

prerogatives as of old. The temples were as sumptuous, and the ceremonies as magnificent as ever. But with all this outward show, there was no faith in the hearts—nothing but the force of habit, so difficult to change or destroy.

Rome was encumbered with the statues of its gods, to such an extent that Suetonius wrote that in this city, with its population of three millions, it was easier to meet a god than a man, but the citizens, indifferent or sneering, walked amidst this gigantic multitude without giving it a thought or a look.

Long before, Cicero, in his treatise on the 'Nature of the Gods,' had ridiculed this vain display of a gross, indecent or puerile religion, and ruined its power by affirming there was not a toothless old woman but who defied the anger of Olympus and laughed at the powerless bolts of its false divinities.

The philosophers and mathematicians had conceived this work of destruction, and had gone so far that they had to be checked. In the year 802 (52 of Christ), the Emperor Claudius had been compelled, for the second time, to drive them from Italy, and quite recently, (in 836, A.D. 88), Domitian had decreed again their expulsion.

The motives for both of these measures were identical: the astrologers, mathematicians, and philosophers were reproached with their declamations and controversies, before which no religious or social institution could exist.

It was evident that a new creed must take the place of the ancient one, thus abandoned and condemned by public opinion; but thinking minds asked with anxiety, which, among so many religions proposed to the people, would finally rule in Rome?

As the benighted traveler scans the heavens to discover the star which will guide his steps, so did Rome, in her dismay, ask that a glimmer should light the horizon upon which her destinies should be written.

This much desired light, uncertain at first, and unseen, then discovered and recognized, had suddenly burst in the dark recesses of that immense chaos; and, singular contradiction! whilst those who held it in their hands were denounced and persecuted, it was to this light that all eyes turned, that the secret aspirations of all tended.

The people were not abandoning the insane creed of their ancestors, to follow Apollonius of Thyane, notwithstanding his wonders, or Ganna, notwithstanding her seductions; but they ran to Christ, to the tortures which they must suffer in His name, to the more difficult self denial whose long and bitter trials they would have to endure.

We find in the writers of that time, in the historians and poets, the visible proof of this gravitation of the Roman world towards Christianity. It was hailed as a hope, and accepted as a certainty; in it were resumed the anxieties of the present, and the destinies foreseen in the future.

Domitian looking around with fear, had ascertained that he was surrounded by Christians. In the ranks of the people were to be found innumerable disciples of Christ; they filled the legions; the Emperor's palace, his own family could not be preserved from the alarming infiltration of a sect which, penetrating everywhere, made its mysterious action felt in all ranks of society.

The Emperor thought that the time had come when he must oppose with energy any enterprise against the religion of Rome and the empire; in his double capacity of pontiff and prince, he resolved to guard against an invasion so formidable.

He endeavored to restore the creed and revive the traditions. He instituted new feasts, and placed himself personally under the protection of Minerva, goddess of arts and wisdom.

But, at the same time, he gave Rome a deplorable example of folly and impious audaciousness. He proclaimed himself a god, and caused his own statue, cast in gold, to be placed in the temple of Jupiter Capitolinus, the first temple in the world!

The people saw with indignation this grandson of a poor undertaker of public works daring to proclaim himself the equal of their ancient and most honored divinities; and they understood all the better the greatness of Christianity, where the idea of One God, eternal and infinite, made impossible such insane usurpation by a simple mortal.

This moral anguish felt by Domitian, his incredible acts of madness, his attempts at religious restoration, were necessary to explain the cause of certain events.

Thus in his terror of being despoiled of the empire by the sons of David, according to the popular prediction: 'Those who come from Judea will become the masters of things; such are the decrees of Fate,' he had sent an officer to Judea, to ascertain whether there still existed any descendant of that odious race, once despoised but now the subject of his deepest anxieties.

Thus, with a view to presenting to the people a great and terrible spectacle capable of re-awakening the religious zeal of old, he caused the Grand-Vestal to be closely watched, with the hope of detecting her in some fault which would justify him in ordering her death with all the fearful display attending the punishment reserved for virgins who broke their vows!

Finally, his family being suspected of Christianity, this executioner of his own kindred, wanted to know what victims he could sacrifice to his fury, so that while offering a memorable and bloody expiation to the gods, he would secure himself against any possible usurpation.

