the hand of God! I make this promise and if it is necessary to write it with my blood-behold me ready! It was a noble promise but hard to perform. (TO BE CONTINUED IN OUR NEXT.)

CATHOLIC EDUCATION IN IRELAND.

SOME PRACTICAL LESSONS FOR OURSELVES. It is to be feared that the great injustice done to Catholics in the United States in the disbursement benefit of non-Catholics, is made by many Catholics, the latter. both Clerical and Lay, an excuse for laboring with less energy than they should to establish and maintain Catholic Schools.

It is true that the Public School taxes, which Catholics are compelled to pay, make the additional burden of sustaining Catholic Schools a heavy one. But still it is a burden which they should bear as forming, under existing circumstances, a part of the cross which every faithful child of the Church and follower of Christ must carry.

The manner in which the Catholics of Ireland

have acted in this matter of educating their children is worthy of remembrance and of imitation also by American Catholics.

Ever since the days of Elizabeth, and through the dark times of the Cromwellian persecutions and those of William and Mary down to the present day the Catholics of Ireland have been placed at the greatest disadvantage in giving their children a Christian education.

For several generations it was a crime, under the cruel penal laws of England, for a Catholic to follow the profession of school teacher. It was a crime punishable by confiscation and imprisonment, for a Catholic parent to send his child to a Catholic school in Ireland, or to send him "beyond the seas." to any European country for the purpose of receiving a Catholic education.

Subsequently, when these laws were somewhat relaxed, and in course of time were repealed, the Catholics of Ireland ground down by taxation in other forms, were still further burdened with taxes or the maintenance of schools antagonistic to their faith, while all possible obstacles were thrown in the way of the establishment of Catholic schools.

Yet the faithful children of St. Patrick did not waver nor shrink from their plain duty in the matter, heavy as the burden was which the/ had to carry. They would not, and they did not, send their childrem to the schools which were maintained by the i English Government in Ireland, and by the "Estabdished Church," with the object of sapping the faith Jof the Frish children. They sent them abroad at the world know it. Scarcely a quarter of a century enormond expense—and those who were unable to do this had them taught, as well as they could, private tutors, by themselves instructing them, or by such teachers as they could employ. One thing rupted the few, and destroyed the energy of the many. But the Canadians lived by neighbours who do this had them taught, as well as they could, by an unavoidable necessity; they did not send their children to schools, where their intellects might be developed, but their faith corrupted. They appreciated education highly, but they knew that the culture of the intellect, without the right training of the will and of the affections, might enable their children to improve their worldly education, but would endanger their eternal welfare. They faithfully and with steadfast firmness turned their backs upon their temptation to send their children to schools, superior, in a scientific point of view, to the Catholic schools which they could maintain, and gave their children only such scanty educational | Parliament, so do the Canadian people prosper toadvantages as they could give, at great sacrifice : preferring that they should grow up in comparative ignorance, rather than that they should be intellectually educated under influences hostile to the true religion.

They were faithful as well as wise, though the world counted them foolish. It would be well if American Catholics were equally faithful and equaldy wise.

But though the faithful children of St. Patrick in Ireland did not suff r themselves to be tempted by the bribes of an anti-Catholic government, to expose their children to the danger of becoming apostates from the true faith, by sending them to secular and non-Catholic schools, they did not, though ground down to the very dust by taxation, hostile legislation, and the poverty created thereby, forget or undervalue the importance of providing, so far as they could, the means and appliances for rightly educating their children, educating them in the true sense of the word, educating their hearts as well as their minds, training them in morality and religion as well as in secular knowledge, that they might lay up imperishable treasures in Heaven, as well as make them capable of conducting business and

making money on earth.

They did their best to provide Christian, that is, Catholic education for their children. And, though at first, the utmost they could do in their poverty, and in the face of legislation and of social ostracism and oppression, which practically doomed them to eviction for persevering in acting as Christian pa-xents should act, was to send their children to such teachers as they were able to employ, who taught them reading, writing and arithmetic, and their prayers and Catechiem under the shelter of a hedge or the shadow of a rock on the mountain side, or at best in a but with a thatched roof and clay floor ther submitted to the hardship.

