

out a scintilla of proof—amounted to a denial that the human race proceed from a common stock, denying the Mosaic account of the creation...

As to Galileo and Copernicus, the decree condemning the helio-centric theory of the universe was a decree of a Congregation of Cardinals. It had great weight, no doubt, but I believe it is allowable to consider that it was not binding on the Church.

Was the doctrine of Copernicus a truth of science in his day, or in those of Galileo? Certainly it was not. It was a mere hypothesis. So far from being a scientific truth, there were apparently insuperable objections to it, owing to the then state of scientific discovery.

There were other unanswered objections to the theory, which it would be tedious to detail. As a mere hypothesis for the purpose of furthering scientific discovery, any body might hold it; what was forbidden was, to hold and teach it as absolutely true whilst it was yet incapable of scientific demonstration.

One or two passages of Scripture are generally adduced as objections to this doctrine of the supremacy of the Spiritual Order. But they are used as a sort of *carmen* or charm.

These texts are, 'My Kingdom is not of this world'; 'Render unto Cæsar the things that are Cæsar's,' and 'Put up thy sword into thy sheath.'

Well, certainly, our Lord's Kingdom is not of this world. The ends at which the Church aims are not temporal ends, nor does she use carnal weapons to compass these ends.

These are purely accidental, and by no means the object of her mission. Nor are the means she uses of this world any more than her end. She does not propagate religion by the sword; she does not attempt to gain empire, as temporal rulers do, by force or fraud.

'Render unto Cæsar the things that are Cæsar's,' does not mean, I think, 'Render unto Cæsar everything that he asks'; and if we are going to leave it to Cæsar himself to decide when he asks too much, we may as well abandon all pretence of a Church, or of a Spiritual Order at all.

Thus have I endeavored to show, that, if there be two orders, Spiritual and Temporal, as there are, the Spiritual is supreme. From the inconveniences which would flow from the supremacy of a fallible Spiritual power, I have framed an argument in support of the claims of my Church.

The Clergy do not take this oath, because to do so, is to yield the Liberty of the Church.

This is the first step; let them yield this and there is no stopping. *Obsta principis* is their motto, and we should be grateful for it, for, with their liberties, are bound up our own.

But, says our Supreme Court, religious liberty is not violated by the new Law, because no man is forced by the New Constitution to support a religion he does not like, or to go to Church if he chooses to stay away.

But, says some newspaper writer:—In Europe the Clergy are not so straitlaced, they take oaths to the State. Why not here? Is this bad faith, want of apprehension, or ignorance of the facts? Do they take oaths in Europe—in Ireland or elsewhere—for Ireland has been cited, as conditions precedent to the exercise of their ministry?

The contest between Church and State has been inaugurated in our midst. The Temporary, here as elsewhere, is too apt to carry it over the Eternal. Yet we say, await the issue and let us hope that, in this matter, at least, the fighter will prosper rather according to his right than his might.

I have, in this lecture, maintained indisputable theory of rare Ben Jonson, as quoted by Carlyle that some degree of Soul is necessary, were it only to save us the expense of salt.

He adds that *Jeffroy* says: "Elle a trois cents ans dans le ventre, c'est pourquoi je la respecte." Her eighteen centuries may be the least of her claims to respect; but they are a material guarantee to the student of her history

that my theory of her rights bodes no danger to the freedom of the people or the State. She has her record; let her be judged by that.

IRISH INTELLIGENCE.

