

summer recess in which my kind brother used to come for me? How often have I longed to see him at such a time? and, indeed, I never longed in vain; but I, ungrateful one, am flying their lone habitation before I have well seen it, and scarcely dropping a few tears over them, a tribute which any stranger, knowing their fatal end, and also their sincere hearts, could not avoid paying."

"If such sensations were in the smallest degree, useful either to you, Aveline," said he, "or the deceased, I might advise you to cherish them, but as they are not, but rather the contrary, I hope your own good sense will join me in saying it were better to hush them in oblivion."

"I well know," said she, "you are speaking on the side of reason, but, notwithstanding, I feel a secret happiness in yielding to the ties of nature, which are so inextricably wrought around my heart."

"Your zeal," said he, "is unshaken, of which I must approve; but allow me to ask you one question, were it not almost a pity of the person whose zeal was as sincere, Aveline, as yours, and yet as hopeless?"

"I must say," said she, "I have always a pity for any one whom I know to be immersed in trouble; for, be the situation what it may, there is such a kindred sympathy of hearts."

"And when we know," said he, interrupting her, "that we are pitted, I should think it ought to be an effectual means of alleviating our woe."

"I agree there likewise with you," said she, "chiefly if the person is in any degree interesting to us otherwise."

"I find, Aveline," said he, "that your thoughts correspond with mine on the point of sensibility, but, I fear, in other respects they might differ as widely."

"I have only expressed myself," said she, "so that I would pity any one whom I knew to be in real trouble, and should be glad to know the person whom you mean."

"'Tis to you alone," said M. Donnell, "I fear to tell his name."

"There is no cause for further explanation," said she, "you are our common protector, and when you are invested in that power, I should think there ought to be no room for interrogation on either part."

They had now attained the dwelling of Knogher O'Brady, and found her father perfectly recruited, and waiting their arrival, that they might partake of a dressed hare and some grouse, which had been taken that morning, and which the family flattered themselves they were happy in having for their honourable guests.

The father told her that immoderate grief for the dead he verily believed was offensive in the eyes of the Deity, that he did not expect to feel so much before he came forward, and that the major part of that was on her account, as he well knew that mourning could never restore his brave son again.

She said to her father, she hoped he never had found her grieving to excess, and if the sight of that place had drawn her into any unusual sensation, she hoped his goodness would forgive her.

A servant was now sent for her harp, whilst they sat down to dinner, drawing from their own store whatsoever they thought necessary, and pressing the honest-hearted family to partake with them.

(To be Continued.)

ism in Prussia is more powerful, more difficult to deal with, or worse disposed towards the unity of Germany than Ultramontaniam in Ireland is to all that the majority in England hold dear, whether as individuals or as members of a great empire. If, then, Earl Russell and his friends heartily approve Prince Bismarck's legislation they would themselves be willing to support a British Minister who made the following proposals. Every Irish youth intended for the Roman Catholic priesthood shall be compelled to pass a portion of his curriculum at Trinity College, and whilst he is doing so he shall not live in a college or house exclusively devoted to Roman Catholics. When he takes holy orders he shall satisfy the State—i.e., a State that not only does not itself hold Roman Catholic opinions, but very strongly objects to them—that he is a fit person to be entrusted with the cure of souls, and if the Bishop of any diocese shall appoint him to such cure without the consent of the State the Bishop shall be subject to fine and imprisonment. Once appointed with the consent of the State, a clergyman shall neither be removed nor suspended by his Bishop without the permission of the State, the Bishop again to be liable to fine and imprisonment if he disregards this regulation. Should any prelate persist in denying the right of the State to veto his appointments, translations or suspensions, he shall be removed from his office. We could scarcely be wrong in thinking that could a Minister—even Earl Russell—be found courageous enough to propose such a policy he would be deserted by all the thinking portion of his fellow-countrymen. Yet the above programme is already in force in Prussia, and it is this programme sympathy for which is to be publicly expressed at St. James's Hall, under the presidency of the historical champion of civil and religious liberty.

