

keep his ground. Owen Roe O'Donnell, the father, during this severe conflict, kept guard on the cattle, for he saw that the enemy directed the fury of the battle toward that place.—By the decisive blow which Garry gave to his foe, and by following up his battle, he succeeded in separating their forces, so that their right wing occupied the little ridge called Glenchin, or Glencheen, and their left covered the fortress. Old Daniel McQuillan stood on the top of the Kady, an interested spectator of the progress and glory of his three sons, and manifested from the wall of the old building could see his elder son make a strong push for the cattle, calling aloud to his men, "Now is the time; come on, and let us force the trenches. The best farm in my father's lands is him that first pulls down the red flag of Baldearg; remember the battle of Hastings and our royal ancestors from Normandy." With a wild shout similar to that of victory, they rushed forward and seized the standard, but it was well supported on the opposite side, by the daring Tyrconnell and his powerful Milesian tribes, exposing their bodies to the swords of their enemy rather than relinquish the colors. With a blow of his sword, Garry McQuillan cut the flag-staff in two, but the top was immediately seized by O'Donnell, and a tremendous blow levelled at him that nearly carried off his left ear.

Daniel, with his green cockades, was forced to make a counter-march, being opposed by two intimidating battalions—one headed by Phelim Mulruany, and the other by Cahir Roe O'Dougherty, a man of gigantic stature, and long experienced in the field. By this retrograde movement he came round on the little town, or rather few scattered houses, called at this day Gort Garran, and with much loss, joined his brother with a keen and faultless, and three cheers from their comrades, the pipes and harps altogether striking up the old air, "Musha, kead miel a faultie, you're coming again."

(To be Continued.)

\* Glenchin signifies the head of the glen. † Gort Garran, or the freedom of land for the horses. I have always seen that, convenient to every religious house or place of worship, there is a freedom, or gort, sometimes for a support to it, and often for the purpose of holding their horses during the time of divine service, or worship of whatever kind it consisted; and, as we must suppose that such houses were thinly scattered over the country, they were necessitated to ride. But the old temple on the top of Knockanban—whether of Druidical or Christian date is unknown—being inaccessible to horsemen, they used this field for the above purpose. Gortuere, or the large freedom, likely to distinguish it from Gort Na Garran, Gort at Boveragh church, and, above that, Gort Na Boley, the freedom for milking. It is evident that the ruin of which I speak was antecedent to Drumaclose, from its almost totally defaced appearance. Some bones have been dug up there lately; but it could never have been a burying place, being built on a floor of the basalt rock, in parts scarcely three inches from the surface.

THE ARCHBISHOP OF WESTMINSTER ON THE POPE AND THE EMPEROR WILLIAM.

In preaching on Sunday, 19th Oct., at the Church of St. Peter and Edward, Westminster, his Grace the Archbishop referred to the present conflict in Germany, and the letters of the Pope and the Emperor which appeared in our columns last week.—He spoke as follows:—

