

bride to his paternal estate in Norfolk, where their descendants live and flourish at this day. Eileen, before she left her native land for ever had a handsome monument erected in the little churchyard of Arda, where sleep the ashes of the good priest her uncle.

Ned Fennell married Norah Donnelly, and settled down with the Raymond family, in the capacity of steward and farmer. He attained the honours of poor-law guardianship and before his death had the satisfaction of seeing his eldest son elected to the office of dispensary doctor for the district he represented at the board.

Over a thousand pounds were found on Bradley when he was searched after his capture—part his own ill-gotten gains, and part rifled from the body of his slaughtered accomplice. The money was seized by Government, and applied to the fit work of compensating such informers of the rebellion as sent in their claims after it had been suppressed.

The full circumstances related in our narrative never leaked out. In the society of the day various accounts existed, but as the Raymond family forbade the topic, the curious never had their sentiment satisfied. But enough was known not only at that period, but long after when tradition had shrouded the history in its uncertain twilight, to guide the general opinion to one conclusion. No man who heard of the fate and fortunes of the two brothers—the true rebel and the false royalist, ever hesitated in his opinion as to WHICH WAS THE TRAITOR.

THE END.

FROUDE "FLOORED."

THE "HISTORIAN" REVIEWED BY THE REV. DR. MORIARTY.

THE RELATION OF ENGLAND TO IRELAND.

THIRD LECTURE.

English Testimony to Irish Virtue

(From the Philadelphia Catholic Standard.)

The learned and eloquent orator, after some preliminary observations, spoke as follows:—

When discussing the "Relation of England and Ireland," I do not apply to Englishmen or Protestants any expression or statement of a disagreeable character. I regard Englishmen with all the esteem that they merit by their noble position in the foremost rank of virtue and integrity. However, I may in duty reject erroneous principles. I reverse those persons who allow themselves to be called Protestants, whilst they are, under every aspect, the best of men, loving neighbours, and faithful citizens. My delineation of iniquity, and denunciation of atrocious deeds of singular barbarism, are applicable only to the "monster" which assumes the name of English denomination, and personates every misdeed found in the catalogue of sin, I am obliged to use the conventional application of the terms "English and Protestant" appropriated by the monster, which is neither human, Christian, Catholic nor Protestant.

FROUDE LAID OUT AND PUT IN HIS COFFIN.

Our mutual friend, Mr. Froude, I do not know; as a man and a brother I have nothing to say about him, except to wish him the greatest blessing, namely: that he may be so enlightened as to become acquainted with truth. I talk to him and about him as the distinguished historian. He, the historian, assumed a very ungracious and disastrous operation when he attempted to justify the iniquity of the Jack Sheppard of the nations; to disparage the Island of Saints, and to insult America by asking it to be an arbiter that would decide ignorantly and falsely, and "tell the Irishman that justice had been done to him by England." All his pleadings at the bar of our intelligent public opinion have been contradicted and refuted so completely that the historian has committed suicide. Then, Father Burke laid out the corpse for a wake; Wendell Phillips put the shroud upon Froude, and I place the defunct in the coffin, and now proceed to adjust the lid and gradually to drive home the screws. My portion of the work has been effected through the agency of the adversaries of the Church and of Ireland. Yes, the testimonies of "aliens in language, race and religion," have given every hoist and blow conducive to the final interment of the late distinguished historian. My proceedings brought me, at the conclusion of my last and second lecture, to the consummation of English devilry through the agency of the fiend and prostitute, bloody Elizabeth, all of which was epitomised by Sir John Davies, saying, "Ireland was brayed in a mortar."

The narrative which I have drawn from Irish history will have given some idea of the multiplied and variegated cruelties, horror, treacheries and massacres by which the English dominion was extended and maintained in various parts of Ireland, and at length spread all over the entire land by means of provoked famine and pestilence. Queen Elizabeth did not live long enough to enjoy the consummation of this fiendish policy, nor reign amidst the tranquility of the grave. It remained for her accursed successor to reap the fruits of her cruelties. The people being "brayed as in a mortar"—I like to repeat the phrase of Sir John Davies—the survivors tacitly acquiesced in that atrocious which, in the year 1612, proclaimed, for the first time the Irish as subjects, and prostrated them under the domination of England.

