

THE NEW CATHOLIC DAILY.

Further SUBSCRIPTIONS Received.

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Contributions may be addressed to the Rev. Father Brown, St. Ann's Church, or to this office. Yearly subscriptions in country places are \$3 00.

THE INFALLIBILITY OF THE CHURCH.

LECTURE BY THE REV. FATHER HENNING.

The Mechanics' Hall was filled last night by a most intelligent and respectable audience to hear a lecture by the above gentleman upon this subject. About half-past eight the lecturer came on the platform, accompanied by Rev. Fathers Callaghan, spiritual director of the Catholic Young Men's Society, Gillighan, O'Reilly, Mitchell; Messrs. Murray, Young Irishmen's Literary and Benevolent Association; D. Murray, St. Patrick's Benevolent Society; P. Kennedy, St. Ann's Temperance Society; A. Brogan, St. Patrick's Temperance Society; Wm. Wilson, St. Patrick's National Association; M. Kelly, St. Bridget's Temperance Society; and D. Barry, Vice-President St. Patrick's Society.

Rev. Father Henning then proceeded with his subject. In opening he said the great theme which had ever claimed the attention of the non-Catholic mind was the claim of the Catholic Church to infallibility. If this claim was withdrawn and the Church placed on a level with the sects he had no doubt persecution would cease and she would not have to contend against those many obstacles which she had now to encounter. His purpose to-night was to enquire in a calm, dispassionate way into the claims of infallibility of that Church through whom alone salvation could be obtained. He claimed, therefore, a patient hearing, and would by clear, philosophical argument endeavor to show what was meant by the term "infallibility." The Church was passive and also active. By a "passive infallibility" he meant that no error could enter it—or, in other words—she could not hold that to be right which was not right. By "active infallibility" he meant the Church could not err in her teachings as taught by Jesus Christ. But before going further he would say most plainly that infallibility had nothing to do with sinlessness. The Church had never held such a belief, but had always maintained that there was only one Person who was actually and naturally sinless—Jesus Christ Himself. The Blessed Virgin Mary was, through a Divine privilege, sinless, but the Church had never claimed sinlessness for its Pope, or the bishops, or the priests were inspired. Infallibility, therefore, meant that the Holy Catholic Church, basing its teachings upon what Jesus Christ had Himself taught, could not err. In the acceptance of these teachings the principle of faith was ever uppermost in the minds of her children. Now, what was Faith? Faith was the unshakable acceptance of Divine revelation. There were many things which Divine revelation taught, which surpassed the limit of human Reason to comprehend, as, for instance among others, the doctrine of the Blessed Trinity—and they were bound to accept it because God had revealed it. The human reason was also infallible in some things within its own consciousness. The human mind knows that two and two make four, because it is conscious within itself of the fact. But the finite Reason must stand aside before the Infinite Reason of God. If then a person is assured that he must accept such and such a revelation he must accept it because a Superior and Wiser Reason has said it must be so believed. Such a conclusion was inevitable. The Witness of this revelation made by God must be universal and good for every living creature on the face of the earth; consequently, that witness was unmistakable and discoverable by using the ordinary rules of prudence. It must also be infallible, or in other words, impossible to lead one astray. The moment that witness was taken away infallibility was destroyed. The revelation was proposed to us in intelligible propositions and by means of an interpreter who could not make a mistake. This interpreter must also be infallible, for if otherwise doubt would not be removed, and Faith would be taken away. If therefore, man can lead us astray, where is the certainty of our belief? And if we have no certainty we can have no Faith. But there must also be a Judge to whom we can appeal. If this Judge was fallible, Faith would be destroyed, chaitly would be done away with and harmony would cease to exist. This witness must therefore be one of four things. It must be Reason, or the Bible, or Private Interpretation or an organic Church. It could not be Reason which was infallible only within its own sphere, but the moment he stepped out of its own sphere, it became fallible. The moment it stepped into the Supernatural life it could not be acceptable as a guide. Perhaps it was the Bible, but the Bible was in itself a dead book. It does not speak. In other words, it was a witness which could not testify—a Judge who could give no decision. It was absolutely impossible the Bible could interpret its own words. For instance, an Episcopalian taking the Bible and reading it interprets it to mean that Jesus Christ is the Son of God. A Unitarian, who is certainly as good as an Episcopalian, reads it, and says Jesus Christ is not the Son of God, but that He was nothing more than a political schemer. The Methodist takes it, and thunders away with all the zeal of his sect, that unless all believe what he says the end of the world must be universal damnation. The Universalist takes it, and having read it, says there is no such place as Hell. Therefore these men take the book each to suit his own views. As an illustration of the present controversy in the United States about the existence of a Hell, and after hearing what one man had to say, and what another had to say, all drawn from the Bible, those men came to the conclusion that the Bible much needed revision. If, therefore, when these men accepted the Bible, they meant that in so doing they interpreted it to suit their own individual judgment, and did not take the book objectively. Now, if God contradicted Himself, as these men by their interpretations practically said He did, he could no longer be God. If, therefore, this Witness was not the Reason and was not the Bible, perhaps it was, private inspiration. If that were true then he would say the Holy Ghost was a queer spirit: (the lecturer) went to the United States a short time since he

