

the weather. Her words made a great impression on the young people, and when they retired for the night, they asked to be conducted to the oratory of the abbess, there to offer up a prayer of thanksgiving at the altar of the most Blessed Virgin for the happiness they enjoyed, and for being sheltered, warmed, and comfortably clad, while so many poor people suffered so terribly from the cold and were houseless and homeless.

Thus ended Isabelle's first day at school. On the next, the pupils resumed their studies, but weariness had so completely overcome the young girl, that, tired of doing nothing when all around were so busy, she went, two days later, of her own accord, and asked the Sister Josephine for a workbox, paper, pens, and books. From that hour we may date the commencement of Isabelle's education, and the nuns soon perceived that the three long and weary days of idleness had borne their fruit.

(To be continued.)

"A HOUSE DIVIDED AGAINST ITSELF CAN NOT STAND."

If ever there was a community to which those words of the Master apply, it is surely the Church of England. Nothing so elastic has hitherto been seen on earth. It is wonderful that even the most inveterate prejudice should blind men to its real character. It wears no mask, and consistently refuses to put on that which one section of its members have lately proposed to disguise it. Fiercely Protestant for more than two hundred years, and breathing out slaughter like one possessed, against all who bore the name of Catholic, in the eighteenth century it had lost even the rude and convulsive life of heresy, and England had become virtually a pagan nation. The so-called Reformation had done its work. But England had produced too many saints during the long ages of their union with God and His Church to be wholly abandoned; and though it was unexampled that a people who had once cast away the Faith should ever recover it, yet even this prodigy was not impossible in the case of exiles who had been miserably cheated out of their religion rather than deliberately renounced it, and who counted in heaven such intercessors as a Bede, a Wilfrid, a Cuthbert, an Anselm, and a Thomas of Canterbury. And so in our generation, after a long sleep of death there was a moving of the dry bones, and men began to recoil from the shameful delusions of heresy, and to lay to heart the long forgotten truth, that "God is not the author of confusion but of peace." They examined with awakened minds the true history of that satanical outbreak which they had been taught to style "the Reformation," and first one called it "a limb badly set," and then another "a miserable apostasy"; and though for a time they could only grope their way in darkness, and "see men as trees walking," by degrees their eyes were opened, and the heirs of Cranmer, Ridley, and Parker, were not ashamed to proclaim publicly, in the face of England, that their ancestors in heresy were "villians, reprobrates, and apostates." At first they thought they could undo their evil works, and purge their own souls from all complicity with it, and yet remain in the human sect which these apostates had substituted for the Church of the living God. Even the master spirit of the movement, in whom genius and piety were equally conspicuous, dwelt long in this delusion; but faithful to every inspiration of grace, the day came when this illustrious man broke through the snare which bound him, and proclaimed his honest amazement that he could ever have been deceived by so transparent a counterfeit. Others, less prompt to obey, and spoiling God's merciful design by self-will, still strove to galvanize a corpse, and fancied it moved because they were in motion themselves. They painted the skeleton, and decked it with flowers, and said to one another, "It lives!" They set it up on its feet, and though it fell on its face whenever they removed their hands, they refused to believe it was dead. And they lifted the putrid thing on what they called an "altar," and devised a new ritual to do it honour and danced before it with music and incense, and did not know that they were only performing what has been aptly described as "a funeral ceremony over a defunct religion." And in these gasty rites they said they had "revived the worship of the Catholic Church." That was their own account of their proceedings. Having despised counsel, and hardened themselves against remonstrance, their minds became darkened. If the Church refused to recognize them, and saw in their headstrong wilfulness only a new and more deadly form of heresy, the fault was hers. They were wiser than she had ever been and could correct her errors as well as their own. Laymen, they affected to be priests, and were not afraid to pronounce with unconsecrated lips words which angels may not utter, and to stretch forth unanointed hands to touch, like the priests of Baal, that which would not come at their call. Fearing nothing, and obeying nothing, they have "gone the way of Cain," and professing to be Catholics, hate nothing so much as the Catholic Church, despise unity, revile authority, and more than any of their fellows in revolt have become a law to themselves, since they bear witness in the same breath with admirable impartiality against the apostates who founded their own sect and against the Church which those apostates pretended to reform.