It affords an inquiry of some interest to ascertain what were the genius and the disposition, what the social and moral character of the people who had endured cruelties so hideous, and who were crushed by English devilry. Mr. Froude deals in wholesale disparagement of the Irish people in every age and department of life, therefore this becomes an important point for consideration. I will not draw that character in the glowing colors in which it has been printed by Irish writers, or by Irish favorers or partisans of the Irish. I will take that character from Englishmen and Protestants; and from persons who themselves were participants in the crimes which I have mentioned, and in those which remain to be described.

ENGLISH TESTIMONY TO THE CHARACTER OF THE IRISH. An English Protestant writer, by no means favorable to the Irish; on the contrary, a man disposed to speak ill of, and calumniate them and their clergy, thus expresses the worst he could say of them:—

"The people are thus inclined, religious, frank, amorous, irreflex, sufferable of infinite pains, very glorious, manly, sorcerer, excellent horsemen, delighted with war, great aggressors, passing in hospitality. The lewdler sort, both clerics and laymen are sensual and over loose in living. The same being virtuous bred up or reformed, are such mirrors of holiness and austerities; that other nations retain but a shadow of devotion in comparison of them. As for abstinence and fasting, it is to them a familiar kind of chastisement."—Stanhurst *opud Hollinshed*, vi. 67.

But as character is best shown by individual traits, especially when the writer is one adversely inclined. I select a passage descriptive of the fidelity that existed amongst the Irish; and it is not going too far to say, that a people capable of such high and generous attachment to each other, and to their duty, ought to rank high in the estimation of good men. Mark the following statement:—"You cannot find one instance of perjury, deceit, or treachery among them; nay, they are ready to expose themselves to all manner of danger for the sake of those who suck their mother's milk. You may beat them to a mummy; you may put them on the rack; you may burn them on a gridiron; you may expose them to the most exquisite torture; yet you will never remove them from the innate fidelity which is grafted in them; you will never induce them to betray their duty."—Ware, ii. 73.

IRISH REGARD FOR LAW AND FOR JUSTICE.

Baron Finlay, who was Chief Baron of the Exchequer under Henry the Eighth, places the Irish character on far higher ground than the English, so far as concerns submission to law and justice. He says:—"It is a great abuse and reproach, that the laws and statutes made in this land are not observed nor kept, after the making of them, eight days: which matter is one of the destructions of Englishmen of this land; and diverse Irishmen doth observe and keepe such laws and statutes which they make upon hills in their country, firm and stable, without breaking them for any favor or reward."—*Baron Finlay's Iibernica*, 51.

The next is from Lord Coke, who cannot be suspected of any undue leaning in favor of the Irish:—"I have been informed by many of those that had judicial places in Ireland, and (know) partly by my own knowledge, that there is no nation of the Christian world that hath greater lovers of justice than the Irish are which virtue, must, of course, be accompanied by many others."—*Coke*, iv., Inst., 349.

The next is a passage which has often been quoted from the celebrated Sir John Davies:—"They will gladly continue in this condition of subjects, without defection, or adhering to any other lord or king as long as they may be protected and justly governed, without oppression on the one side or importunity upon the other. For there is no nation under the sun that doth love equal and indifferent justice better than the Irish; or will rest better satisfied with the execution thereof, although it be against themselves."—*Davies Hist. Tract*, 213.