"But the other day I saw statements such as these.—That in Germany the Catholic Church has been acting treasonably, rebelliously in opposition to law, against legitimate authority; and, therefore, that the measures which are taken there are merely defensive, justifiable, and wise. Well, now, the difficulty is to ascertain what are facts and what are not facts. For, in truth, every day there lies upon our tables a multitude of facts and fiction, and they are so mingled together that the greatest difficulty is to find out what is and what is not truth. I will confine what I have to say to two points only. In the letter of the German Emperor I find two grave assertions—one, that the Catholics of Germany have for two years conspired against the peace of the Empire and against the peace of other denominations; the other, that nothing in the laws which have been passed, nothing in the sentences which have been inflicted, touches the Catholic religion, and that, therefore, in no way is the Catholic religion affected by what is now passing in Germany. Here are two broad assertions, and with them I will deal. First, I would ask, did not the Catholics of Germany shed their blood on all the battlefields of France? Did they not lay the foundation-stones of that Empire with their life blood? Were they not in the foremost of those conquering hosts that laid the first basis of that Imperial power? Where was there any evidence or sign of hostility to Imperial Germany in the men who laid down their lives for it? What man is there that has either openly or secretly conspired to undo the work that he thus helped to accomplish? What Bishop, what priest (for they are accused by name), has in any way, by act or word manifested to be an enemy of that Empire which was founded on the blood and the lives of the Catholics of Germany? No such thing is to be found. It does not exist in any record. I say that for this reason. When the great Minister of the Empire, standing up before Parliament, was challenged to produce the proof of his accusation, he could produce no documents.—Challenged again and again to bring proof of these allegations, he brought none but this, 'You must trust my word.' Brethren, we live under a Parliamentary system in which we understand how free men speak in the light of day. No man may be accused unless good proof is brought against him, and any Minister, however powerful, who should stand up here and say that you must take his mere word that a large body of your fellow subjects are conspiring treasonably, and should bring no better proof would not be listened to. The honesty of Englishmen and the justice of free men would absolutely refuse to hear the black charge of treason brought against a body of men without proof of the fact. Nevertheless, without proof of the fact, without document, without evidence, and upon the trust of a word that in the darkness of official knowledge, hid away somewhere in the recess of a bureau, there was proof which could not be produced, the Legislature passed laws of a kind which I will presently describe. I say then—first, that the charge that there has been conspiracy or hostility upon the part of the Catholics of Germany against the Empire is up to this moment without a shadow of proof. And when men ask for it in the light of day they are bid to take it on trust. I can well understand that a great Power abusing the lesser Sovereignities of a country may awaken jealousy. I can understand that what has happened in Italy, and in the centre and in the south, might have happened also in Germany. There may be Princes and politicians and Sovereigns, however small, who do not like the process of absorption, who are impatient of being annihilated, and there may be those who, being politically on their side, may have thwarted