The disadvantages of all this were, of course. great. Yet, notwithstanding, their self-denial and perseverance were not without reward. For incre-dible, as it may seem, in these days of little faith, many of these children, progressed intellectually, whilst preserving their faith and morals incorrupt, to a degree that was wonderful, and what was lost, as regards thoroughness and extent of natural knowledge, was more than made up, through the blessing of God, in mental acuteness, quickness and vigor, so that to-day the Irish people stand pre-eminent among all other peoples, for natural gifts of intellect and literary culture, for power of mind, and richness and fertility of imagination and literary attainments.

The Catholic people of Ireland, however, submitted to these educational disadvantages so long only as it was absolutely necessary for them to do so. As soon as they were able to do it, they commenced laying the foundations for a general and more thorough system of Catholic education. Prelates, Priests, and laity co-operated together to establish and maintain Catholic Academies and Convents, where their children might be thoroughly instructed in the arts and sciences without being exposed to influences deleterious to their faith. Subsequently came Catholic Colleges, and now to crown the work, a Catholic University has been established in Ireland, and opened with encouraging prospects of becoming one of the glories of that an-

cient Catholic Island. We American Catholics may well lay to heart the lesson taught us by the Catholics of Ireland. We are restive under the taxation imposed upon us to support schools which are antagonistic to our faith; we are indignant, and with good reason, at the gross injustice practiced upon us. But, it is to be feared, that many of us make that injustice an excuse for not taking more interest in the cause of Catholic education, and for not more generously and faithfully sustaining Catholic schools. The conduct of the people of Ireland, and the history of Catholic education there teaches us a different lesson. We should do as did the noble children of St. PATRICK in Ireland, and as they are now doing-maintain and sustain existing Catholic schools, sondemies, colleges and universities in the United States, with our money, our influence, our prayers, and by sending our children to Catholic institutions, so that, along with instruction in secular knowledge, they shall also be educated and trained in the true faith. HOME RULE IN OPERATION.

Twenty-five years ago Canada was the most dangerous element in the motley and incongruous materials that make up the British Empire. To-day it is the most prosperous and peaceful, the most happy and contented, portion of the British dominions.

The facts of current history-facts we all remember when the country was in actual insurrectionconstitute our authority for our first stathment. Frederick Temple Blackwood, Earl of Dufferin, and of the Public School Funds for the almost exclusive Governor-General of Canada, is our authority for

Canada to-day, says Lord Dufferin, is the most prosperous and progressive country under the British Crown-more prosperous than its mighty neighbor, the giant Republic, that has gathered under the protecting folds of its banners the fertile plains and wealth-hoarding mountains from the Atlantic to the Pacific-from the Lake border on the north to the Gulf which limits the boundary of the glowing south. Canada, in fact, as Lord Dufferin has painted it—indeed, as others less interested have painted it—is unquestionably a land where prosperity is apparent and extending to all-where liberty exists and is enjoyed by all-where institutions made for and by the people are cherished and guarded by all-where creeds live side by side in harmony if not in accord-in fine, where the full fruits of liberty grow up to be the pride and the heritage of all-and where one and all, proud of their country, and elevated and dignified by the consciousness of freedom, develope every high and manly quality, till industry builds up the material to foster Freedom—and Freedom, in its turn, pro tects and fosters industry.

The Governor-General of Canada is a man of enperior parts and high culture. In him is revived the force of mind, the warm imagination, the fertile fancy of the Sheridans. Perhaps a little may be deducted from the glowing picture which he has painted to represent the condition of Canada. But discount what we may from the colouring of fancy, the substantial fact remains, that the people are contented, and that as far as human prevision can guide judgment, it is fair to infer that there is in prospect for the Canadians—whether in connection with England or otherwise—a long career of uninterrupted liberty and peaceful progress.