There has been lately published by the Irish Archaeological Society, in the first volume of their *Tracts relating to Ireland*, a small work entitled "A Brief Description of Ireland, made in the year 1569 by Robert Payne," from which I select two extracts that confirm strongly the praises bestowed upon the Irish love of justice:—

"Nothing is more pleasing unto them than to hear of good Justices placed amongst them. They have a common saying which I am persuaded they speak unfeignedly, which is 'Defend me and spend me': meaning from the oppression of the worse sort of our countrymen: they are obedient to the laws; so that you may travel through all the land without any danger or injurie offered of the very worst Irish, and be greatly relieved of the best."—*Page 4.*

THEIR CIVIL CONDITION PRIOR TO PROTESTANTISM.

My next quotation is peculiarly interesting at the present moment. It shows what was the civil condition of the Irish before Protestantism and Exclusion were the ruling impulses.

"But as touching their government in their corporations, where they bear rule, it is done with such wisdom, equity, and justice, as merits worthy commendations. For I myself divers times have seen in several places within their jurisdictions well near twenty causes decided at one sitting, with such indifference that for the most parte both the plaintiffe and the defendant hath departed contented; yet manie that make show of peace, and desirith to live by blood, doe utterly mislike this or any good thing that the poor Irish man doth."—*Ibid.*

IRISH HONESTY.

Sir John Perrott had endeavored to show the Irish impartial justice; and Hooker, who, in some of his writings, bestows on the Irish unmeasured, vituperation and abuse, yet says, that at the close of Sir John Perrott's administration:—"Everie man with a white stick only in his hands, and with great treasures, might and did travell without feare or danger where he would (as the writer heerof by trial knew it to be true); and the white sheepe did keepe the blacke, and all the beasts lay, continually in the fields, without stealing or preyng."—*Hooker, opud Hollinshed*, vi. 370.

That statement brings to mind and verifies the history of a young lady travelling, in rich apparel, and carrying a treasure in her hand, unguarded and unmolested, through the whole of Ireland, thus testing and proving the integrity and purity of the people.

Let us listen to Sir John Davies upon this subject:—"I dare affirm, that in the space of five years last past, there have not been found so many malefactors worthy of death, in all the six circuits of this realm, which is now divided into thirty-two shires at large, as in one circuit, in England. For the truth is, that in time of peace the Irish are more fearful to offend the law than the English, or any nation whatsoever."—*Davies*, p. 260.

IRISH BRAVERY.

As to the bravery of the Irish, it may be superfluous to give any proof of it from Protestants and inimical testimonies; since friends and foes alike admit the chivalrous gallantry of the Irish people; and the Scotch philosophers have lately demonstrated the superiority of their physical powers. Mr. Froude dared to deny the bravery of the Irish people. Father Burke requested him, even for his benefit to retract the term "coward." Froude equivocated, replying that he had not said "coward." No, he did not use that word; but he expressed what is worse. He said with a sneer that "The Irish are good at the ballot, but not good with a rifle," also, that at the battle of the Boyne, "they did not even make a respectable stand." Yet, in the next sentence, he said, "They fought well and bravely."

I cannot refrain from giving the following quotation from Edmund Spenser:—"I have heard some great warriors say, that in all the services which they had sent abroad in foreign countries, they never saw a more comely man than the Irishman, nor that cometh more bravely to his charge."—*Spenser's Ireland*.

These now are all noble traits in the character of the Irish people. Fidelity—proof against every temptation of bribery or torture; fidelity; which nothing could buy and which nothing could intimidate. Piety and goodness whilst the people adhered (and they do yet adhere) "to the religion of their forefathers." But above all, transcendently stands the glorious title, "Lovers of justice." Lovers of equal and impartial justice. Lovers of justice not only when they obtain it for themselves, but loving it so dearly that they are satisfied with its execution against themselves. Military valor not excelled by a nation in existence! And upon whose testimony is it that the Irish claim the glory of these qualities? From the testimony of strangers, aliens, enemies? I challenge the world to produce an instance of such praise bestowed on any nation by persons not themselves interested.

THE SO-CALLED REFORMATION.

