

as is also the poorer province of Connaught. These returns hardly leave room for the opposition of an influential section of the population. Nevertheless, there is an approach made to closer argument by the writer when he limits his conclusions to the fact, that Home Rule is opposed largely by Presbyterians. It is admitted that the opposition of Orangemen and Church of England men does not score against the measure on general principles. Neither, we submit, does the general opposition of Presbyterians, supposing it to be a fact. With regard to this fact let it be briefly stated, that the Irish Presbyterians are not, *as a body*, opposed to Home Rule, that their approved leader stood for a constituency quite recently with Mr. Parnell's approval, and that their ministers were members of Parnellite committees in the last general election. It would be tedious to enter into all the motives which have influenced the conduct of the Irish Presbyterians during the last few decades of this century, but we shall explain their attitude with regard to the Education Question, and this brings us naturally to the second article under consideration. The writer of this essay must be deplorably ignorant of the actual political and religious feeling in Ireland. Were he to search the wide, wide world he could not find a country in which public feeling is more unanimous on the subject of denominational, that is separate religious training and education than it is in Ireland. In "that most distressful country" all parties are agreed on this one subject, and furthermore the cause of education is *the particular subject* which has during the past century and a half formed the particular binding link between Presbyterians, Roman Catholics *et alii* against Episcopalians. The latter were the possessors of the educational loaves and fishes, and the followers of Calvin were sufficiently wide awake to note, that the gentlemen who overthrew the Bishop of Rome meant to act the Pope towards their adversaries, and that in the division of the educational boodle they had to fight not one Pope, (who had authority), but five hundred (who had not). The fact is that all parties in Ireland have long recognized that education ought to be under the control of the "Churches," ought to be denominational, ought to be religious; were it otherwise, surely Geneva and Westminster would have found some *modus vivendi* in their conflict against Rome, their hereditary enemy. But Rome, Geneva and Westminster agreeing for once on the general, they all fell out on the particular question, and Geneva found that in Ireland its grievance was common with that of the Catholics, and they made common cause accordingly.

To the third statement it is very difficult to reply, because it is only a conjecture. Perhaps the best reply to the mere statement, we shall come to the proofs by and by, is the declaration of the special Irish correspondent of the London, (Eng.) *Daily News*: "The Protestant official class declare everywhere to me that their relations with the Catholic Clergy are satisfactory, and it is not on this subject that their objections to Home Rule are grounded." A much more reasonable conjecture could be

founded on this than the one which the writer in last month's JOURNAL makes. However, conjectures of this kind, as opposition to a well established and thoroughly approved of plan of government are partially useless, we turn, therefore, willingly to consider the facts adduced in proof of the conclusions we have been briefly considering. According to the writer of the article we now venture to criticize, no conclusion can be drawn from the number of Protestant voters in Anti-Home Rule constituencies unless we first be made acquainted with the number of Orange and ultra Protestant voters in the constituency. Personally we would prefer to require only the number of Protestant anti-national votes, because we feel convinced that the motives used to denationalize the Orange lodges were substantially the same as those used to denationalize Catholic anti-nationalists, and it was merely a political accident that self was most successful in demoralizing Irish Episcopalians, more successful in ditto Irish Presbyterians, and only successful in ditto Irish Catholics.

We feel that we have transgressed the limits of the space we could reasonably expect, we must, therefore, postpone to the next issue of the JOURNAL our further observations on this most interesting subject.

## \* MISCELLANY.\*

### COLLEGE IMPROVEMENTS.

THE clock recently set up in the college belongs to the class known as *remontoire* clocks, i.e., those supplied with a remontoire in the train. In this particular case the spring remontoire is adopted. The pinion, which would in other cases be attached to the scape-wheel, rides free upon a stud which supports the back pivot of the scape-wheel arbor. This pinion is connected with the scape-wheel arbor by a long delicate hair-spring. The motive power of the clock is in reality this spring. The scape-wheel makes one revolution in 30 seconds, and the remontoire being set off at every half-revolution of the scape-wheel winds up the motor spring four times in each minute. So that the minute hand of the clock jumps forward through one-fourth of a minute at the end of every 15 seconds.

The train itself is the common eight-day, with spring maintaining power during winding. The escapement is the pin-wheel dead escapement. The scape wheel has 15 steel pins, which work upon carefully ground and polished glass pallets, thus reducing the friction to a minimum. The pendulum beats seconds, and is of the deol and lead compensation type, the bob being a lead cylinder, about 14 inches long and weighing 25 pounds.

The dial shows minutes and hours, the hours running on to 24, as in astronomical clocks. There is no seconds hand, but owing to the action of the remontoire, the time of the clock can be ascertained to the nearest second by a very little attention.

The wheel which drives the remontoire spring turns in