We are glad to announce that Peter Lawrence, Esq., third surviving son of Walter Lawrence, Esq., of Lisreagh Lawrencetown, in the County of Galway, Ireland, was baptised Peter Joseph by the Rev. Father Mulhall, S.J., assisted by the Rev. Father Bannon, S.J., on Thursday, the 26th October, in their chapel, at Miltown Park, near Dublin; and on the Tuesday following, he was confirmed Peter Joseph Ignatius by the Right Rev. Dr. Cullen, in his own private chapel. He took the name of Ignatius in confirmation in honour of that great saint, Ignatius Loyola, the founder of the Order of Jesuits, by whom and through whom he has been received into the Holy Catholic Church.—*Cor. of Tablet.*

The *Evening Mail* infers that the Archbishops and the Government are engaged in settling much more than the method of affiliating the Catholic to the Queen's University. It says that the whole educational problem is under discussion, and that when all is arranged the scheme is to await the sanction of the Pope. That nothing will be set led without the sanction of the Pope is to be hoped and believed; but whether the *Evening Mail* is correct in inferring that the whole educational problem is under discussion, is more than we know.

The *Dublin Evening Mail* quotes the *Galway Vindicator* and *Connacht Advertiser* to the effect that: 'The four Archbishops of Ireland went last week to London for the purpose of holding a conference with Sir George Grey, who has been deputed by the Government to discuss with their lordships, and arrange, if possible, the vexed question of education in this country.' The writer goes on to say that the opening interview was devoted to the opposition of the Catholic University, and Sir George Grey was most bland and conciliatory.

THE FENIAN PRISONERS.—At a late hour on Sunday night, Mr. J. Lentaigne and Mr. O'Connell, Inspectors-General of Prisons, visited Kilmaham Jail, where the Fenian prisoners are confined, and went through all the cells and made strict inquiries into the arrangements that were made for guarding the jail, which presented more the appearance of the interior of a fortress than a prison. In the large central hall police and sentries were at their posts, and in the passages soldiers were to be seen under arms or lying in camp-beds placed on the floor. The warders kept close to their respective stations, and sentries patrolled outside the walls of the jail, and were visited every half hour by the three officers on duty. The same precautions have been since observed. On Monday morning, at nine o'clock, the prisoners O'Leary, O'Donovan (Rossa), Kickham, Hopper, O'Connor, Moore, and O. U. O'Connell, were brought down to court in one of the prison vans, accompanied by a troop of cavalry and mounted metropolitan police. A guard of fifty rank and file and three officers continue on duty at Mountjoy Prison, where sentry boxes are being erected for the soldiers.—*Luby*, since his commitment to the penitentiary, has been treated similarly to the other prisoners, and has to submit to the ordinary discipline of the prison.—*Freeman.*

On Monday evening, as the van conveying the Fenian prisoners from the courthouse to Kilmaham Jail was passing along the quays, it was suddenly charged by a large number of persons who had congregated in the streets. The reason the authorities decided on not bringing the prisoners back to jail by the usual route was in order to avoid the possibility of any demonstration being made in their favor.

Suspension of the Acting Head Warden in Richmond Bridge.—A meeting of the Board of Penitentiaries was held on Monday, in the City Hall, which Mr. Lentaigne, Inspector General of Prisons, attended, and at his request the board suspended Acting Head Warden Meagher, pending further inquiries into the recent escape of James Stephens, the alleged Fenian Head Centre. Mr. Lentaigne stated that it was at the recommendation of government the board were desired to have Meagher suspended. The recommendation was at once complied with. Orders have been issued to place new locks on the gates and doors of the prison.

The Cork Prisoners.—So anxious have the governors of the city and county jails been, since the escape of Stephens, for the safety of the Fenian prisoners in their custody, that they have obtained from the military authorities a party of men to keep watch and ward at the jails. Fourteen soldiers and a sergeant do duty night and day in the city jails.