Domitian attached great importance to the conviction of the Grand-Vestal. He regretted that he had lost the opportunity presented during the earlier part of his reign, to proceed against several virgins of Vesta, and to recall to the strict fulfilment of their obligations, those priestesses who had become relaxed in their duties, through the indulgence of Vespasian and Titus.

He had once already forgiven Cornelia. It is true: that the accusation was based on the most vague suspicions. But the two sisters Ocellata and Veronilla had been found guilty, and he had consented to let them choose their mode of death, and to banish their accomplices, whereas the former should have been buried alive, and the latter condemned to die under the lash of the pontiffs.

It was indispensable that reparation should be made for such faults, and something done to compensate this indulgence.

To this end Marcus Regulus employed all his industry. This worthy individual had admirably prepared his plan. By corrupting Doris, the divine Aurelia's hair-dresser, and by cultivating the acquaintance of the confiding Palæstrion, he hoped to discover, at the same time, the relations existing between Metellus Celer and the Grand Vestal, and the affiliation of Flavius Clemens, and his family with the worshippers of Christ.

But whilst Domitian was endeavouring to protect his throne, God sent before him bishop Clemens, the prince of this new society, the supreme pontiff of the new Creed!

And whilst Marcus Regulus was seeking to discover the secrets of the divine Aurelia's household, God was sending there the humble slave through whom Christ was to be embraced with undying love!

(To be Continued.)

UNION FOR IRELAND.

From the Nation.

From various quarters, from what used to be considered opposite points of the compass, the indications of an approaching political union among Irishmen are increasing.

The fall of the State Church seems to have sent the country forward a hundred years on the path of progress. The effect is really marvellous. The temper of the people is changed. A long standing sense of bitterness is assuaged; the haughtiness of one party and the resentment of another have vanished; charity, tolerance, friendliness, fraternity, patriotism, national spirit, have been quickened and extended in the hearts of Irishmen. Such are the blessed results that already have followed the great act of justice accomplished by the British Parliament.

Time was, when even the faintest promise of such a state of things would be regarded with alarm by English statesmen. Every act that could tend to create a community of feeling between Irishmen was with them a thing to be carefully avoided, and the test of their statesmanship was the success of their various measures for keeping Irishmen divided and at enmity among themselves. This, although an immoral policy, was well calculated to fulfil its purpose—the retaining of Ireland in helpless subjection to England. We know not why it should be changed now if it is not that the more enlightened of England's statesmen have got tired and ashamed of governing by such disgraceful expedients, or else are dissatisfied with the results, and have made up their minds to accept all the consequences that will naturally follow from a better and nobler mode of dealing with the Irish people. To those who predict a political fusion in Ireland and a repeal of the Union as a consequence of the Church Bill, and ask in a state of amazement whether Mr Gladstone can have anticipated such results, our reply would be that very probably Mr Gladstone has considered the matter well, looked as far into the future as most other people, and come to the conclusion that if the present connexion between the two countries can be preserved only by such misrule as Ireland has long been enduring, it is better, more honourable, and safer for England that it should not be preserved at all.