would have found a Brigham Young. You are an adulterer, and living in concubinage against the law laid down in the Bible, by which you are condemned," he would have been told in reply. "That's all very well, but I am inspired by the Holy Ghost." The Quaker at his meeting remains mum, told his hands gets up, mutters something, and goes home talking himself inspired by the Holy Ghost. It was concluded, therefore, by the speaker that private inspiration was nothing more nor less than an hallucination of the mind. If this Witness then was not Reason, nor the Bible, nor private inspiration, it must be an organic Church. He would, therefore, take the Bible as an historical book, which told him that Jesus Christ picked out seventy-two persons whom He sent forth into Judaea to teach. And out of the seventy-two He chose twelve to whom He gave higher functions than to the rest. But He was not yet satisfied, so He chose one to whom He gave yet higher powers, for He commanded him to rule a Church. Did that Church still live? He would ask them to compare it to-day with the Church established by Christ, and it would be found to-day identical in its organism with the organism chosen by Christ Himself. Thus historically, as well as philosophically, the lecturer would prove that the Catholic Church was identical to-day with the Church founded by Christ. Upon that Church the law never set; it was universal in its membership; it was universal in its teaching, and had the stamp of universality impressed on its brow. It was an easy Church to find—for blind men could find it. Ask any Protestant boy to point out a Catholic church, and he would not mistake it for any other. That Church was an infallible Witness, Interpreter and Judge. If all its bishops and priests combined to teach error they could not do it, because God's protection extended over it. With the Church as a kingdom, it had legislative assemblies called by the name of Ecumenical Councils, just as countries and empires had their legislative head and supreme power. The decisions of these Ecumenical Councils and the Popes were therefore infallible. But this infallibility did not mean that the Pope was sinless, for the history of the Church had shown that some of the Popes had been wicked men in their private lives. The Pope as well as the Bishop had his confessor, to whom he confesses as the child of the Church confesses to the priest. But his teachings had, nevertheless, been infallible, and their mandates had to be obeyed, for it could not be otherwise. Jesus Christ in His conversation with St. Peter had asked him what the world might think of Him, and had told him in reply that if he had thought Him to be John the Baptist and some other Elias, "But whom sayest thou that I am?" and was told "Thou art Christ, the son of the living God." Pleased at this reply, Christ said, "Thou art Peter, and upon this rock will I build My Church. After then was the rock against which the storms of persecution should never prevail. That Christ meant that upon Peter he would build His Church was a plain proof of Peter's infallibility; another proof of his infallibility was that Christ had told him (Peter) that his faith might never fail. So this doctrine of infallibility had ever been the teaching of the Church, and so the Church in its councils had never acted without the approval of the Pope. The Councils of Constantinople and Rimini had never received the Papal approbation, and therefore they were never held as valid by the Church. And it was only when speaking upon any point of faith or morality as the Head of the Church that the Pope could be considered as infallible; and in no other way—not as a private teacher nor as a private theologian,—but only as the Supreme Head of the Church on earth. Let any of his hearers ask an Episcopalian or any one else outside the Church whether he claimed infallibility for the doctrines he held, and he could not honestly reply that he did. It was owing to this infallibility that the Church did not fear no never had feared persecution. From the time of Dioclesian until to-day the Church had suffered persecution. Were not her bishops and priests now being persecuted in Germany? Were there not hundreds of them seeking a refuge in Great Britain? For three hundred years the sons of Erin had been persecuted for their faith. But had her enemies wiped out that Church from her soil? No. And so they would find a consolation in their infallible Mother, and when stretched upon their deathbeds they would find a spouse in that dear old darling Mother,—the Catholic Church. At the demission of the most eloquent lectures ever delivered in the city on the subject, the audience cheered again and again. During its delivery, the silence, only broken by intervals of loud applause, was intense. A hearty vote of thanks was moved by Mr. D. Barry, and spoken to by others on the platform, after which the meeting dispersed.

