

single-handed, and decide the affair between our families." "If," said the other, "you had been victorious, or had me bound in chains you might insult me thus, but you certainly rely weightily on my clemency, when you would venture to speak in this unsoldier-like manner. I hope my answer to your second interrogation will convince you that I feared not to declare who I was, although in the presence of an intimidating hero. In regard of my other intentions, they alone remain with myself; but I lose time talking to you." "Am I not witness to your improper acts, in luring away even this little animal from its owner? Was this all the plunder you could make, and it even stolen." "I perfectly understand you," said he, "you would willingly learn by what means I came to him, but this you cannot. It would also be unbecoming a soldier to draw upon an unarmed man, as you are, notwithstanding you have given ample provocation; but for plunder, rapacity, and such unlawful acts, I only refer you to the undertaking on which you came, and shall hold conversation with you no longer, until I meet you to-morrow in a better condition to answer me."

So saying, he walked off, having restored the weapon.

"My poor little Dunn," said he, "our journey seems to-night to be often impeded; and have you followed me in preference to all your old acquaintances? You have, indeed, followed me through peril, and I fear much that our journey in life may be attended with more; however, for the sake of your mistress, and your own faithful attachment, I shall endeavor to make you as happy as possible." Discouraging to his little companion in this manner, he arrived at the entrenchment, and was sharply questioned on his first appearance by the sentinel as to who he was, presenting at the same time, to his broad a naked cranuil.\* "If it should be Owen Roe Baldearg," said he, "would you be much afraid?" "Arrah, by the island of Raghery," said the other, "if it was Owen Roe, the devil, I wouldn't fear him, but should give him the length of the cranuil; for they say that iron is good for making the ugly thief take to his pumps!"

(To be Continued.)

\*The cranuil was a kind of two-edged lance worn by the Irish, in the handling of which they were very expert.

SAUL AMONG THE PROPHETS.—HOW THE NEXT POPE WILL BE ELECTED.—RELIGIOUS FUNERALS.—THE BOSOM OF THE ENGLISH CHURCH.

It is pleasant to acknowledge the virtues of an enemy. Perhaps the enjoyment is the more intense because it is so exceedingly rare. It is often our duty to remonstrate with the *Standard*, not because its language about the Catholic Church is worse than that of other journals, but because it is more inconsistent with its own professions. There is nothing so "conservative" in the best and truest sense, as the Church, yet there is nothing which the *Standard* treats with so little respect. By this impudence it makes itself the unconscious ally of Socialists and Communists, and forfeits the honorable title of Conservative. Pitt was wise, and so was Frederick II. But for the Church which, as Guizot says, "saved Christianity," there would by this time be nothing in the world to "conserve," and nobody left to do it. Social order, the stability of human institutions, and the mutual respect without which men would be only a community of wild beasts, find in the Church their only unflinching support. But for her they would have perished long ago, and the reign of brute force would not in our day be confined to Prussia and Switzerland, and the equally privileged regions of Corea and the Ashantees. The leading Tory journal should bear this in mind, even in the interests of its own cause.

But to-day we have to praise the *Standard*, and to offer thanks instead of remonstrance. We would perform the same duty every day if we could. In an article on the "Month of Pilgrimages," which has commenced all over France, our contemporary addresses a tardy but frank rebuke to the scoffers against pilgrimages, and all their fellows, and calls upon his Christian readers to "reprobate the stupid, offensive, and mischievous attacks upon all practices of piety alike." It does not suggest, like the cynical *Pall Mall Gazette*, that the human founder of devotions to the Sacred Heart "was probably insane," nor agree with its own Paris correspondent that pilgrimages are a "clerical reaction." Of the "great gathering and movement of people" towards holy places and shrines, our contemporary judiciously observes, that "as there is no real ground for the allegation that its leading members are outrageously clerical in their sympathies, the suggestion must in fairness be dismissed." We hope the *Pall Mall Gazette* will take the hint. "Not a finger has been lifted up officially," the *Standard* truly adds—and the same thing may be said of the projected pilgrimage from England—to set these pilgrimages going. They are thoroughly spontaneous. And whereas the *Daily News*, casting up its eyes like the Pharisee, affects to lament that they are designed "to gratify political passions," the *Standard* honestly confesses that "their object avowedly is to implore and obtain the Divine protection upon France," and that "there are few who will deny that the object is a good, and even an excellent one."