United action among Irishmen is now all that is needed to win for Ireland the priceless boon of self-government; and, happily, every day the promise of such action grows clearer and stronger. The leading Orange papers, though unable as yet to shake off all their ancient prejudices, are writing in a really spirited and manly strain, and making immense strides towards a national position. Some 'jobbies and fears seem still to haunt them and to hamper their action. They still have the idea that Rome is seeking to devour them. At every turn they fancy they see 'Rome' glaring fiercely on them, the 'Ultras' plotting their enslavement, the Catholic prelates preparing a yoke for their necks. They have all their lives been fearing 'Rome' and the Ultramontanes, and the Catholic prelates, and they find it hard to part with their delusion all of a sudden. So it happens that even now when they have begun to feel the impulse of a genuine patriotism, when much of their bitter prejudice against their Catholic countrymen has been swept away, when they themselves are bearing testimony to the kindly and considerate feeling evinced towards them by the Catholics of Ireland, still they hesitate to commit themselves thoroughly to the national cause because of their dread of Rome, and the Ultramontanes, and of the prelates. We can only hope their foolish fears will rapidly pass away in the light of this new political era, as the fogs and mists of night disappear before the rising sun. Rome has no interference to make with the protestants of Ireland—the Ultramontanes and the prelates have no desire to oppress or injure them. The Catholics of Ireland have sought freedom for themselves, as they had a perfect right to do; but they have not sought, and do not seek, to wrong or offend in the slightest degree their Protestant fellow-countrymen. They wish for a political union which would benefit all Irishmen, leaving the members of each and every Church free to worship God according to their belief. With the doctrines held by Protestants, with their mode of worship, or the manner of their Church organization, Irish Catholics do not desire to interfere. The Protestants may reconstruct their Church how they please; they may jealously restrict the ecclesiastical powers of their clergy and hierarchy and place them under lay supervision if they think fit to do so; they may copy as much of the Catholic system as they like, and may treat their prelates and clergy with confidence, deference, and veneration, if that should please them better; they may take the Queen for the head of their Church, if that appear to them to be the preferable course, or take one of their archbishops, or any one else they may select. The Catholics will have nothing to say to all this; but surely they may claim to have their own Church organization in like manner, free from interference or attack, and should not be expected to exhibit a spirit of disrespect or of antagonism towards their clergy as a condition of political union with Irish Protestants. No such condition should be suggested; none such could possibly be accepted. The true ground for the union so much desired is perfect religious tolerance and perfect religious freedom on all sides and the entire absence of language insulting or offensive to the members of any Church or sect. We cannot have unity on religious matters; it exists in no country; but we can, if Irishmen be wise and generous and patriotic enough, have national unity; we can have

unity of all breeds and classes, combined to promote the interests of their common country, to raise Ireland from a position of a province to the rank of a nation; to make her name honourable in the world; to put an end to her poverty, her famines, her rebellions, her civil strife, to give peace, prosperity, and contentment to her people. The best way to promote that unity is to require no sacrifice of religious principle from any set of people, and by all possible means to show that in free Ireland there would be lawful freedom and fair-play for all.

IRISH BORN POOR.

The disposition to do justice to Ireland, say the Poor Law Commissioners, has not yet extended itself to the repeal of the law of removal of Irish born persons becoming destitute and needing relief in England and Scotland. How often has Ireland completed the injustice and with a little effort now as ten years ago, when the evil was at its height? The deportations are carried on as formerly, in many cases with circumstances of great hardship, and in all cases by patent justices as between England and Ireland. England enforces the law, and Ireland weak England enforces the law and Ireland must wean.

In vain have Irish members and Boards of Guardians remonstrated. Mr. Villiers, when President of the Poor Law Board, admitted the evil, and though the House of Commons was of the same opinion, or affected to be, the obvious remedy would not be listened to—the total abolition of the law of removal from one side of the Channel to the other. The question is of great importance, and should not be abandoned until justice is done. It resolves itself into this—that whereas Irish persons in Great Britain are removable to their birth place, or last place of residence in Ireland, English and Scotch, becoming chargeable in Ireland, are not removable to England or Scotland. Reciprocity between the two islands is the only remedy, and a bill to that effect was introduced into the House of Commons by the late Mr. Herbert, member for Kerry. The Government supported the bill, but a majority of the House refused to entertain it. The 'patent justices' is still in full operation. The cases of most ordinary occurrence are those of women alleged to have been deserted by their husbands, and therefore forcibly removed from their homes in England together with their young children to the places of the mothers' birth in Ireland. It had been known in some of these cases that the husband left in search of work which he could not find at home and on his return found his wife and children transported to some distant workhouse in Ireland. In such cases the law provides no redress. The husband may claim his family, and they are sometimes restored by the liberality of local benevolence, the rates in Ireland not being applicable to such a purpose. It 1888 the Commissioners in a letter to Sir Thomas Laroche, question the humanity or policy of a law which in the case of married persons in an humble sphere of life who have separated from each other, whether willfully or through necessity, takes advantage of the wife's distress to create a permanent impediment to the union of the family by sending them beyond the seas. They urgently recommended the alteration of the law by enacting that the desertion of the wife by the husband in England should no longer be a ground for the removal of the wife. The Earl of Kimberley expressed his concurrence in their views to the Home Secretary. Not long after the English Poor Law Board expressed a doubt whether an Irish born woman, deserted by her husband in England, could be legally removed to her place of birth in Ireland in the husband's lifetime. The Irish Commissioners took steps to have the question settled, and it now waits for argument in the Court of Queen's Bench in England, in the form of an appeal against an order of removal.

