the time he was informed of their alliance to Tyrone, totally lost in thought.

A bell at length announced the hour of supper and they retired, obedient to the call, some with hearts as light and as cheerful as the lark that soars aloft and carols up to heaven her morning hymn, but others affected in a different manner. However, the night passed over agreeably, and the following day was set apart for some little sport and pastime, in order to banish any unfavorable thoughts from their minds that might have arisen from the late eclairoissement between their guest and Rock).

St. Matthew xvi, 18: "And I say to thee: That them.

"I should be glad," said old Daniel M'Quillan, "that we could have a race to-day; it is now long since I have seen a match on the sod, and if we could find a good pair, I think the beauty of this fine morning would add much to our diversion, and the course is in such condition that the cattle themselves would take de-

light in the exercise." "I have an old blood," said O'Neill, "which has reigned victorious for many years, and though now cast, has still spunk enough, and is as keen for the lead as when he started a three-year-old; and, to this day, I'll bet he'll outwind the best of your country gallepers."

"Do you mean," said Garry M'Quillan, "old Tarah?"

"The same," said he.
"I fear," replied the other, "we have nothing in this country could either catch him or match him. However, if we had any one that could start with him, it would raise a little pastime."

" Could M'Ilvennan's colt do nothing?" said Daniel M'Quillan; "I see his son putting him frequently over the course, and I can assure you he runs hard and long."

"Is he full-bred?" said M'Donnell.

"He is blood by the sire," said Garry M'-Quillan; "but his dam came from one of your own watery islands, and I think that the Brimmagh Dhu, this is the name which his master gives him, I say I must think that the Brimmagh Dhu has much fire from her as from his high-born sire, and I can tell you he will do much more than any person is aware of. But I know he has a custom of bolting, and unless we could secure him from this practice, we would have little sport. And, again, there is no possibility of pulling him; however, I think if he keeps to old Tarah twice round the course, or three times, he will be more easily managed. The best plan, in my opinion, or rather the best remedy against bolting, is to run him with winkers, and if it is necessary, we shall put a curb on him, and I think, between that and a pair of good spurs, we shall manage him."

"The winkers," said Daniel M'Quillan "may be useful to him, but I do not approve of the curb; he has always been accustomed to running in a snaffle, and I would not like to and prerogative. try him with any other."

"But I know not whom we can get to ride him, for my father's jockey is gone to ride near

Dublin." "No man," said Garry, "shall ride him but young M'Ilvennan, nor do I think he would do as much for any other, as scarcely any person besides this lad ever has been on his back."

"Well," said old Daniel M'Quillan, "will know, and also that we may hear what he says, for I am persuaded he has a high opinion of the Drimmagh Dhy; but, Sir Henry, I would

fondly know if you have got a joskey?"
"I have the jockey who always rode Tarah," said he, "and I believe he is something akin to the Drimmagh in his disposition, for he is unwilling to allow any other to cross him."

"But," said M'Quillan, "since your jockey is a professional horseman, it will be necessary to give charges to him, that he act fairly with young M'Ilvennan, as we can say he is but a child, and never rode a match before."

"I shall charge him strictly," said O'Neil, " for there is all reason that the Brimmagh and

his rider should get fair play." "Well, then," said the other, "what if you and I should step over and ask him for the

colt." This being settled upon, they set out for M'Ilvennan's house.

(To be Continued.)

SOME SCRIPTURAL ARGUMENTS FOR THE CATHOLIC DOCTRINE OF PAPAL INFALLIBILITY.

FROM A LECTURE OF THE RIGHT REV, THOS. A. BECKER, D. B., BISHOP OF WILMINGTON, DEL.

The doctrine of the Catholic Church concerning Papal Infallibility is little understood even by Catholics at large, and least of all by those who are not of the household of faith, and consequently have had perverted notions concerning the same. But a few years have clapsed since the whole matter was placed definitely before the world, in the clear and precise form in which it has always been taught, as a part of the deposit of faith once delivered to the saints, and, as it is the office of the Church of God to enunciate all truths, contained either in the Scriptures as fragmentary portions of Divine Revelations, or in Tradition, coming down to us through the teaching body from the Apostles of our Lord, the Ecumenical Council of the Vatican, lawfully assembled by the Vicar of Christ, and approved by his supreme authority, after treating of special matters relating to faith and reason in the first session, went on to define even more clearly than in any of the former General Councils, the nature and authority of the Church, and the special prerogatives of the visible head thereof, thus summing up concisely what Catholics are to believe, and giving, at the same time, the reasons for such belief, in terms so plain, that henceforward there may be no mistake.

