Pope Julius. The Council of Antioch adopts the words of Jureval, Bishop of Jerusalem, that "it is an Apostolic tradition that the Church of Antioch should be directed and judged by the Church of Rome." "Peter has spoken by Leo," says the Council of Chalcedon. Churches the most remote from the centre of unity proclaim the same truth as loudly as those which are contiguous to it. At the Council of Arles, the Bishops of London, York, and Lincoln, confess, in the name of all their colleagues, the rights and prerogatives of the Holy See. When England had finally conquered Wales, and the Bishop of St. David's was summoned to do homage to the See of Canterbury, he replied that the British Bishops had never recognized any superior "except the Holy See." The Church of Scotland gave a similar answer to the Archbishop of York, when he claimed jurisdiction over it, and "the answer was approved, as Lingard observes, 'by Pope Clement III.'" These are only a few examples out of thousands. There is no opposing voice in the whole multitude of the faithful. The only dissenters are a lawless intriguer like Photius, an unbelieving buffoon like Barlow, and the heirs of such reprobrates. The office of the Roman Pontiff was given to him, not by man, but by God. Without the Holy See there is neither Church nor Christianity, but only sects and opinions. To be separated from the Holy See is to be separated from God, and to have no place in the kingdom of Christ.

If any new testimony could be added to the tradition of all the Churches and the confession of all the Saints the history of human sects would supply it. Doomed by the law of their being to ceaseless strife and discord, and preserved from mutual destruction only by the benevolent restraint of the civil power, every attempt which they make to hide or to heal their divisions only brings them into clearer evidence. Last year the authority of Parliament, invoked by men who knew they could effect nothing by their own, passed an Act to "put down" a new school which seemed likely to precipitate the disruption of the Establishment. With a sort of contemptuous forbearance the Church of England was invited to use the interval before the Act came into operation in trying to make peace between its warring factions and parties. If Convocation could do it, well; if not, the State would take its own course. The Church of England was put on its trial and at liberty to use whatever means of self-preservation it possessed. It had never had such a chance before, and is not likely to have it again. "The constitutional mode of procedure," says the *Church Herald*, with a gravity suited to the subject, "is by the instrumentality of the Convocation. This is the true organ of the spirituality." We cannot congratulate the spirituality, whatever that be, upon such an organ. Sir Herbert Jenner Cust, or Lord Penzance, or anybody else, could hardly have exhibited the poor Church of England in a more ludicrous character than Convocation has imparted to it. This organ of the Spirituality, as Canon Miller sorrowfully observed, has only displayed a "decent debility." What else did he expect? The members of the Anglican Convocation, as he knows by experience, profess as many different religions as there are in the Church of England. If they come to any decision at all, a difficulty which only the fear of Parliament induced them to affront, it could only be to leave things as they are, and leave every body to believe and to do exactly what he pleases. And this is precisely what they have done. As the *Church Herald* complacently observes, they have displayed "the fullest equity to all parties." Of course they have; they could do nothing else. Anybody who believes, or thinks he believes, a sort of Real Presence, may believe so still; and anybody who laughs the idea to scorn may continue to gratify his tastes. Anything for peace. "It was alike impolitic and unjust," says the easily contented *Herald*, to drive either party from the "Church." Their religions may be the formal negation of each other, but what does it matter what people believe so long as they remain in the Church of England? We know that this was the nature of that national institution, but we have seldom seen it so naively avowed.

The report of the debates in Convocation, as reported in the *Standard* and other newspapers, would make a Hindoo or a Japanese reader suppose that the Christian religion has about as much gravity as force at the Adelphi. Mind what you do, said the Archbishop of London, for "the formal recognition of the diverse uses would serve to 'stereotype' existing divisions, and array the clergy into two hostile parties"—as if their hostility had not begun with the first hour of the Church of England. "The assertion of either position exclusively," retorted the Dean of Lincoln, "would involve the triumph of one party over the other." Any decision, one way or the other, added Canon Jefferys, "would involve an alteration in eight out of the seventeen parishes in his own deanery." And so the droll discussion went on, till at last they decided, by a majority of 61 to 26, to decide nothing. Yet the subjects in dispute, as they all knew, were really such awful truths as the Christian Priesthood and the Sacrifice of the Altar. It may be only a "decent debility" to let Anglicans think what they please about either, but even a heathen would laugh if he were told that the sect which does so is "the Church of the living God" and "the pillar and ground of the truth."