The Bishops of the Church of England, amiable laymen who ask only to dwell in peace, can endure all possible varieties of doctrine except one. They perfectly comprehend, being men of cultivated understanding, that if the Catholic religion is true as they are now told, the Anglican Church, which has existed only to revile it, was the work of Satan. They naturally object to a premise which leads to such a conclusion. They are not deceived by a few ambiguous and contradictory phrases in their official formulae, which were inserted only to serve as a trap, and they know that the Church of England never intended to make sacrificing priests nor believed in the Mass, nor in the Sacrament of Penance, nor in the visible unity of the Church, nor in the abiding presence of the Holy Ghost within her. And therefore, they are going to ask Parliament, as some of their clergy bitterly complain, to help them to do what they thought had been done already, and "to crush the Catholic Faith in England," as the *Church Herald* calls a set of incoherent opinions which bear hardly even a faint resemblance to it.

The recent change of Government is said to assure their success. "The accession of a Conservative Government to power," observes the *Church Herald*, "has caused a hope to be pretty widely entertained that certain anomalies and abuses,"—such as flagrant simony and a chameleon creed, confessedly existing in the National Church, will be reformed and corrected." Even people without much religion begin to ask, but without any sign of acrimony or displeasure, how many more varieties of Christianity are to be admitted into the great English Pantheon? Others are particularly struck by the fact that while Low Churchmen conscientiously object to their indefinite multiplication, it is the Ritualists who contend with the *Church Times*, that there is room for them all in that elastic institution, and that even the prevalence of Broad Church views is one of its titles to public esteem. In this curious statement we may perhaps see only a touching example of resignation to unavoidable evils, and a steady resolve to make the best of them. More acute observers, like the writers in the *Pall Mall Gazette*, who rather like an Establishment which

teaches nothing and denies nothing, and is therefore perfectly inoffensive, see in the success of the Conservative party "a danger of the first magnitude to the Church of England," precisely because that party, out of pure good-will, is likely to offer "relief from some of the disorders which undoubtedly threaten it with disruption and ultimate extinction." Whatever medical treatment may do for other patients, the *Pall Mall* thinks it is sure to kill the Church of England. Monstrous as its "anomalies and abuses" are, the only safe course is to "leave them alone." "The law," says the *Pall Mall* observes, "permits each of the three parties in the Church to hold and preach what doctrine it pleases, within certain wide and vague limits;" but it adds, with much good humor that "as religious doctrines are usually understood to be true propositions"—except in the Church of England, where they are true or false, just as you please—"of which the denial is divinely punished, the existence of an institution which provides for the public declaration of three sets of doctrines contradictory of one another is, to say the least, remarkable." No doubt it is; but what is the use of a National Church unless it reflects every doctrine, however contradictory, which the public taste approves? It is this total indifference to any truth in particular which constitutes what the *Church Times* calls the "happier auspices" of the Church of England, and brilliantly contrasts with the ridiculous uniformity of the Church of God.