It is worthy of our consideration, before we read the Decree of the Council, to recall some of the texts from the Scriptures used by the Fathers as a basis for the declaration of the dogma. We all know that there cannot be any new revelation. To teach the world truth Christ instituted His Church, and promised most solemnly to be with her always, even to the end of time. Hence the Church received the perfect fullness of Divine revelation when the Holy Ghost came down upon the Apostles, and the deposit was complete. Nevertheless, from time to time, according to the needs of men, the Apostles wrote letters of guidance and direction, chiefly needed because of local circumstances. The Evangelists themselves had written nothing before the coming of the Holy Ghost, and one of them especially (St. John, chap. xxi, 25 v.) states that there

written in this book. Nor did even a large number of the immediate disciples of our Lord write anything. It was by the living voice of the Church that men were to be led into all truth, and by her divine guidance, caused by the indwelling of the Holy Ghost according to the promise of Christ, that the teaching organ would be infallible.

SCRIPTURAL TEXTS.

The special testimonies in reference to the plan on which Christ founded His Church are to be taken as used by the Fathers of the Church. These texts are the following: St. John, 1 chap., 42 v.: "Thou art Simon the son of Jona: Thou shalt be called Cephas: which is interpreted Peter" (or a

thou art Peter (Cephas, or a Rock), and upon this Rock I will build my Church: and the gates of hell shall not prevail against it. 19: And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."

St. Luke, xxii. chap., 31, 32: " And the Lord said: Simon, Simon, Satan bath desired to have you (second person plural, meaning all the disciples), that he may sift you (second person plural again) as wheat: But I have prayed for thee, that thy faith fail not: and thou being once converted (or in thy turn) confirm thy brethren."

The last text specially considered is to be found in St. John's Gospel, chapter xxi, verses 15, 16, and

"Jesus saith to Simon Peter: Simon, son of John, lovest thou Me more than these (other disciples, namely, love Me)? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him : Feed My lambs.

"16: He saith to him again: Simon, son of John lovest thou Me? He saith to Him: Lord, Thou knowest that I love Thee. He saith to him : Feed My lambs.

"17: He saith to him the third time: Simon, son of John, lovest thou Me? Peter was grieved, because He said to him the third time : Lovest thou Me? And he said to Him : Lord, Thou knowest all things: Thou knowest that I love Thee. He said to him : Feed My sheep."

In these texts of Scripture we have most secure evidence of every prerogative which the Catholic Church has always claimed for the venerable chief of the Apostolic College, and as the Church of God is indestructible, each of these graces is always in vigor, since there is no revocation of authority once granted by Christ for the official guidance of the Church.

THE PROMISES OF CHRIST.

In the first text from St. John, 1st chapter, 42d verse, Christ our Lord begins that chain of prophecies and promises which culminates so fully in the last adduced testimony. Christ announces to Simon, son of Jona: Thou shalt be called Cephas, which is, interpreted, Peter (or a Rock). It is singular that this change of name should thus be promised by Christ; unless some harmony should be found in the rest of Scripture, or Sacred History to manifest a meaning worthy of Christ, we might be at a loss, but as the constant practice of such change of name was to make the one whose name was thus changed the more remarkable; as in the case of Abraham, whose name was formerly Abram; of Sarai, changed to Sarah; of Jacob, changed after his struggle into Israel, or "the man who saw God;" so also, the special name of Simon was to be changed into one which would clearly signify his future office

Since, therefore, such forewarning had been given to Simon, it would be quite just that he and we should await the fulfilment. All expected the Kingdom of the Messiah, in which permanent authority should remain: "And of His Kingdom there shall be no end." (Luke i. 33.) Hence, when Simon had made his magnificent profession of faith in the Divinity of Christ as the Messiah, by saying: Thou art the Christ, the Son of the living God-the response came immediately : " Blessed art thou, Simon. son of Jona, &c.; And I say to thee: That thou art you send and apprise M'Ilvennan that he may a Rock, and upon this Bock I will build My Church, &c."