If Parliament is not satisfied with what Convocation has done it must be hard to please. "All opinions must be free in a National Church," say the members of Parliament; "all opinions are equally approved by us," reply the members of Convocation. "It would be very hard if the Legislature

should reward such docility by saying next July [to Lord Penzance, *Serge London's*]. Why slay an innocent victim which is ready to do whatever you please, without any compulsion at all? The worst evil which could befall the Church of Henry VIII. would be that the State should leave it to itself. At the very moment that the "organ of the Spirituality" was distinguishing itself in London, discussions were going on in Dublin which show what Anglicanism becomes the moment the State ceases to control it. Furious doctrinal disputes on the one hand, and shameless greed on the other, are the Anglican characteristics which disestablishment promptly reveals. One gentleman in Ireland, Canon Reichel, who was on the winning side, objected to the Athanasian Creed because he wanted "a more primitive faith." It is to be feared that he will never find it, unless he should discover, as perhaps he will some day, "what was the truest religion in the world before it began to exist." Nothing later would be primitive enough for him. As to the purity of motive and elevation of character displayed by the disestablished Anglo-Irish clergy, the facts noticed in the *Pall Mall Gazette* of the 12th instant afford conclusive evidence that both are worthy of their dogmatic eccentricity. Their ingenuity in inventing "forms of perversion of Church funds to private uses," and the arts by which they have contrived to fill their pockets by the benevolent aid of Mr. Gladstone, are fully illustrated in evening journal, and suggest to it the following comment, which may serve as an epitaph to the defunct Anglo-Irish Church. "A clergy," for the most part without any flock, "which did not hesitate to appropriate the money of the Church of which they were ministers, could hardly be expected to show themselves more scrupulous about appropriating the money of the nation which had just disestablished them. Spoiling the Egyptians might perhaps have been considered a merely venial offence in those who were ready to spoil Israel itself, and that at the very crisis of the exodus." On the whole, whether we turn our admiring attention to the English Convocation or the Irish Synod, we cannot censure as too severe the resolution lately promulgated by the Manchester Congregational Board, and are compelled to agree with it, "that the Establishment is incompatible with the healthy spiritual life of the nation, and is adverse to the progress of the Kingdom of Christ."

Only one thing is wanted to complete this picture of Anglicanism. If a nation sunk to the lowest abyss of dishonour and decrepitude should console its misfortunes by foul abuse of every kingdom in a better condition than itself it would but augment its own ignominy. Anglicans permit themselves this noble indulgence. "Loyalty," says a Ritualist print, by way of removing all reproach for the want of it, "means steadfast opposition to Archbishop Tait and the Prelates who are weak enough to support his disastrous policy," and this frank confession it supplements by saying that "Loyalty is only a bastard Ultramontanism," and that, as displayed by Catholics, "it has ended in the foulest revolt against the Faith"—which the English Establishment guards with such tender scrupulosity—recorded in ecclesiastical history, and the absolute subversion "of the lawful constitution of the whole Latin Church." This profane bravier is probably beyond the reach of admonition; but when next he ventures to talk of sacred things, as he does sometimes, with his mouth full of ribaldry and his heart full of revolt, we advise him to ask himself the question, which Holy Scripture addresses to him and all his fellows, "Quare in eumias justitias meas et assumis testamentum meum per os tuum?"—*Tablet*.

CARDINAL MANNING AND THE IRISH MEMBERS.