GREAT SPEECH OF THE ELOQUENT IRISH M.P., A. M. SULLIVAN.

The following is a fuller report of the magnificent speech delivered by the hon. member for Louth on the first night of the session, briefly reported in our parliamentary summary, and which was suppressed by the English papers: Mr. A. M. Sullivan, whose rising was hailed with enthusiastic cheers by the Irish members, said: Sir,—The house stands indebted to the hon. and gallant gentleman the member for Waterford. His motion has broken "the cold chain of silence" that hung over the government benches, and has elicited from the hon. and learned gentleman who has just sat down (Mr. Plunket) a speech which, whatever its other characteristics, we have all admired for its varied play of humour, eloquence and ability. Parliament has been assembled three weeks earlier than usual, and within these three weeks there should be good time for discussing and considering the Irish question—for fully considered and discussed.

WE ARE FINELY DETERMINED IT SHALL BE (cheers). Mr. Speaker, that hon. and learned gentleman said of the men amidst whom I stand that they were "masquerading as Home Rulers." Masquerading! The phrase is not offensive, I suppose, or he would not have applied it; so I may use it too, and say that the thing which is really intolerable is to see the grandson of the great Plunket masquerading on the floor of this house as an Imperialist (loud cheers from the Irish benches). We are supposed to be concerned just now with the Turkish question. One of the cruellest wrongs which the subject Christians under the Moslem yoke were made to feel was that oftentimes the Christian parents were seized and carried into the Turkish camp trained up in Turkish ideas, embraced the faith and the banner of the conqueror, and appeared many a time, scimitar in hand, to

WAGE WAR UPON THEIR KINDRED AND THEIR RACE! (loud cheers). Even so has it been with us in Ireland through many a sad chapter of our country's story. Sometimes by force, sometimes by guile, sometimes by one influence, sometimes by another, the British power has been able to tear away from our children who bore great names and might; have greatly served their country; and we have seen these converts, as 'to-night, skillfully set in the fore-front of the assault when their countrymen were to be cut down! Who is our accuser? The voice is the voice of an Irishman. The wit, the ability, the brilliant play of fancy and of genius, the rhetoric, the skill—all, all are Irish, but all are used against Ireland! Who, I repeat, is our accuser? If we stand here to-night, as we do, to make

in the face of the empire and of Europe the protest of Ireland against the memorable crime that robbed her of her constitutional liberties, whose behests are we fulfilling? Who PLEDGED US TO ENDING HATE and eternal war against that crime? The hon. and learned gentleman had the temerity to use a phrase forever notable in the history of his land when he spoke of men "swearing upon the altar." Who was that great Irishman, that distinguished constitutional lawyer, who declared that if the Irish Parliament were successfully overthrown he would bring his child—ah! we did not say his grandchild?—and swear him upon the altar of his country to wage relentless war against that tremendous wrong? How little did he imagine in that hour that to-night the representatives of Ireland should discover in the ranks of their imperial adversaries the inheritor of his great name, and in no small degree of his genius, false to his principles and his teachings,

FARE TO HIS LIVELIHOOD AND HIS FAME (loud cheers). Well, sir, we have heard to-night the defender of British rule in Ireland. Only believe the hon. and learned gentleman and there is not the slightest need of changing anything in Ireland. Everything there is already perfect in the matter of government, law and administration. This is not if you believe him, a mere far-away spot on the face of the habitable globe. It is the home of happiness, peace, prosperity, of beneficent rule and abounding loyalty (Conservative cheers). Hon. gentleman—opposite cheer. You evidently think so, too (renewed Conservative cheers). You know all about it (here here). You know Ireland better than we do (here here). You are better entitled to speak for it than we the Irish majority, are. Are you (here here)? But, pray, what right does your party hold those becomes and rule the destinies of England but by the right of parliamentary majority? In virtue of a parliamentary majority you say you are entitled to speak to the world for England, while in virtue of a parliamentary minority