The plain teaching of these texts is, that since Christ chose to institute His Church, He chose at the same time the method by which she should pronood from unity as a found

To this foundation He gave stability by Divine power: He made by His creative power Simon, son of Jona, to be "Cephas," to be a Rock of invincible strength in his official capacity, as He had promised:

Thou shalt be called Cephas—a Rock.

He promises on this account that He will thus build His Church. He uses the future tense, for the Church was not established until the coming of the Holy Ghost on Pentecost; hence we deduce the certainty that He kept His promise, and founded His Church, His kingdom on earth.

To Cephas, as the possessor of this Divine promise, we look for the whole unity and authority and stability of the Church. Christ promises that the gates of hell, or the powers of darkness, shall not prevail against His work, evidently because it is founded on a Rock,

To Peter, or Cephas, moreover, was first given the promise of pleuary law-giving power, and infallible

"I will give to thee the keys of the kingdom of heaven." Every one knows that the formula of the keys means law-giving power, superior authority. To Cephas, therefore, is given all fullness of ecclesiastical power. From him, and through him, all receive whatsoever they possess of power.

The ample nature of the power given is sufficiently denoted by the particles used in the original, where no exception is made: " Whatsoever thou shalt bind upon earth shall be bound also in heaven, and whatsoever thou shalt loose upon earth shall be loosed also in heaven."

THEIR PLAIN MEANING.

That all herein promised was solely, and wholly given to one; to Cephas, is evident from the wording of the text. It would scarcely be possible to find a larger number of pronouncs of the first and second person singular, in any sentence, the former clearly denoting Christ, the speaker making the promises, the latter pointing out manifestly Cephas, the Rock, I say to thee, that thou art Peter (Cephas) and upon this Cephas (or Rock) I will build My Church, &c."

Or, let us, for a moment, put the whole sentence in the negative, and we may read: "Thou art not blessed, Simon, son of Jona, &c. And I say unto theo that thou art not Cephas (Peter, a Rock), and on this Cephas I will not build My Church, and the gates of hell shall prevail against it And I will not give to thee the keys, &c. And whatsoever thou shalt bind on earth shall not be bound in heaven: and whatsoever thou shalt loose, &c., shall not be

Since reading it in this manner, no doubt could arise as to the oneness of the person addressed, and the certainty that nothing had been promised to him in such hypothesis, it follows that, taken as it is, really in the affirmative, all the promises are made by one, to only one, by our Lord, namely, to Cephas, to Peter, to the Rock.

We might enlarge on this, but we could not put it in clearer and more evident form to the thinking mind. \* \* • To understand clearly the power of the Church, it is necessary to have a clear perception of the power and authority as well as special prerogatives of Cephas, which determine the doctrine of the Church, for the foundation supports the building, and not the reverse.

In the same manner, if we take up the third text

faith fail not," &c., (St. Luke xxii. 32,) it will at once appear that only one is specially pointed out as the recipient of the power of Christ's prayer : " Satan hath sought you (plural)—that is, all of the Apostles and Disciples) that he may sift you" (again all are denoted by the plural), yet a sufficient remedy is provided by praying for one, for Simon Peter: "I have prayed for thee, that thy faith fail not." Plainly enough does it appear that this is a prayer for the office never to become extinct, since the Church has to last always. Stability in faith was even more needed in after times, for it would ever be the duty of Cephas to confirm his brethren. Here Christ prayed not for all the Church, but for Peter, as all the words show : Simon-for thee-thy faith-thy brethren. This, the prayer of Christ, was efficacious and the Church always has one whose faith will never, can never fail, for his duty is to confirm his brethren. Under his guidance, confirmed by the Divine promise, they cannot err from the right path of the faith. 'And all Church history tells who has claimed this dut,, and to whom the high prerogatives have been invariably accorded by the Catholic Church, as the source at once of all her authority, and the efforming cause of all her wonderful unity, as the flock under one shepherd. It is the part of the shepherd to feed his flock, however, and not for the flock to guide the shepherd. Hence the singular catena or chain of promises and prophecies is amply welded by the last testimony to be examined. It is found in St. John's gospel, xxi. chap., 15, 16,