The Special Commission in Cork.—We are likely to have a busier business at the Commission, which is to open on the 14th instant, than was expected. It is intended to bring down for trial in Cork any of the Dublin prisoners who may not be placed on their trial before the 14th. Considering the time occupied in the trial of two, a grand jury will remain to be brought down here.—*Cor. of Express.*

The blacksmith, Timothy Hegarty, who resided in the parish of St. Finn Barre's, in this city, and who is supposed to be a member of the Fenian Brotherhood, was brought up at the Marlborough street Police Court yesterday, on a charge of manufacturing pikes. It is suspected that Hegarty intends turning informer, a suspicion which is somewhat confirmed by circumstances that led to his arrest, and which show that he was not very anxious to avoid discovery. Some days ago his mother received a letter from him, which a friend who was in the house offered to read for her. She, however, declined the friend's services, and took it to a member of the Constabulary. The communication disclosed the address of Hegarty, in London; a telegram was sent off instructing the London police to arrest him, and telegraphic accounts received in Cork show that he was brought yesterday before the Marlborough street Police Court, and handed over to two Irish constables to be taken to this country. It is stated that since Hegarty's flight from Cork considerable pressure has been brought to bear on his wife, by perfectly unofficial persons, to induce her to give information of his whereabouts. Rumor has it that she was promised a handsome douceur if she only gave a hint as to his place of concealment.—*Cork Examiner.*

Mr. Gorry Connellan has, we are informed, been directed to answer certain interrogatories tendered to him by order of the Executive. We may state that the most vigilant efforts are being made to elicit evidence which, it is said, will seriously compromise a number of persons in the charge of connivance in the escape of the 'Head Centre'.—*Evening Mail of Thursday.*

REMOVAL OF ANDREW KENNEDY, THE APPROVER.—As Andrew Kennedy, who, it will be remembered, now stands charged with perjury, and also with being a Fenian conspirator, was being removed to Dublin from Nenagh jail on Thursday morning, 30th ult., circumstances occurred at the railway station which, if true, are alarming, and call for immediate investigation not only by the railway company, but also by the government. The prisoner was in charge of the head warden, Mr. Willis, and a party of five policemen. They proceeded to the station shortly before the starting of the 6.35 train, and Mr. Willis obtained the tickets for himself and the others. The bell was rung, and the party stood waiting on the platform for the doors of the carriages to be opened; but this, it is stated, was not done; the station master did not appear as usual, and without any signal, or receiving the staff, without which, we understand, it is illegal for a train to leave a station, the guard (Doyle) leaped into his box, and the train began to move off leaving Mr. Willis, the police, and the prisoner on the platform. Mr. Willis called to the guard, but finding that the train was not stopped, he sprang to one of the carriages, succeeded in opening

the door, and he and the police managed to get in with the prisoner. Mr. Willis, owing, it is said, to the unusual proceedings of the railway officials; forgot a travelling bag, in which was the warrant for the removal of the prisoner, and other important documents. He telegraphed back from Rosera station the fact to the police, and Constable Woods went to the station and got the bag in the waiting room, but it is stated, it was then open. Head Constable Long soon after went to the station to investigate the matter, and the station master and one of the porters subsequently waited on Mr. Anderson, county inspector of police, when Head Constable Long was also present, and on the statements then made we understand a report of the matter has been forwarded to the authorities. We give the report as it reached us; if, however, any of the statements are incorrect, our columns will be open to any parties who may feel aggrieved to contradict them.—*Nenagh Guardian.*

At the sitting of the Court for the trial of the Fenians, on the 12th, was entirely occupied by O'Donovan in his address to the jury in his own defence. He commenced at the opening of the Court, and did not desist until after six o'clock in the evening. He insisted that he had done nothing criminal, and asserted that his cause had outraged all law, and gave it as his opinion, that Ireland would never be free without fighting. His bearing was insolent, and when he remarked upon the Court, his language was offensive and saucy.

The Fenian named Halligan was convicted and sentenced to seven years' penal servitude.

THE COURSE IN THE FENIAN TRIALS.—We have been authorized to contradict a statement which has appeared in a southern paper that Mr. Butt received a fee of 2,000 guineas with his brief for the Fenian trials.

Neither Mr. Butt nor any of the counsel engaged for the prisoners have received anything beyond the ordinary and very moderate professional remuneration.