this great political action. But that was not the Catholics of Germany. It was not the work of religion; therefore was not the work of Catholics. That was the work of Protestants and Catholics alike, politicians and petty States, and old discords and strong repulsion. Nay, I believe it was more the work of Protestants than of Catholics. It was not a matter of religion at all.—But the whole charge is laid against the Catholics, and why? Because the name of Catholic means that they believe in a 'Kingdom not of this world,' that they own a supreme authority—the Vicar of Jesus Christ; that there is a head on earth higher than the Imperial head in all matters touching the faith and all matters relating to the conscience of man; and that no man can with a high hand touch those things which belong to the soul and the kingdom of God. The day is past when that old saying which, if I am not mistaken, had its origin in Germany, 'Cujus regio ejus religio'—that is, 'The lord of the soil is lord also of the faith of his subjects,' can any more prevail. The civil authority over men has no power to prescribe what is to be their religion; what are to be their articles of faith—whether they shall be thirty-nine or forty, and what is to be their form of worship; whether it shall be in a book of Common Prayer or in extemporaneous effusions. The Catholics are accused because they hold that Caesar's power has its limits, and that beyond those limits it has no existence. Let me take the other assertion—namely, that the ecclesiastical laws which have been passed in no way touch religion, in no way touch the conscience. Well, in order fully to appreciate the meaning of this point, let me remind you of our great St. Thomas of Canterbury, one of the greatest martyrs—the martyr for the liberties of the Church. And for what did he die? The King of England, exceeding the limits of the Christian and Catholic sovereignty of King Edward, violated the liberties of the Church in these particulars. He took its goods. But that was the least wrong he committed. Let worldly things perish. We care little about those, except so far as it is a sin and a sacrifice in those who steal them. There are dearer things than these. The liberty of the Church and the purity of the Faith are two things dearer ten-thousand-fold than any possession of earth. The King of England, then, violated the liberties of the Church in these also. He forbade the Church to excommunicate those who deserved excommunication without his leave. He forbade the Church to choose its Bishops without his leave. He forbade the pastors and the people of England to appeal from his judgment to the Holy See. There were other things in contest, but these three are enough. These were three violations of the Divine authority and liberty of the Church, for any one of which any man ought to lay down his life. What has now been done in Germany? The other day men who refused submission to the definition of an Ecumenical Council, and, therefore, to a definition of Faith, were justly excommunicated by their Bishops. These men who were excommunicated for heresy were taken up and supported and encouraged by the civil power and placed in offices of trust. By that act two liberties of the Church were violated at once—the one her supreme doctrinal authority as the judge of truth and of heresy, of that authority which Jesus Christ gave His apostles when He said, 'Go, teach all nations whatsoever I have commanded you,' and when He said again, 'It is expedient for you that I go, for if I do not the Paraclete will not come to you, and he shall teach you all truth, and will abide with you for ever.' It was a violation of the doctrinal authority of the Church. Next it was also a violation of the supreme judicial authority of the Church to determine who are or who are not faithful, who are or who are not heretical, who are or who are not worthy of her communion. Does not this touch religion? But, next, laws were made withdrawing from the Bishops the training and the formation of those who are to be her future priests. They were to be trained and brought up in the Universities of the State and then handed over to the seminary of the Bishop. I need not dwell on this. Any Catholic who knows what the training of a priest should be will understand. But this was not all. The teaching of the Bishop's seminary, even this was to be brought under Government examination, so that the doctrinal instruction of the priest might be controlled. Let me imagine for one moment that I have not the power to teach the faith in all its purity, and in all its precision, to those who are to minister to you hereafter, unless I receive a sanction from the civil power. God giving me the grace, I would lay down my life rather than submit. Thirdly, the supreme authority of the Church, in the cure of souls is this, that it will never entrust the teaching of a flock nor the hearing of the confessions of the people to any man whom she has not herself chosen, tried, and approved. The laws at this moment made in Germany forbid the Bishops to appoint parish priests who have not received the sanction of the civil power. This touches religion in its most vital part. Lastly, there is constituted in Germany a supreme tribunal of appeal to which all cases arising in matters ecclesiastical are to be carried, and there to be decided in the final resort. This is the very liberty for which St. Thomas died. That is to say, it is the rejection of the supreme authority of the Vicar of Jesus Christ, the sole and only fountain of the jurisdiction of the Church, the Supreme Judge of all causes of the Divine Law, the supreme doctrinal authority on earth. Now, I will ask you, unless the atmosphere through which the report of these laws has reached the English mind be so perturbed and darkened that we do not know the truth—and I must protest that with the greatest diligence I have sought out every document I could obtain, I have examined every letter of that legislation to the utmost of my power—unless I am right in the conception of these laws, I can only say that we live under the dominion of fiction. If these laws do not violate the supreme power of the Bishops in judging of heresy, in excommunicating the unworthy, in training their own clergy, in giving cure of souls to pastors, in barring appeal to the highest authority of the Church in all spiritual things, then I can only say that my reading and the representations I have received have misled me not into twilight, but into midnight. But if these things be true and if I have been rightly informed; if the documents are trustworthy and my reading has been right, I say, then, boldly, that the liberties of the Church are violated, and that for any one to say that these laws do not touch the religion of Jesus Christ is to contradict evident fact. The reverence with which I desire to speak of the august person whose name is at the end of that letter restrains me from saying more. I rejoice to know that men who are my own friends, the Archbishop of Posen, whom I intimately know; the Archbishop of Cologne, whom, though not equally, I yet know well; the Bishop of Paderborn whom I know still more—three men of high conscience and inviolable fidelity—have stood firm and have suffered indictments, condemnations and fines, rather than yield in their defence of these violated liberties of the Church. We are indeed upon the verge of a conflict, a conflict which may outlive us all. If the authority which but the other day made these laws will listen to the Supreme Monitor who addressed him in words of calm remonstrance, Germany may be saved from a dark future. I was glad to see that he manifested some disposition so to do, for he assured the Vicar of Jesus Christ that he was misinformed as to the merits of the case, and asked him to restrain the action of the Catholics of Germany. This invites the request that he will command his Government to relate in full detail, with proof, the facts upon which he rests his charge of conspiracy against the Catholics of Germany. The august person who made this charge must be the first to desire that the whole truth should be laid before the Holy See, in order that, as he says, the