Nor have we far to go to find the cause—the principle that underlies and gives vital force to the energies of the nation—for nation it is, in fact and purpose—the principle of prosperity, the cause of contentment lies in one word, "Liberty." The Governor-General avows as much. The nations of has gone by since the cry of freedom went up from seeing what blessings liberty had conferred on their neighbours, they determined to have it for themselves. With such a desire in the hearts of the people-with such a neighbour ready to open its arms and admit them into the household of freedom, there was one of two courses open to the English Government-either to consent to let Canada go by the board, or concede to her the liberties she demanded. The latter course was wisely decided on; and from that day Canada has advanced in prosperity, more rapidly than any country in the same period. As Ireland, after 1782, prospered under her free

The Canadians enjoy Home-rule. The Canadians know its value—they feel and appreciate the dignity it confers on the individual—they know the stimulating pride by which it acts to promote and direct the mental and physical energies of the nation-and sccordingly they are determined to maintain their rights at whatever cost. They have in effect says Lord Dufferin all the freedom of internal autonomy, with all the advantages which connexion with England brings them. The former they will guard from aggression. The latter they will continue so long, we presume as that continuance is consistent with the maintenance of perfect liberty within, and that there is no attempt made from without to limit their freedom of action. Nothing can be more clear and intelligible than this policy—nothing more conclusive as regards the value of Home-rule than the condition of Canada—nothing that conveys a more than a comparison o regnant lesson to statesmen the disaffected condition of the Canadian people, cursed with foreign rule, and the sentiment of intelligent loyalty, regulated by liberty, which guides them to-day. Had the old policy been persevered in, Canada would be to day in federation with the States. She was conceded her liberty, and has since conserved her individuality, till she has now all the characteristics of a nation, and through the mouth of her English Governor can tell the world she is happy and prosperous-while he, in the true spirit of a statesman, proclaims that her prosperity has been coeval and commensurate with her liberty.

Here are analogies-here is a lesson, if our rulers

would learn it. Ireland, since the Union, has been in almost the same condition as Canada before the messenger of Liberty brought her peace and prosperity. Mind and manhood degraded-corruption the principle of power. Renegades alone reaping the rewards that should be the meed of patriotic virtue. Prosperity destroyed, industry paralysed, ruin become chronic, liberty a privilege vouchsafed by power, disaffection general, and coercion the handmaid and instrument of the law. Such was Canada in the past-nay, in our own time. Such has Ireland been for 75 yearssuch is her condition to-day. Canada is blessed with Home Rule, and is peaceful and prosperous. Ireland cursed with foreign rule has had her epochs marked by blood-her calendar filled from decade to decade by the victims of tyranny or the martyrs of liberty. To-day she stands as Canada did-asserting her rights, and demanding her liberties. If English statesmen are wise-if they take a lesson from the words of wisdom spoken by Lord Dufferin they would concede the liberty which would make Ireland what Canada is. If this be refused they are accountable for the future; and Ireland must adopt the means that time and circumstances may place in her power, to win her liberty at any price. - United Irishman.

LETTING 'I DARE NOT' WAIT UPON 'I WOULD.'"

Again we have before us the humiliating spectacle of a number of men who profess to be ecclesiastics, and even bishops of a Church, meeting together in "convocation comedy," and perfectly unable, through impotency and fear combined, to do more than show the world what the words " screaming farce" really mean.

The "rubrics question," as it is professionally called, is at present uppermost, and it is quite painfully interesting to perceive how utterly incapable is the Anglican hierarchy to perform one single act, or to adopt one single resolution, proper to an epis-

copacy. The Bishop of London opened the proceedings on Tuesday, in a most characteristic speech—he "ac-knowledged," and he "believed," and he "doubted," and he "questioned," and he "ventured to remark' -in fact he displayed that perfection of faltering of feebleness, and of " fighting the air," that wise avoidance of clear statement, that prudent shrinking from saying anything definite, which has been the pride of the Anglican episcopate ever since the commencement of the Ritualistic schism. His lordship remarked in the first place that :-

"On the question of rubrics legislation was not at the present time desirable."

