

prompted by Mr Sullivan, added, "and I am authorised to state that the proofs of this speech were corrected for that paper by the hon. member's own hand." The O'Donoghue remained silent henceforward; and I think he will not speak again in the House of Commons. But there is more to tell. Mr McCarthy afterwards charged him with having traduced the memory of O'Connell, his great relative, in saying that the Liberator, who died struggling for Repeal, would not have countenanced the Home Rule agitation. When Mr Downing resumed his seat, The O'Donoghue leant over towards him, and said in perfectly audible tones, "Downing, you are a liar!" Mr Downing's first impulse was to strike him, but he checked himself, and replied, "Fellow, you renegade; it is not worth while noticing anything coming from your polluted lips." Here some persons interfered, and prevented a continuance of the strife. Next day, through Mr Justice Barry, an ample apology was tendered to Mr Downing, and the affair ended.

And now for the result of the debate. The division was 63 (tellers included) for Mr Butt's motion, and 458 against it. This decision was fully expected, of course. No one expected any other result. But the two great objects the Home Rulers had in view have, nevertheless, been achieved. They aimed to put on the records of Parliament the fact that a decisive majority of Irish representatives were in favor of the concession of self-government to Ireland, and that it was by force alone that England's rule was maintained in the country; and this object has been triumphantly achieved; for, counting three Irish members who paired for the motion, and the two tellers, 59 Irish members voted for Home Rule, and 36 against it. Of the 50 Home Rulers elected, only three failed to vote or pair; but these—Lord Robert Montagu, Major O'Reilly, and Mr Murphy, of Cork—are all thorough Home Rulers, and were simply laid up by illness. Secondly, it was expected that the English people be educated in the matter of the Irish National demand by the debate; and this, too, is already coming to pass. There is a marked change in the comments of the English press on the Home Rule question since the debate.

In one respect the Home Rulers were greatly deceived. At the general election, 29 members were elected in Great Britain, distinctly pledged to support Home Rule. They would not have been elected had they not given the pledge. Well, only 10 of them have kept their word. About 10 had the audacity to vote against Mr Butt's and about 9 or 10 did not vote at all, nor pair. The Irish in England are wild at this, and just now, the Home Rule societies in the English towns represented by those perfidious members are organising indignation meetings. It is a cheering sign, that of the two English working-men representatives, one, Mr Burt (Morpeth) voted for Mr Butt's motion, and the other, Mr Macdual (Stafford), paired for it, and that Sir Wilfred Lawson, member for Carlisle, and the author of the Permissive Bill, voted for it without having given any previous pledge upon the question.

The question now is—What will be the next move? In answer, I am able to say that the Home Rule agitation is to be renewed with tenfold earnestness and vigor. A commencement is to be made on Saturday evening next, when a great meeting will be held in the Rotunda, at which Mr Butt will move, that the result of the debate and division in the House of Commons calls upon all Irishmen to make increased exertions to obtain self-government, without which their country can never be contented, prosperous, or free.—J.J.C.

## ARCHBISHOP MANNING AND THE ATTEMPT ON BISMARCK.

DILATING on the words of the Jews to Our Blessed Lord: "Do we not say well that thou art a Samaritan and hast a devil?" His Grace remarked that every Christian, and much more every Catholic, must from the heart deplore and detest every attempt at the crime of assassination. It was an act of mad fanaticism and a great moral crime. No less a moral crime and cruel wrong, however, was it to charge such a crime on the Catholic Church. The "leading journal" had used such words as these: "The Romish Church will find that it has lost by this act of fanaticism;" and yesterday, after gathering together all the lies, insinuations, imputations, and suspicions that could be collected from the newspapers of Germany, the writer went on to say that if anything could justify the persecution of Catholics by the German Government, it would be such an event as this. The Archbishop appealed to Englishmen—to honest men—whether this were language that ought to come from men of honor; whether it did not contain in itself the malice of falsehood; whether those who wrote and published it could not and ought not to have been more correctly informed. His Grace then went on to mention the statement alluded to in the last number of the "Tablet"—that the intending murderer of the Chancellor had a mother who is a helpless lunatic, and under restraint as such; and that he himself had attempted to stab his employer, for which offence he had been imprisoned six months. What would men say, continued the Archbishop, if I were to imitate the language of the "Times," and publicly warn the British Empire that it would find itself a loser by the last act of murder committed by some criminal lunatic? Should I not be told: "How dare you blacken the British Empire for the crime of one of its subjects; a crime for which it is not responsible; the crime too of a madman?" But there exists a settled purpose on the part of some men to impute crimes to the Catholic Church, just as the Jews reproached the Saviour of the world with being under diabolical possession. This crime of public calumny is surely a crime of no less black dye than the crime of assassination, for it poisons the public mind, and its direct tendency is to produce murder and bloodshed. The Archbishop concluded by stigmatising the persecuting spirit of the German Government. Its hollow pretexts were, that the Church was plotting against the peace and greatness of the Empire; nay, against society itself; but these charges deceived no one, although a section of the English people had expressed its sympathy with them. It is the lawless revolutionary spirit of modern times that is to blame for the present disturbed state of Europe—not the Catholic Church. She is accused like the lamb—innocently. It is her divine laws and teaching alone that can produce peace and happiness amongst the nations of the world."

