

days—in the days of the Repeal agitation—I was entrusted with the position of chief of the *Freeman's Journal* Reporting Staff—subsequently there were superadded the duties of associate editor—at all times honoured by his personal friendship. I may be permitted to state, of my own knowledge, that O'Connell, whose reading of character was seldom at fault, gave to Dr. Gray his entire confidence, and never faltered in it—that the venerated and venerable Archbishop of Tuam was his trusting friend to the last—that the Catholic hierarchy and clergy of Ireland regarded him with feelings of grateful affection for his Protestant championship of religious liberty, and that the whole nation honoured the Repeal martyr of '44. These are personal attestations to his memory. Look to his labours, which speak for themselves. Foremost amongst the first in the Repeal movement, he won the honour of imprisonment with the Liberator. True, he did not progress with the progression of the National movement, and failed to identify himself with later struggles for Ireland. But may we not reasonably suppose that calmness of judgment rather than inconsistency of principle led to his abstention. At all events, he continued to work for Ireland in Parliament and out of it—not perhaps in the way that some of us would deem sufficient, but still with a certain amount of success which should not be overlooked in the estimate of a useful life. The Church Disestablishment Act was in great part due to his earnestness and eloquence. The Tenant Protection measure—though inadequate to the wants of the nation, was nevertheless, so far as it went, another political achievement to his credit. . . . As an employer I found him ever generous and conciliatory—treating the members of his staff not only professionally as gentlemen, but personally as friends—as a public man the best proof of his worth is the universal regret for his death—priests, people, and press uniting in praiseful tributes to his character. The Dublin papers exhaust eulogy in their estimate of the life-labors of the deceased—notably the *Irishman* and *Nation*, representing the two sections of nationalists at present in Ireland.

HEROES AND HEROINES.

We read of the golden deeds of those noble women whose names are known in the uttermost parts of the earth, and feel proud of them, and do them homage. These high heroic

minds—these self-appointed martyrs—claim our highest respect. But there is another heroism than that which is seen of all the world—a heroism rare among men, common among women—women of whom the world never hears; who, if the world discovered them, would only draw the veil more closely over their faces and their hearts, and entreat to be left alone with God. How many thousand true heroines may exist now of whom we shall never hear! But still they are there. They sow in secret the seed of which we pluck the flower and eat the fruit; and know not that we pass the sower daily in the street—perhaps some humble, ill-dressed woman, earning painfully her own small sustenance. She who nurses a bedridden mother instead of sending her to the workhouse. She who spends her heart and her money on a drunken father, a reckless brother, or the orphans of a kinsman or a friend. She who—but why go on with the long list of great little heroism the commonest, and yet the least remembered of all—namely, the heroism of an average mother? Ah! when I think of this last broad fact, I gather hope again for poor humanity; and this dark world looks bright, this diseased world looks wholesome to me once more—because whatever else it is or is not full of, it is at least full of mothers.

EDUCATION.

BY HIBERNICES.

The world to-day is divided into two powerful and hostile camps, one of which is as steadfast for non-religious, as the other for religious education. Infidelity, conscious of its power, and maddened by the memory of past defeats, brings all her resources to the contest, unsheathes her sword of power, grapples with, and endeavors to strangle Christianity. On the other hand, Christianity, proudly conscious of her triumphs in the past, pursues her course undauntedly, like a renovating and inexhaustible river which fears not the brawling, impetuous irruption of another less salubrious and sustained. All admit that education is indispensable, that it is the life of society, of law and order, that bereft of it we must eke out an existence little superior to the lower orders of creation. Therefore, if we would not return to barbarism, we must educate; a subject on which all are unanimous. Hence it is clear that, with regard to the necessity of education, there can exist no disagreement between the professors