All know that a three-fold declaration of love for Christ, greater than that of the other Apostles, for the Master, was demanded by our Lord of Simon. "Lovest thou Me more than these?" "Yea, Lord, Thou knowest that I love Thee." The Fathers generally say that this had very special reference to the sin of Simon, son of Jona, in denying that he knew his Lord. It was a very base lie, a sin committed through dread, from which the glance of Christ recalled him, that being once converted he might confirm his brethren. Thus he had to make a triple confession of his faith. Having, however made it, the official duty of feeding all the flock is now entrusted to his care. The fold, the lambs, the sheep, are given to his charge as the universal Pas-The phrases used, the metaphor of feeding, pasturing and guiding, even the repetitions, all tend to carry our minds back to the times of the Old Testament, when the rulers, patriarchs, judges and kings are called shepherds, when even God Himself does not disdain to be called Pastor or Shepherd (Ps. xxiii.) "The Lord is my Shepherd," et passim Hence, if there was to be one fold and one Shepherd, according to the promise, if this fold was to be one, even as "Thou, Father, in me and I in Thee (John xvii., 21), that they may also be one in us that the world may believe that Thou hast sent Me :" if Christ's prayer were efficacious that "Thy faith fail not, and thou, being once converted, confirm thy brethren" if the grand promise made to Cephas, prophetically named by Christ as the Rock on which the whole edifice should be built, like the house of the wise man, not founded upon the sand, but having an enduring, a permanent solidity, against which the waves might beat, and the wind drive and the rains fall, but it would remain because founded on a rock, so the powers of darkness, the gates of hell shall not prevail against the Church, for she is founded on Peter, on Cephas, on the Rock which is the centre of unity, and the sources of all authority ecclesiastical.

THE PRIMACY OF ROME.

Now, as the Church was to remain even to the end of time, there must always be such a Pastor as could lawfully perform the official duties of the Primacy, not only of honor, but also of jurisdiction. It is a singular fact that none of the various Sees, whether of Jerusalem, Alexandria, or even Antioch (founded by St. Peter), much less proud Constantinople, has dared to claim this Primacy. They all admit that they have not any claim to these high and (for the teachings of the universal Church) necessary prerogatives. No one but the Roman Pon-tiffs has ever claimed and dared to exercise the authority of which we speak. All the texts of Scriptures mentioned by us, with all their pregnant meaning, would simply be useless, inapplicable, or would go by default. This is already a mighty argument. All tradition points simply to the See of vine right. He claims to be the successor of St Peter. No one else dares make any similar claim. He has always and everywhere acted in this capacity. No Ecumenical Council could be possibly held without him; none ever did or could possess any lawful authority, unless by his apostolic voice. All must admit that from the Council of Nicea to that of the Vatican, all were called by the Sovereign Pontiff, presided over, and confirmed by the same inflexible Pastor. On this point there can be no issue; church history is too clear, and even the most inveterate enemies of the Church have hardly dared to call this fact in question. All must admit moreover, that if there be infallibility in the Church it should surely appear in an Ecumenical Council But we have just proved that such a thing could not exist without the Roman Pontiff. That which causes a thing to be, is essential to it. How can a thing exist without its essence? Hence, whatsoever can be conceived of authority in an Ecumenical Council, already is in its fullness in the cause of its existence, and this is the Roman Pontiff as Christ's Vicar here on earth, supreme and visible head of the Church

Moreover, it is plain that all the power ever granted to the Apostles collectively, included Peter or Cephas as one of them. Therefore, he possessed as much as they in the broad charter of St. Matthew xxviii., 18, 19 and 20. "All power is given to me in heaven and in earth. 19. Go ye, therefore, and teach all nations, etc., and behold I am with you all days, even to the consummation of the world." The reverse is simply not the case. To Cephas personally, and in a distinct manner, certain special powers are granted. To him alone, as we have shown, first was given the fullness of lawnot aware of any revocation.

THE DECISIONS OF THE VATICAN COUNCIL.

It remains for us to read the Decree of the Fa-thers of the Vetican. This Dogmatic Constitution in its beginning declares that to preserve unity of faith and communion, one principle and foundation was laid in Peter.

Chap. I .- The Primacy of Peter over the Apostles; conferred immediately and directly by our Lord, and consists not only in honor, but also in jurisdiction.

Chap. II.—That this is perpetual in the Church: and that the Roman Pontiffs, as successors of St. Peter, inherit this Primacy: whereby Peter always presides in his Sec, teaching and governing the Church universal.