PIKE MAKING IN LONDON.—Timothy Hagarty, an Irishman, was brought up at the Marlborough street Police Court on Monday, on a charge of making pikes for a Fenian Society in Cork. The magistrates ordered him to be conveyed to Ireland, and two of the Irish constabulary took him in charge.—*London Paper.*

We cannot, without doing injustice to ourselves and to many Irish patriots, omit to say that some portions of the policy for which Mr. Luby and some of his associates are responsible were unwise, unfair, and ignoble—were such as the '48 leaders, or the '98 leaders, would not have descended to.—*Dublin Notice.*

SEARCH FOR STEPHENS.—Searching a French Vessel.—On Thursday night, 30th ult., Mr. Coote, R.M., with Mr. Suplee, S.I., Head Constable Greer, Constable Lyn, and about a dozen of the police force of the town, proceeded to the quays to search for James Stephens, the Head Centre. At 12.30 a.m. Mr. Lawless, harbor master, was sent for, and on his arrival Mr. Coote asked him was there a French vessel in port, and was she ready for sailing? Mr. Lawless said there was a French vessel named the Jules at Mr. McMahon's Quay, and she might have gone to sea two days previous. He was then asked to point her out, which he did, and Mr. Coote went on board, revolver in hand, and the police with their arms loaded and the bayonets screwed on. The captain was called up, and the vessel carefully searched, but the Head Centre did not turn up in any part of the vessel. The parties then left, and a guard has been watching the Jules ever since.—*Dundalk Democrat.*

A special Petty Sessions was held at Lisheen, near Ballinacollig, on Thursday, to inquire into two cases in which persons were charged with being members of the Fenian Brotherhood. The presiding magistrates were Sir T. Tobin, Mr. James Morton, and Mr. E. F. Ryan, R.M. The prisoners charged were Thomas Duggan, who had, up to the year 1862, been the teacher of the Ballinacollig National School, and Jeremiah Donovan, an employee at Dr. Barter's, St. Ann's Hill, Barney. The prisoners were charged with being members of a treasonable society called the Fenian Brotherhood, and with having endeavored to seduce from their allegiance two soldiers in the service of her Majesty. The witnesses, on whose testimony the case for the prosecution was based, were Thomas Cain and Thomas Murphy, both privates in the 4th Dragoon Guards now stationed at Ballinacollig. Cain was sworn and stated that some time since when walking on the road near Ballinacollig, he was met by the prisoner Duggan who asked him was he an Irishman; he replied that he was, and Duggan asked him how he wished to be called. The witness replied that he wished to be called 'the Fenians'; he reported that he wished well, and after further conversation, he went with Duggan to the hotel of Mr. Barry, publican, Ballinacollig. Duggan then took him into the back yard, and he (Cain) was then sworn in a member of the Fenian Brotherhood, and declared himself ready to take up arms at any moment he may be called on in defence of the Fenian Republic. Duggan stated that he was a Centre in the Brotherhood. Cain deposed that when he went to barrack that night he reported what had passed to his commanding officers. Cain's evidence went on to implicate Donovan as another member of the brotherhood, and his evidence was confirmed by that of Murphy, who also stated that he was sworn in by Duggan. Both soldiers stated that when sworn in they kissed their thumbs, and not the book presented to them. The information sworn by Cain and Murphy contained the following most important facts. Both witnesses deposed in their informations that they had heard at Fenian meetings that there were but five Fenian warders at Richmond Prison, and that those five could let out James Stephens at any moment they liked. The informations containing this fact were sworn on the 22nd ultimo, they were despatched on the 23rd, they reached Dublin on the morning of the 24th, and were opened a few hours after Stephens had escaped. The bench ordered informations against both prisoners. Mr. P. O'Donnell appeared for the prosecution; the prisoners were undefended.—*Cork Examiner.*