On Saturday afternoon an address of congratulation from the Catholic members of the House of Commons, on his elevation to the Cardinalate, was presented to Cardinal Manning at his residence in Vauxhall-bridge-road. The following members were present:—Mr. John O'Keefe, Mr. A. Moore, Mr. P. Callan, Mr. T. Brown, the O'Connor Don, Mr. J. G. McCarthy, Mr. John Dunbar, Mr. A. M. Sullivan, Mr. K. O'Leary, Mr. J. Smyth, Mr. McCarthy Downing, Mr. O. Lewis, Mr. W. R. O'Byrne, Mr. E. Collins, Mr. R. O'Shaughnessy, Sir P. O'Brien, Mr. N. D. Murphy, and Sir J. McKenna. Besides the names of the gentlemen present, the names of the following were appended to the address:—Sir George Bowyer, Mr. John Brady, Mr. G. L. Bryan, Mr. W. H. Cogan, Mr. E. Dease, Mr. K. T. Digby, Mr. N. Ennis, Mr. G. Errington, Sir J. Esmonde, Mr. C. J. Fay, the Hon. C. French, Mr. G. H. Kirk, Mr. P. L. Martin, Mr. H. C. Meldon, Lord B. Montagu, Mr. J. P. Nolan, Mr. C. Connor, the O'Donoghue, Mr. W. O'Leary, Sir Colman O'Loghlen, Mr. J. O'Connor Power, Mr. R. P. Power, Mr. W. A. Redmond, Mr. J. P. Ronayne, Mr. E. Sheil, Mr. D. Sherlock, Mr. E. J. Syman, Mr. M. F. Ward, Mr. Myles O'Reilly, and Mr. W. H. O'Sullivan. Cardinal Manning, after thanking the members for the address, said that from his youth, ever since he understood the history of Ireland, he had had the strongest sympathy with that country, a sympathy which had been greatly increased since he had had a flock of Irish blood and of Irish faith. They would, he hoped, not suppose that he was insensible of the great duties which England still owed to Ireland, nor of the many inequalities of a lesser order which still remained to be redressed. He believed he might say with truth that the material prosperity of Ireland was never greater than now. There was never, he believed, a time when Ireland, as a people, was so united as now. The people of Ireland never possessed so wide an extent of its soil since the day in which they possessed it all. They never yet possessed such abundant commercial wealth. The towns of Ireland were never more numerous or flourishing, its villages never so thriving, its agriculture and its pasturage never more developed. Its public intelligence was never so much developed, its public opinion never so articulately expressed by its public journals and its literature, and that public opinion never so powerful upon the mind of England. Finally, he might say that the influence of Ireland in the Legislature was never so weighty, never so highly intelligent and so thoroughly appreciated as at this moment. They might think he was an optimist, yet sometimes those who looked on at a game of chess were able to see what was going on better than the players. Such was his firm conviction, and it seemed to him, that the future of Ireland might be incalculably great. He remembered early in life being very much impressed with a sentence of Burke, who said that with certain changes the Catholic Church in Ireland would be most nearly conformed to the Apostolic Church of any Church upon earth. He was fully of that opinion, had ever been absolutely independent of the world, its spiritual jurisdiction, its organization, and its liberty complete and undefined, its faith ever immaculate, its fidelity to the Holy See proved by generations of martyrdom. It had lived in absolute poverty, and out of its poverty it had endowed itself. Its pastors and people had been united in bonds of charity and obedience, which the world had never been able to sever. Its union with the Vicar of Christ the world had never been able to overcome. When the Archbishop of Dublin was elevated to the Sacred College Cardinal Manning rejoiced at it for the sake of the friendship with which he had long been honoured, and he rejoiced that Ireland should be visibly united to the Sacred College in the person of its chief pastor. He believed the feeling he had towards them at that time they had towards the Church in England now. Five-and-twenty years ago in England they had no Vicars Apostolic, no scattered clergy, no organization, no dioceses, no parishes. By the mercy of God they had all these things now. They were recognized by authority of