"We really cannot persuade ourselves that this is wise. We should be the last to encourage any set of people to convene a meeting expressing disapprobation of the course which the Prussian Government has thought proper to pursue in dealing with its Roman Catholic subjects, even though we entertain a suspicion that it has gone considerably further than either abstract justice or political expediency demands. We prefer to wait and see the result of what is at least a very bold experiment. We are not called upon to interfere; and the motives ought to be very strong which induced us to deviate from a reserve which good taste and good judgment alike advise. The Prussians are ludicrously sensitive to the public opinion of this country, though it should be added that they never allow themselves to be influenced by it in practice. When we approve what they do, their self-satisfaction knows no bounds. When we disapprove, their dissatisfaction with us equally respects no limits. They certainly do not require our encouragement in any headstrong act to which they have pledged themselves. It is abundantly plain that all existing laws will be stretched to the utmost to compel the Roman Catholic Bishops to yield absolute obedience to the most stringent State decrees; and if these laws should prove insufficient for the purpose fresh ones will be forthcoming. Our expressions of sympathy, therefore, are not needed; and we have seen that there are the most powerful reasons for withholding any expression of opinion that is not absolutely dragged from us. It is eminently a case in which the doctrine of 'leave it alone' is useful. Every serious consideration should induce us to be silent. The difficulty of coping with such a power as the Roman Catholic Church is notoriously great and perplexing; and it has, no doubt, been materially aggravated by the decree of the Vatican Council which proclaimed the Pope to be infallible. We believe that the so-called disaffection of the German Ultramontanians is greatly, not to say grossly, exaggerated by Prince Bismarck and his supporters, in order to justify the ecclesiastical policy on which he has set his heart. That, as a body, they desire the triumph of France over Germany, we do not for one moment credit. Indeed, we are strongly disposed to believe that it may be justly characterised as a malicious slander. That many of them are Separatists is quite possible—but so are numbers of Germans who are not Ultramontanians or Roman Catholics at all. Still, there is an aggressive character about Ultramontaniam, even under the most ordinary and normal circumstances, which naturally enough irritates a State which is determined to be strong. It irritates us in England; but we prefer to be irritated than abandon our principle. In Prussia the State is determined not only to be strong but to be master, and whenever Prussians are irritated they not only grow impatient—they become spiteful. We fear spite somewhat enter into all this penal Church legislation.—There is an old English phrase, 'Pull boggar, pull devil,' and that about represents the contented raging in Germany. Sensible men will refuse to take part in it. They will look on learning something from the extravagances of each side. We presume the meeting at St. James's Hall will be held. We can only hope that those who take part in it will not live to regret having done so. Years hence it may be raked up against them, when they are once again fighting the battle of civil and religious liberty."

POOR POPEERY!

It is a favorite argument with the ultra-bi-goted in England that denominationalism in schools should be opposed in every way, because by supporting that system the rates would be devoted to the encouragement of "Popery." This specious line of reasoning is backed up by another equally specious—that because the Catholic population are, for the most part, poor they should have less advantage out of the rates and taxes than their richer brethren. It is not too much to say that we find the former argument most often in the minds of Dissenters and Orangemen, while the latter is more general throughout the country at large. Both are thoroughly unsound in principle, and neither will bear any but the most superficial examination. Regarding the first proposition it may be at once advanced that all religions professed by subjects of this realm are, in point of freedom, supposed to be equal in the eye of the law. True it is that in theory there is but one Church in England and that is what is called the Established Church; but in practice there are hundreds of different professions of belief, and every one of them receives more or less aid from the State in some shape or form. They are not only tolerated, they are recognised in many ways to be the most potent of all means of recognition—monied aid; and it is useless any longer to ignore their existence. Amongst these creeds dissenting altogether from the one established by law, Catholicity, or, as our friends outside the pale of the Church prefer to call it, "Popery," occupies a prominent place. The most prominent place in fact, for the reason that the lines dividing it from all other forms of belief are so sharp and well defined that the Church stands quite alone; while the swarming sects around her become misty and confused on account of the shadowy differences between them. The Church knows no compromise, and hence her isolation as well as her prominence. The Church is essentially Christian, and it cannot be denied by any fair or thoughtful Protestant that she has done infinitely more to spread Christianity over the face of the world than all the other religious institutions—so-called Churches, in fact—in existence. A very large number of people in these islands believe solely and entirely in the teachings of the Catholic Church, and there is no earthly reason why they should not exercise their liberty of thought and belief in that direction as well as in any other. They are free Britons; they believe in the Holy Catholic Church; they attend to her behests and carry out the duties she imposes upon their consciences; they choose to bring up their children in the same belief—and why, in the name