We thankfully accept the co-operation of the *Standard* in defending religious truth and liberty against "stupid, offensive, and mischievous attacks" from whatever quarter, but we offer to our contemporary a friendly suggestion. Let him begin by a severe admonition to his own irrepressible correspondents. He has one in Rome, a great improvement on his predecessor, and still more on his flippant colleague in Paris, but who should not pretend to tell us who will be the next Pope. It is pushing omniscience too far. He really does not know, nor we either. It is true that he relies upon the acute suggestions of a certain Signor Bonghi, who professes to know all about it; but if his own predictions are as accurate as his facts, they are not worth much. Thus in the beginning of his fourth article on "the College of Cardinals," he speaks confidently of Cardinal Biario Sforza as "belonging to the party of Zelanti;" but in the middle of it he has so completely forgotten his previous classification as to say of the same Cardinal, with true journalistic levity, that he "can certainly hardly be said to deserve a place in the list of Zelanti." This chronicler of the future Conclave evidently resembles the showman, who, in reply to the enquiry which of his figures was Napoleon and which the Duke of Wellington, benevolently observed, "whichever you please." Cardinal Biario Sforza belongs to the Zelanti, whatever they are, and does not belong to them, and you may take your choice. If this correspondent must guess who will be the next Pope—we do not see the necessity—we advise him not to put so completely out of sight the only Elector whose vote will be final and decisive. When the last of the Apostles was elected, the rest offered this prayer: "Thou, Lord, show whether of these two Thou hast chosen. Exactly the same thing will happen when the next

successor of St. Peter is elected. He will be chosen, as Pius IX. was, not by any astute statesman, nor even by the most sagacious newspaper correspondents, but by Almighty God. The appointment of His Vicar is His own affair, and nobody will take it out of His hands.

It would be too much to expect that the *Standard* should offer to its readers a wise and excellent article without adding such prudential qualifications as their morbid prejudices require. If, therefore, it condones pilgrimages, it announces a strong repugnance to "miracles," especially those which are "childish and child-born fables." We are quite of the same mind. But when our contemporary assumes, without even the pretence of examination, that a certain relic of St. Anne is "a preposterous pretension," which can only offend cultivated minds, he falls into several errors at once. We will say nothing about relics in general, except that there are notable examples of their efficacious use both in the Old and the New Testament; but we will remind our conservative contemporary, in the most friendly spirit, that Christians who make a religious use of relics are more likely to be critical and fastidious in accepting than unbelievers in rejecting them. They are more deeply concerned about their authenticity. Nor must our contemporary too lightly take it for granted that "cultivated minds" are found only among English Protestants. He should leave agreeable delusions of that kind to the *Pall Mall Gazette*. It may be very pleasant to believe that everybody who respects what you despise is totally deficient in acuteness, but to do so is more often a sign of complacent ignorance than of superior wisdom. There are a good many keen observers and cultivated minds among both French and English pilgrims, who would not be more easily deluded by a sham miracle or a "preposterous pretension" than the most jauntiest journalist in England. Let our respected contemporary permit this thought to sink into his mind, and let him consider further, that faith is an intellectual power, which does not enfeeble, but singularly illuminates and fortifies the understanding. If he will apply his vigorous intelligence to this reflection, we should not be surprised if it led him to quite a new view on the subject of relics—and perhaps on some others.