THE IRISH ESTABLISHMENT.—The signs of the times are fast gathering around that most execrable institution, the Irish Establishment. Among them one of the most important is the one taken by the *Times*. It is a weather gauge of no ordinary delicacy. The other day it admitted a long letter (which we reproduced) from 'An Irish Catholic' showing that the demand of Ireland could be satisfied by no reform; by no fresh distribution of the revenues of what it called that "accursed injustice." We noticed that this letter was headed throughout, a small but very significant indication of the feeling of the *Times*. It should be added that its heading was equally as observable. It was "The Irish 'Church,'" not "The Church of Ireland" or "The Irish Church," as it would have been even a few weeks ago. Then came a leading article on the appointment of M. O'Connell as Secretary for Ireland. It said that he would not have a secure, for the education question (re-opened by the late concession of grant to the Catholic University) had to be settled, and also the whole question of the Irish Church. So then, what is to be done with the Irish Establishment is already with the *Times* an open question to be considered and settled. Now this need not in every case mean a great deal for there are institutions which only need to be fairly examined. Their appearance at first sight is not impressive, but on closer inspection it is seen that they cannot be spared. In such cases nothing is more important, more conservative than discussion. But all men feel that the Irish Establishment is something vastly different. Its only safety lies in its avoiding notice. As long as it can be lumped among the institutions of the empire it may share their strength. It may in fact pass current like a bad shilling between two good ones, but as soon as it is singled out and examined it is ready to be nailed to the coun-

try as an impostor. And hence we are far from changing our opinion as to the tendency of the *Times* because two days later it published an answer by Lord Lifford to the letter of the 'Irish Catholic.' In fact, his Lordship's letter is just the answer one likes to see. He tries to persuade himself that no distinction can be drawn between the property now held by the Irish Establishment and that held by the English Independents, so that Parliament cannot justly take away the one unless it could also justly take away the other. He sees no difference between the case of a chapel, freely built, at their own expense, by the members of a sect for the worship which they themselves attend, and the enormous estates conferred upon an alien sect in order to establish it as a garrison to hold the country in which it is planted in subjection to another country, and given by a Parliament which had itself no right over them, except the right of the strongest—a sect which at its first existence was a mere Parliamentary creation—which was set up and is still maintained only by foreign bayonets. He does not see that what Parliament created Parliament may abolish. It is a sign of a hopeless cause when its defenders can think of no better argument than this. Yet even he does not defend things as they are. We doubt whether any one person does. He would divert the revenues of the Irish Church from the Protestant Clergy to the support of proselytising schools. We trust however that the day is passed when there could be any real danger from such a proposal as this. It would clearly make matters a thousand times worse than they are. The Church Establishment does mischief enough by being a standing insult to a great nation, and by maintaining continual strife and discord. Its directly religious influence is on the whole good, for every Irishman who is not dead to honour of his country hates it as a national insult and a brand of conquest, and hates Protestantism itself for the sake of it. If it were possible to apply the same enormous revenues to maintain proselytising schools, they could hardly fail to do great religious injury, for although they would probably make few Protestants, they might and would educate many infidels. But it is needless to talk of this proposal. No Parliament would ever give it a hearing, and, if it would, no Minister would dare to propose it. Statesmen have no wish for another desperate civil war in Ireland, for the sake of the Church Establishment, and the general disaffection would be ten times greater if the revenues were, as Lord Lifford wishes, employed in doing active mischief than while they are used as they are—merely to maintain a few rather harmless though insulting interlopers.—*Weekly Register.*

On November 24th, the *Times* had a leading article about a strike by the Protestant Clergy of Ards against a payment of one penny in the pound of the incomes which they derive from the Irish people to the Protestant Bishop. The *Times* says that the late Bishop, having a right to this payment, did not exact it; that the Clergy deducted it in calculating the amount of their benefices for taxation, because he had a right to demand it; and now protest against its being demanded by his successor, while they still claim and enjoy the deduction on the calculation that it is paid. This is no doubt amusing. There is something exceedingly rich when the incumbents of a Church rich in endowments but without laity, protest against a payment of 1d. in the pound to their own Bishop on the ground that although he has had a legal right to it ever since their Church was first called into existence by an Act of Parliament, yet he does nothing for it. What do they do for the remaining 19s. 11d. of the income.—*Weekly Register.*