The Commissioners for administering the Law for the Relief of the poor in Ireland was the Select Vestry of the Parish of Liverpool. A very characteristic description of this class of cases will be found in the Appendix to the Annual Report of 1895. It is written by a bereaved husband in Wales to his wife in Ireland. In a recent case of removal from Bridgton Union, Glamorganshire to Enniscoorthy Union Wexford. Poor Michael O'Neill writes, with a sad heart, to find where his wife and children are. As they were sent away without his knowledge or will when he was 'under a heavy load of sickness,' and it was out of his power to help himself or his family, if it pleased the Enniscoorthy guardians to send them back, he promises to support them as well as he can. He has got constant work, but, as he has only just started, he has not the present means of bringing them over. The guardians are unwilling to incur the expense and risk of an appeal, and the woman and her four children remain in Enniscoorthy workhouse since February last. The most remarkable of what the Commissioners call these 'cases of divorce by summary jurisdiction,' recently occurred in the North Dublin Union, where a young married woman in a class of life removed above want and in her seventeenth year, is now awaiting her confinement in a workhouse. She was married in London, and of the validity of the marriage there can be no doubt. The husband, a foreigner, withdrew from the society of his wife, and she under the advice of a police magistrate threw herself on the Westminster Union, in the expectation that the guardians would prosecute her husband for desertion, and thus compel an arrangement for her maintenance. The guardians did not enter into her views. They made no inquiries about Mr. Helms Stewart, or De Warburg, who had good employment in Reuters' telegraph office. But they did inquire about his wife, and finding her to have been a native of Dublin, they obtained an order of removal, signed by the same London magistrate, to the North Dublin Union, where she arrived last February, thus transferring the ends of prosecuting the husband from the Westminster to the North Union guardians. Just consider it. Here is a woman in a respectable position in life, with the advice of the police magistrate, and on the consent of her friends, becoming a pauper in England in order to establish, at the expense of the poor rate, the liability of her husband to support her. She is next removed to Ireland in order to transfer the charge of that proceeding from an English to Irish union. Such an order most surely be reversed on appeal. The Scotch cases of removal are the most objectionable of all. They are of lunatics taken out of asylums and deported to union workhouses in Ireland. The description of the case of Cassidy, given by the removing authorities themselves is utterly revolting. The interference of Parliament is urgently required to suppress such outrages on humanity and public decency. The English guardians are not less humane than other men. The law of settlement in England is at the bottom of the 'patent justices,' and as it is likely to be abolished altogether, the first step to that effect having been the substitution of union for parish rating, the removals from England would be at an end. English members argue that perfect reciprocity would be favorable to Ireland and unfavorable to England or Scotland. That argument would have some weight if Ireland were not a portion of an united empire, whose prosperity is largely indebted to Irish labor. Humane Englishmen are ashamed of the injustice, and the English press of every shade regrets that such a just cause of complaint should remain so long without remedy. Mr. Goschen has promised to inquire into the subject. The decision in the Court of Queen's Bench in England, if against the removal, as it is almost certain to be, will be a guide to the legislation of the president of the Poor Law Board. [Dublin Freeman's Journal.]

which his Lordship has been seconded by his Clergy. It will be seen that his Lordship made the law by the large subscription of £500 and that the subscriptions of the clergy amount to upwards of £5,000. It could not be expected that this largess should be paid at once by the Bishop and Clergy of a diocese far from wealth, therefore the payments are to be spread over five years.—D. K. Post.

FEAST OF ST. IGNATIUS LOYOLA.—The feast of this great servant of God, who by his heavenly mission did such wonderful work in the service of true religion, by founding the illustrious order of the Jesuits, was held on Saturday, July 30, in the Church of St. Francis Xavier, Upper Gardiner street. The solemnities proper to the occasion and the beautiful church was absolutely filled by a most devout congregation. Solemn High Mass commenced at 11 o'clock the celebrant being the Rev. Father Synan S. J., and the Rev. Father M'Donnell, S. J., deacon and the Rev. Father Carby, S. J., subdeacon. The Rev. Mr. Seaver, S. J. officiated as Master of the Ceremonies. At the conclusion of the first gospel, the Rev. Father Keating delivered a most eloquent panegyric on the life and great works of the saint, which was heard with most profound attention by all present. Exposition and Benediction of the Blessed Sacrament followed the High Mass and the large congregation then dispersed. The sacred music was admirably rendered by the fine choir of the church, under the leadership of Mr. Hamilton Croft.—Freeman.