Chap. III .- That the whele plenitude of this supreme power to feed, rule and govern the Universal Church in his jurisdiction, therefore over the whole episcopate. And that the immediate power of the Pontiff over all is not only not prejudicial to that of each Bishop, but really asserts, strengthens, and pro-

Chap. IV. Defines the Infallibility of the Roman Pontiff as the supreme teacher of all Christians .-That a proportionate grace is attached to this supreme power, whereby its exercise is directed and sustained. That this truth has all along been held and taught by the Holy See, and the constant praxis of the Church and by the General Councils, especially when East and West met together, as in the with a rifle; he was also stabled in several places Moran intended to deliver, I am pleased to IV of Constantinople, the II of Lyons, and in the in the chest, and presented a horrible spectacle. He that he considers the Roman Catholic laily of the chest, and presented a horrible spectacle.

of our Lord: "I have prayed for thee, that thy faith fail not," a perpetual grace of stability in faith was divinely attached to Peter and to his successors in

Finally they say: " Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council, approving. We teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks ex-cathedra, that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his parently good terms; they had no dispute, nor was supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeomer willed that His Church should be endowed for defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church. | the whole of the left side of the head was smashed

This, therefore, is the Catholic doctrinal teaching which merely declares where the seat of infallibility is, but adds no new doctrine to the Church .-The possibility of absolute certainty is not put off for the gathering of general Councils-sometimes hundreds of years apart, but it is at once given by the Supreme Pastor of Christians.

## IRISH INTELLIGENCE.

THE CONFERENCE.-The Home Rule Conference has been a splendid success. Ireland may well be proud of its character and its proceedings. From end to end of this land the assembly had been looked to with intense interest. The people felt that the project of calling together such a Conference was a serious one; and that on the action of that body, when brought together, would largely depend the political fortunes of Ireland for many years to come. To its proceedings, therefore, the eves of the nation were anxiously turned; for its deliberations they waited hopefully and trustfully. They have not been disappointed. The Conference has proved to be a noble representation of the Irish people; and its proceedings have been worthy of any deliberative assembly in the world. It was highly desirable that such an assembly should be brought together. The national spirit of Ireland needed an organ for its authoritative expression. The Home Government Association, which had done great and good work for Ireland, felt that the time had come for an appeal to the whole country, asking for a declaration of its opinion on the political settlement which the Association had proposed, and which had evidently met with a great degree of public favour. If that proposal were to be treated as the basis of future action in Parliament and out of it, it needed to receive the solemn sanction of the nation. That sanction it has received; a new and extended organisation has been created to take charge of the cause thus approved; and now that body, so constituted and commissioned, goes forth to its glorious task of recovering for Ireland its ancient and indispensable right of self-government. Of the truly representative character of the Conference, no honest men can doubt. The enemies of Ireland, who endeavour to misrepresent and undervalue every manifestation of Irish national opinion, attempt to make little of its weight and influence; they talk about classes of men who were not there-and who happen to be those very classes that are never found in the van of any movements for political reform. The aristocrats of the country, we are told, were not there, and one iournal has sapiently remarked that the judges did not lend the dignity of their presence to the assembly. Surely that is a great charge, and a thing very much to be wondered at! We can add to the list of absentees. The Lord Lieutenant was not there, nor the Chief Secretary, nor the Attorney-General the officers of the Customs, nor the tipstaffs of the Four Courts, nor the Kilmainham pensioners, nor the Viceregal cooks and butlers. But we know what classes of men were there: they were those very classes that give strength and impetus to political movements—that drag the inert and the timid after them-that bear down all obstacles in their path-and that win victory. The very forces that triumph in every righteous political struggle were Rome, and the Venerable Bishop of that See, as the sole claimant and possessor of the Primacy by Dipublic virtue were well represented in the assembly; public virtue were well represented in the assembly; genius, cloqueuce, enthusiasm glorified it by their presence. And the meeting was in truth the very expression and embodiment of that popular and national power which neither the officials of the Government nor the drones of Irish society will be able to resist, and which will win the freedom of Ireland. We congratulate our countrymen on the manner in which the Conference has discharged the onerous duties for which it was called together. Slanderous tongues uttered predictions that confusion and disorder would characterize its proceedings, and that the only result would be to perplex the minds of the people, antagonise sections, and create, factions in the land. To all such prophecies of cvil the facts of the case have supplied splendid contradiction. Differences of opinion there were, as there will always be in every deliberative assembly; but they were fairly evpressed, honestly debated, and wisely decided. Asperities of language or conduct there were none; good feeling and good order marked the proceedings from first to last. Not a word was said to wound the susceptibilities of any class of Irishmen. A fraternal spirit ruled the words and actions of all who were there assembled—comprising men of various ranks, creeds, and classes—and that kindly spirit outflowed even upon those who up to this time have unwisely continued to hold aloof from the national movement. Ireland will long hold in grateful remembrance the men who took part in the great Home Rule Conference of 1873. She will remember with affection the energetic and able organisers and leaders of the movement—the honourable Members of Parliament-the worthy Mayors and Corporators-the honest Poor Law Guardians and Town Commissioners-and the other trusted men sent forward from various parts of Ireland to assist giving power, and of infallible authority. In Divine in this important and solemn national deliberation. things what is once given is never recalled. I am They have deserved well of their country. And truly it seems as if the blessing of God was on their work. Let all parties but continue to labour for the cause in the same temperate yet carnest and resolute spirit\_and we may in all reason believe that the consummation of Ireland's hopes cannot be far off. Even now, looking on all the cheering signs of renewed and vigorous political life that are presenting themselves to our gaze, we cannot resist the convic tion that we are on the very eve of happier times for our dear country, and we feel to exclaim with our aational bard:-" Erin, O Erin, thy winter is past,