supreme authority of the Vicar of Jesus Christ shall control his sons in Germany. I cannot doubt that in his justice he will do so. But before this judgment is invoked let there be light; let us know the truth, let us see whether we have been misled into error, whether we have misrepresented the case. If I have done so I will retract what I have said with joy. If I have not, then an injustice which cries to Heaven for redress has been done in the last two years. And the accusation heaped upon the innocent by the strong brings to my mind our Divine Master standing before the judge who condemned Him. We are accused of treason, of perverting the nation, and forbidding to give tribute to Caesar. If this be so, let the accusation be proved. But let the witnesses speak plainly, and then we shall know the grounds of their accusation and be able to make answer to the charge."

THE VICAR OF CHRIST AND THE VICARS OF SATAN.

It is a kind of truism with Christians that whatever has been reviled, in every age, by all the children of evil, is presumably of Divine institution.—Satan does not make war against his own, nor suffer his agents to do so. They do their work better than that. Why, then, have they always raged against the See of Peter? During eighteen centuries infidels and sectaries, of all races and of every school, have combined together in a vain attempt to overthrow it. All that is vile and unclean in this world has coalesced in a diabolical unity of revolt against an authority which is purely spiritual, and generally vested in a feeble old man, and of which one of our English nationalists candidly says: "There can be no doubt that it was on the whole favorable to liberty." The history of many nations, including our own, is a record of its ceaseless benefits; while no power known among men can repeat with so much confidence the question of its Founder: "What evil have I done?" Even in its political aspect, the purest and most gifted of our race have contemplated it with admiration. "The temporal sovereignty," says the biographer of Lacordaire, "was in his judgment a natural by-product, founded both on reason and Providence, and for which he would have shed his blood with joy." Why, then, do all the children of revolt hate the Papacy? There is only one explanation of a malice at once senseless and so insatiable. The master whom they unconsciously serve has filled them with his own rage. The two works of the Omnipotent which are most hateful to the Evil One, because most ruinous to his empire, are the Mother of God and His Vicar, the instrument of the Incarnation, and the foundation of unity.—Take away these, and Satan is master of this lower world. Hence the rage of his ministers against them.

But it is not only the professed unbelievers and the self-willed sectary who wag their heads at the Vicar of Christ. Their hatred is at least intelligible. He is the witness of dogmatic truth which never varies, the guardian of unity which never impairs, and the possessor of authority which never suffers diminution. Therefore they hate him. He who is, in a truer sense than Abraham, "the father of the faithful," is their enemy, and they know it.—He is to them as Mardochai, "sitting before the King's gate." His very presence is a reproach to their evil passions. Who is it that dares to rebuke their lawlessness? When will he cease to remind them that "obedience is better than sacrifice;" that the Church, as St. Cyprian says, "was built upon Peter alone;" and that "he only has charity," as St. Augustine adds, "qui diligit unitatem?" Away with this impudent old man whom nothing can silence, who is never so strong as when he is weak, and never dearer to Christians than when, like St. Paul, he is "the prisoner of Christ." And the cry is repeated even by men who are neither professed unbelievers, nor advocates of a sect. It is the cry of all, without exception, who serve, though they do not know it, the common enemy of God and man.

"More than three hundred years ago," says one who has written in happier moments many noble words, "the throne of St. Peter received peremptory judicial notice to quit; authentic order, registered in Heaven's clannery,"—he appears to fancy that he has seen the original entry,—and since legible in the hearts of all brave men,—though quite invisible in those of such brave men as a Thomas More, a Fenelon, a Lacordaire, or a Newman,—to take itself away, to begone, and let us have no more to do with it and its delusions and impious deliriums.—It is a man of genius, whose voice everybody will recognize who thus disposes of the throne of St. Peter and its deliriums. And in this language he is only the echo of meaner voices, the crowd of preachers and journalists who have learned to talk in the same way.