CHAUR OF ST. ALPHONSUS LIMERICK.—A magnificent organ, the gift of John Quinn, Esq., was opened in the beautiful Church of the Redeemptorist Fathers on Sunday last. The case of the organ, which is thoroughly medieval and in keeping with the architecture of the church was designed by Mr. G. Goldie of London.

PETER'S PENANCE.—We are glad to see that the good Catholics of the diocese of Dublin have this year contributed £2,000 as Peter's Pence, a sum considerably in excess of the collection of last year.

PROFESSOR ROBERTSON.—We are glad to learn from Saunders's News-Letter that Professor Robertson, of the Catholic University in Dublin, has, in advanced age, been mentioned by the Government to the amount of £100 per annum. By his amiable disposition, upright conduct and abundant learning, he has earned general respect and we do not think it would have been easy for the Lord Chancellor and the Viceroy to have recommended a more deserving recipient of a literary pension. Besides his lectures on history delivered in Dublin, he has served the public in general and Catholics in particular by his translation of 'Sohleleg' and his articles in the Dublin Review during the lifetime of Cardinal Wiseman.

RETREAT FOR THE CLERGYMEN OF THE ARCHDIOCESE OF ARMAGH.—The annual retreat for the clergy of the diocese of Armagh, commenced on Monday, the 24 August, in St. Patrick's College. It is conducted by the Very Rev. Alphonsus O'Neill, Passionist.

FRANCISCAN CHURCH.—On Monday, Aug. 2, the feast of St. Mary of the Angels, the Franciscan Church was crowded during the entire day with those who desired to gain the indulgence. Masses were celebrated from an early hour up to half-past 10 o'clock, when there was a High Mass; and in the evening the Rosary of the Seven Joys of the Blessed Virgin was substituted for the singing of vespers. The Rev. John O'Hanlon, O. S. F., was invited down from Dublin to his native city, to preach the sermon for that festival. He is a remarkably pleasing speaker. The subjects were those with which our readers are so familiar, the renunciation of all worldly possessions by the youthful Francis, the wonderful favors conferred upon him, and especially the granting of the indulgences of that day, in the little church of the Portiuncular, dedicated to St. Mary of the Angels. Rev. F. Cleary, O. S. F. was the officiating priest at the Benediction which was given after the sermon.—Waterford Citizen.

DEATH OF THE VERY REV. P. CURRAN P. P., BALLYMORRIS.—On the morning of the 2nd inst., after a brief illness, this distinguished clergyman breathed his last. In 1848 he was appointed by the late Most Rev. Dr. Browne to succeed the great and distinguished Father Tom Maguire, and by his zeal, great talents, and ability he has proved himself a worthy successor of that great man. In Father Curran's character was blended everything that could command love, respect, and admiration. He was amiable, kind, and hospitable, an able theologian, an accomplished scholar, and thoroughly acquainted with every branch of literature of the day. Whilst he always and invariably labored earnestly in the vineyard of his Master he was ever ready to co-operate with any movement that might tend to promote the happiness and prosperity of his country.