Philadelphia Oakolic Standard and the standard of the standard of the lender, and to guarantee, in so far as might and both together weigh 22:028.— Wester Observer.

remember that it is only a Protestant Bishop who be possible, the fulfillment of his promiser. Thereso speaks. Why, if the man be worth his salt, and if he be anything but the veriest sham, is he not addressed the fullen Son of the Morning: what he is for the very purpose of legislating on such questions as that over which he and his haunted the world.' brethren fuseed and fumed, and came to nothing?— "Since that day, He, a bishop, cannot himself legislate over a matter of Church discipline for his clergy; and, still more, hopes that the reverend bench, with the Archbishop of Canterbury at its head, will not ask the assistance of the lay gentlemen of the House of Commons to compel a few parsons not to turn towards

the east, and to leave off buying priestly vestments. When will the bishops of the Church of England cease funning?" or, as our Irish brethren have it, leave off humbugging?" Imagine a bishop of London not being ashamed

to stand up in convocation and confess that

"The opinion of Parliament had been tested question !"

Parliament, composed of Quakers, Methodists, Freethinkers and Jews, has already, says the bishop, given opinion upon the theological side of this Anglican question; so, "I do not think," his lordship adds, "that a bill presented this session would pass the House of Commons." And he concluded. the most astonishing speech that Christian prelate ever uttered in these words:--

" As it was desirable that there should not be legislation, still less was it desirable that they should discuss the principle on which legislation should be regulated.'

Then what in the name of patience will he have done with those unfortunate and most illogical enthusiasts who have been spending their money at our repositories, and who, because they have chosen to put on our chasuble, maniple and stole, think they have a right to turn round and say to us, "Are we not Catholics now?" His lordship took care not to say he was evidently "non-committal." So also was the Bishop of Gloucester. The Bishop of Manchester, however expressed himself in favor of a "turn and turn about" policy.

"He should have been glad (said the bishop) if their lordships could have come to some decision which would have settled this matter, but it was impossible: it was doubtlessly the intention of the crown that their lordships should have come to some final issue, in fact that they should satisfy all parties in the Church (like the old man and his ass), but it was not possible. Differences had always prevailed-ever since the Reformation there had been two sections in the Church, when one party triumphed it excluded the other. From this they should learn the important lesson not to be in too great a hurry to crush out zeal on one side or the

Which we fail to see. However, the next speaker (the Bishop of Landaff) consoles us for our want of vision. His Jordship honestly confessed that he felt perfectly ashamed of his position, and concluded a short speech with this most true observation :-

"I cannot help feeling that there will be an idea prevalent out of this house that we have come to rather a lame and impotent conclusion after having had the matter so long under our consideration."

But the Bishop of Rochester would hear of no such admission of lameness and of impotency generally. He forgot, it is true, to bring forward any proof that their lordships' conclusion was neither "lame" nor "impotent;" but perhaps he found himself in Falstaff's position, and was determined to bounce where he could not argue :--

"Come, your reason, Jack, your reason!" "What upon compulsion?—give you a reason on compulsion? If reasons were as plentiful as blackberries [would give no man a reason upon compulsion!" ,

To this reasonless dignitary succeeded the Bishor of Lichtield, who begged to differ from all the foregoing speakers. Indeed, his lordship pretty clearly intimated that convocation was stultifying itself, and giving the outside world to see that it was a most venerable sham; or, as his lordship very clegantly expressed it, that they had no "raison d'etre!" After this came some of the minor fry, out of whom, however, we venture to pick one minnow, who, without intending it we are sure, let a most dangerous "cat out of the bag." It was the Bishop of Ely who was guilty of this great imprudence, and in the following words:-

which in the remotest degree may seem to affect the settlement of 1662, or which shall have a real or supposed tendency to disturb the balance, whether

