

At the time of his election, he was Archbishop of Perouse, Cardinal Grand Penitencier, Cardinal Palatin, Cardinal Silvanus, a member of the Congregation of Rites, and of that body in the Sacred College which has surveillance of the Convents and Monasteries of Italy.

The general opinion is that for learning, tact, energy, dignity, amiability, real moral worth and sincere piety, the Sacred College could not make a better selection.

In person he is thin, tall and commanding, and possesses a remarkably fine head. In his private life he is said to be simple, amiable and full of spirit, but in conducting ceremonies becomes grave, austere and majestic.

## CATECHISM OF THE HISTORY OF IRELAND.

### CHAPTER XXXVI.

*The Reign of Queen Victoria, continued.*

Q. What was the next step in parliament?

A. The vigorous agitation throughout England was redoubled by the Volunteers, whose active alliance with the Irish friends of Disestablishment brought the question to a point at which Mr. Gladstone, then leader of the opposition clearly saw that the State Church was doomed. He moved his anti-State Church resolutions early in 1868; on which occasion he was supported by 331 yeas against 270 noes. There were 12 pairs.

Q. Was Disestablishment then carried?

A. No; a bill, introduced by Mr. Gladstone, for suspending appointments to any church benefices that might become vacant prior to the final legislation of the following year, was sent up to the House of Lords, by whom it was rejected, on the 29th June, 1868, by a majority of 192 to 97.

Q. What followed?

A. Parliament was dissolved; a general election took place towards the end of the year; the leading test at every hustings was the State Church; a large majority for Disestablishment was returned to the House of Commons; and

Mr. Gladstone, who was now prime minister, carried the bill, which was then sent up to the Lords.

Q. How did the Lords treat the bill?

A. They introduced so many changes in its provisions, that if it had passed as they returned it to the Commons, it would have augmented, instead of mitigating the ecclesiastical grievance.

Q. What then happened?

A. The bill then took the shape of a compromise between its friends and its foes. As it finally passed, its chief provisions are as follows: it discloses the connection between the Protestant Church in Ireland, and the State; it protects the life-interests of the clergy of that church; it enables them to capitalise their incomes at a given rate of purchase, the Treasury advancing the money; it appropriates the ecclesiastical incomes at the expiry of clerical ownership to such public uses as parliament shall direct; and it provides for the total extinction of the tithes in fifty-two years from the first day of January, 1871.

Q. Does the Act affect the fiscal interests of Ireland?

A. Yes. By charging on the funds of the State Church, instead of on the Imperial treasury, the compensations for the suppressed parliamentary grants to the College of Maynooth, and the Presbyterian clergy, the Act withdraws from Ireland about £66,000 per annum of Irish taxes, which the Maynooth grant and the Presbyterian *Regium Donum* had previously retained in this kingdom; and for the annual sum thus withdrawn, the Act gives Ireland no equivalent.

Q. How does the Act dispose of the surplus millions that will remain after providing for the various compensations and the capitalisation of clerical incomes?

A. The disposition of the surplus is left open to parliament. We shall be exceedingly fortunate if the distribution of the money be not found to involve much jobbery and corruption.

Q. What are the benefits conferred by the Act?

A. The benefits of the Act are important. In the first place it is a solemn legislative recognition of the fragile nature of the Union. The 5th Article