EVIDENCES OF THE BISHOP OF LIMERICK.—We extract the following from the evidence of the Bishop given before the Committee of the House of Commons:—"The priests, I suppose, do interfere in elections in Limerick and in other parts of Ireland?—Yes, very actively indeed, especially where there is a principle at stake, or where some great issue is put before the constituencies, such as upon the last occasion for example, when parliament was dissolved for the purpose expressly of ascertaining whether the people of the country wished for Protestant ascendancy or for religious equality. The priests considered that a supreme moment had then arrived, when, if ever, they were called upon to interfere and give their best help to the people by rousing them and guiding them, and urging them on to give effect to what they knew to be the people's real feelings and convictions on that subject. "And their interference is generally used, is it not, to make the people act independently of coercion or bribery, or any other improper influence?" I should think that the action of the priests is directed entirely to that. I never knew an instance of a priest asking or suggesting to any one to vote against his honest convictions. Their whole action lies in the line of urging and encouraging the people to act up to their convictions. They know what the people feel, and what their principles are upon those great questions, and they always inculcate the doctrine that the elective franchise is a trust held and to be exercised for the public good, not a merchandise to be trafficked for personal gain or private advantage. "What do you think would be the result if the priests' influence were withdrawn altogether from politics?"—I should think that the effect upon the priests themselves would be very salutary. The priests would be most happy to retire from politics, if they could conscientiously do so. They find that the scenes into which they are led and the distraction and turmoil in which they are obliged to live, during a contested election in which they take part, are wholly unsuited to their vocation and to their sacred duties, and it is always with reluctance, and under a painful sense of duty, that they consent to be mixed up at all with these contests. But another question would be, what effect it would have upon the general interests of the country, and upon the public good, if the priests were to retire from politics? I should say that in the present nature of our affairs it would have a very bad effect indeed. "In what way would it have a bad effect; would the people give themselves up to Fenianism and to revolutionary projects?"—I think that great numbers of the people, whose hopes for their country are set on revolution, would take that line, and follow whatever leader had the boldest and most violent counsels to put before them.

FATHER SHERIDAN.—1766.—On Tuesday night, Aug. 3, the Ologhena Amateur Dramatic Club made their debut before a Michelstown audience in the tragedy of 'Robbery Emmet.' They intend visiting other towns in this country, in order to create a fund for the purpose of erecting a suitable monument to a good shepherd, who was at once a martyr for his faith and a victim of the penal laws. Our townspeople responded with much spirit, and the large

room over the courthouse was full to overflowing, the performances realizing a very fair sum indeed. The promoters of this very laudable undertaking must feel pleasure at their success here, and that they have something beautiful and worthy of being so successively an ignominious death in so holy a cause, will soon raise its head in the churchyard of Shandahan, where have rested in peace, for the last hundred years his honored remains. The same tears acquired themselves most creditably. Mr. Barry's pronunciation on the piano was very pleasing, and the songs met a warm reception from the gods in our gallery, and were frequently encored. The climax of the evening's entertainment was the antics of the 'Irish Doctor,' which called forth much laughter and created infinite amusement to a crowded house of young and old.—Cor. of Cork Examiner.

Rev. Mr. Murtagh, P. P., Killeullen, county Kildare, requested the prayers of his congregation on Sunday, 1st inst., for Mr. Gladstone's speedy restoration to health, and passed a glowing eulogium on the right honorable gentleman for the honesty and intrepidity he displayed in carrying to a successful issue his great measure, the Irish Church Bill. Father Murtagh, who has been more than half a century on the mission, has seen wonderful changes in his time.—He was appointed parish priest of Killeullen in 1829, the year in which the immortal O'Connell gained Catholic Emancipation, and he took a prominent part with that great man in his subsequent struggles for civil and religious liberty.

ST. PATRICK'S CATHEDRAL.—A correspondent in the Pall Mall Gazette asserts that not only Christ Church Cathedral but St. Patrick's is considered by the Roman Catholics of Ireland as especially theirs. The name, the position, and the history of St. Patrick's Cathedral are completely interwoven with the national feelings of the Irish, and though some Protestant relics are religiously preserved, such as the stone that killed Schomberg, the spurs that he wore at the Boyne, and Dean Swift's monument, the ancient glories of the place and its early legends belong entirely to what is commonly called in Ireland, the Old Faith. Besides this, the edifice is situated in the midst of a dense Catholic population, and the congregation, except on a Sunday afternoon when crowds throng the aisles and listen to the beautiful choral service, and Dr. Steuart's performance on the organ, which is composed of people who live at a distance, is very small. Christ Church, on the other hand, has a gloomy and dreary look about it, and the heart of an architect would sink within him at being desired to restore it. The Roman Catholics have built a magnificent church within a few yards of it, and would probably care very little for the doubtful traditions connected with the early history of this old cathedral. The apocryphal tomb of the Norman Conqueror of Ireland is not looked upon with reverence, and I suspect that the majority of the uneducated Irish think that Strongbow was as fierce a Protestant as Cromwell. My belief is that if we gave the Catholics Christ Church Cathedral they would not thank us for it, but that if we offered to let them have St. Patrick's on condition of their repaving to the new church body the money which has been expended in restoring that cathedral, they would gladly and thankfully accept the liberal offer. As to the banners of the Knights of St. Patrick they have no business in a disestablished church, and it would be far better to secularize the order and transfer the paraphernalia to the great hall of St. Patrick in Dublin Castle.