Yet Mr. Carlyle, comparing, as he often does, the state of human society as formed by the heirs of St. Peter with its actual condition, especially in our England, eloquently refutes his own intemperate judgment. He does not seem to think, when he is in a sober mood, that the world has gained much by dethroning St. Peter, and transferring its allegiance to the modern representatives of Herod, Pilate, and Caesar. Most people remember his description of "Twelfth Century Catholicism," and the sort of men whom it created. "Religion," he says, in *Past and Present*, speaking of that age, and contrasting it with our own, "is not a diseased self-inspection, an agonizing enquiry: their duties are clear to them, the way of supreme good plain, indisputable, and they are travelling on it. Religion lies over them like an all-embracing heavenly canopy, like an atmosphere and life-element, which is not spoken of, which in all things is presupposed without speech." Such was the state of things in England when the throne of St. Peter was still honored, and such the "impious deliriums" which it fostered. "Is not," he adds, "serene or complete religion the highest aspect of human nature; as serene Cant, or complete No-religion, is the lowest and miserablest?"—Three centuries earlier, when St. Peter may be said to have been the chief ruler of our England, Mr. Thomas Hughes observes, in his life of King Alfred: "Faith in Christ was practically the deepest and strongest force in the national life." With such "delusions" St. Peter fed his English flock a thousand years ago. They wander in quite other pastures now, as Mr. Carlyle himself will tell us presently.

"Think," he says, in his *Latter Day Pamphlets*, "of the Old Catholic Church, in its merely terrestrial relations to the State, and see if your reflections, and contrasts with what now is, are of an exalting character." He might repeat the admonition just now to his German friends. The two powers dwell in harmony then, and Caesar derived all his strength from Peter. He has another ally now, who uses him for his own infernal ends, and will not treat him quite so well. In those days, even "in the lowest stratum of social threshold, nowhere was the noble soul doomed quite to choke, and die ignobly," as happens so often in our own. "The Church had at least taken care of that: the noble aspiring soul, not doomed to choke ignobly in its penuries, could at least run into the neighboring convent, and there take refuge. Education awaited it there; strict training, not only to whatever useful knowledge could be had from writing and reading, but to obedience, to pious reverence, self-restraint, and inhibition of self—really to human nobleness, in many most essential respects." Contemplating all this, and more, Mr. Carlyle adds: "I perceive how the old Christian society continued healthy, vital, and was strong and heroic; whereas, in its place, 'I see a society without lungs, fast wheezing itself to death, in horrid convulsions; and deserving to die.'"

The earlier society was founded on Peter as on a rock, and even Mr. Carlyle confesses, with a kind of generous inconsistency, that "there is no human

edifice that stands long but has got itself planted upon the basis of fact, and been built, in many respects, according to the laws of statics." When we contemplate the reign of St. Peter, we are less than ever disposed to dispute this statement. And it was as fruitful in great men, and wise administrators as in good Christians. "William Conqueror, I find, must have had a first-rate Home Office. The *Doomsday Book* done in four years, and done as it is, with such admirable brevity, explicitness and completeness, testifies emphatically what kind of under-secretaries and officials William had." They are not quite so skillful now being, as he says, "Greeks of the Lower Empire, with a varnish of Parliamentary rhetoric," and "fitter to be markers at some exceedingly expensive billiard-table, than sacred chiefs of priests of men." They departed from our land when Peter was driven out of it.

On the whole we conclude, with Mr. Carlyle's help that the throne of Peter, with all its "impious deliriums"—the phrase sounds like a maniacal howl of Victor Hugo,—was more worthy of honour than any which has supplanted it; and that our England was better ruled, when "monks and emissaries of the Holy See" conducted it "really to human nobleness," than by Prussian Bismarcks, or Italian bravos, or Swiss atheists, or any of the spawn of the so-called reformation. For here was the source of all evil. "Luther and Protestantism proper," continues Mr. Carlyle, having withdrawn from the battle-field, there then appeared upon it. . . . Saneulotism. Whereby we have now Protestantism Improper,—the whole world risen into anarchic mutiny, with pick and paving-stone." Mr. Hepworth Dixon remarks, in his book on Switzerland, that "Luther was the father of democracy,"—not of that Christian democracy which flourished as long as Peter reigned and wherever he reigned, but that of which, in the words of Mr. Carlyle, "not since the irruption of Northern Barbarians has there been the like—monstrous, loud, blatant, inarticulate as the voice of Chaos." After subverting religion, it now seeks to destroy society. "In baleful oscillation," to quote Mr. Carlyle once more, "afloat as amid raging bottomless eddies and conflicting sea-currents, must European Society continue swaying: now disastrously tumbling, then painfully readjusting itself, at ever shorter intervals." Why should people wonder that the arch is in danger, when they have taken away the key-stone?