the Holy See, and placed side by side with the Irish Church, recovered and restored to life by the side of their great Church which had never failed. He thought, then, that they sympathized at this moment with the Church in England, seeing it elevated and thus engrained on the Sacred College. They also congratulated him "that no such conflicts disturbed society in his country, where a more generous and enlightened opinion proved strong enough to restrain evils so deplorable." He did not believe that the shadow was likely to go back upon the dial. He did not think it was in the power of any man to turn back the tide of legislation which "now for half a century" had steadily advanced. He was confident that the man who attempted to introduce any limitation upon the faith of any man in England would begin the disintegration of the British Empire. His belief was that if the German Empire did not restrict its legislation against the freedom of conscience, it would disintegrate itself. The Cardinal concluded by thanking the members for their address. He should never forget it, and he thanked them for it because they came spontaneously as members of the Legislature, as Catholic members, and as representatives of a country to which he was bound by many affections and by the duties of his pastoral office.

HOME RULE DEMONSTRATION AT CARDIFF, WALES.

Mr. A. M. Sullivan, Editor of the *Dublin Nation*, and M.P. for Louth, addressed a large meeting which was held at the Stuart Hall, Cardiff, recently, on the subject of Home Rule. The meeting was presided over by the Rev. Father Maguire. Mr. Sullivan said it was to him a heartfelt pleasure to see, by the evidence before him, after a long and, he might say, a tedious journey from Ireland, that here in Cardiff a meeting of those vast dimensions could be assembled to hear a word spoken for the cause of Home Rule for Ireland (cheers). It was to him a fact that ought to cause even an Englishman the most serious reflection—to see that in whatever corner of the world an Irishman's lot might be cast he never forgot the island where he was born; and distaste and exile only caused to glow the more warmly the memories of childhood, and to strengthen the fidelity and the allegiance which he owed to his own suffering country (loud cheers).—Here he saw before him a meeting which might be taking place on the old sod in any part of Ireland—from Cork to Limerick, to Dublin or to Donegal. He could read in the countenances before him lineaments of the Celtic race, which told him that the vast majority—although he was proud and happy to know not all—of his auditors were of his own race and nation. And proud and happy he was to know that his countrymen in Cardiff were surrounded by evidence of the kindest feeling from their English and Welsh fellow-citizens, neighbours and friends. One of the first and one of the most serious instructions given to him by the central organization, as whose representative he was there that night, was to inculcate upon their people here in Cardiff, as one of their very first duties that by every means in their power they should foster and encourage, increase and strengthen the ties of goodwill and good feeling between them and the people amidst whom they dwell (cheers). This alone would show them that when the Irishman spoke of Home Rule for Ireland he was going to draw no sword upon the English people. An Irishman's right was no man's wrong (hear, hear). They asked in Home Rule for Ireland nothing from the English people that was theirs. They asked only that there might be restored to them a right, a possession, a blessing without which no nation ever yet was happy, and without which the Irish nation never, never would be content (applause). He, for his own part, would blush for the name of Irishman, he would frown his countrymen, if he thought that worldly favours, comforts, wealth, prosperity or good circumstances could stamp out of their hearts that inextinguishable passion which Almighty God, our great Creator, planted there—the spirit of patriotism and love of nationality. He knew that there had been men who thought that this love of individual nationality was something to be repressed—men who thought it was a wiser political economy to have all national distinctions obliterated, all national barriers broken down, and the countries of the world fused into one great—let him say—communitistic assemblage. But the only barriers of national distinctions that could with profit or use to the world be broken down were those barriers that he hoped were fading away every day between civilized peoples—the barriers of ill-will and hate, and jealousy and feud. But as to the national distinguishing characteristics of nations, why the man who said they ought not to exist impeached the designs of Almighty God Himself, who, on the plains of Shinar, divided for His own purposes the human race into families and distinctive nations, and they had yet to learn that the existence of country by country might not work out some wise, though hidden, designs of Almighty God. That distinction He certainly never created for the purpose of strife or ill-will amongst the children of the human race. The Irish people formed one of those nations, and in what he had said he had spoken mainly for the ear of the honest and impartial Englishman—for he was confident many such were present—in order that he might understand that this Irish love of nationality was not a wicked, but a holy thought; and that it was not a mere political theory, but that it came down from the earliest history of the human race; and that no man ever yet set himself to stamp out, to obliterate, or to destroy that which God created in man or in nations without working untold evil instead of benefit to himself and to society. The Irish were a nation, and the sooner the English people began to appreciate the fact the better. No doubt in evil times passed by—never, never they hoped to return—dreadful were the endeavours made by the rulers of England to stamp out and destroy the Irish nation as a distinct individuality. Those times never would come again—they never could come again—firstly, because, thank God, a more beneficent and a more liberal spirit was abroad in the world; secondly, because in our day the English people—the English people, as distinct from a ruling class or caste—the masses of the English people had got political power into their hands, and they of the Irish nation were imbued with the confidence and the faith that the English people would do them that justice which an English oligarchy had never vouchsafed to them (cheers). Terrible indeed were the means resorted to to kill out of the Irish heart that passion for national liberty; and if there were a reflective mind amongst the English people who would still fatuously, madly dream of pursuing the vain experiment of driving out of the Irish heart this anxiety for the national autonomy, he would ask that man to look to the pages of history, and say, "Surely, surely the blood-stained pages of this record will show you that for hundreds of years one means after another had been tried, to stamp out that feeling, and it is not of human creation. If it were human it must have perished under fire and sword, and proscription and persecution, and it has lived, thriven, flourished—that national feeling of the Irishman. Why, it has absolutely sprung up, up to newer and grander life in the season of punishment and oppression." And why? Because it was the gift of God, and as vain and as mad would be the idea of stamping from the greenward of the Irish field the shamrock, the type of our race and nationality, as for England, for Prussia, for Russia, any power in the world to dream that it can succeed in obliterating those national distinctions to which we loyally cling (great cheering). To what end was