The author of *Orthodox London*, himself an Anglican clergyman, says: "Among the many and various Churches of England with which I have been brought into contact, I have been greatly exercised to find out which was the Church of England par excellence." This agreeable writer is not alone in his embarrassment. Most people feel the same difficulty. The Church of England is so many things at once, that some of her clergy are now asking why she should not be one thing more; and as her tolerant Bishops have never "crushed" anything else—whether Calvinism, Lutheranism, Arminianism, Erastianism, or Rationalism—they think it very hard that they should "crush the Catholic Faith," as they call their own new creed. The writer whom we have just quoted, after noticing two notorious Anglican ministers, who differ as much in their religious opinions as a Buddhist and a Darwinian, though they are exactly alike in their cool contempt for every opinion except their own, asks not unreasonably: "Can anything be more delightfully evidential as to the comprehensiveness of our Establishment than the fact that both these gentlemen hold Anglican Orders, and have officiated in the metropolis beneath the very nose of the Bishop of London and the Archbishop of Canterbury contemporaneously? But there is one form of religion, and only one, with which the Church of England has always refused to have anything to do, and that is 'the Catholic Faith.'" She can sanction anything else without committing suicide, but not that Her Bishops are quite clear on that point; if on no other, and indeed, are so unanimous in their judgment that, as the *Church Review* plaintively observes, "we may be sure what the fate would be of a (Ritualist) priest condemned by the Council in nearly any diocese." So notorious is the policy of these custodians of the Establishment, which was always Protestant in the time of their predecessors, and which they mean to keep Protestant till they give place to their successors, that an afflicted correspondent of the *Church Times* exclaims: "There is no logical stand-point between submission to any persecuting laws which a Parliament of all denominations"—not more denominations surely than in the National Church itself—"may choose to enact, and working with the Liberation Society for the destruction of the Establishment, in which everything is tolerated but Catholic faith and practice."

The *Church Review*, however, trombling at the approaching "Episcopal reign of terror over the Church of England," suggests a remedy. What is wanted, says that journal, is "the restoration of a proper series of spiritual tribunals, to which every one, from the Primate of All England"—he means the Protestant part of it—"to the meanest layman, shall be in due order amenable." It would be about as rational to suggest to a clipped and trussed fowl, ready for the spit, that it should get another pair of wings and fly away. The founders of the Church of England, revolting against the authority appointed by God, merged all spiritual tribunals in the Crown, and their descendants must accept the dismal legacy bequeathed to them as cheerfully as they can. They are the children of revolt, and Cesar is now their spiritual master. In the Catholic Church the tribunals to which they vainly aspire exist, and "every one," from the "meanest layman" to the most exalted Patriarch, can appeal from every inferior judge to the supreme tribunal of the Vicar of Christ. Our Anglican friends have no appeal even from their own Bishops, except to the law which they are still less inclined to invoke, and begin to find that when men rebel against a Divine authority they fall under a human one. They may, indeed, execrate their own Bishops, and soothe their despair by saying with the *Church Herald*, "on every side we hear their lordships spoken of in the most undisguised terms of contempt." Poor comfort! Their lordships, who "tolerate everything but Catholic faith and practice" will hardly be moved by such compliments to attempt to conciliate the irreconcilable. They know, being sufficiently endowed with worldly prudence, that no community can be Catholic and Protestant at the same time; and as they have now got, in the words of the *Pall Mall Gazette*, "a legislation under friendly direction," they perceive as the same journal adds, that "there can be no better opportunity for preserving the Church of England from shipwreck through the lawlessness of a portion of the clergy." We never doubted what the final result of the so-called "Catholic revival" would be. "To attempt to make England Catholic by means of Anglicanism," says Father Newman, "is like attempting to evangelize Turkey by means of Islamism."

IRISH INTELLIGENCE.

The history of struggles by which Ireland wrested her legislative independence from England is familiar to all intelligent Irishmen, justifies their demand for its restoration, and sanctifies their efforts in its defence. Acts may, no doubt, be repealed, and altered circumstances demand modification in legislation; but in this matter one thing is clear, namely, that the British nation solemnly covenanted with the Kingdom of Ireland, by international treaty guaranteeing the latter the plenitude of legislative independence which at no future time should ever be called in question. With Ireland, therefore, lies the main weight of the argument, so far as consistency, truth, and justice are concerned. The conqueror may ignore the treaties, Acts of Parliament, and history, and the statesman may turn political sophist, but the force of sober facts remains on the side of the Irish. There were two parties then; there are two parties now. They met then as King and subject; not as now. In 1703 and 1707, the alien Irish Peers, following the example of Scotland proposed, in their Addresses to Queen Anne, a union between Ireland and Great Britain; which the statesmen of England opposed. But when the arms of the volunteers, supported by the political condition of America and of the Continent of Europe, secured the legislative independence of Ireland, the English Cabinet prepared the scheme for accomplishing the union. The history of political corruption may be searched in vain for baser conduct on the part of a Government than the means taken to carry the Act of Union. The House of Commons opposed it early in 1799, rejecting the measure by majorities of one