And the hope that lived through it shall blossom at last." -Nation.

THE LAST TRAGEDY IN THPERARY .- The facts of this shocking tragedy are these:—Constable M'Namara and Sub-Constable Bunyon, both stationed at
Rellynorman left the heart of the metion of Ballyporcen, left the barracks at two o'clock on when he ascertained from the views of the metil Saturday morning to go on patrol. Nothing further in the earlier resolutions that a unanimity need in the earlier resolution is a second of the earlier resolution that a unanimity need in the earlier resolution is a second of the earlier resolution that a second of the earlier r was heard of them until Bunyon's wife rushed into the heard of them until Bunyon's wife rushed into the heard of the heard the barracks, an hour afterwards, to state that her husband had cut his throat. The police proceeded the mode in which this country has been gover to his lodgings, where they found him quite dead for the past seventy years must admit the next his windning out through the next th sword was marked with blood. The police at once went to search for M'Namara, and found him at dition of this country, remove all trace of distribution a mile from the barracker. His hand distinct of this country, remove all trace of distributions a mile from the barracker. His hand distinct of this country, remove all trace of dist Ballywilliam, a mile from the barracks. His head ton, and tend to the stability of the empire, was battered into pulp, as if he had been clubbed reading the published speech which the Ret. are also many other things which Jesus did, not of Scripture: "But I have prayed for thee, that thy Quancil of Florence. That by virtue of the promise was carried to the barracks to await an inquest. country are satisfied with religious equality;

ed man about the same time. M'Namara had a sword, but no rifle with him. He was much respect. ed in the force. The Corner proceeded from Clogheen to hold an inquest, accompanied by the County Inspector. The inquest opened at two o'clock and terminated at five. Se far as the evidence adduced goes the tragedy is the most mysterious and unaccountable one over enacted in Tipperary. Sub-constable Mallins, barrack orderly, was the first witness sworn. He deposed that Constable M'Namara and Sub-constable Bunyon left the barracks on apany ill-feeling known to exist between them. Witness said the place where M'Namara's body was found was smeared to such an extent with blood that a desperate struggle must have taken place between the two men. Dr. Walsh, in describing the wounds, said one of those on M'Namara's head corresponded with the hammer of the rifle found near the body; another corresponded with the sword: from blows such as would be inflicted from heavy stones lying near the body, which were covered with blood; each weighed about 12lb. Bunyon's wife proved that her busband had no ill-feeling towards Constable M'Namara; when he came in blood was running off his arms; he mouned and went up stairs; she lit a candle and followed him; she found his throat cut; she then went for the priest, No other witness was examined. The jury found a verdict that M'Namara was murdered by Bunyon. The corner, referring to Bunyon's case, asked the iury to take a charitable view of it in the verdict and find that he was insane, so that he could get a Christian burial. It was hard to believe that a man in sound mind would rush into his Maker's presence with two murders on his soul to be accounted for The jury, after deliberation, returned a verdict that Bunyon committed suicide while labouring under temporary insanity. The two men had never a quarrel previously, but they did not quite under-stand one other. Bunyon was a man of morose temper, who had little to say, but made himself generally objectionable. Though he was sixty years of age he was still a sub-constable, and that is, perhaps, his best certificate of character. Though no previous difference occurred between himself and Constable M'Namara, it is believed that they had some cause of quarrel on Saturday morning. They left the barracks at twenty minutes to three o'clock and after Bunyon murdered MacNamara and hacked him so that he could not be recognised, he must have gone to a spot opposite the barrack and there deliberately sat down and tried to cut his threat with his dagger. A large pool of blood was found beside where he sat. Failing in the attempt he rushed into his house, and told his wife that he wanted to shave himself as he had attend Clogheen fair next morning, and after she gave him the razor she went down stairs. It was the dripping of the blood on the floor that made her rush upstairs, and she then found her husband dead. It is believed that a difference must have occurred between the two constables as regards Mrs. Bunyon's having issued summonses against some parties, and that caused the murder.—Dublin Freeman. Nov 22.