It will have been observed that the revolt against

Christ commonly, but most improperly, called "The Reformation"—for it cannot seriously be called a Reformation at all, occurred in the period I describe. But I have designedly omitted all mention of it; having reserved it for a separate and distinct consideration.

When Luther commenced the great apostasy of the sixteenth century, all Christendom was Catholic. Ireland, of course, was so. It has universally been remarked that in all the countries into which the apostasy entered, it owed its introduction to men remarkable for the badness of their character and the greatness of their vices. It was not more fortunate in Ireland than it was elsewhere. It owed its introduction to Ireland, as it did into England, to the foul passions of Henry the Eighth. The fabrication of irreligion was most disgusting to the Irish, who appreciated it like Macaulay, who writes: "The Church of England was commenced by Henry, the murderer of his wives—it was advanced by Somerset, the murderer of his brother—and completed by Elizabeth, the murderer of her cousin and her guest." The utmost cruelty was exercised to the extent of the power of the English Government. Dr. Johnson says that there is no instance, even in the ten persecutions, equal to the severity which the Protestants of Ireland have exercised against the Catholics. "This is literally true wherever the English power extended."

TENDER-HEARTED ELIZABETH.

But it was in the reign of Elizabeth that the persecution of the Catholics raged with the greatest fury. As the policy of her officers in creating their familiar instruments of jamine and pestilence extended her dominion, religious persecution extended with it. It was a usual thing to beat with stones the shorn heads of their clergy till their brains gushed out. Others had needles thrust under their nails, or the nails themselves were torn off. Many were stretched upon the rack, or pressed under weights. Others had their bowels torn open, which they were obliged to support with their hands, or their flesh torn with their curry-combs."—*Letter IV*, (notes).

IRISH CATHOLICS WHEN IN POWER: GLORIOUS CONTRAST.

Glorious is the contrast between the virulent and murderous persecution of the English Protestant Government, and the humane and truly Christian demeanor of the Irish Catholics when restored to power. The reigns of Henry the Eighth and Edward the Sixth passed away. Queen Mary ascended the throne. Catholicity was restored to power in Ireland without difficulty—without any kind of struggle. How did the Catholics—the Irish Catholics—conduct themselves towards the Protestants, who had been persecuting them up to the latest moment? How did they—the Catholics—conduct themselves? I will take the answer from a book, published several years ago by Mr. William Parnell, a Protestant gentleman of high station, the brother of a Cabinet Minister:—"A still more striking proof that the Irish Roman Catholics in Mary's reign were very little infected with religious bigotry, may be drawn from their conduct towards the Protestants, when the Protestants were at their mercy. Were we to argue from the indelible character of the Catholic religion, as portrayed by its adversaries, we should have expected that the Irish Catholics would exercise every kind of persecution which the double motives of zeal and retaliation could suggest; the Catholic laity, in all the impunity of triumphant bigotry, hunting the wretched heretics from their hiding places; the Catholic clergy pouring out the libation of human blood at the shrine of the God of mercy, and acting before high heaven those scenes which make the angels weep."

"But, on the contrary, though the religious feelings of the Irish Catholics, and their feelings as men, had been treated with very little ceremony during two preceding reigns, they made a wise and moderate use of their ascendancy. They entertained no resentment for the past; they laid no plan for future domination."

MORE PROTESTANT TESTIMONY.

Even Leland shows that the only instance of popish zeal, was annulling grants that Archbishop Browne had made to the injury of the Sec of Dublin; and certainly this step was full as agreeable to the rules of law and equity as to Popish zeal:—"The assertors of the Reformation during the preceding reigns, were every way unmolested; or, as the Protestant historian chooses to term it, were allowed to sink into obscurity and neglect. Such was the general spirit of toleration, that many English families, friends of the Reformation, took refuge in Ireland, and there enjoyed their opinions and worship without molestation."

How ought these perverse and superficial men to blush, who have said that the Irish Roman Catholics must be bigots and rebels from the very nature of their religion, and who have advanced this falsehood in the very teeth of fact, and contrary to the most distinct evidence of history?"