and of five. Nearly all the Peers of native races opposed it. The Corporations, the commercial bodies, the Grand Juries of the Counties, and even nearly all the Orange Lodges opposed it. The Government suborned "undertakers" who trafficked as brokers, in seats and in peerages, and placed at their disposal vast funds and bestowal of titles. There were 110 or more placements and pensioners in Parliament. Millions were spent in bribing and in remunerating the owners of boroughs, while numerous peers were created and others already ennobled, were advanced in rank. On the other hand, all that was great good and patriotic in Ireland resolutely opposed the Union and denounced the infamous means used to effect it. Grattan, Curran, Flood, Charlesom, Plunkett, Bushe, and Saurin opposed it, and declared it not binding in conscience. They challenged the right and the power of Parliament to pass such an Act. They asserted that they were elected to enact laws, not to abolish the Constitution, which was above their power. "That to transfer to a foreign power the right which belonged to the Irish Parliament alone, was in excess of the functions with which they were vested, and could bind no one. In a word, they charged them with legislative and constitutional suicide. They charged them with promoting absenteeism; with throwing the tenantry upon the mercies of grinding agents; with committing local Irish legislation to a Parliament ignorant of the wants and feelings of the country; with increasing taxation; with degrading and weakening the Irish vote to almost a nullity; and Grattan declared that most of the Irish members would be found "sleeping in their collars under the mangle of the British Minister." No falsification of history, no sophistry of statesmen, no rhetoric of the *Times* or of the *Pall Mall* can wrest from the Irish the best of the argument. That their country has been deeply injured by the Union is indisputable. That it was carried by final corruption and against their will, is equally incontestable. Yet many will tell them that Ireland is better off now than she was at the close of the last century; and hence that the Union must have been beneficial. If Ireland is better off it is in spite of the Union, not through it. The question is, What would her progress have been had it not been retarded by the Union? And as to the hectoring and bullying in Parliament and in the British press, and our Hibernian friends are too familiar with the history of their relation with us to heed our vapouring. For more than three centuries they have been often defeated and well nigh crushed, and yet have in the long run proved victorious. Wisdom points to a policy of conciliation. If to grant all that is claimed be deemed undesirable, then, the sooner some substantial instalment is granted the better for both parties.—*Tablet*.