all this? To this end—that it was their purpose to demonstrate to the English people that the recognition of that national individuality in the Irish people would in no way infringe upon the safety, the prosperity, the stability, or the integrity of that empire in which they were willing and happy to be partners with them. The hon. member then proceeded to contend that Ireland and Great Britain were fused into one kingdom upon terms of perfect equality, and that Irishmen did not enter into this arrangement as slaves or subjects, but faithfully, to abide by the allegiance to the throne, but it was not to be the allegiance of slaves; it was to be the allegiance of subjects and co-partners.

IRISH INTELLIGENCE.

(Main notices to 1st May.)  
The grand jury at the Swineford quarter sessions have protested on several grounds against the proposal to have prisoners belonging to Swineford tried for the future at Castlebar.

At the last meeting of the Sligo board of guardians Dr. Murray was elected medical officer to the workhouse by 29 votes against 17 recorded for Dr. Devany.

On Monday week James D. Matthews, Esq., J.P., was unanimously elected to the aldermanship of the Laurence Gate Ward, Drogheda, so long ably held by his lamented father.

A meeting of the principal inhabitants of Charleville was held on Tuesday evening week, at the Imperial Hotel, to take measure to present an address and testimonial to the Rev. Thomas Cronin C.C., on his removal to Killesbeg. The chair was taken by Mr. Thomas J. Clanchy, and it was proposed, seconded, and carried by acclamation that Mr. George Harding, manager of National Bank, should act as treasurer, and Cornelius J. Twomey, secretary. A committee was appointed to prepare an address and receive subscriptions, which amounted in a very short time to over £90. It is a pleasing fact (says the *Cork Examiner*), as showing the good feeling and harmony that prevails between those of opposite religious persuasions in Charleville, that the Protestant gentry, magistrates, &c., took as active a part in, and showed as much anxiety to carry out, this compliment to a worthy and respected priest as the members of his own communion.

A few days ago, while a small boy, aged about 15, was looking for some missing sheep, on a mountain called Kildrum, in the north-west of Donegal, the property of Wybrants Olphert, Esq., D.L., he espied an eagle asleep low down the mountain side near to a small lake. Without a moment's hesitation the plucky little fellow seized this "king of birds," which, of course, awoke, and a terrible struggle took place. The young lad shouted loudly for help.—His cries brought his sister, a girl of about sixteen, to the rescue, and not a moment too soon, as the bird had clawed his eye in a dreadful manner—so badly, indeed, that it is feared he will lose the sight of it. The two children managed to tie the bird's legs, and brought it home. The eagle is a beautiful specimen of the "golden" kind, and measures seven feet four inches from tip to tip of each wing. It is evidently a young bird. It is now at Ballyconnell House, in the possession of Wybrants Olphert, Esq., and is nothing the worse for its confinement, as it feeds well.