of Freedom, should they not do so? It cannot be avowed that they make the selection for any mundane consideration whatsoever. As far as worldly matters go, there is every possible disadvantage in being a Catholic. To profess Catholicity, in quite nice cases out of ten, is to do the one making the profession an irreparable injury in a pecuniary sense. There is not a street, not a lane, hardly a manufactory, warehouse, or shop from which some example might not be gathered of what men suffer in purse and person through being Catholics; and therefore it cannot for a moment be denied that the profession of our religion is made entirely and solely from conscientious motives. We are Britons, we are Christians, we are conscientious Catholics—what reason is there, then, grounded on justice, reason, or common-sense why we should be excluded from the common benefits of the Rates and Taxes, as our dissenting friends so much desire? We contribute to them in proportion to our numbers just as well as they do. We are at least Christians, while a large and powerful body of Dissenters deny Christ—in fact are not Christians at all. England is essentially a Christian country in profession, at least, if not in reality, and she every day declares herself as the one powerful Champion of Christianity wherever it is to be found. Why, then, should not the rates go to support "Popish" schools just as well as to support the heathen schools of some of the Dissenters? There is absolutely no reason that will hold water for a moment, and to howl out "We won't pay to help Popery" is just as idiotic a course to adopt as if we Catholics roared out at the tax-gatherers, "We won't pay to support the deniers of Christ." One argument is as good as the other—or rather the latter is the sounder one, because we Catholics are Christians in Christian England, while many of the Dissenters do not believe in Christ at all.

"But," they say, "you Catholics are so poor; you don't pay as much rates as we do, whilst you burden them far more." Poor, we certainly are; but is not that just the very reason why every effort should be made to help us to become more wealthy, by giving us every advantage of teaching? But leaving that sound argument aside, there is another way of viewing the question which can hardly be taken exception to. Catholics may not pay so much to the rates as other denominations in actual hard cash, though they certainly pay as much in proportion, but their labor more than compensates for the difference, and is in fact a very material component of the national wealth. To illustrate our meaning let us take Liverpool as an instance: There, our opponents say, you have a swarm of Catholics paying but a very small portion of the rates; and yet you burden them far more than any other class in the community. In words there is some truth in the allegation; in sense it is quite fallacious. True our Irish population do not pay much to the rates and taxes, and, owing to English oppression and consequent grinding poverty in their own country, burden them considerably, but who in Liverpool produces the same amount of wealth? These are times when labor can hardly be got except at great cost. Suppose the Irish Catholics were all withdrawn from Liverpool—where would the town be in a year's time? Trade cannot go on without an enormous amount of unskilled labor, and we are quite within the mark when we say that if our people were withdrawn from the streets, the docks, the quays and the workyards, Liverpool would at once sink to the rank of a tenth-rate port. If the Irish Catholics do not pay down the coin of the rates, they at least produce an enormous portion of the wealth which does pay it down, and thus the burden that they not unfrequently become on the town has been far more than compensated for by their previous labors. The question is a vast one, and might occupy whole columns in discussion; but we have said enough to show that our people are maligned as well as taunted when the relative proportions of their contributions and cost to the rates are flung in their faces.