of doctrine or of practice then adjusted."
We may ask the Bishop of Ely whether he himself is ready to obey all the points of the "Act of Uniformity?' We feel sure he is not, and that he spoke the sentence given above without remembering that the settlement of 1662 excommunicated all who refused to observe the rights or subscribe to the doctrines of Protestantism as then understood. Why, to be true to his words, the bishop would have to excommunicate half the episcopal bench, and much more than two thirds of the Anglican clergy. But the winding up by the Archbishop of Canter-

bury was worth it all. He said :-"There is a fallacy running through the whole discussion—there was an extreme party, the mem-bers of which had taken leave of their senses—the bishops were themselves to blame, they ought to have held in with a tighter hand. He was aware, indeed, that such was not the custom at the present day, and, therefore, everybody had got into the habit of thinking he might do as he pleased."

After which dignified rebuke the archbishop and his suffragans went home to dinner .- London Uni-

THE CRUCIFIX OF THE DEVIL. (From Le Clocher.)

" The Crucifix of the Devil is preserved at Rome in the Convent of the Capuchin Friars of Monte Pincio (Piazza Burberini). It is a painting upon wood, thrilling in appearance, and impossible, once seen, ever to be forgotten.

" Visiting four years since the studio of a painter on glass, whose merit is only equalled by his modesty, a true artist, an austere and fervent Christian. one of those who tell their beads, but rarely make their fortune, my eye was attracted by a strange painting, copied from an old picture not unknown to me, and which has a curious and touching le-

gend. "Long ages past there dwelt in Rome a young man of noble birth, who had invested his entire patrimony is the wildest debauchery. Utterly ruined a money and in credit, he had recourse, like so many others, to that famous usurer, to that cunning and experienced tempter who, showing one day to the Son of Man all the kingdoms of the world, and the glory of them, had said to Him: 'All this I will give to Thee, if falling down Thou wilt adore

"At the first summons of his young client, the devil entered without any of his customary attributes; in simple citizen's dress, and uncommonly like one of those unlicensed bankers who are so numerous in our own day. The bargain was quickly made. In exchange for my soul, duly guaranteed by a document properly signed and deliverable, after death, at the requisition of the lender, the prodigal was to receive more money than was necessary to re-establish his fortune, and to enjoy, until the dissolution of his mortal body, all that earth could give: delight of the senses, consideration, influence. the intexication of power, in short, all that was purchasable with gold in those far distant and barbarous times.

" However, ere the affair was concluded, the borrower bethought himself of the necessity of requir-

fore, doubtless by inspiration of his good angel, he sit' Since you are Satan, said he, you have long

I brought about the fall of the first woman, Eve. "Then you must have surely encountered, during the course of His mortal life, Him whom we

style Christ?' "'I followed Him step by step, and rendered to

Him, to the best of my power, all the evil which He wrought me." " You consequently saw Him suffer upon the

cross, you witnessed His agony and death?' was the delighted spectator of His Passion, as I was the cause and instrument thereof. Through the kiss of Judas I betrayed Him, and I delivered Him into the hands of Pilate; through medium of within the last twelve months on the theological His servants I smote Him; by the hands of the executioners. I crucified Him, having previously scourged him with rods. I had insulted him by the lips of the Pharisees, and sorrowed Him through the abandonment of His friends. I it was who tendered Him the sponge dipped in gall, and I pierced His Heart with the lance of the Centurion.'

"'You could, therefore, paint His portrait such as he was at his last moment, when He exclaimed: All is consummated, and that darkness enveloped

"' Undoubtedly, I could readily do it, and it would be perfectly true to nature.' "Well then, do it, I pray you, ere my soul be

irrevocably secured to you.' "Forthwith, by two stroke of masterly brush stood out upon an ebony background, the image of the Crucified Saviour, so true to life, and so heartrending in its reality, that the prodigal sinking to his knees, could not refrain from making the sign of the cross; by that bappy accident, the devil immediately disappeared, leaving in the hands of his intended victim, both the compact and the

painting.