One of the compensations which this country receives for the loss of its individual nationality is that it becomes incorporated with a great Empire. The Imperial Assembly of the Three Kingdoms opens to talent and rank an opportunity such as a petty provincial Parliament sitting in Dublin could not possibly afford, and men of ambition have before them the prospect of guiding the destinies of a great power, instead of peddling over parish politics in a small city. Such is the reasoning which is constantly addressed to Irishmen by their advisers in the English Press, and by those high-minded patriots who believe that for their country to efface itself is about the best course it could take. "One of the reasonable gentlemen who endeavored to convince his foolish countrymen on this point was The O'Donoghue, M.P. for Tralee by grace of some contemptuous pity the inhabitants of that borough felt for him. He has since carried his theory into practice, and we congratulate him on what has come of it. The manner in which he made his attempt was characteristic. It was known Mr. Mitchell Henry intended to propose the adoption of the principles of the Irish Land Act in the English land system. Had the Liberal Government remained in office, Mr. Mitchell Henry would have been left in undisturbed possession of his idea. It would not become an expectant follower to embarrass a Ministry by independent action. But the extrusion of the Liberals from office has given a certain sort of liberty to the lower rank of their followers. The O'Donoghue goes out in front of his party as a franc-tireur.—Having first borrowed the gun, the powder, and the shot belonging to a member of the Home Rule party, he proceeds to distinguish himself in the eyes of the chief, who possibly may be powerful one of those days, by firing into the mass of the enemy. To give a stimulus to the already existing discontent of the English farming class, and to array them in hostility to the Tories, would be quite a stroke which could not fail, if ever the Liberals came into office, to be gratefully remembered. Unfortunately there turns out to be a lion in the path. The O'Donoghue is openly and undisguisedly snubbed by the *Times*. His feelings must be somewhat like those of a person of inferior rank, who, rashly accepting an invitation to high society, gets petrified by the stormy glare of disdainful *haut ten*. "Let us," says the *Times*, "put out of question for the moment the intrinsic merits of The O'Donoghue's proposal; the question arises why in the world it should be opposed by the O'Donoghue." Like his Irish impudence, no doubt, will comment many of the intelligent readers of the *Times*. "English and Scotch members will doubtless feel duly grateful for such friendly solicitude; but the question will probably occur to them why they should not be left to themselves. 'There it is you see! *Quel diable fait il dans cette affaire?*' The whole opposition to Home Rule is founded on the notion that English and Scotch members should interfere in Irish affairs, and this may seem inconsistent with the supposition that the Irish ought not to act on the converse principle. But then, you see, there is a difference. For English and Scotch to interfere is natural, but for Irish to try the same game—oh! out of the question. When Irish members forget themselves, and go to interfere in English questions, the thing becomes serious. "In the French Assembly, if a measure is to be immediately discussed, it is necessary for it to obtain a vote of urgency." There is no doubt a very grave objection to the English Parliament having to borrow from the French, but an Irish member presuming to discuss English land tenure is a thing so preposterous as to render any expedient allowable which may clap an extinguisher on such presumption. Is it any wonder the *Times* says:—"Such motions as that of The O'Donoghue suggest whether it would not be possible in some way to obtain votes negating urgency." Punish his presumption—kick him out! If it had been any other Irishman who was so treated by the *Times*, we confess we should have been inclined to feel indignant. But there is such poetic justice in this that we are more inclined to laugh. After having done English dirty work amongst his countrymen—after being in fact complimented for this dirty work in the very article from which we have quoted—he is sternly bade to keep his place as a mere Irishman, and not trench on the domain of English and Scotch members. "Dirty work is very well in its way, but though inclined to profit by it we have no notion of making it a title to equality with us." This is virtually the substance of what the *Times* says to and of The O'Donoghue. His remonstrance is what might be expected from such a character as his. Were he addressing an Irish newspaper he would be fierce and bullying; but to the ostentatious insolence of the *Times* he is but gently deprecatory.—This is not a noble attitude to adopt, but, who knows? some day or other it may pay. By-and-by The O'Donoghue's desertion of his countrymen may worm him into favor and even tolerance by the English people. In return for his efforts to put Ireland beneath her feet England may give some

mark of special favor. In the meantime, however, the lesson ought not to be thrown away upon us.—It is a wonderful bit of light thrown on the offer of equality and fellowship which is held out to us as the price of quite abandoning the nationality to which we have never surrendered our claim.—*Cork Examiner*.