To sum up all—we maintain that "Popery" has an equal (if not greater) right to support as has anti-Christianity; and that when people refuse to support denominationalism on the grounds that they are supporting "Popery" they are in reality arguing just as much for as against us. Their argument cuts both ways—a fact they should remember. Nor can they with sense reiterate the cry about our non-payment of rates—as we have shown above, if our people do not pay down the money, they certainly add enormously to the general wealth of the town by their toil, and they earn for Liverpool far more than they are ever likely to receive.—*Cath. Times.*

IRISH INTELLIGENCE.

THE CATHOLIC UNION OF IRELAND.—On Wednesday the 3rd December the first annual meeting was held in Dublin; there was a very large attendance of clergy and laity. Cardinal Cullen arrived before the proceedings, accompanied by the Earl of Granard, Archbishop Leahy, and other prelates, and was received with applause.

The Earl of Granard, President of the Union, was then moved to the chair. Amongst those present were the Archbishop of Armagh, Bishops of Galway, Ferns, Down and Connor, Ossory, Clonfert, Elphin, Killoale, Limerick, Waterford, and the O'Reilly Bishop of Kildare and Leighlin; Major O'Reilly, M.P.; Col. Brennan, Rev. Thomas Burke, O.P.; Mr. Redmond, M.P.; P. J. Smyth, M.P.; Major Gavin, M.P.; Sir John Bradstreet.

The Chairman congratulated the meeting on the success of the Catholic Union which could compare favourably with that of such organizations throughout the world. He was glad to see by the large attendance, comprising so many illustrious prelates and distinguished persons, that the interests and the objects of the Union in no way flagged, on the contrary, in nearly every parish in Ireland a member or an associate of it could be found. He, therefore, trusted that at the next meeting the progress of the Union would be found to have been still more marked, the interest being still more wide spread, and that it would remain faithful. The Union had not failed to protest against the spoliation of the Vicar of Christ on earth, and the gross irreverence that had been shown him personally. The Chairman next alluded to the persecution which the Roman Catholics had suffered on the Continent, the latest instance of which was the confiscation of the property of the Irish College in Rome. This occurred only within the last few days, and yet they were told by the British Government it was a matter that did not concern them (hisses). The property of the College of St. Isidoro was to be compulsorily sold on the 15th. They owed it to the ancient traditions of Ireland and to their Church not to remain silent spectators of the daily abominations that now shook them throughout the length and breadth of Christendom but that the present movement should be developed, as it had much work to do abroad; and at home it had taken into consideration the grievances of Catholic students, and the question of their Educational Seminary still in abeyance. This was a matter to which the future of the country was tending; he confessed there was little to be expected, in the sense of justice and fair play, from either of the great political parties in England. If the Government thought fit to use the Catholic vote they would possibly give them some small concession, but he thought that was out of the question. He should mention that a great meeting was about to be held at the instance of Earl Russell (a Voice—Ah, the scoundrel; ah, the robber) (laughter)—to give sanction to the German persecution. He urged them to be united in order to oppose the spirit of hostility towards Catholicity which was becoming stronger and more manifest every day. The Secretary read apologies from Earl Denbigh

the Bishop of Ross, Mr. Synan, M. P. Mr. Matthews M. P. Prince Borghese in Rome, Mr. Murphy, of Cork, and others.

The Report of the Union having been read, the Council for next year was appointed, which includes Lord Granard, Cardinal Cullen, most of the Catholic Bishops, Lords Denbigh and Southwell, Mr. Cogan, M. P., and several other members of Parliament.

The Archbishop of Armagh moved the first resolution, which expressed sympathy for and attachment to the Holy See and to the successor of St. Peter, as Vicar of Christ and infallible teacher of the Universal Church, Pius IX.—whom many impious invasions has robbed of his ancient and rightful patrimony, and whom a sacrilegious usurpation has already doomed to a captivity of more than three years' duration. The resolution protested against the injustice done to Catholics by the invasion and gross misapplication of that property.

Mr. P. J. Smyth, M.P., seconded the resolution, which was put and carried.