"In this picture, so singular in its character, the dead Christ stands out in full relief from a background of ebon blackness, lightened by a red fiery hue resembling a lugubrious phantasmagoria; and above the cross, in full relief, attached by three nails, is the famous scroll: Jesus of Nazareth, King of the Jews. Beyond this, nothing save the blackness of darkness; no trace of a distant horizon, not a ray of light in the heavens, naught but the

gibbet and nothingness.
"He is dead! From His hands, from His arms drawn and dislocated by the weight of his body, from his head which hangs inert and bruised, from His pierced and wounded side, the blood flows in continued streams. Between the muscles, through the livid and transparent skin, one may count the bones of the Victim of Divine Love; one could number the pulsations of the heart, had that heart

not ceased to beat. "It is no longer the Man-God teaching and feeding the multitudes, healing the sick, triumphant in Jerusalem or resplendent upon Mt. Thabor; it is the Man-God after the consummation of the Sacrifice, bearing upon His sadly motionless features the impress of the agony which has overwhelmed His soul. It is no longer the Humanity Deified and transfigured even in death, such as is pertrayed to us by the imagination of some artists: it is the Divinity yielding, so to say, and as if crushed be-neath the weight of fallen humanity. It is Christ laden with the iniquities of the world, the opprobrium of men and the refuse of the people, a worm of the earth and no man;' He whom the Prophets announced and whose Passion was described by them with miraculous precision; He whom the Saints saw, and Whom they loved even to wishing, after His example, to crucify in their own persons, that flesh so gangrened and corrupt through forty

centuries of idolatry. " Deep as was the impression created by the sight of the original picture, seen at the Capuchin Convent of Rome, it was, if possible, far greater when viewing those vivid-colored panes which threw out, and, as it were, flamed before my eyes its rude and tragic beauties; the sun-light from behind half lighted up the Cross with a bloody ray, and brought out in full relief the diaphanous body of "I believe that our wisdom is to do nothing the Crucified Redeemer. His swollen features, His naked skeleton, his gaping wounds; .

tire dialogue exchanged from one side of Mt. Calvary to the other! There is no beauty in Him nor comeliness, ...

. despised, . . . a Man of Sorrows; His look was as it were hidden, whereupon we esteemed Him not.' . . . (Isalas liii., passim).
"' He took our infirmities and bore our diseases.

(Matt. viii. 17.)
"'He was led as a sheep to the slaughter, and He

did not open His mouth.' (Isaias liii) "'I have given My body to the strikers, and My cheeks to them that plucked them; I have not

turned away My face from them that rebuked Me and spat upon Me.' (Isaias 1. 6.)
"'I am poured out like water; all My bones are scattered. . . . They have My feet. . . . ' (Ps. xxi.) They have dug My hands and

"'They gave Me gall for My food, and in My thrist they gave Me vinegar to drink.' (Ps. lxviii.) "'My God! My God: why hast Thou forsaken Me ?' (Ps. xxi)-" E," Freeman's Journal.

IRISH INTELLIGENCE.

The potatoe blight is said to have made its appearance in Kilkenny.

John Lentaigne, I Great Denmark street, Dublin, acknowledges £200, and his sister £50, restitution money through the hands of Rev. John Callan, S. J., of Upper Gardiner street, Dublin.

The potatoe blight has made its appearance in the county Monaghan. In many fields the stalks are withered, in nearly all of which the potatoes are found to be much damaged.

HOW SICKNESS IS PROPAGATED.-A Serious complaint has been made by a Lurgan guardian against those in charge of the Union hospital, which merits the severest punishment. It appears patients are dismissed from the fever hospital before being cured,

to the danger of the public. Michael Sheehan, from Ralahine, near New-market-on-Fergus, whilst returning from Ennis recently, fell from his car and was dragged along the road. He was much injured on the head and had his jaw-bone broken. He is under the care of Dr. Frost.

Richard Walsh, ex-policeman, at the Donegal assizes, July 21, brought a suit against Dr. Leclero, Medical Inspector of the Irish Constabulary, to recover £200 damages for declining to give him a certificate under which he would have been entitled to a superannuation pension.