Yet our preachers and journalists are so little impressed by the fruits of "Protestantism Improper," and the horrible condition of the modern world, that they exult in the revival of Cesarism and Paganism, and bid their police lay hold of Peter, that they may crucify him again. If the Vicar of Christ remonstrates with the German Diocletian, as he is said to have done in a recent letter, a scream of rage and contumely, re-echoed in the *Times*, the *Daily News*, the *Standard*, and the *Pall Mall Gazette*, fills the air, and once more the old cry is raised: "Von home set Barabbas!" "Rome molests Germany," shrieks the *Times*, "and monaces its disruption."—"It has become a question," cries the *Daily News*, "of the supremacy of the civil power;" and it hopes Caesar will not only get his own, but also the things that are God's. The *Pall Mall*, which would fiddle, like Nero, over the ruin of all churches and all religions, we need not quote. Even the *Standard*, whose fictitious Conservatism is what Mr. Carlyle calls "anarchic mutiny," and its creed "inarticulate as the voice of Chaos," breaks forth in this frightful absurdity: "Bishop Reinkens's Diocese is the German Empire"—and does not see that it is the prophet of religious "Saneulotism" in saying so. Let truth perish, society be dissolved, obedience be blotted out from the Christian code, and man degenerate into an ape, so that the Vicars of Satan triumph, and the Vicar of God "receive notice to quit." And when he has departed,—if God would let him,—how will the world get on without him?

It is at such a crisis of human affairs, when the world is reeling to and fro, and men are everywhere ranging themselves in two camps as if for the final combat between good and evil, that the leaders of the so-called "Catholic Revival" in England, while professing to behold with dismay the phenomena of our age, and chiefly its lawless revolt against all authority, deliberately cast in their lot with the enemies of Jesus Christ, and not only surpass the unbeliever in enmity to the See of Peter, but cry aloud to all whom they can influence by word or example to fight against it. Yet if there is a truth more plainly set forth in the New Testament than any other it is this, that the Church is built, as St. Cyprian says, on "Peter alone;" and if there is a fact more luminously evident in Church history than any other, it is this, that the Pope is his successor. All the saints of God confessed him to be so. "Ibi Petrus,"—it is a fundamental axiom of Christianity,— "ibi ecclesia." And although this is God's own provision for Christian unity, God's own such of Christian obedience to the end of time, it is in such language as the following that Anglicans rage against the Vicar of Christ. In brutal words, which even cultivated infidels would be ashamed to employ, and with a ribald sneer at the "Prince of the Apostles," which only Anglican readers could tolerate, the *Church Review* calls the most illustrious member of the human family "the Prince of Let Persons, Pius IX.;" and as if this degrading nonsense were too weak to content its eager malice, it calls the faith of the whole Church of Christ "a Pope-worship which would excite indignation, were it not so utterly silly as rather to call forth our sincere contempt." *Dominius horum judex est.* It is because they know that Peter was never more honoured than now, nor by so vast a number of Christians, that the Vicars of Satan, preachers of confusion and apostles of revolt, are filled with their master's fury. But though they are free to rebel against God's Vicar, and to teach others to do likewise, they had better not. They will gain nothing by serving the Evil One. They will only be swept away at last, unless they repent, like other human refuse, into the cloaca maxima of a more dismal Tartarus than the ancients ever dreamt of. God is not mocked with impunity, and the Word stands for ever, in spite of all that men or demons can do: "Thou art Peter, and upon this Rock I will build my Church." The heretic and the unbeliever may join their forces together to kick against it, but hell cannot move it. There is perhaps no surer sign of election at this day than instinctive loyalty to Peter, no more evident token of reprobation than alienation from him. May our England learn that lesson before it be too late. Even Mr. Carlyle tells her that the very "fragments," which remain of her former glory, when she was still a member of the family of God, are "wind-dust through which an old sunk world, as yet all built upon veracity, and full of rugged nobleness, becomes visible; to the mute wonder of the modern mind." What has England gained by her apostasy,—unless it be a gain to have exchanged "real human nobleness" for "anarchic mutiny and blatant chaos?"—*London Tablet*.