Mr. Cogan, M.P., moved the next resolution, offering to the persecuted bishops and priests of Germany and Switzerland their admiration and gratitude for the heroic zeal with which they had struggled for the liberties of the Church and of Catholic consciences, and for the courage with which they had resisted the attempts of despotic anti-Catholic Powers to plant schism, insubordination, and infidelity amongst the peoples committed to their pastoral charge.

The Archbishop of Cashel, in seconding the resolution, insisted on the right of the religious orders to the protection of the laws, and spoke of Victor Emmanuel as the Henry the Eighth of our time, who was supported by men who were enriched by the spoliation of the Church.

Mr. Redmond, M.P., seconded the resolution, which was carried.

Major O'Reilly moved the next resolution, which had reference to the spoliation of the religious houses of Rome and of other parts of Italy; the plunder of diocesan property, the sequestration by the Government of Victor Emmanuel of the Episcopal and sacerdotal revenues, the lawless appropriation of the funds brought to convents by ladies, the cruel expulsion of ladies from their sacred homes, and the criminal indifference of European diplomacy in regard to them.

Rev. Thomas Burke seconded the resolution which was passed.

Mr. Arthur Moore moved—"That the Bill on Irish University Education, proposed by Mr. Gladstone having failed to satisfy the just and moderate requirements of the people of Ireland, we pledge ourselves to use every exertion in our power to carry out the principles of Catholic Education."

Alderman M'Swizey seconded the resolution which was carried.

Resolutions were then adopted to the effect that the poor laws in Ireland, in many of its departments, had not been such as to ensure the confidence of the Irish Catholics, and that it be an instruction to the council of the Union to consider to what extent, and by what means such irregularities may be lessened. That as members of the Catholic Union, they emphatically disclaimed any connection with the party politics of the country, and they declared that the membership of the Union was perfectly compatible with the acceptance or repudiation of any political programme not hostile to religion, or social order in existence, or in contemplation here or elsewhere.

Cardinal Cullen, at the close of the proceedings, congratulated Lord Granard and those present on the success of the meeting, and said that if the Catholic Union had done nothing more than calling that meeting together it would be worthy of support. He spoke of the persecutions in Germany, Italy, and Switzerland, and said that they all deeply sympathised with the persecuted bishops, clergy, and people of those countries.

Cardinal Cullen was then called to the second chair.

A vote of thanks was passed to Lord Granard, and the meeting separated.

THE IRISH IN ENGLAND.—As long as "the mere Irish" are simply useful to England, and do not put forward any special claims to social, political or religious recognition, they are tolerated in the great cities and towns; and this toleration is accepted as an enlightened exhibition of liberality on the part of the English people! But, but these same English people "against the grain"—let any claim be put forward by Irish or Catholic for the merest modicum of justice, and the reserve of prudence surrenders to the rampancy of prejudice. Not only is the Orange organization in England remarkable for intolerance, but professing Liberals, and all but avowed Republicans cast their comprehensive theories aside when the Irish are concerned—except at election times—and display themselves in all the practical candor of blatant bigotry. Liverpool supplies a series of illustrative instances. Recently that town has been much exercised on the subject of education. Preceding the School Board Elections, held this week, meetings of High Churchmen, Low Churchmen, Methodists, Secularists and Denominationalists, took place nightly, at all of which sublime and all pervading principle—"Hating each other for the love of God"—was signally manifested. Catholic ratepayers and nonconformist citizens were to have no choice in the religious education of their children. The bigots kindly put forward their claim to exclusive control in that regard. We care not, however, for this, knowing that the bigots have been in great measure defeated; but we do care—and we would have our Irish people in England care also—that these meetings have served to show the cloven feet of some of the professing Liberals of that country. We have before us in the *Liverpool Mercury* of Tuesday last a report of a meeting of "The Ultra Protestant Party" held the previous night at St. Ann's assembly rooms. Men with the Word of God on their lips, but with the spirit of the Devil in their hearts, voided their slime and venom in the most approved cant of the conventicle; but it remained for a Dr. Lodge—one of your political advanced Liberals, forsooth! to out-bi-got all the bigots in his rampant ruffianism. Just hear Dr. Lodge—"Oh! for that Lodge in some vast wilderness"—"Speaking of Roman Catholicism, he said it was socially, morally, and politically a barrier to progress, arts and civilization (hear, hear). Wherever that religion was in the ascendancy, nothing but crime, misery, poverty, and degradation existed; there the work-houses were filled, and the rates were increased in every direction. They (the Roman Catholics) were the disseminators of filth and the disseminators of disease—'Hear, hear,' and loud applause)—the cause of the various epidemics which had broken out in Liverpool for many years, and especially in '47, when what was called the 'Irish famine fever' took place, when the poor ignorant Roman Catholics were not the only sufferers, but when nearly the whole population was decimated. As an advocate of civil and religious liberty, he objected to Roman Catholics being taught their creed with the money of the ratepayers. They were merely a social blight upon countries wherever they were in the ascendancy." There! This demagogic language was listened to, not only without reprimand, but with cries of approval and loud applause by Doctors of Divinity, M. A.'s of the Universities, Doctors of Medicine, and men who rank as respectable merchants and traders. And yet there be enthusiasts who dream of an affiliation of English and Irish Liberals!—*Dublin Irishman.*