## GERMANY.

(From the Berlin Correspondent of the TABLET.)

Berlin, June 26th, 1874.

Prussian politics may be summed up under two heads—oppression of the Church and plotting against the peace of Europe. As regards the first head, we have witnessed deeds worthy of Julian the Apostate, but if we would fully comprehend the idea of Bismarck in forcing his "Cultur-Kampf" on the Church, we must regard it as an attempt at a servile imitation of Russia in her treatment of unhappy Poland. His system is the counterpart of hers, in all save one particular. He has not as yet discovered a Prussian Siberia. Bismarck's talent in statecraft has been successful hitherto in making it believed that Döllinger and the men of science were the originators of the "Old-Catholic" movement. It was not so, however; the conception was Prince Bismarck's own. His idea was a National Church, with the Protestant Emperor at its Supreme Head. It took well at first, but it was worked out with too much haste and too little caution. A venal press, anti-Church laws enacted, Bishops, priests, and laymen harassed, fined and imprisoned, the thing went on too fast for popular feelings; a reaction has been produced, and the general result has been far from favorable to the designs of Bismarck or to Prussian popularity throughout Germany, now that it is so closely discerned that Prussian statesmen are little else than the subservient tools of the ambitious Chancellor.

On the other hand, his outrages against the Church have cast a dark shadow over the foreign policy of Prussia. It seems impossible to expect that policy to prove either honest or honorable. Prussia is the secret favorer of revolution everywhere. She is a conspirator against the peace of Europe for the sake of her own aggrandisement. It is a remarkable fact that we find men who were amongst the rebels of 1848—men certainly of intellectual attainments—now holding posts of power and emolument under Prussian Government. Prussia's first rise was by revolution; she is still the determined opponent of the principles of legitimacy, and therefore of the Catholic Church. A new step which she has taken in the promotion of the "Cultur-Kampf" is her treatment of the Cathedral Chapters of Posen and Gnesen, whose Archbishop Ledochowski, is at present her prisoner. Those Chapters have been served with a ukase from Bismarck, commanding them to elect immediately a successor to their lawful superior. The two Chapters have manfully made answer that Count Ledochowski is and must remain their Archbishop by the law of the Church and by divine ordinance, and that neither the clergy nor laity of the two Dioceses can recognize his deposition by the mandate of the State. They must, they added, obey God rather than man. Upon this, in right Prussian fashion, the Government has appointed two administrators, both Protestants, one for Posen, the other for Gnesen. The principles of these two functionaries are, it need hardly be said, a firm belief in Bismarck and in the eternal duration of the German Empire, and in little else. What would Englishmen say if they saw a Protestant Bishop deposed for denying Papal Infallibility and his See given over to be administered by an "Ultramontane"?

## BRIEF OF HIS HOLINESS TO THE CONGRESS AT VENICE.

To Our Well-Beloved Sons, the President and Members of the Catholic Italian Congress, at Venice.

PIUS IX., Pope.

DURING the month of February last, We addressed a letter to the Central Council of the Catholic Italian Union in order to advise and warmly recommend it to establish a very close bond of union between all the Catholic Societies of Italy. Although each of them was making the most praiseworthy efforts to render aid in some special manner to the necessities of the Church, We are desirous that they should bring into united action all their resources, both material and intellectual, to subserve the same end; and we have seen with great joy that you have faithfully carried Our advice into practical operation, as is proved by the Congress which you are preparing to assemble at Venice.

In effect, whilst Our most holy religion is being assailed and harassed on all sides, and encompassed by all kinds of insidious attacks, the various Societies have united to counteract those attacks; some to provide for the celebration of Divine worship; some to obtain for the people the blessings of a Christian education; some to succour this Holy See in its poverty; some to take care of the sick, or of foreigners, or of persons in danger, or to protect public morals or remedy public evils; others to provide good books as an antidote to perverted and impious doctrines; others to defend the Church, by legal means, from the attacks of laws that are hostile, unjust, and iniquitous; others to draw out of the mire and restore to their pristine nobility of aim the fine arts when given over to the lowest degradation of licentiousness; others, lastly, to obviate other evils which it would be too long to enumerate. There was reason to anticipate with certainty that all men would have at heart the duty of meeting and taking counsel together, and that all would feel gratified to make known to each other the situation and the wants of their respective countries, to examine the difficulties most generally felt, to discuss the means most advisable to be employed, and to unite forces possessed in common; so that the action of all, however various the objects to which it was applied, might be strictly one action. Thus might such action take in hand and follow up the extirpation of error, the reformation of vice, the restoration of good morals, the defence of religion, the augmentation of piety, and the relief of suffering.

Therefore do We rejoice to behold you meeting in Congress for the glory of God, to the end that you may labor in so necessary a work; and the more difficult your undertakings may appear to us, the more earnestly do We implore that heavenly light and succour from on high may be vouchsafed to your Congress, so that you may rightly know both what work you have to do, and that with effectual perseverance you may accomplish those things which you shall have resolved in Our Lord and under the guidance of ecclesiastical authority to do.

Given at Rome, at Saint Peter's, the 28th day of May, 1874, in the twenty-eighth year of our Pontificate.

PIUS IX., Pope.