"THE 'PALL MALL GAZETTE' ON THE HOME RULE DEBATE."—It is time that a direct answer should be made, and that Ireland should be plainly told that, except in purely local matters, such as those enumerated by Sir Michael Hicks Beach, we do not recognize the existence of any "exclusively Irish affairs" at all. "Railways, canals, and gasworks"—as to which the Irish Secretary is willing to give way—may fall under this category; but it is idle to suppose that Mr. Butt wishes to erect a Parliament in Dublin to deal with these matters; and there are no others that Ireland can be permitted to deal with independently. Outside this narrow circle there is not a single one of those questions which an Irish Legislature, if it is to be a Legislature and not a vestry, would claim to settle which we could for a moment consent to its entertaining. There is not one of them which we could consent to consider an exclusively Irish matter, not one which is not an English—that is, an Imperial—question in as vital and momentous a sense as any in which that phrase was ever employed. If there be any such questions, let them be named. The plain truth is that there are no such questions, and no one who faces the real difficulty of our position with regard to Ireland can suppose that there are. The error arises from the belief that we govern, or ought to govern Ireland exclusively in her own interests. We do not, we cannot, so govern her. We must govern her in the interests of the United Kingdom, and in her interests only, in so far as she is a part of that kingdom. To deny this is practically to admit claims far wider than those urged even by the wildest Home Ruler. If this were our real principle of government, we should not only have no right to refuse her a separate Legislature, but we should be bound to grant her, if she demanded it, absolute independence; and the reason of State which justifies us in refusing the latter justifies us also in refusing the former. We grant a separate Legislature to a colony because we are prepared, on cause shown, to accept entire separation from that colony, and foreseeing that a time of complete independence will come sooner or later. We refuse a separate Legislature to Ireland because we can never allow her independence; and every solicitation to the contrary must yield to the *suprema lex* of national security.

THE IRISH POLITICAL PRISONERS.—The Dublin Amnesty Association held a meeting last night under the presidency of Mr. John Ferguson, of Glasgow. It was resolved:—"That the reply of the Premier to the deputation of Irish members was unbecoming, and the subsequent statement of his Home Secretary was biased and unreliable, which is now manifest from the unwillingness of the Ministry to give a public answer to the constitutional question raised in Parliament by Mr. Butt regarding the political prisoners." Parliamentary representatives are called upon "To renew their efforts in the cause of mercy and justice by bringing repeatedly before the assembled wisdom of the Empire the case of these unfortunate and cruelly treated political offenders." The final resolution was that, "If our rulers persist in punishing a few humble men, whose leaders are released, it shall be incumbent on the Irish people to devise such means as they deem expedient to awaken the public opinion of the civilized world to a sense of the true position of the subject."

The *Londonderry Standard* has just made a revelation concerning certain influential proceedings in connection with the recent election in Donegal county, and the revelation has a more than local significance. It will be remembered that Dr. Evory Kennedy, and his brother, Mr. Tristram Kennedy, who so long and ably represented Louth County, contested the seats held by the Marquis of Hamilton and Mr. Conolly. The battle was fought bravely on both sides, and the Tory members won by a very small majority. There was no suspicion of undue influence, and the twenty-one days during which, under the late Act, petitions must be lodged passed away in safe confidence on the one side and contented resignation on the other. The Earl of Erne is a nobleman possessing large estates in the North, and his territorial influence in the County Donegal is justly considerable. But his lordship's political influence is restricted by the law of the land to his place in the House of Peers. His interference in the election of a representative in the Lower House is illegal, and an infringement of the privileges of that House, which its members are always jealously anxious to vindicate. We are in a position to state that both Houses will soon have an opportunity of considering the propriety of Lord Erne's proceeding as revealed in the following address which it is stated he has issued to his tenantry:—

"Crom Castle, Newtownbutler, Feb. 16, 1874.

"Lord Erne wishes to take the earliest opportunity of thanking his tenantry for the support they gave to the Marquis of Hamilton and Mr. Conolly at the recent election for the county of Donegal, which resulted in the triumphant return of the two Conservative candidates. He can never forget the prompt and unhesitating manner in which they acceded to his request. They have shown that they consider their interests identical with his own, and he trusts that the same happy feeling between landlord and tenant may ever prevail upon his estates."