We noticed last week the candid statement of the *Saturday Review*, that if the Church of England should cease to teach three different religions at once, she would inevitably cease to be established. The *Spectator* takes the same view of the terms upon which our invaluable national institution is allowed to prolong its existence. Indeed, it goes much further, and adds, that the Anglican Church must not only continue to affirm that there is no positive religious truth, but must also deny that any one can possibly be lost. It is curious that all critics of the Establishment, both friends and enemies, but particularly friends, concur in the opinion that any attempt to teach a definite doctrine within its pale would be immediately fatal to it. It appears, further, that to require any definite conditions of salvation would produce the same disastrous effect. Certain members of the Lower House of Convocation having proposed a new rubric to the Burial Service, by which the "sure and certain hope" of universal salvation hitherto expressed by the Anglican Church should be slightly modified, the *Spectator* rejoices that "this utterly illiberal rubric" was rejected "by fifteen to thirteen." The Church of England having always taught "Universalism," the *Spectator* protests against any illiberal doubt being thrown upon this comfortable doctrine; and a majority in the Lower House of Convocation echoes the protest. It is quite clear that everybody has a right to be saved, and what is the use of having a National Church if it does not secure that delightful result? Is it her business to throw open the gates of heaven as wide as possible, or perhaps to remove them altogether as a needless impediment to free circulation. Canon Seymour suggested indeed a faint misgiving in the case of persons who die "in open and notorious sin;" but sin is as great a bugbear as faith, and if his romantic idea had been adopted, the *Spectator* is quite sure that "it would have brought the Church down in ten years." It is not enough, therefore, that the Church of England should teach three different religions at once, which she is quite content to do, unless she also perseveres in asserting that everybody will be saved, whether he believes either of the three or not. On this condition alone she will be permitted to live. But the dangers which the *Saturday Review* and the *Spectator* anticipate are visionary and chimerical, especially that which is indicated by the former. The Anglican clergy may possibly all profess the same religion in another world, but they will certainly never do it in this.

The *Pall Mall Gazette* does not love churches in general, and would cheerfully dispense with them, but, like the *Saturday Review* and the *Spectator*, it makes an exception in favour of the Church of England. Even the non-theological *Pall Mall Gazette* cannot quarrel with a Church which affirms nothing and denies nothing, but leaves everybody to believe what he chooses, and buries everybody with the same sanguine expectation of "a joyful resurrection." Such a Church exactly suits our journalists, and they do it justice. "We have a Church Establishment," the *Pall Mall* feelingly observes, "and we do not wish to see it destroyed." Why should they? They know that they are never likely to get such another. It is not every country which possesses a National Church in which every conceivable religious opinion finds a welcome. "One of its chief advantages," continues the *Pall Mall*, "is the compulsion under which the clergy lie to administer its ordinances for the benefit of all alike." It has not forgotten that not long ago they gave the Anglican sacrament even to Mr. Vance Smith, a little to that gentleman's astonishment, in Westminster Abbey. No wonder the *Pall Mall* becomes almost tender, an unusual weakness with that journal, in speaking of what it calls "the ample and charitable bosom of the English Church." Does not that Church offer her breast to all comers, and suckle anybody who has a fancy for such nourishment as she can offer? Even the *Pall Mall Gazette* can sleep placidly on one side of her large bosom, while the *Spectator* and the *Saturday Review* are seen reposing on the other. The evenging journal, anxious to preserve such a "charitable" Church, which wisely allows her members to profess any religion or none, is very severe on the minority of the Lower House of Convocation, who wished to introduce "a new Protestant Inquisition," and commends the present Dean of Westminster, who "strenuously opposed" as might be expected "Churchyard Excommunication." We never could understand why people should resent excommunication when dead, who did not care a straw about it when alive. What does it matter to them how they are buried? The sensitive *Pall Mall* admits, however, that "it is unquestionably very hard upon" an Anglican clergyman "that he should be bound to say what he now has to say in every possible case that can be imagined." Yet the remedy is very simple. Why does he remain in the sect which forces him to say it? But if his conscience is not hurt by remaining in a community which teaches three opposite religions at once, and declares that they are all equally worthy of belief, he may well consent to bury everybody, and declare that they are all equally worthy to be saved. A clergyman who can swallow a camel need not strain at a gnat.—*London Tablet*.