VISIT OF THE LORDS OF THE ADMIRALTY.—CORK.—A telegram from our Cork correspondent announces that information has been received in that city that the First Lord of the Admiralty, the Right Hon. Mr. Childers, and other members of the Admiralty Board, will visit Cork Harbor in the last week of September, to inaugurate the Royal Basin and Dock at Haulbowline. Their lordships will be accompanied by the Obanell Fleet, which will remain in the harbor for three days.—Freeman.

THE GRATIAN MONUMENT.—A movement has been set on foot on the Northern Circuit (England) to raise subscriptions among those gentlemen connected by birth or property with Ireland, towards the Grattan memorial about to be erected in Dublin, and a handsome sum will probably be collected for this truly national object.—Freeman's Journal.

JOHN BRADY, Esq., M.P., D.L.—The President and Council of the Royal College of Surgeons in Ireland, at their meeting held on August 5, unanimously conferred the high and unusual distinction of honorary fellowship of their college on Dr. Brady in recognition of his scientific attainments and untiring and successful exertions in the House of Commons and elsewhere on behalf of the medical profession.

The writ for holding the election of a member of Parliament for the county of Antrim, in the place of the late Admiral Seymour, reached the Hanser Office on Wednesday August 4, evening, and has been forwarded to the high Sheriff of Antrim.

THE MAGISTRACY.—The Right Hon. the Lord Chancellor has been pleased to appoint the undermentioned gentlemen to the commission of the peace for the undermentioned counties on the recommendation of the lords lieutenant for those counties respectively: Richard Daley, Esq., Charleville, and Richard Lane Allan, Mononeen, Bandon, for the county of Cork; Daniel O'Connell, Esq., Kilgory, O'Callahan's Mills, for the county of Clare; John Hague, Esq., Oloonshee House, Bihlin, for the county Roscommon; and James Cassidy, Esq., Monasterivan, for the county of Kildare.

The Bill appointing a Commission to inquire into the conduct of the Dublin freemen narrowly escaped strangulation in the House of Lords. On the order being read for its second reading, Lord Redesdale moved as an amendment that the order be discharged, and supported his motion by a violent speech against the Bill, arguing that it came upon the House by surprise, that several Peers had left London, not knowing that it would be brought up; and that it was merely a party measure, designed to punish a set of electors who were not supporters of the Government. Lord Cairns spoke in nearly the same strain. Earl Granville defended the measure from the strictures that had been passed on it, and the Government from the allegations that had been made against them. A division was then taken, when there appeared for Lord Redesdale's amendment thirty-two, against it thirty-three, being a majority of one for the Government. The second reading of the Bill was then moved by Lord Lurgan, and opposed by Earl Beauchamp, who moved that the Bill be read a second time that day three months. After a warm debate the House divided, and Earl Beauchamp's motion was rejected by a majority of two. This was close sailing, but it did not save the freemen. On the motion for the second reading being again put, it was carried without a division. So here is another of our 'time honoured institutions' gone to smash.

Trinity College has surrendered without even a show of resistance. In the House of Commons on Tuesday Mr. Fawcett brought forward his motion for a complete opening of that institution to the men of all religious creeds, and instead of being met by the representative of the University with a shout of defiance, he was told that the heads of the College had resolved on an unconditional surrender. Professor Fawcett's plan of reform, however, does not appear to be that on which the Government have been meditating. What that is we shall know in the next session of Parliament.

DREADFUL ACCIDENT.—A dreadful accident occurred on the Thames on Wednesday. The boiler of a tug exploded, blowing the little vessel into pieces. The captain and a stoker—the only persons who were on board at the time—were killed, and a sailor belonging to another steamer was so severely injured by one of the flying fragments that he died soon after he was removed to the hospital.

IRISH INTELLIGENCE.

THE NEW COLLEGE OF KILMORRIS.—We understand that the Most Rev. Dr. Conaty, Lord Bishop of Kilmorke has obtained a most eligible site near the town of Cavan, for the erection of a Diocesan College, and the list of subscriptions attest the earnestness with