STILL MORE TESTIMONY.

"The Irish Roman Catholics bigots? The Irish Roman Catholics are the only sect that ever resumed power without exercising vengeance!"

"Show a brighter instance, if you can, in the whole page of history. Was this the conduct of Knox, or Calvin? or of the brutal Council of Edward VI., who signed its bloody warrants with tears? Has this been the conduct of Irish Protestants?"—*Parnell's Historical Account*, pp. 35, 37.

In the wretched history of dissension and cruelty, from the period of the "apostasy" to the present moment, there is no instance in which any people have been entitled to so honorable a meed of approbation as the Irish Catholics. There is no other similar instance. Protestantism can boast of nothing of the kind, nor give such a practical proof of Christian liberality. A Protestant writer of very considerable merit and discrimination, treating of the reign of Queen Mary, has the following passage:—

"The restoration of the old religion was effected without violence; no persecution of the Protestants was attempted; and several of the English, who fled from the furious zeal of Mary's inquisitors, found a safe retreat among the Catholics of Ireland. It is but justice to this malignant body to add, that on the three occasions of their obtaining the upper hand, they never injured a single person in life or limb, for professing a religion different from their own. They had suffered persecution and learned mercy, as they showed in the reign of Mary, in the wars from 1641 to 1648, and during the brief triumph of James II."—*Taylor's History of the Civil Wars of Ireland*, vol. 1, p. 169.

I cannot better conclude my observations upon Catholic liberality, than by giving an extract from the historian, Leland, whose prejudice and whose interests made him necessarily most inimical to the Catholic people and their religion. He, in fact, confirms everything I have said respecting the liberality exhibited by the Irish Catholics during the melancholy reign of Queen Mary. If anything could silence the rancorous malignity with which the Irish people are persecuted, in their character as well as in their property, it would be this distinct admission of their perfect tolerance to Protestants during the reign of Queen Mary. I give his words:—"The spirit of popish zeal, which gluttled all its vengeance in England, was in Ireland thus happily confined to reversing the acts of an obnoxious prelate (namely, Brown, the Protestant Archbishop of Dublin), and stigmatizing his offerings with an opprobrious name. Those assertors of the Reformation who had not fled from the kingdom, were, by the lenity of the Irish Government, suffered to sink into obscurity and neglect. No warm adversaries of popery stood forth to provoke the severity of persecution; the whole nation seemed to have relapsed into the stupid composure of ignorance and superstition, from which it had scarcely awakened."

And as it thus escaped the effects of Mary's diabolical rancor, several English families, friends to the Reformation, fled into Ireland, and there enjoyed their opinions and worship in privacy, without notice or molestation."—*Leland's History of Ireland*, book iii. c. 8.

We may estimate the merits of the clerical order from Spenser's testimony. Speaking of the Protestant clergy of Ireland, he says: "Whatever disorders you see in the Church of England, you find there, and many more. Namely, gross simony, greedy covetousness, fleshly incontinence, careless sloth, and generally all disordered life in the common clergyman."—*Spenser*, 139. Such is Spenser's character of the Protestant clergy of his day.

CONTRAST BETWEEN THE CATHOLIC AND PROTESTANT CLERGY.

Let us now see what character this zealous Protestant gives to the Catholic clergy. We shall find—I say it triumphantly!—that they bore the same character for zeal, for piety, in that day which they do at present, and occasionally extorted the praises of even their bitterest enemies. Here is what Spenser says of them, when contrasting their conduct with that of the Protestant ministers; one would really imagine it was some candid enemy at the present day who speaks:—"It is greater wonder to see the odds which is between the zeal of popish priests, and the ministers of the gospel; for they spare not to come out of Spayne, from Rome, and from Remes, by long toils, and dangerous travayling hither, where they know perill of death awayeth them, and no reward or riches is to be found, only to draw the people into the Church of Rome; whereas some of our idle ministers, having a way for credit and estimation, thereby opened unto them, and having the livings of the country offered to them, without paines and without perill, will neither for the same, nor any love of God, nor zeal for religion, or for all the good they may do by winning soules to God, be drawn forth from their warm nests to look out into God's harvest."—*Spenser*, 254.