The first sentence of this proud manifesto conveys a simple fact and includes an important suggestion.—The fact is that a representative Peer is grateful for the part taken by electors in a Parliamentary election; and the suggestion is that that Peer knows, as a matter of fact, how these electors voted. The majority gained by the winning candidates is so disproportionate to the number of the tenants, that no mathematical conclusion could be arrived at by a mere consideration of the figures. We confess we shrink from the idea that his lordship made any specific inquiries on the subject. But if we dismiss this, and we are quite willing to do so, how can we explain the second paragraph of the address? "He can never forget the prompt and unhesitating manner in which they acceded to his request;" and "they have shown that they consider their interests identical with his own." It is quite clear that Lord Erne did "request" his tenants to exercise their electoral privileges in a particular manner—by what arguments, if any, we are left to conjecture. That the tenantry considered their interests identical with the landlord's depends upon the knowledge that they acted as he desired; and this Lord Erne distinctly implies. Surely the provisions of the Ballot Act, its purpose, its penalties, and its spirit, are each and all challenged in the terms of his lordship's declaration. As we have said, the investigation which will be prayed for must finally determine these most grave issues. That raised by the hope with which his lordship concludes his valedictory is of argumentative force in explaining the real character of his words. "He trusts that the same happy state of feeling between landlord and tenant may ever prevail upon his estates." The meaning of this appears to be, that Lord Erne represents his tenantry and the members for Donegal represent him; and this is just what the law in these realms says must not be. The people of Ireland will anxiously watch the notion of Parliament in this matter, and all lovers of liberty and good order, in places haughty as well as humble, will regard the trial with intense interest.—*Dublin Freeman*.

PROGRESS OF RELIGION IN THE DIOCESE OF DUBLIN.—For seven centuries Dublin has been the centre and capital of the English Pale; and even a few hundred years before that period it had been largely

Danish in its population. Attracted by the Court, and being the headquarters of all the administrative departments of Government, upon no part of Ireland has the influence of British Protestant power been so continuously exercised, the Plantation of Ulster alone excepted; as upon the metropolitan Diocese. The seat of local government, up to the present century, it attracted to it all the nobility, the commoners and their dependants, who had abandoned the national faith—all of whom helped to swell the muster-roll of Protestantism in Dublin and the vicinity. So late as 1745, on the occasion of the tragic death of a priest and nine members of his flock, who had feloniously gathered to celebrate and to assist at Mass, in an upper room, on a loft in Dublin, Catholics were first permitted to attend public worship in the few miserable churches of the city, and scores of persons now living heard Mass in a thatched chapel in the very heart of the metropolis. After the comparatively brief space of 126 years, we now find the city studded with magnificent churches, there being upwards of 43 places of Catholic worship in Dublin and the suburbs, and nearly half as many priests in the Diocese as there were in all Ireland in 1704. The Diocese contains 12 distinct Orders or Congregations, and 19 houses of the Regular Clergy; 2 Orders or Communities of religious laymen, with 17 houses; and 14 Orders, with 48 convents, containing nearly 1200 nuns.—The metropolis supplies the Provinces with Regulars to conduct Missions and Retreats, and most of the Religious Orders have their headquarters in the city.

THE O'DONOGHUE AND HOME RULE.—The O'Donoghue, in a letter to a contemporary, says:—"You are good enough to say that I have done a public service, by holding aloof from the Home Rule movement, but you quite mistake the reasons which have induced me to take this course. I have not joined in the agitation for a separate legislature, not, as you seem to think, because I am opposed to 'Irish rule in Ireland'; but because I believe the Irish members can govern Ireland in the Imperial Parliament, and, that being so, there are no adequate grounds for demanding a change to which all Englishmen and Scotchmen are decidedly averse. I never have and never can abandon the right of Irishmen to regulate the local affairs of Ireland.—On the contrary, I have invariably maintained it, more than once in the House of Commons, and once, I recollect, in a letter addressed to you, some years ago, on which you were pleased to make some very flattering comments. Indeed, I do not hesitate to assert that the denial of this right would necessitate and justify an agitation for a separate legislature."