A young man at a musical party being told to "bring out the old lute," brought out his mother-in-law.

You may glean knowledge by reading, but you must separate the wheat from the chaff by thinking. What may one always have his pockets filled with, even when they are empty?—Holes.

IRISH INTELLIGENCE.

THE CATHOLIC UNIVERSITY.—DUBLIN, Oct. 22.—The recent manifesto of the Catholic Bishops on the subject of higher education has been followed by prompt and energetic action. The staff of Professors in the Catholic University has been reinforced by some excellent appointments, and arrangements are in progress for giving full effect to the Resolutions. Among the new officers is Mr. John Casey, LL.D., who has been selected for the chair of higher mathematics, vacated by the Rev. W. G. Penny, M.A., who has undertaken the charge of an English mission. His appointment has attracted a good deal of attention. He is one of the few Catholic students of the University of Dublin who might have been expected to obtain an earlier period, or the Board of Trinity College shows an intelligent desire to bring the new system which Mr. Fawcett's Bill establishes into immediate operation. It was earnestly hoped by the best friends of the University that the Board would contrive some means of admitting the qualified Catholics who had been so long excluded to the immediate enjoyment of the benefits secured by the Bill. It was suggested that two or three graduates of that class whose rank and attainments justified the conviction that they would, in the natural course of collegiate advancement, have obtained Fellowships had there been no test should be at once admitted without requiring them to undergo an examination or to compete with others. It was argued that there was no fear of the concession being made a precedent, as in future all classes would have a fair start, and Protestant and Catholic students would meet on equal terms. They had made no movement, however, to expedite the admission of Catholics to Fellowships, and held out no encouragement to expectant candidates. The heads of the Catholic University have taken advantage of their remissness, and induce Mr. Casey to join their teaching staff. The appointment of a gentleman who has hitherto been identified with the cause of free and united education may be regarded as a satisfactory set off against the acceptance of the presidency of Cork College by Professor Sullivan, of the Catholic University, which was felt as a heavy blow to the Denominational system. Mr. Casey is a distinguished mathematician, and will be able to render good service to the cause in which he is now enlisted. Some doubts have been expressed as to the authority by which the degrees of the Catholic University are to be granted, and it is not impossible that the right to confer them may be tested by legal proceedings. About ten years ago the Board of Trinity College obtained a perpetual injunction to restrain the College of Physicians from conferring the degree of M.D., though it is entitled to give a licence to practice medicine. Will they be equally jealous of the rival University which assumes the power of granting degrees, not in one faculty alone but in all branches of learning? The Pope has lost no time in exercising the authority which he claims. A rescript has been issued, in which the degree of Doctor of Philosophy has been conferred, in highly complimentary terms, upon Professor Robertson, of the Catholic University. It would appear that everything was ready before the new educational programme was issued.—*Times Corr.*

Oct. 25.—The National papers praise the course taken by the Catholic prelates on the Education question. The *Nation* describes it as "a bold, determined, and most creditable stand," and adds that the reception of the news in England shows that Englishmen have become "alive to the fact that a game whereby British statesmen have long endeavored to make capital has been finally played out" the game being that of "keeping the Irish Bishops in expectation." Referring to the scheme of affiliation, it says that the details are still wanting, but it "trusts that it is not the intention to make the University a mere Examining Board." The *Irishman* says the policy of the Bishops is "not a craven policy" which, "resolutely entered upon, resolutely carried out, will be sure to end in success." The *Flag of Ireland* alludes to the objection that the resolutions are not unlikely to prove an embarrassment to the Home Rulers at the approaching Conference, but it "sees no valid reason" for apprehending any such difficulty, for it adds:—"It is quite competent for advocates of denominational education to be Home Rulers, and on the other hand, there is no reason why non-denominationalist should not also be a Home Ruler. The Home Rule Association seeks Home Rule and nothing more, and therefore invites the co-operation of all who agree with them upon that question, quite independently of what their particular opinions on other questions may be." The *Nation* warns the electors of Tipperary against the trap which it says they will fall into if they elect John Mitchell as their representative. It says they may not be aware that "in meaning to return John Mitchell they would be working to return his most deadly opponent, should such a character contest the seat." It states, on the authority of Mr. Butt, that "all that the Castle candidate needs to do to claim (and to receive) the seat would be to serve notice that Mr. Mitchell was disqualified, and then merely poll half-a-dozen votes. No new election would be necessary. The return of the Castle candidate was safe for seven years." The *Irishman* states that the amount received up to the present for the proposed national testimonial to John Mitchell is £204 14s. 9d.—*Times Cor.*