YOU WOULD CLAIM TO SPEAK FOR IRELAND (cheers). We have been told in the royal speech of a possible danger near at hand, of precautions and preparations that may be necessary for the defence of the power and stability of the empire. Well, we have come forward to suggest the wisest precaution and the most potential preparation which the government could make. The matter is glossed over by avoiding phrases, but the danger that you all mean is war—a war in which England will have to fight for her very existence as a nation (loud shouts from the government benches). If that war broke out, if it be not averted, as I hope it may be, England will find herself in such desperate straits as she has not known for 400 years (loud shouts of "No, no!" cheers and counter cheers).

YOUR ARMY, SMALL BUT BRAVE AND FEARLESS AS EVER, will baffle with its traditional valour; wherever it may be sent, on whatever field it may fight, the army of this country will exhibit those splendid qualities that have justly given it a world-wide fame (hear, hear). I would say as much for it even were it not composed as largely as it is of my own brave countrymen. But there is not a military man sitting in this house who does not know and feel the truth of what I say—that a recent memorable war in Europe has demonstrated that courage and prestige no longer compensate as largely as they used to do sixty years ago against overwhelming odds; and that your army of a hundred thousand, or a hundred and fifty thousand, men would be utterly powerless before the hosts that now stand arrayed and disciplined on the continent of Europe. Should this calamity befall, should this trouble for your existence arise, think you that it is upon inanimate

SWORD AND BAYONET, SHIP AND GUN, rather than upon stalwart arms and patriotic enthusiasm, your best reliance will be? Should that crisis come, right sure am I that amongst the English masses a patriotic fervor will answer to your call. Throughout England and throughout Scotland it will be so, but will it be so in Ireland? (shouts of "Oh!" cheers, and counter cheers). In the spirit of the oath which I swore at that table—may, higher obligations still, by the duty I owe to conscience and to truth—I dare all misconception and outcry to deliver at this momentous crisis my solemn testimony and belief that if this empire enters upon a struggle of such magnitude while Ireland is in the attitude which Hungary occupied towards Austria previous to Sadowa, the popular enthusiasm which you will receive in England and Scotland

WILL NOT RESPOND TO YOU IN IRELAND (shouts of "Oh!" interruptions and cheers). I was prepared for your exclamations, and I do not complain, for the statement I have made is serious, and naturally unwelcome; but time will vindicate the truth of my words and the integrity of my motives. Twenty or twenty-five years ago there stood upon the floor of this house a band of Irish members, struggling as we struggle now, to persuade you to listen to Irish demands. Study for yourselves what was their fate; read for yourselves the lesson of that time. They were voted down, they were shouted down, they were laughed at, they were denounced or derided. You had in that day—as you always have—some gifted and eloquent Irishman in your service to get up and do your work against his countrymen; to contradict their testimony, to tell you pleasant tidings which you hailed at Gospel truths, while their honest warnings of danger were shrieked against as seditious incentives.

JOHN FRANCIS MAGEE and others ventured to say in this house, as I say now, that there was danger and disaffection in Ireland. They were set upon angrily as almost traitors. They were contradicted and contemned. This House, by overwhelming voice, declared their testimony untrue, and that Ireland was peaceable, contented, and loyal to the core. Alas! a year or two barely passed when events threw a terrible light on all this. At that very moment my unfortunate countrymen were being sworn in by the thousand in a secret conspiracy for armed insurrection. Barely a few years passed away when the crowded dock, the convict ship, the penal gang, the triangle, and the bloody lash—nay, the scaffold itself, furnished a frightful contradiction to the pleasant testimonies which you preferred to believe; a frightful corroboration to