The advocates of Temperance have had a Conference of their own this week in Dublin. A good many of the leading promoters of their cause from various parts of Ireland and England were present. The purpose of the assembly was to declare in

favour of the entire closing of public-houses on Sundays. Several very able speeches were made in support of the proposal, which is one that ought to recommend itself to every thoughtful mind. Saturday nights and Sundays are the times when the working man's wages are wasted in the public-houses; and it is not unlikely that, if the whiskey shops were closed at these times, the amount of drink taken by working men would be reduced by nearly one-half. Saturday night's drinking leads to the loss of Sunday's Mass; Sunday evening's drinking leads to the loss of a day's work and wages on Monday. Thus are honest families kept poor and miserable that might be comfortable and happy but for their ruinous system of drinking. After the close of the Conference, a large public meeting, in reference to the same subject, was held in the round room of the Rotundo. The spacious hall was crowded by a respectable audience, composed for the most part of working men, who enthusiastically applauded the sentiments expressed by the several speakers. Many amongst the crowd were "total abstinents" and members of temperance societies; others were men who would be very glad if the temptation which they are not able to resist were put out of their way. It is remarkable that the advocates of temperance can always get up large meetings in Dublin, and that they invariably meet with a most hearty welcome from the working classes. These people know the movement is a right one; they know also their own weakness, and would be glad of some help to enable them to make a successful battle with the drink demon. The publican interest is, however, very strong; and it is thoroughly organized throughout the three Kingdoms; and the consequence is that to obtain any really effectual reform of the laws relating to the sale of intoxicating liquors in those countries, is a matter of extreme difficulty.—*Dublin Corr. of Irish American.*

DREADFUL MURDER IN SLAGO.—A dreadful murder has been committed in the neighbourhood of Tobercurry. On Saturday morning as a carman named Scanlon was driving his cart on the road leading from Tobercurry to Ballymote, he discovered on the roadside the dead body of a man whose face was horribly disfigured with cuts and wounds, the head resting in a pool of blood. It is said that before he came up he saw a man running from the spot, and, crossing some fields, disappearing in the distance, and that he was so shocked with the sight that he did not give an alarm, but ran off at once to Tobercurry, where he reported the matter to the police, who were soon on the spot. At first the murdered man could not be identified, but in the course of the day it was found a man named Patrick Killoran was missing from his residence. From information received, the police arrested the deceased man's brother on a charge of murdering him. Mr. Waters, the County Inspector, Mr. Mitchell, B. M., and Mr. Croghan, S. I., spent the whole of Saturday investigating the matter, an inquest on the body being opened before John M'Donogh, Esq., county coroner. It seems the two brothers lived with an aged mother.