to examinations for matriculation and degrees in arts, philosophy, and theology: and that we sanction the arrangements for the creation of Bourses and Exhibitions, and authorize the University Council to complete and carry out this scheme in all its details.

2. That we pledge ourselves to have the prescribed collection for the Catholic University made every year on the third Sunday of November, in every parish of our respective Dioceses, giving it precedence of all local claims.

3. That, whilst earnestly exhorting our flock to support the Catholic University by their generous contributions, and to sustain by their influence our Catholic educational institutions, we renew our most solemn admonitions to Catholic parents to keep their children far away from all condemned colleges and schools.

4. That, whilst we sympathize with our people in every legitimate effort to ameliorate the condition and to promote the temporal welfare of our common country, we, as Bishops, call upon them to use all constitutional means to uphold the cause of Catholic education, and we pledge ourselves to support, and exhort our people to support, as candidates for Parliamentary honours, only those who will, in Parliament and out of Parliament, strenuously sustain our educational rights, which are inseparably bound up with the best interests of religion.

5. That the best administration, financial and disciplinary, of St. Patrick's House of Residence, Stephen's-green, be confided to the Jesuit Fathers.

6. That the erection of a new School of Medicine and University Hall, on the University site in St. Stephen's-green, shall be commenced without delay; the plans to be previously approved by the University Council; and that a committee be organized by the Rector to aid in collecting funds for that purpose.

7. That the Rector be authorized to engage the services of competent gentlemen as lecturers on the following subjects for the present year: eight lectures to be delivered on each subject, viz., English language, English literature and poetry, fine arts, geology, Irish antiquities, evidences of the Christian Religion, Modern Irish History.

8. That we will use our best efforts to establish and maintain classical schools in the principal towns in our dioceses.

9. That we earnestly call upon our clergy throughout Ireland to exert all their vigilance and zeal in repressing drunkenness, which is one of the great evils of the day, demoralizing and impoverishing the people, and destroying in thousands the souls which Christ died to save. Amongst the means which may be usefully employed we recommend the "Association of Prayer," and the establishment in every parish of Temperance Societies, based upon the principles of the Catholic Religion.

10. That we see with deep sorrow the continued sufferings of our Most Holy Father, Pope Pius IX., and the persecution to which Religion is subjected in Rome, the centre and capital of the Christian world; that we also deplore the evils by which in Germany, Switzerland, Spain, and Italy the Bishops of the Church, their clergy, and Religious Orders are afflicted; and, therefore, we exhort our flocks to put on the spiritual armour of faith, and to approach the throne of God in fervent prayer, that in His mercy He may look down upon His children, and restore peace to the Head of His Holy Church and to its members.

Signed on behalf of the meeting, P. CARL CULLEN.

PROFESSOR ROBERTSON.—We are happy to inform our readers that in a reprint addressed in the most flattering terms to Professor Robertson, of the Catholic University, his Holiness Pope Pius IX. has been graciously pleased to confer on that gentleman the degree of Doctor in Philosophy on account of his services to religion and to letters.—*Dublin Freeman*.