On Sunday night the down-train from Dublin came into collision with stones on the rail when it was near the Portladow station. These shocking occurrences very frequently occur on the Northern lines. The people who were returning from the dedication of the Armagh Cathedral remember the efforts made by some treacherous bigots to throw the crowded trains off the track.

Mr. Butt took advantage of the opportunity afforded by a meeting of the Home Rule Association, recently, to read and comment upon recent articles in *The Times* on the Home Rule movement. In introducing the subject, however, he spoke of the course which, in his opinion, ought to be pursued at the next General Election. He should be sorry, he said, to say that the profession of Home Rule is sufficient to entitle any man to the votes of an Irish constituency. On the contrary, he was afraid they would have too many candidates taking up that cry merely to get into Parliament. He characterised as "unfair" the insinuations that the Roman Catholic clergy had taken up Home Rule "to use it, or the demand for it, to obtain denominational education," and that the Home Rulers had taken up the cause of denominational education because they thought they might thus forward the cause of Home Rule. He knew of no union between the clergy and the Home Rulers. His own Home Rule programme, which had been described as "moderate enough," was, he really thought, "the only one proposed with any seriousness, or that could command the confidence of the Irish people." Ireland had managed her own affairs for 18 years without being "a spectacle for the ridicule of the world." He ventured to say that there were some things the Irish people would insist upon—they would insist upon a Parliament of Lords and Commons, meeting in Collegegreen; they must have an Irish Ministry, responsible to an Irish Parliament, and, according to Constitutional practice, giving up office when it failed to command the confidence of the Irish people.—The want of such a responsible Ministry before the Union was the mistake, and "there it was that Irish Independence was struck down."—*Times Cor.*

DENLIS, Nov. 1.—The recent attempt on the life of Mr. Lefroy has been followed by another outrage of a similar kind in the county Longford. A farmer, named McDermott, who resides about a mile from Lanesborough, was fired at yesterday morning, be-

tween 7 and 8 o'clock, as he was engaged attending to some cattle on his land. He is reported to have been badly wounded. The assassin was concealed in a shrubbery. This outrage is a striking example of the implacable spirit of Rihandiam, to which it is no doubt attributable. Some years ago a tenant was evicted from this farm, and the decree went forth from the secret council of the agrarian conspirators that no one should be permitted to take the lands, at least, no one who was not a confederate. A man named Martin had the temerity to become tenant, and a short time after he entered into possession was shot dead while ploughing. Since then the lands were uncultivated, and of course added to the number of unproductive acres for the state of which the Imperial Government is blamed. A few months ago Martin's widow married McDermott, and it was supposed that revenge had been satisfied and that a better feeling had grown up since Parliament had passed what was generously intended as a healing measure. The attempt on McDermott's life shows how unfounded were these expectations. Notice of the crime has been given to the police, and the Hon. Captain Plunkett, R.M., with the county and sub-inspectors, were quickly on the spot, but little hopes are entertained of making the assassin amenable to justice. It is satisfactory to learn that Mr. Lefroy is likely to recover from his wounds.—*lb.*