THE WARNINGS you denounced and disregarded! What happened then? Like the story of the recent Pentan amnesty which we have heard to-night—measures prayed for in vain in the hour of your tranquillity when concession would have grace and efficacy—were conceded amidst public disquietude and almost panic. Writing some six weeks ago to a friend in the north of England—a fair-minded, a kindly-hearted, and a high-principled Englishman—yes, I believe in the existence of such men, not in scores or hundreds, but in hundreds of thousands—I complained of this, and asked how and why it was that English statesmen and politicians should thus put a premium on turbulence and revolt. Just look what has been the history of our great political measure passed for Ireland in our own generation. The argument of Catholic Emancipation was exhausted in 1819. Its justice was as patent to all men in 1822 as at any time afterwards; yet it was resisted and refused until, as the Duke of Wellington declared, civil war seemed inevitable. Was not that a mischievous

lesson to Irishmen? The title question you resisted until OUR LAND WAS REDDENED WITH BLOOD. The Church question and the Land question—it is a story of recent years. A land bill was passed in 1870 after passions had been aroused, hearts broken, homes desolated by the thousand; after you had filled America with combustible elements that are at this moment a serious menace to England (loud cheers). In that struggle you broke the heart of Lucas, and drove Gavan Duffy into exile; robbed Ireland of the services of a man whose genius and whose worth you have been glad to recognize at the Antipodes. The Lond Bill, passed in 1850, was granted in part in 1870, after the terrible tragedy of Ballycohy had started the empire. In 1863 you suddenly overthrew the Irish Church, because, as you avowed, of the spread of Fenianism. In the face of the men whose warnings you had angrily resented a few years previously, you came down to this house to concede in an hour of alarm what you had refused in the time of tranquillity.

IS THIS NARRATION TRUE OR FALSE? Am I, or am I not, reciting facts known to you all? What do those facts show? That by some malignant fatality, some calamitous coincidence, if nothing more, you scoff at men like my colleagues and myself who beseech you to be just in time. You resist concession in time of calm, and yield it only in the face of real or fancied peril. If it be not so, let some one get up to-night, and name for us any great concession made to Ireland under any other circumstances (loud cheers). As it has been, perhaps it is still to be; You will complain of my words; you will say I do not warn but threaten; and you will prefer to believe those who tell you the Irish masses are contented and well affected, as unathentically ready as Englishmen could be to part their blood in your defence. But

I DARE ALL HATE temporary misrepresentation and blame. I look into the future, and can await my vindication. Do not expect to mistake our position in this crisis of the empire. We are not so many members of a party or a section of this House. We are not so many advocates of this or that bill. We are the national representation of Ireland, here in overwhelming majority to demand the restoration of parliamentary rule and constitutional government. We are projecting no new proposal, like the friends of this or that reform or amelioration. We are here to call for the restitution of what we enjoyed and possessed, but which you wrong from us by means tending to vitiate and render illegal every public transaction between man and man, between nation and nation.

WE WANT OUR OWN. Possession gives you no title to it, for no time runs against a claim asserted and renewed as ours has been from generation to generation. Legally we stand to-day where we stood seventy years ago (cheers). Restore to Ireland the reign of law! It is all she asks as the price of her friendship; a price cheap indeed, for it takes nothing from you that belongs to you. The price of her friendship, you are now in view of a terrible emergency possibly at hand, searching Europe through for allies. Here we are to-night empowered to offer you one worth the best you could elsewhere find—the alliance, the hearty friendship, the enthusiastic support of Ireland. I own I have deep reason to wish this question settled, and to see a cordial feeling established between the two countries

BEFORE DARK CLOUDS GROW DARKER, and while yet the reconciliation can be free and generous and efficacious. The peace, the happiness, the tranquillity of Ireland are most dear to me; and I do not wish to see my country desolated and destroyed by being made perhaps a battlefield of the coming struggle. I do not want the ghastly episode of some continental dispute making what he would call a diversion in Ireland, wasting the blood and blasting the hopes of my country in a mere stroke of tactics to serve his own ends. I shudder when I think of such a possibility; and I appeal to you—yes, unheeded by the foregone conclusion of your unwise refusal, I nevertheless raise and record my appeal to you, and to the English nation, to-night,

TO LET US CLASP HANDS IN FRIENDSHIP on the only terms on which we can either allies or friends. Be simply just. That you will do so, yet, despite your customary refusal, now, I am as convinced as I am of my own existence. It is the time which, with your customary unwisdom, you may select for such a step, that alone disquiet me. Austria tried your present policy towards Hungary, and changed it after Sadowa. I hope and pray you will wait for no such hour to accept the proffered hand and secure the ready aid of the brave and gallant Irish nation (loud and long-continued cheering).