The character given of the Protestant clergy of that period Curte, is as follows; it fully accords with the statement of Spenser:—"The clergy of the Established Church were generally ignorant and unlearned, loose and irregular in their lives and conversations, negligent of their cures, and very careless of observing uniformity and decency in divine worship."—*Curte*, i. 68. Notwithstanding the ignorance and immorality of the law-established clergy, they could occasionally exhibit a sufficiency of anti-Catholic zeal to blaspheme and insult our Divine Redeemer, by outraging the memorials of Him, which are held sacred and venerable among the Catholics.

During the delivery of the lecture, the audience expressed their approval by frequent and hearty applause, which was renewed at its close.

IRISH INTELLIGENCE

CARDINAL CULLEN ON POLITICAL QUESTIONS.—In the course of letters addressed to the Catholic clergy of the Dublin diocese, respecting certain devotions to be observed during the month of May, Cardinal Cullen exhorts Catholics to pray for the Pope, who is now assailed with the greatest violence and is a prisoner in the hands of his enemies. He points out that in nearly every country in Europe, infidels of every class and teachers of doctrines destructive of the foundations of society are protected or encouraged, while the Bishops and priests of the Catholic Church are persecuted and obliged to share in the sufferings of their Supreme Pastor, the Vicar of Christ on earth. He says, in Prussia the adherents of a miserable sect, usurping the name of old Catholics are engaged in persecuting Roman Catholic Bishops, because they will not allow professors of that sect in public schools to pervert the rising generation and to poison them with heretical and schismatical doctrines. Cardinal Cullen asks his flock to pray fervently for the approach of the time when the Church will overcome all such persecutions, and when truth and charity will prevail over error and bigotry. Referring to Ireland, his Eminence says—Contagious diseases have lately scourged the country severely; the rains and continual storms of the past autumn and winter caused great damage to the crops, great misery being occasioned amongst the people in consequence, and driving many of them to seek refuge in distant regions, where they expect to find protection often denied to them at home. But they often discover they have to encounter the greatest evils and privations, especially in religious ways in such regions. In conclusion, he says—besides, Ireland is exposed to suffer a great deal from the attempts which are made to introduce Godless education amongst us and to banish God and his holy religion from our schools. May God protect us against war on religious education in almost every country of Europe. It is a war which, if it be successful, will bring Paganism and all its abominable vices into many countries, re-establish tyranny and slavery, and put an end to the practice of the noblest virtues of Christianity. His Eminence exhorts his flock to pray earnestly to be preserved from this dreadful scourge of infidelity and be prepared to give up all earthly honors and pleasures and to suffer all privations rather than sacrifice one iota of their religion. He recommends them strongly to join the Catholic Union, which has been established to defend the Catholic rights and for the promotion of Catholic interests, and which is presided over by Lord Granard.