IRISH LEGISLATION.—There is every indication that there will be no legislation this Session regarding Ireland, save that relating to the Judicature Act. The Chief Secretary has given an answer that will serve him through the Session, when asked in relation to improvements in laborers' dwellings, and to the drainage of the Shannon. He has been too short a time in office to master the question, and, moreover, there will be no time, owing to the advanced period of the year, for legislation. It is noticed that several of the practical questions that should be dealt with are being taken up by Commissions, an expedient of delay familiar to all Governments, or by Select Committees, the Irish Civil Service being an example of the former and the Irish Grand Jury System of the latter. The present Government has now before them reports of two Royal Commissions of 1867, that on Irish Railways and on Primary Education, appointed by Mr. Disraeli's own Government, when last in office, action upon which has never since been taken.

SUSPICIOUS DEATH IN THE QUEEN'S COUNTY.—The dead body of a woman, named Flanigan, was found on Monday morning at Kyleteltich, a country place between this town and Mountmellick, under suspicious circumstances. It appeared that Sub-constable O'Rourke and another policeman met this woman and her son on Saturday night, after ten o'clock, in Maryborough. The son had some drink taken at the time, but was not drunk. The constables saw them out of the town, but the woman returned in about half an hour and said her son had left her. They searched for him but could not find him, and after some time she left for home. Her body was found this morning lying in a flat place by the edge of the road, at Kyleteltich, by the same son that had been with her on Saturday night, with the car on which she had been sitting turned on top of it. The horse was loose, and wandering about in the neighbourhood. It is supposed that the police have got a clue as to who loosened it. The road was partially cut across, to make a gully, near where the woman's body was found.

THE NEXT MOVE IN THE HOUSE.—The *Nation* says "The opinion of the House of Commons will shortly be asked formally and expressly on the question of Home Rule, and it is thought that probably a comprehensive bill and not a resolution merely will be submitted. Of course, this plan can hardly, if at all, be carried out except with the assistance of the Government, and the Government can be obstructive if it likes, and refuse to give up a day or two for the consideration of the Irish question by the House of Commons. But, then, a game of obstruction is one at which two can play, and the Home Rulers, although they are a minority of the whole, may, if they are put to it, be able to find means of making themselves exceedingly troublesome at unexpected times."

Mr. A. M. Sullivan denies that he has threatened to resign his seat for Louth on account of an election bill for £700 having been presented to him for payment, and states that he has received no such claim. His offer to retire was made upon an entirely different ground. Having in vain exerted himself to bring about an amicable adjustment of the conflict in Louth between two sections of his friends he has offered to give up his own seat in order that both Mr. Kirk and Mr. Molloy may be returned, and that the great evil to the national cause involved in a prolongation of the contest may be avoided. Mr. Sullivan adds that his offer is still before the committee at Louth.

LABOUR AND WAGES MOVEMENT.—The carpenters and joiners of Drogheda went on strike yesterday. They served notice on the employers some time since to the effect that the weekly wages should be 28s., the time to consist of fifty hours, terminating at 2 in the afternoon of Saturday. The employers offered 53d. per hour, but the men ask 6d. Neither party seems willing to compromise. The employers are anxious to pay by the hour only. The men are supported by the Executive Council, Manchester.

THE KENSAL FISHERY.—Should the expectations formed with regard to the local fishery this season be fulfilled, little short of £300,000 will be realised from the vast mine of wealth which annually presents itself off the southern coast of our island.

EXERTION.—Exertion is the price of a noble life. The pursuit of a noble object adorns and elevates and ennobles and revives life. Without a definite aim, life is like a rudderless ship drifting about between life and death, buffeted by the winds of circumstances, and entirely at the mercy of the waves. While one with folded arms waits for future opportunities, another makes the meanest occurrences subservient to a golden result. One labors to find something to do; the other labors to do something. When the Alps intercepted his line of march, Napoleon said, "there shall be no Alps!" When difficulties from poverty and difficulties from opposition of friends beset him, Franklin resolutely determined there shall be no difficulties. Greatness is in its vocabulary no such words as fail. Happy is he who, at the sunset of life, can recall the years that have gone, snift footed by, without bringing before him a fearful array of squandered opportunities.