At a recent meeting of the Cavan Guardians, Mr. W. A. Moore, in refutation of a charge made against him by a local sheet, that he was not a magistrate ard, therefore, not qualified to sit as a Guardian, produced a parchment containing his appointment to the Commission of the Peace.

The Guardians of Cavan Union have unanimously requested the Local Government Board to hold a sworn investigation into serious charges preferred against Mr. Mulligan (the Master) by Rev. Thomas O'Reilly, P. P., Lavey, Stradone.

EXTRAORDINARY GROWTH OF POTATOES.—We have received a sample of potatoes grown on the farm of Mr. D. McCann, Dundrum, which show a remarkable growth. Each of the two which have been ing some material proof in attestation of the quality | forwarded to us is about the size of a moderate turnip,

The second of the second

The Chairman of the Ballina Quarter Sessions recently, in granting a decree against the High Sheriff Mr. Joseph Pratt, in favor of Mr. Coghlan, for services as presiding officer at one of the polling places, at the late election, said, he thought the three haunted the world.

Since that day, wherever, for my own benefit, guiness a day was not too much for the services of presiding officers on such occassions.

The late Rev. Andrew Quinn, P. P., of Farragher, by his last will, made the following bequests; For local charaties, £100; to Cloonycolgan chapel, £100; for Ballinaheglish chapel, £50; for the new school at Carrandins, £25; for a school at Cloonycolgan, £25; £100 to Rev. Biriard O'R-illy for Masser; £50 to the Monks at Farragher Monastery, and 150 to the Sisters of Mercy.

A public meeting was convened at Monkstown Town Hall a few weeks ago, to consider what steps are necessary to maintain the rights of those whose families and friends are buried in the graveyard of the town, in the event of the local government prohibiting further burials there. Amongst those present were:—Messrs. Kelly, T. C.; Sexton, T. C.; Reilly, T. C.; J. V. Dodd, Solicitor, etc.

Mr. John Hague, aged 36 yerrs, son of Mr. William Hague, Brookvale, died July 18. His remains were removed to the Cathedral, Cavan, July 20, where a Requiem Mass was colebrated for the repose of his soul. The chanters in the choir were Rev. J. Gilooly and Rev. James Dolan, Dean of St. Patrick's College ; and Rev. Peter Galligan officiated as celebrant, The chief mourners were the fathers and brothers of deceased.

At the Canalough, Co., Armagh fair, July 20, the following prices were realised :- Yearlings, £5 to £8; two-year olds, £10 to £13; good three-year-old heifers, £14 to £16; bullocks, £14 to £17. Beef was scarce, and sold at from 65s. to 80s. per cwt according to quality. There was a good demand for mutton and lamb at from 8d, to 10d, per lb. Sheep sold at from 35s. to 45s.; lambs, £1 5s. to £2; store sheep, 22s. to 45s.

The Sligo Trades were represented at the Centenary celebration by the following persons:-Mr. John M'Partlin, President U. T. Societies; Peter Devany, Coopers; John Gillespie, painters; Michael Fox, Carpenters; John Connolly, Sawyers; James Carty, Masons; John Boland, Boot and Shoe Makers; John O'Connor, Tailors; William Gibbons, Stucco Plasterers; John Gorevan, from Mr. M'Neil's Factory. Mesers. Higging and M'Donagh, Treasurers of the Sligo centenary fund also took part in the celebra-

Mr. Butt made application in the Chancery Appeal Court, July 23, on behalf of John Dignan, a tenant in occupation of a portion of the Meath estate, recently sold by private contract to R. G. Domville, Belfast, for £57,000, to set aside the verdict on the ground that the whole estate should not have been disposed of, appellant having made an offer for his holding. Justice Christian emphatically declined to entertain the application.