CHANGE OF FRONT.—Were the Governmental assertions, as to the future ruling of Ireland "according to Irish ideas," liberal electioneering catch-cries rather than the watch-words of a great party? Those healing measures known as the Church Act and the Land Act conveyed a sufficient answer for easy-going persons, but one is compelled to doubt, through the strange tidings brought to our ears in the reports of the discussion on Mr. Fawcett's secularistic settlement of an Irish grievance in the "University Bill No. 3." We have evidently been under a delusion for the last five years, or Mr. Gladstone has tacked about. He says, in reply to Mr. Mitchell-Henry, "There is latent in the amendment of the hon. member for Galway, an assumption which I am not ready to grant, and that is, that the opinion that may prevail in any one of the three countries, be it England, Ireland, or Scotland, is absolutely binding on the Government with respect to that country." Truly, the misfortunes of the last month have made the Ministers acquainted with strange bedfellows, and broken-spirited, they now appear inclined to run rather in the teeth of right and justice than to face their own tyrant majority. The failure of his own University Bill, and the triumphant success of Mr. Fawcett's bantling have converted Mr. Gladstone from the honesty of his political ways, and, accordingly, Irish ideas are disowned in the interests of party. But, unfortunately for his consistency, Mr. Gladstone had previously declared in one of his Lancashire "Irish speeches," that "we shall endeavor to govern Ireland according to Irish ideas—in accordance with the view of the majority of the Irish people." Mr. Gladstone's latest words hardly harmonize with the construction put upon this, his former statement. He now tells us, in substance if not distinctly, that all questions connected with religion and education in Ireland are "Imperial questions." That is simply returning to the old standpoint of emulative Whigs and Tories, as distinguishable from the modern policy which would prefer to legislate for Ireland as a wise native Parliament would do; and so save the necessity for Home Government. Is the great Gladstone Administration after all but "a creature of fiction?" and, as such, the unwilling tool of practical Home Rulers, who deal with facts and maintain that Irish

ideas are the panacea of Irish discontent.—*Catholic Opinion.*

THE PROTESTANT SYNOD.—A Correspondent writes:—In the Synod a succession of debates have occurred on the baptismal service, the Evangelical party proposing to omit the declaration that "this child is regenerate" from the three services, the baptism of infants, of adults, and of private baptism. This motion was opposed by the Bishop of Meath and the Primate, and supported by the Bishop of Cashel, and resulted in a division, which showed a majority of clergy in favor of retaining the phrase objected to, and as remarkable a preponderance of the laity on the opposite side. The clergy who voted for the omission of the passage from the office numbered 45, and those against it were 110. On the other hand the laity in favor of the change were 106, and the noes 74. The Low Church party determined to open up this matter again, a very strong feeling existing among them on the subject, and Canon Reichel gave notice of a proposition to omit the declaration, as before, and to put in its place a passage from an ancient Gallican office, in which prayer is made that these "may live according to that holy baptism which they have received, that, finally, through the assistance of Thy grace, they may be presented before the judgment seat of Christ." Sir Joseph Napier, however, acting as assessor, has ruled that the motion cannot be put in this form, as the first part of it would be a proposal to do that which the Synod had just decided not to do—namely, omit the "regeneration passage." Canon Reichel consequently, is now restricted to proposing the "Gallican form" as an alternative office which such clergymen may use as cannot conscientiously employ the words of the present one. On Tuesday the discussion will be resumed at this point, and the Evangelical party declare that they will not be satisfied with the alternative form even if carried. "They profess disappointment a surprise at finding so many of the clergy opposed to them."

The General Synod of the Protestant Church of Ireland continues its sittings in the Metropolitan Hall, Dublin. The subject of "The Real Presence and the Adoration of the Elements in the Communion" has been under consideration, and given rise to an animated debate. In the course of the proceedings the Dean of Clonfert moved that "the Church of Ireland does not permit her members to teach that such adoration may be or ought to be done." The Dean of the Chapel Royal referred to St. Paul's Epistle to the Corinthians, who had departed from the primitive mode of administering the sacrament. The Apostle brought their minds back to "that night on which He was betrayed," and told them how the Lord's Supper was originally instituted. He (Dean Dickenson) thought that metaphysical subtleties were strangely out of place in the face of that simple statement. He did not approve of a gorgeous show, or a splendid ecclesiastical pageant. He would rather partake of the Holy Communion in the simplest and baldest form in which it could be celebrated than take part in any such pageantry. He did not at all believe in the "Real Presence." The Rev. Canon Smith made a long and able speech in opposition to it. He avowed his belief in the "Real Presence," but he had never received or taught the Eucharistic adoration of the elements, for that he would consider idolatry. His further remarks were met with loud cries of "No, no." In conclusion, he complained that a clergyman who, like himself, might have his sermons on this subject objected to, would be brought to trial before two bishops and three lawyers, chosen by ballot, and to this tribunal would be committed the responsibility—the heaviest that could be undertaken by man—of deciding this solemn and important point of theology. He thought that in some of the propositions made by gentlemen on the other side an insult was offered to Christ such as never was offered before by any Church calling itself by His name. After a protracted and lively discussion, during which numerous amendments were moved and lost, the chairman (the Bishop of Down) read the resolution as it then stood, in order that members might understand what they would be called upon to vote on when the debate was resumed on Monday. It was to the effect that after the declaration at the end of the Communion Service, "Whereas the intention of preceding declarations hath been in modern times, by some persons, misconstrued or evaded, and it hath been taught by some that by virtue of consecration there is in or under the form of the elements a presence of Christ, or of Christ's Flesh and Blood, unto which adoration may be or ought to be done; it is hereby declared that such teaching is not permitted by the Church of Ireland." This Protestant resolution was carried at the end of the protracted debate.