THE REPRESENTATION OF KINSALE.—It is generally taken for granted that Sir George Colthurst will not again seek the representation of Kinsale. Two candidates are mentioned on authority.—Mr. Collins, of London, who contested the borough before the late election by only six votes, and Mr. Marindale, a well-respected local gentleman, who, it is understood, professes Liberal-Conservative opinions and a mild form of Home Rule. Mr. Collins will also run on the Home Rule ticket. Rumour has it that his friends are already actively preparing for the general election.—*Cork Herald*.

NARROW ESCAPE FROM INSTANTANEOUS DEATH.—A stone-mason named Francis Rea, employed at the new Dominican Church now in course of erection in Queen-street, met with a serious accident on Thursday. It appears the scaffold on which he was working suddenly gave way, and he was precipitated to the ground from a height of about 20 feet. Some heavy stones from the broken scaffold fell on him, injuring him badly on the head, and breaking two of his ribs. He was conveyed to his lodgings, and soon after attended by Dr. Keen, by whom his wounds were promptly dressed. It is satisfactory to know that there is no danger of the accident terminating fatally.—*Weekly Reporter*.

DEPARTURE OF PRESENTATION NUNS FROM SOUTH AUSTRALIA.—On Wednesday morning seven ladies from the Saxon-street (Limerick) convent took their departure for Australia, where they are to found a convent under the auspices of the Right Rev. Dr. Gould, Bishop of Melbourne. They are—Mrs. Mulqueen (in religion Sister Mary Paul) superiors; Sister Mary Bernard Emison, Sister Mary Patrick Irwin, Sister Margaret Cronin, and Sister Mary Bertram Carroll, Miss Mackey, a postulant, and Miss Biny, a lay sister. The Rev. James Corbett, P.P., of St. Kilda's—a native of this city—at whose instance the invitation of the Right Rev. Dr. Gould was given, on the arrival of the nuns will surrender to them both his Presbytery and grounds until a suitable convent and school are erected.—For several mornings previous to their departure, special masses were said for the good purpose on which the nuns have proceeded, and on Wednesday morning the Right Rev. Dr. Butler presided at a High Mass and gave them his Episcopal blessing.—The scene at their departure was peculiarly touching. A large number of the school children present cried bitterly when taking leave of the kind ladies who have so assiduously watched over their moral and intellectual training. Thirty clergymen accompanied the nuns to the railway terminus, from whence they were escorted to London by the Rev. James O'Shea, C.C., Donoughmore, and the Rev. James Moloney, C.C., St. John's, Chaplain of the Presentation Convent.—*Cork Examiner*.

THE SISTERS OF CHARITY.—The *Waterford Examiner* pays them the following tribute: "We are sure our readers do not require to be reminded of the debt we owe to these good nuns for the unceasing labors they bestow on the education of the poor, the sustaining and the training of the orphans, and the visiting of the sick. For thirty years they have toiled in the interest of humanity and religion amongst our poor, without fee or reward, but what is afforded by the generous Catholics of Waterford at the annual collections. A grand stand has been made against Godless systems of education, a stand so grand, indeed, that it has won unwilling admiration from our opponents, and bids fair to extort a recognition of our claims. Without the Sisters of Charity and Mercy, we never could have asserted our principles, or battled against the influences opposed to us. The clergy feel this, the intelligent and loyal Catholics understand it. It gives to them unbounded satisfaction to know that there are in that admirable organized religious body, the Sisters of Charity, an intelligence, a zeal and ability, which enable them to compete with any system of education, whilst around their persons is that sweet atmosphere of charity and purity whose salutary influence is incalculable."

IRISH INTELLIGENCE.

IMPORTANT RESOLUTIONS OF THE BISHOPS OF IRELAND.—The following resolutions were adopted at a meeting of the Archbishops and Bishops of Ireland, held in the Presbytery, Marlborough street, Dublin, on Wednesday, the 15th, and Thursday, the 16th October, 1873:—

1. That, with a view to the improvement of Catholic education, and in order to make our University a great centre of Catholic education throughout Ireland, we will take immediate steps to affiliate to it the several colleges seminaries, and higher schools of our respective Dioceses; that we approve and adopt the scheme proposed to our meeting relative