CATHOLIC NEWS.

CARDINAL MANNING AND THE ITALIANS IN LONDON.—After twice refusing to grant permission to the Italians in London to celebrate a Requiem Mass at Hatton Garden Chapel for the repose of the soul of the late King of Italy, Cardinal Manning has now given the required permit, and the fact will be officially announced in order to allay the irritation which this incident has caused among the Catholic body both in London and in Rome. It appears that an appeal was made to the Vatican against the English Cardinal's prohibition, and that he yielded only at the request of the Pope.

PROB IX. AND HUMBERT IX.—A special telegram in the Cork Examiner states that the Pope sent to the young King of Italy an autograph letter offering consolation for the loss of his august father, and adding these words—"Remember in the hour of your bereavement that it is also the outset of your career, and that the Vicar of Christ and Bishop of Rome is the Father of Christendom and of you. Further, also accept in full upon you and yours the renewal of that blessing which I gave you as a child. May it shield you from the temptations that too often beset a crowned head."

TRIBUTE TO CATHOLIC HOPEFULNESS.—Referring to the Catholic Church, the Providence (B.I.) Journal (a Protestant organ) says:—"How few are the scandals which compromise her name in relation to misappropriated funds or violated pecuniary trusts. In another field of 'moral' she may also challenge the attention and comparison of the world. To the Protestant mind, of course, the deficiencies and errors of the Church of Rome are an anomaly and an enormity in this our day and generation; but her system, and let us admit as possible, her religion, suffices to check some of the sins which are too prevalent in Protestant as well as in non-religious ranks."

DISSENTING ENGLISH CONVERTS.—The fact that a nephew of the ex-Premier of England, W. E. Gladstone, is studying for the priesthood in the Scots College, Rome, is evidence at once of the rapid spread of Catholicity among the upper classes in England; and the earnestness which characterizes English converts generally. Many of them are already enrolled in the priesthood, or preparing for that dignity, while those who remain seculars are devoting their talents and their wealth to the propagation among their countrymen of the religion which they themselves have embraced. There are few families of any distinction in England, now, in which one or more converts to the Catholic Church may not be found. And accessions to their

number are so frequent that nobody is surprised, and very few are indignant, when it is announced on such an occasion Lord this or Lady that, after reading a solemn recantation of heresy, was baptized conditionally, and received into the Catholic Church.

CATHOLIC MEETING IN MANCHESTER.—The Marquis of Ripon.—A large meeting of Roman Catholics was held in the Free Trade Hall on Tuesday night—the Marquis of Ripon presiding. His lordship, addressing the meeting at considerable length in support of foreign missions, said the Catholic Church in this country was now a purely voluntary institution, and as such had a fair opportunity of labouring in the mission fields abroad, and especially in India and our colonies. He must utter a warning that in conveying their civilisation abroad, and depriving the brethren of their time-honoured superstitions, care should be taken not to leave infidelity as a result. He expressed gratification that, so far as this country was concerned, the rumours of war had recently faded away.

IRISH NEWS.

DEATH OF LADY LOUTH.—Lady Louth died at about noon on Friday last, at her residence, Louth Hall, near Ardee, County Louth. The death of her ladyship occurred rather unexpectedly, as on the previous day she gave a dinner party, and appeared to all observance, in very good health.

ORANGEMEN AND THE PAPACY.—At a meeting of the Special Council of the Loyal Orange Institution of England, held in London on Tuesday, resolutions were unanimously passed urging resistance to any and every attempt on the part of the so-called Church of Rome to introduce her government into England, and opposed to the establishment of a Papal hierarchy in Scotland.

MINING PROSPECTS IN IRELAND.—It is stated that the Mining Company of Ireland have declared a dividend of 2s 6d per share. They have closed Knockmahar Mine, and it appears that there have thus been thrown out of employment some thirteen thousand persons, who are in great wretchedness. The company are paying these people so much a pound for what ors they can scrape up on their own account.