Bunyon was twenty years in the force; the murder,

TEE HIERARCHY.-The esteemed and venerated Bishop of Cloyne lies dangerovsly ill. The Eishop of Ardagh and the Bishop of Raphoe have left for Rome. Their lordships spent a few days in Liverpool, but proceeded to London to-day.

TRINITY COLLEGE.-Old Trinity has conferred the first Professorship in Arts ever given to a Catholic upon Mr. Brady, a distinguished classical scholar son of the late Dr. Brady, who held a Medical Chair in Trinity College. Unlike the Catholic University, the "gagging clauses" of which we heard so much last spring, are in full operation in Queen Elizabeth's Foundation. Mr. Roche, auditor of the College Historical Society, prepared an address to have been delivered some days since, but the College Board having inhibited him, he resigned his car. What is the more remarkable is, that the address was against no tfor Federalism,

THE PRESENTERIANS AND HOME RULE.-The Mode rator of the Presbyterian General Assembly has published an official letter reprobating the Home Rule sentiments of the Rev. Mr. Nelson, one of that body. and declaring that not one of the 650 Ministers of the Assembly entertains those sentiments. He also promises soon to have a pronouncement from the Assembly on the subject. This augurs ill for the prospects of the Ulster Orangemen being convened to Home Rule.

Emigration .- The returns just issued show the the net increase in Irish emigration in the first ter months of this year is 13,677 persons over that i the same period of last year. The accounts of the sad state of distress in America have spread greatlarm here, and must check emigration as

SMALL-Pox in Londonderry.—Small-pox of a malignant type has made its appearance in a low-lying district of Derry, in the heart of a poor and popular locality. There have been two deaths. The make is said to be what is commonly called the purple pox. Every precaution is being taken against in spread.

"The Committee of the London Irish Home Re Association"-by which we are to understand Mooney, of Californian fame, and some conget spirits-announce their intention of holding and "monster meeting" in Hyde Park. It can hard be necessary to mention that these gentry are I more Home Rulers, in the real sense of the un than they are—what they also profess to be-trus worthy and popular leaders. They belong neith to the Home Government Association of Irelands to the Home Rule Confederation of Great British by both of which they, and their teachings, are di owned and repudiated; and the name of Home Ris merely used by them to cloak principles and signs which, if openly avowed, would bring spee reprobation and contempt upon the promulgators

THE HOME RULE CONFERENCE. - To the Editor of Freeman. — Morrison's Hotel, Dublin. —Sig.,—It letter which appears in the Dublin Evening Mail Saturday, from the Rev. Philip J. Moran, he sta that he was one of those gentlemen who endeaves ed in vain to address the Home Rule Conferen and, after travelling 80 miles to attend the meeting and waiting three days in Dublin, failed to obtain hearing from the chairman, I beg to state that, fixing deeply interested in the object of the Conferent I also signed the requisition, and travelled 500 mil to be present at its deliberations. Although I disposed, during the four days the Conference of tinued, to address the meeting, and give utterance my sentiments on some of the very important res lutions propounded for discussion, and, like the Bar Mr. Moran, failed to obtain a hearing, yet I can agree with him that the chairman suppressed utterance, or unduly provented discussion; and must certainly acquit him of any sinister moti Federal basis. I think, sir, any one who has sur calculated to improve the moral and material