MAJOR LEADER AT CORK.—This young Irishman, holding a commission in the army of Don Carlos, has been delivering a lecture in the Munster Hall, Cork, on the present state of affairs in Spain. The Mayor presided, and the meeting was undoubtedly sympathetic; but a body of about a hundred laborers—"advanced" politicians—had got possession of one of the galleries; and the *Cork Examiner* tells us that, when Major Leader proceeded to stigmatize the Spanish Republicans as Communists they raised cheers for Senor Castelar and the Republic, opened a fire of rotten eggs upon the lecturer and the gentlemen on the platform, and created a frightful din for the purpose of drowning Major Leader's voice. After ineffectual appeals had been made to them by the Mayor, Mr. Ronayne, M.P., obtained temporary silence, in which he addressed a strong remonstrance to the disturbers, declaring that though a Republican himself, if he thought their conduct was a foretaste of what was going to happen under a Republic, he would rather be under the greatest despot that ever tyrannised over this country. After this the Mayor was heard with tolerable patience for a few moments, but the disorder soon recommenced, and his closing remarks were scarcely audible, the din being continued by the party in the gallery till the close of the proceedings. The great majority of those present, however, evinced their sympathy with Major Leader by counter demonstrations of unmistakable vigor. To those who are unhappily misled by empty titles and hollow professions, Major Leader's lecture ought to furnish food for thought. He asserted in spite of all lies and calumnies that the Carlist cause was the cause of justice and of liberty. There were three words which were sacred to Irishmen, and these words were Liberty, Freedom and Religion. While on the banner of the oligarchy of Madrid was engraved atheism and anarchy—Though there may be some few who were antagonistic to Carlistism in Spain he would assert that Irishmen—true Irishmen—could not for a moment falter in their verdict between the two contending parties in Spain, while the motto of one was "War to God, war to family, war to property," and the other "God, country, and King." In conclusion he said that had this war been a simple struggle between Don Carlos and Republicanism, his sword should never have espoused either side, but when an atheistical oligarchy, born in blood, and reared in rapine, prostituting the sacred cause of liberty, and invoking the lovers of freedom to aid them in their impious work of trampling religion and annihilating the immortal rights of a brave people—then it behoved him, as one loving liberty, but hating licence, adoring freedom but abhorring anarchy, to cast his feeble aid and preserve the watchwords of Ireland, "Liberty and Freedom."

"NAILED TO THE MAST."—Under this appropriate heading the *Nation* writes of the Bishops' manifesto:—"There is a limit even to the patience of Irish Catholics; and last session Mr. Gladstone, seeing that he must definitely announce what his Government were prepared to do towards remedying the educational grievances of our countrymen, introduced into the House of Commons, in a very remarkable speech, the great Bill so long expected, so fondly looked forward to, which was to remedy what he himself described as the "miserably bad, scandalously bad," condition of Irish Catholics in regard to education. The eloquence of the Premier was so dazzling that for twenty-four hours some of our Catholic fellow-countrymen fondly hoped that their disabilities were really about to be swept away.—But at the end of that time the Bill itself appeared, and, as it was eagerly scanned, hope gave way to astonishment, and astonishment to indignation.—The great Bill was a fraud. It was insultingly unjust. Ostensibly designed to remove, it would have effectually perpetuated, the grievances of which we complained. In short, it was so "miserably bad" so "scandalously bad," that it was rejected with scorn by all parties in this country. It had however, one merit—it dissipated for ever the illusion under which some of our Bishops had too long labored; it convinced them that it was useless to expect any justice whatever on such a question from the British Parliament. No doubt the *Times* expected Irish Catholics would, under the circumstances, give up in despair the struggle which against heavy odds they had so long sustained; and hence we can excuse its rage on finding that the flag of denominational education has been nailed to the mast. Betrayed by Government, insulted by Parliament, the prelates of Ireland must rely, not upon the "favorable dispositions" of an English administration, or of an English party, but upon their own people, or rather upon their own countrymen, if they would save their flocks from the rising tide of secularism which is every day prevailing more and more powerfully on the other side of the Channel. Warned by the proceedings of the past session, the Bishops have recognised this truth.