BREACH OF PROMISE CASE .- At the Cork Assizes, Judge Keogh heard an action for breach of promise of marriage, brought by Sarah Jane Crowley, daughter of the head-constable of police, against John Perrot, member of a firm of iron manufacturers in Cork. Defendant, it was stated, had been nearly three years engaged to the plaintiff. He repeatedly sought delays of marriage on the ples of delicate health, and finally discontinued his attentions. The Jury gave a verdict for the plaintiff-damages £1,000.

IRISH EDUCATION.—His Eminence Cardinal Cullen has under express authority from the Pope, summoned a synod at Maynooth, on Tuesday, August 17, which all the Irish archbishops and bisheps are compelled to attend, at the bidding of the apostolic delegate. It is to deal with the education question. The heads of all the religious orders will be present. and the decisions arrived at will probably affect Erish politics. The synod was summoned a twelve-month ago, but at that time postponed in consequence of sudden difficulties. The synod will be held at Maynooth, and it is possible that some of the foreign prelates visiting Ireland in connection with the O'Connell celebration may be present at some of the deliberations.

THE CROAGREATRICK PILGREMAGES.—Cronghpatrick is being visited this year by thousands, as usual. The people proceed to the top of this sacred and beautiful mountain, once the retreat of St. Patrick, as also to the Blessed Well at its base (Kilgeever). There they perform Stations of the Holy Cross and other penitestial devotions, promised throughout the year in gratitude to the Almighty for His goodness and mercy to themselves and their families. Herein lies a good example, one amply and favourably contrasting for these primitive, good devoted people, as against the pride and fashion, or miscalled progress, enlightenment, and civilization of modern

THE REMOVAL OF IRISE PAUPERS BILL.-At the weekly meeting of the Kilrush Board of Guardians a return was read showing the names of the M.P.'s who voted on the bill relating to the removal of paupers in the United Kingdom. Mr. Borough, J.P., was surprised to see the small number of Irish members who were at their post to vote and who might be in their places to prevent what everyone in Ireland complained of—namely, one law for England and another for Ireland. Mr. Borough said if an Irishman in England got pauperised be is shipped over at once, and if the reverse took place the man from the sister kingdom would be allowed to remain here. He then said if an election took place to morrow he certainly would not vote for anyone that was absent. The other guardians concurred.

THE LIBERATOR AND THE ENGLISH GOVERNMENT.-The following letter appears in the London Times: -Sir-In the Times of the 22nd inst., you state, when referring to the O'Connell Centenary Committee, &c., that my father wished to be made Master of the Rolls and that the Government of the day would not gratify his ambition. This is not correct. He was offered the Mastership of the Rolls, and refused it. I was present when the late Sir Michael O'Loghlen made him, on the part of the Government, the offer. My father subsequently stated, "It was a tempting offer. Its value was enhanced by the manner in which it was made, and pre-eminently so, by the person through whom it was made the best Englishman Ireland ever saw, the Marquis of Normanby." Further, I can assure you on undoubted authority that he was previously offered the Chief Baronship of the Exchequer, which he likewise refused. In justice to the memory of one who you allow, did great service to Ireland and to England also, I hope you will obligo me by inserting this letter in your universal paper.- I am, sir, your obedient servant .- Morgan O'Connert, .- Formerly

Member for Meath County). Two Persons Burned to DEATH .- A destructive fire, accompanied with loss of life, took place on Saturday night in Bally vaughan. The fire originated about ten o'clock in the house of a shopkeeper named Michael O'Donoghue. It appears that the kitchen was partly used for a store, and in the apartment were two barrels, one containing whiskey and the other paraffin oil. The latter vessel was leaking and while O'Donoghue was engaged in drawing off the liquid for shop use it was ignited by a spark from the kitchen fire, and in less than ten minutes the house was in a blaze from end to end. Mrs. O'Donoghue and a fine boy about seven years old her nephew, were in bed in the upper rooms. Roused by the alarm of fire they sprang to the floor, and she made her way out of the house with great difficulty, as the stairs and passage were filled with dense smoke and flames. In a few minutes a number of the neighbours turned out, and one more heroic than the rest—a woman named Mary Mac-Malion—rushed into the house with the view of

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