Robert Gilmore, not Killoran, as was supposed, is the man's name who has been committed to the county jail as being concerned in the murder of Thomas Gilmore, his brother, near Tobercurry, on Sunday last. Additional particulars show that both brothers (who are masons) had worked at a job with a man named Healy, and that before they left for their homes they got a half pint of whiskey, which they partook of with other men. Both then departed for Cardiganacra, near Tobercurry, and the next thing that was heard of them was that Robert Gilmore was got dead, and his brother was arrested as already described. It appeared that both men had some differences previously through their wives, who did not agree, and that their widowed mother was anxious to leave the house and farm to the younger of the two. Although one of the Gilmores is arrested and lodged in jail, considerable mystery rests about the whole transaction, which the constabulary are trying to unveil.—*Dublin Freeman.*

We are assured by the *Times* that the rupture with the Ultramontanians is complete. "The language of Monsignor Woodcock must convince those who are most reluctant to be convinced of the impossibility of reconciling the principles of modern legislation with the demands of the Catholic hierarchy." The writer of this statement would, of course, ridicule the idea of the Pope, or even the Ecumenical Council, being infallible, but the principles of modern legislation are to be regarded as something so sacred that merely to run counter to them is *ipso facto* to incur condemnation. If one were to attempt to decline them there is no doubt he would get into a mess of contradictions. Even as regards the one subject of education the "principles of modern legislation" are a perfect chaos. There is one rule for university, one for primary education; there is one doctrine for England and Scotland, there is a totally opposite one for Ireland; within the very institutions under it are religious foundations and formularies under secular Acts of Parliament. It is rather hard to demand that Monsignor Woodcock should reconcile himself with principles that cannot be reconciled with themselves. It seems to us that there is something idiotic in the affectation of scorn for Ultramontane principles by those who do not even know where their own are. But we must live down the condemnation of the *Times* in this as we have in so many other cases. We must even consider whether it is so great a loss to our cause that this final rupture should have taken place between the advocates of Ultramontaniam and the Liberal party. For hitherto what have the Liberal party done for the Ultramontanians? Betrayed them. That and no other is the answer. Certainly they have not aided them in any valuable way, though they have lured them on with half-promises, with vague and uncertain indications of great things to be done, until the Catholic University was nearly ruined by neglect. The advantage of the definite rupture has been that it tears away this flimsy veil, and with a complete knowledge of the falsehood of the pretended allies, shows those who are responsible for the University the necessity of relying entirely upon the Irish people.—*Cork Examiner.*

MR. GAVAN DUFFY.—Sir Gavan Duffy has written to Mr. A. M. Sullivan stating his intention to visit this country in June next. This looks as if there were some truth in the rumor that the distinguished patriot intended identifying himself with the Home Rule movement even to the extent of remaining in Ireland. Of course, if Sir Gavan Duffy wishes it, there are innumerable constituencies who would go to meet him with open arms, and with one unanimous will declare him their Parliamentary representative. Where is the constituency that would not be proud to have the ex-robber as their member? It would be a great thing for the cause to have such a man in the ranks of its advocates and supporters—a man who has been derided as a rebel by the enemies of his country, yet who by the dint of his great honesty, talent, and administrative ability, dragged from the very Government which he opposed the recognition of his great worth.—*Mayo Examiner.*

Mr. Dismell's statement at Glasgow that Mr. Gladstone has acted upon the doctrine that Ireland should be governed according to Irish ideas is emphatically dissented from by the *Spectator*, which recalls the fact that when charged with it before Mr. Gladstone explained that the doctrine he held was that in matters not directly affecting Imperial interests and principles, the true policy for both Ireland and Scotland was to consult local wishes. Inasmuch as the *Spectator* cannot conceive anything that more directly affects Imperial interests than the dissolution of the Legislative Union between England and Ireland, it holds that Mr. Gladstone has a logically sound position in repudiating all responsibility for the Home Rule movement, and in oppos-