The resolutions of last week's Episcopal Council mark an epoch in the history of the education struggle in this island. Four millions of Irish Catholics stand now resolved and sworn to see the issue out to its inevitable victory.

With reference to the wholesale Irish emigration to build up a nation on the other side of the Atlantic, Mr. P. F. Johnson, secretary to the Kanturk Labourers' Union, writes to say that he has received a request "for 20,000 men for the Welland Canal; and that General John Walker, of Philadelphia, is coming to England to discuss 'the Texan question.'" This is sufficient to remove the doubt, expressed by the *Standard* and *How*, as to the desire of American Statesmen for a wholesale landing of Irish labourers on their shores; but reflects upon our "Statesmen," who passively permit the departure of the bone and sinew of both England and Ireland, even if they do not stimulate the exodus of a so-called excess population. In Ireland the people are still going "with a vengeance." Before the Land Act was passed, the population was decreasing with a painful regularity, at the rate of about 23,000 a year; it has continued to decline at exactly the same rate ever since. It is much more lamentable to observe that Ireland is apparently less able to support her smaller population now than her larger population in 1869. There were only 73,921 persons in receipt of relief in Ireland on the 1st of January, 1870; there were 79,649 persons so relieved on the first day of the present year. The population in other words, has declined by nearly 70,000, but the roll of pauperism has been increased by about 6,000 souls. These painful

facts are a sufficient condemnation of English meddling and muddling in Irish internal affairs to strengthen the demand for local self-government. Even the Land Act has certainly not retarded the depopulation of Ireland of its population.

THE HOME RULE PROGRAMME.—The hon. secretaries to the committee for conducting the arrangements for the coming Home Rule conference have written a letter to a contemporary which had animadverted on Mr. Butt's late speech. They say that their anxious desire is that they should be clearly understood, especially by the English public; and in the hope of contributing to this we are desired to say that the following is a copy of the resolution to which Mr. Butt referred:—"Up to this evening (October 25) it has received very nearly 12,000 signatures. So far from having any 'mystery' attached to it, it has been extensively circulated throughout Ireland, and has found its way into most of the Irish newspapers."

We, the undersigned, feel bound to declare our conviction that it is necessary to the peace and prosperity of Ireland, and would be conducive to the strength and stability of the United Kingdom, that the right of domestic legislation on all Irish affairs should be restored to our country, and that it is desirable that Irishmen should unite to obtain that restoration upon the following principles:—

To obtain for our country the right and privilege of managing our own affairs by a parliament assembled in Ireland, composed of her majesty the sovereign and her successors and the lords and commons of Ireland:—

To secure for that parliament, under a federal arrangement, the right of legislating for and regulating all matters relating to the internal affairs of Ireland and control over Irish resources and revenues, subject to the obligation of contributing our just proportion of the imperial expenditure:—

To leave to an imperial parliament the power of dealing with all questions affecting the imperial crown and government, legislation regarding the colonies and other dependencies of the crown, the relations of the united empire with foreign states, and all matters appertaining to the defence and the stability of the empire at large:—

To obtain such an adjustment of the relations between the two countries without any interference with the prerogatives of the crown, or any disturbance of the principles of the constitution:—

And we hereby invite a conference, to be held at such time and place as may be found generally most convenient, of all those who are favourable to the above principles, to consider the best and most expedient means of carrying them into practical effect.—*London Unionist*.

A CATHOLIC NOLLEMAN ON HOME RULE.—Viscount Southwell, writing with reference to the creation of a Catholic University in Ireland, says:—"We have established our University, and do not intend to wait for the 'obol'; we were to get from the English and Scotch Radicals. We have not waited for the establishment of a Catholic University in Ireland until Mr. Butt's Utopian ideas of Home Rule—which has not yet been defined—are carried out, which would lead to the disruption of the harmony and peace existing between England and Ireland, and the destruction of trade in both countries."