England would hold her place as a long the nations firmly even if Ireland were completely severed from the British Crown; certainly she would not lose it by the concession to Ireland of a local legislature such as is enjoyed by Canada, Australia, and some twenty or more of her dependencies. As matters actually stand, Ireland is a danger to England, a scandal to the British Government. England cannot afford to let matters remain in this condition. Just now she insists on maintaining the existing system of rule in this country; but let us bear in mind this fact—she is possessed of the notion that she can reconcile the people to it, and believes she is making progress in that direction. She considers that she is on the right road for the extinction of the animosities so long borne towards her by the Irish people. This road, she says, she has been taking only since 1829; and the ill-feeling which actually exists she is pleased to regard as a continually decreasing quantity, the result of a sentiment which is merely traditional, and which for lack of any substantial cause must inevitably and speedily die out. This view of the case is certainly widely spread among Englishmen. It is the ground upon which the best educated of them argue for the continuance of British sway in Ireland. They declare it in cooperation; they publish it in print. They do not venture to say that England ought to continue to force her rule on the Irish people like it or not; but they say those people will like it in the course of a little time. The old legislation for Ireland, they grant, was barbarous and cruel; Irishmen could not possibly have been well-affected towards it; but a new order of things is in existence, and its fruits they tell us will be, at no distant day, the loyal attachment of the Irish people to the Imperial Government. Those opinions are, in fact, delusions. But while Englishmen are permitted to entertain them, they will not entertain the idea of a local legislature in Ireland. But we believe that idea will be entertained when the people of Ireland shall have clearly shown that the so-called 'new order of things' will not produce the fruits expected of it. We believe that England's policy towards this country will undergo a change when she shall have become convinced that the resolve of the Irish people to be masters in their own land is fixed and ineradicable—when she shall have learned that no amelioration or conciliation short of the measure of self-government will avail to hush the protest of Ireland or induce the Irish people to mitigate their feelings of hostility with which they regard her rule over their country.—*Dublin Nation.*

THE GROWTH OF WHEAT IN IRELAND.—Dr. Lloyd, vice President of Trinity College, Dublin, has been giving an interesting lecture on the climate of Ireland to the Dublin Young Men's Christian Association. He sums up by saying that the culture of wheat, in very favored spots, is a grand mistake.—Fifty-eight degrees summer temperature is the minimum heat which allows the wheat plant to flourish. It gets on, indeed, at Inverness with an average of 67 degrees; but soil and position there are both exceptional. The mean summer heat throughout England is 60 degrees; in Ireland it is only 58 degrees. Hence there is in the sister island absolutely no margin for bad seasons; a deficiency of one degree is fatal to the proper ripening of the Irish wheat crop, except in the southern portion of the island.—From a long series of observations on temperature, made in the rooms of the Royal London Society and lasting, with a brief interruption, from 1774, the connection between the summer temperature and the yield of the wheat crop has been established. Mr. Glaisher has tabulated the computations, and has shown that a deficiency of two degrees brings scarcity. The worst year, 1816, when the summer heat was 48 degrees below the average, was a year of absolute famine. Of course eye and ear will do with less heat, and barley is grown further north than either; but it seems that the Irish Celt has taken so thoroughly to Sir W. Riegler's tubercle, merely because that 'soul-degrading root' (as Cobbett well called it) needs so little culture, but by a true instinct of what best suits his soil and climate. Many of the poor lands in Northern Germany will not carry wheat. There, too, potatoes are largely grown, with the usual result—poverty and a poor population. As Dr. Lloyd says, the potato may suit the Irish soil better than wheat; but it does not, therefore, follow that it suits the real needs of the Irish people so well as oats and pasture.