A large and influential meeting of the ratepayers and inhabitants of Gorey was held in the town hall on Tuesday week, for the purpose of taking into consideration the advisability of establishing monthly instead of quarterly horse fairs. It was resolved that on and after the 1st June next the monthly horse fair be held. Mr. M. Flusk offered a large field adjoining the fair green for the purpose of giving more facility for the show of horses.

His Grace the Archbishop of Tuam administered Confirmation to about 1,400 persons at Castlebar, on Thursday week, assisted by the local clergy and Redemptorist Fathers. His Grace expressed his gratification with the devotion and attachment observable on the occasion. His Grace, after Mass, read the Gospel of the day from the Mass book, in Irish, after which he spoke to the congregation in the vernacular, expressing his delight at the glowing reports he had received of the devout manner in which the people attended the Mission. He seems to be in the enjoyment of robust health.

At the close of last week a jury, especially convened by the high sheriff, Sir John Esmonde, Bart., sat to consider the allocation of expense to be allowed to the Rathdown union for the maintenance of an old lady named Ball, who refused to leave the workhouse at Longhlinstown, and against whom, consequently, the guardians took legal action in the matter. J. D. Cope, clerk of the union, and B. Thompson, master, were present on the part of the guardians. An immense amount of interest was evinced concerning the case, as the present inmate has been between eight and nine years an inmate of the union. The jury found for £99 odd, and legal costs against the lady proceeded against.

On Monday last we (*Wexford People*) had the pleasure of witnessing a very interesting spectacle, viz., the opening of St. Joseph's Schools attached to the Christian Brothers' Convent of the town. The ceremony was performed by the Very Rev. Canon Roche, P.P., assisted by the Rev. Robert Sinnott and two of the Redemptorist Fathers. The good pastor, after invoking God's blessing on the establishment, placed it under the patronage of Saint Joseph, and then addressed his juvenile congregation in a very appropriate style. "It would be," said he, "drawing coals to Newcastle, to use an old proverb, to say a word in admiration of the munificence and benevolence of that good man Richard Devereux, Esq., who has raised these magnificent buildings for the benefit of the youth of this town."

A meeting was held in New Ross, on the evening of Friday week, in the large room of the Tholsel, for the purpose of assisting Father Tom Doyle to defray the expenses which he incurred in defending the late action of "Greene v. Doyle." P. J. Roche, Esq., chairman of the town commissioners, was moved to the chair. After a few preliminary observations from the chairman, it was resolved that a subscription list should at once be opened in Father Doyle's behalf. A second resolution was passed strictly limiting the application of the funds collected to the payment of the costs incurred by Father Doyle to his own solicitor, and also providing that in case any surplus should remain, after duly co-operating with the county committee in the payment of these costs, it should be disposed of, as the committee appointed by the meeting should determine.

The Sligo town Association of National Teachers held a meeting on the 17th inst., ten members present, at which resolutions were passed delaring:—1. The plan sketched by Sir M. H. Beach in the House of Commons on the 5th ult. for the improvement of their condition, as totally inadequate to meet their case; 2. their blank dismay at the smallness of the amount he proposes adding to their class salaries, retarding their moderate demand—viz., £1, £1 10s, and £2 per week, for the three classes respectively, fixed salary, exclusive of results money; 3. that their income, from whatever source derived, should be certain, and not dependent on the caprice of poor law guardians as hinted by the Chief Secretary; 4. their dissatisfaction that in the late re-arrangement of class salaries the higher classes have been so badly dealt with; 5. their claims to pensions, and free residences; 6. their desire that small isolated schools, as in islands, promontories and mountain districts, where attendance cannot be increased, should be, as they are in England, treated exceptionally when examined for results.