THE IRISH REPRESENTATIVE PEERAGE.—Lord Milltown's letter and a recent discussion in Parliament have directed attention to the state of the Irish Peerage representation. The subject is referred to in Sir Bernard Burke's work on *The Rise of Great Families*.—"Of all Peerage institutions, none requires more urgently the attention of the Legislature than the Peerage of Ireland. At present the Whig lords, being in a minority, have no share whatever in the representation of the Irish Peerage, although that representation was given to them as compensation for the loss of their seats in the House of Lords. Possibly a plan such as this might remedy the evil. No new election of Irish representative Peers should be held until there were three vacancies, and then each Irish Peer should be allowed two votes only. This arrangement would enable the minority, about one-third in number, to elect one out of the three representative lords to be chosen. Again, no more Irish peers should be created. Far from being a boon, such creation is an injury. It is the shadow instead of the substance. An Englishman or a Scotchman meriting peerage is made a Peer of the United Kingdom, with a seat in the House of Lords; but an Irishman of equal desert is (when there happens to be a vacancy) given an Irish title, that operates, like the sentence of a court-martial, to disqualify him for future public service. A remarkable circumstance in the Peerage is the frequent occurrence among the Peers of Ireland of English, Welsh, and Scotch families holding Irish titles, and designating those titles from places in Ireland, where they do not possess an acre of land; for instance, the descendant of the Scottish House of Duff bears the title of Earl Fife in Ireland; the representative of the ancient Sussex family of Turnour holds an Irish earldom under the designation of Winterton of Gort, although Winterton is in Norfolk, and Gort in Galway, where the Turnours never had a footing; and the Yorkshire Downays, of Cowick, were created centuries ago Viscounts Downe, although then or since no Irish land owned a Downay for its lord. The following families, designated by Irish titles, have their places of birth, their estates, and their residences in England, Scotland, or Wales:—Molyneux, Earl of Sefton; Savile, Earl of Mexborough; Turnour, Earl Winterton; Vaughan, Earl of Lisburne; Duff, Earl Fife; Burlington, Viscount Chetwynd; Monckton, Lord Galloway; Downay, Viscount Downe; Wynn, Lord Newborough; Macdonald, Lord Macdonald; Edwards, Lord Rokeston; Ongley, Lord Ongley; Robinson, Lord Graves; Penninton, Lord Muncaster; Graves, Lord Graves; Hood Lord Bridport; Vanneck, Lord Huntingfield; Hotham, Lord Hotham; Shore, Lord Teignmouth; Eden, Lord Henley; Henniker, Lord Henniker; and Waldegrave, Lord Radstock."

HOME RULE IN TRINITY COLLEGE.—The Rev. J. W. Barlow, Professor of Modern History, in delivering his weekly lecture in Trinity College, to a crowded audience on the "History of Ireland during the period of Parliamentary Independence," gave a brilliant summary of political events in the time selected, winding up with the following apt and