SMOOTS PANIC IN A CHAPEL.—An account of a panic, which was created in the Catholic church of Kiltorrin on Sunday evening, and which at one time threatened to be attended with serious injuries to the congregation, and even loss of life itself, has reached Tulse. The Rev. Father Murphy was celebrating last Mass, and shortly after the Gospel a large quantity of mortar fell from the roosting on the gallery, creating a terrific noise, and the congregation thought the church was about to tumble, and a regular rush was made for the door. The greatest disorder prevailed. Those who first reached the door were, owing to the crush from behind, knocked down, and in this way the entrance was nearly blocked up. The officiating priest, and the Rev. George O'Sullivan, who was present, endeavored to restore confidence, but it was some time before order prevailed, and Mass was resumed. None were seriously injured, though some slight scars were received by those who fell.

Troublesome questions under the Land Act continue to arise in the north in relation to the tenant customs. The most recent dispute is on the estate of the Ironmongers' Company of London, in the County Londonderry. A Presbyterian minister, Dr. Brown, of Agabadow, held 167 acres, under a lease for 31 years, at a rent of £60 13s. The lease was granted in consideration of his having expended £400 on valuable improvements. After his death his administrators put up the farm to auction, but the agent of the estate issued a notice warning intending purchasers that the lease contained a provision which enabled the lessors to re-enter in the event of the executors, administrators, or assigns parting with the possession. Notwithstanding this notice and the fact that the lease contained an elaborate and stringent covenant to the effect stated, the sale proceeded, and the interest in the residue of the term of 31 years computed from the 1st of November, 1850, was sold for £1,600. Great indignation was expressed at the interference of the Company, the tenantry contending that the custom overrides the covenants in the lease, and that it has been always acted upon. The dispute will, of course, be the subject of legal inquiry.

It is proposed to construct a new line of railway from Ballyglasp, county Wicklow, to Inchicore, within a mile or two of Dublin, where it would join the Great Southern and Western line. The entire length would be 35 miles, and the estimated cost is £245,000. At a meeting held at Ballyglasp on Friday resolutions were adopted in favor of a county guarantee to a limited extent—namely, a sum which would be covered by a rate not exceeding 1s. in the pound for a period of 25 years.

The Dulhallow (county Cork) Farmers' Club, at a meeting held on Saturday, adopted a resolution expressing approval of "the principle" of having the county represented by a tenant farmer.

FATAL ACCIDENT.—Mr. Alexander Taylor, J.P., of Carrickfergus, high sheriff of the county, has died from the effect of injuries which he received on Thursday week whilst returning from the Oldstone Steeplechases. Mr. Taylor was driving in a dog-cart in company with Capt. W. B. Legg, J.P., and Capt. Roa, when, unfortunately, the vehicle was upset. The two latter gentlemen have received injuries, but not of a serious character.

THE MOVING BOG AT DUMKORR.—The *Times News* says:—"The first officially to visit this natural phenomenon, to bring it in all its remarkable destructiveness before the public; and to appeal on behalf of the poor people whose wretched condition under the unforseen misfortune we attempted to picture, we are glad to notice that our efforts are seconded by those of the Metropolitan and Provincial Press, and that men skilled in science interest themselves in the ruinous wonder. We are now authorized to announce the following subscriptions in aid of the sufferers.—His Grace the Archbishop, £3; Mr. Smith, Major, £5. (Mr. Smith, who is the agent over Major O'Reilly's property, has visited the place. He stated when in Tuam that he would, in addition to his subscription, give lands to the dispossessed tenants, whom he considered the victims of a dreadful disaster and most worthy objects of relief.) Very Rev. U. J. Bourke, President, S. Jarlath's College, £1. Major W. Le Poor Trench writes:—"If any of your philanthropic readers would like to assist in saving the unfortunate families who have been overtaken by this calamity, from having to take refuge in the workhouse, I shall be glad to receive any contributions they may like to forward." Electioneering will soon be in full swing amongst us. Every dog brings its batch of on dirt, and the