MR. MITCHELL HENRY AND HIS TENACITY.—Mr. A. D. McAlister, agent for Mr. Mitchell Henry at Kylesmore, requests us to state that he is not a Scotch-Irishman, as Father Conway alleged. He is a native of the Glens of Antrim, where he is well known, and he deems it almost unnecessary to say that the charges made against him by Father Conway are without a particle of truth, as has been fully testified by the correspondence which has taken place in reference to the management of Mr. Henry's property.—Latter Examiner.

SUCCESS OF IRISHMEN AT AN ENGLISH COLLEGE.—The following Irish candidates have passed the Cambridge great mathematical tripos so as to deserve honours. A further examination will be necessary to fix the places.—John Frederick Adair, Pembroke; of Dublin; Wm. Robert Frith, Corpus, Embskillen; Christopher Graham, Corpus, Dublin; Mark Francis James Mann, St. John's, Dublin; Stephen Edward Spring Rice, Trinity, Foynes, county Limerick. All the above are scholars of their respective colleges, and are expected to take high places in the preliminary list published on Saturday, the final list on the morning of the 21th inst.

THE IRISHMEN STILL IN PRISON.—Subjoined are the Fenian prisoners still in confinement.—1, Captain Edward O'Meara, Condemn, death, commuted to penal servitude for life; Portland Convict Prison. 2, Patrick Melody, death, commuted to penal servitude for life; Portland Convict Prison. 3, Thomas Ahearn, penal servitude for life; Dartmoor Convict Prison. 4, James Clancy, penal servitude for life; Portsmouth Convict Prison. Edward O'Kelly, penal servitude for life; Spike Island Convict Prison. Robert Kelly, penal servitude for fifteen years; Spike Island Convict Prison. John Dillon, penal servitude for twenty years; Spike Island Convict Prison. Edward O'Connor, penal servitude for life; Spike Island Convict Prison.

DEATH OF FATHER MATHEW'S SECRETARY.—The Cork papers announce the death of Mr. David O'Meara. In early life he had been the confidential secretary of Father Mathew, and in that capacity he took part in the journeyings far and wide of the Apostle of Temperance. These extended to nearly every part of Great Britain and Ireland, and during two years to the United States and British America. All the arrangements connected with the mission of his beloved master passed through his hands, and it is needless to point out that these required no mean organizing powers. Mr. O'Meara enjoyed Father Mathew's unbounded confidence, and well he deserved it as regards the attachment he felt for him. It followed him in his prolonged and weary illness, and among the last he beheld in this life was his trustworthiness secretary, Mr. O'Meara.

MISCELLANEOUS.

EXCITEMENT.—Tremendous excitement outside Parliament. Crowds are thronging the streets, singing "God Save the Queen," and making demonstrations in favour of the Government. In the House of Commons Sir Stafford Northcote said England assents to Austria's proposal for a conference.

EVACUATING.—The Standard has a Constantinople despatch which says, according to the terms of armistice the Turks are to evacuate the lines of Constantinople, which are to form a neutral zone, the Russian limit to be Bujuk Chegmejoh and the Turkish limit Knjitic Chekmejoh.

CONFIRMED.—In the House of Commons this afternoon Sir Stafford Northcote confirmed the report of the advance of the Russians towards Constantinople. The advance, he said, may be in accordance with the terms of armistice, but the Turks effect surprise. England has asked Russia for explanations, particularly calling the Czar's attention to his statement of July, that Constantinople should not be occupied unless the military situation rendered it necessary. The House, after a short discussion, agreed to a withdrawal of Mr. Forster's amendment.

RUSSIANS IN CONSTANTINOPLE.—The Globe this afternoon says:—"We understand that although the announcement that the Russians have entered Constantinople is, up to the latest advice, untrue, the Russian columns are actually advancing upon the Turkish capital and Gallipoli." It has been known in diplomatic circles for some days that the Russians are still advancing, but it is regarded as almost impossible they could be in possession of Constantinople. We are enabled to state that no official information of the report has as yet reached the Foreign Office.

TERMS.—The following additional points of the armistice conditions are asserted in special:—"That the railway between Adrianople and Constantinople be repaired, also the telegraph line between Adrianople and Odessa; by way of Constantinople; raising of the blockade of the Black Sea and Danube for everything except ammunition; the Russians to occupy the Black Sea coast from the Russian frontier to Balthic; and on the Egean Sea; from Enos to Melki; These are additions to the points held by the Russians at the signature of the armistice. This must be accepted with reserve."