# THE TRUE WITNESS AND CATHOLIC CHRONICLE.-NOV. 14, 1873.

leaned over his antique instrument, and performed the same piece.

- And Carl Statistics of the tripper we

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Having taken some rest, O'Donnell caused the cornu to be sounded; and drawing around him his sturdy gallow-glasses,\* he gave orders to march the pipers† playing up Farewell to great Cooey Na Gall, as the broad red flag waved majestically over their heads, pointing its intimidating crest towards the peaceable inhabitants of Dunluce. The day, to be in winter, was fine, the sun shone bright on their steel belmets and burnished swords, as every soldier, together with his other armour, carried a broadsword, either light or weighty, according to his class. The kerns were a light-armed soldiery, who carried a spear, lance, and light shield, with a sword of smaller dimension than the gallow-glasses. The troops, now from the top of the intervening mountain, had a full view of the Antrim side of the Bann, to which river the commander despatched a body of his light-armed forces, the Kerns, that they might seize as many boats as they could, and also the boatmen, lest an alarm should be given. This being done, and the main body having arrived, they were transported to the farther bank in safety.

O'Donnell, having posted a strong guard on the ferry, for the purpose of securing a safe return, then sending out his men in small detachments, he remained in the centre of the country, giving orders to sweep it of horses, cows, and sheep, as ifar as they went, sparing neither the infirm, the orphan, nor the widow. At the time of this irruption M'Quillan had been a small distance from home, and did not hear of it until his return in the evening, when his ears were filled by the cries of his distressed tonantry and followers, as they were called, every one painting his distress in as good a way as he could, and, among the foremost, was M'Ilvenan, clapping his hands and shouting in the depth of affliction. When his patron took possession of Dunluce, he assigned him a good portion of land fit for tillage, together with a tolerable quantity of rough ground as pasturage, in reward for his unshaken zeal to the family. He was now becoming an interesting farmer, and had his little patrimony as well stocked as the closest industry from him and his partner would allow.

#### (To be Continued.)

. The Gallow-glasses, or Galligloghs, were a robust, stout soldiery, or attendants on an Irish prince, and were allowed more honor and privileges than a private man. They usually more a weighty coat of mail and steel casque, with a ponderous battle-axe, called in Irish, Tuatha-Cathan, having a strong target a shield on the left arm, and this battle-axe on the right. With the thumb along the handle to direct the stroke, they would have lopped off a horseman's thigh at one blow, the body falling on one side, and the limb on the other.

† The pipes were used at a very early period in Ireland, some suppose coeval with the harp; but it is not so. We are indebted for them to the Scotch, and they to the Romans. We have still many Irish families celebrated for their performance on the pipes, as the O'Rourkes, the O'Kellys.

Ptolemy Auletas got his name from his love of the bagpipes.

t The system of warfare, which was universally adopted in Ireland at that period, must have been the most iniquitous that could prevail in any country-punishing the innocent as severely as the guilty, and visiting the offence of the master on his unoffending and harmless domestics, that were ignorant of the evil for which they were suffering. Listen to them expressing their sorrow of heart by lowing, neighing, and bleating.

have little reproach to address to it. "To obey is better than sacrifice," says our contemporary, and he adds that the Holy Roman Church is "the highest living authority." Nothing can be truer, but how does he treat this august authority, which has ar-vived every other, and will endure to the end of time? To obey no authority but one of our own choice is the worst kind of revolt, and it would be less criminal to deny the obligation of obedience altogether than to confess the law only to break it. But this is just what the *Herald* does. "The highest living authority" declares of the Anglican Church that it is one of those "sects of perdition" described by St. Peter. The Herald only shakes its head and looks the other way. The same authority affirms that obedience to the Holy See is one of the first duties of a Christian. The Herald goes quictly to sleep. It declares all Anglican ministers to be merely laymen, guilty of an enormous crime every time they simulate priestly functions. The Herald expands in a regretful smile. It proclaims all members of the Church of England to be in deadly schism. The Herald softly sighs reproof. This is the way it treats what it confesses to be "The highest living authority." The Church Tiwes or the Record could do no worse, except that they would employ more brutal language. Our contemporary is irreproachable in manners, and knows how to speak with subdued voice, yet he not only scorns the very authority which he exalts so high, but exhorts others to do likewise. He lives only to resist it, and cares no more for the Vicar of Christ than he does for the Bishop of Durham. Dr. Littledale, who calls the highest living authority "apostate," is at least more consistent, though only in guilt and

rebellion. We lately pointed out the senseless extravagance of supposing that the Anglican sect can ever be reconciled by a corporate reunion with the Catholic Church. The Herald is not much impressed by our observations. The union, it replies, is already effectcd, if people did but know it. The proof is simple. "Let no Catholic," meaning Auglican, " recognize the divisions of Christendom," and the thing is done. "Let him "-the Anglican-" claim his right, as a Catholic, to recognition and communion from the Catholic Church in every land he may visit." Not many Anglicans have the least wish to claim any such right, and even if they had, the Herald perfectly comprehends that "it is no use asking for what they know will be refused." Still they ought to ask, because "even the 'unjust judge' relented at last." The unjust judge is the Roman Church. And she is not only unjust, being quite insensible to the Anglican "claim," but has unfortunately many "sins and corruptions,"-the Herald says so,-so that one does not quite see why people should be so anxious to obtain her "recognition." What would it profit them ? Yet they ought to do it, for, as the Herald observes : "What is the good of people talking about the 'Unity of the Church,' when they go on the Coutinent and deliberately ignore the very Mother and Mistress of the Churches?" They are no doubt very culpable, but may they not ask in their turn What is the good of people calling the Roman Church 'the highest living authority,' and 'the Mother and Mistress of the Churches,' when they impiously accuse her of 'sins and corruptions,' and consider themselves perfectly competent to instruct her?" We have no idea what answer the Herald would make to this question.

Many such questions have been addressed in this journal to our Anglican friends, and they have never received a reply. Will they tell us what they mean by "authority" on the one hand, and "obedience" on the other? Or if this is too hard, we shall be quite content if they will say, what is the authority which they themselves recognize, and what sort of obedience they give to it? It is not "the highest living authority," for that they despise, nor "the Mother and Mistress of the Churches," for her they accuse of sins and corruptions. What, then, is it? But we are sure they will not tell us.

And for this reason we justly say that they are as irreconcilable enemies of authority as they are of unity, and that the godless world learns every day from their example to despise both. Its oracles confess the obligation. Proofs are multiplying on every side that it is the contradictions and inconsistencies of the national sect which are contributing to the

Denison was told by his own Bishop, coram populo, that his "language was not in very good taste or very good feeling." "If you cannot listen to truth," was the defiant response, "I am serry for you." Finally, amidst a scene of uproar and confusion, "the irrepressible orator exclaimed : "Whether you listen to me or not, I don't care three straws." Upon this display of Anglican harmony and brotherly love the Times remarks, that the "fortunate constitation" of an Englishman " enables him to swallow all ideas, however incongruous, and to see no inconsistency in articles, creeds, liturgy, clergy, canons, . all at cross purposes, and not even permitted to jostle one another into harmonious form." Yet there are people who profess to believe that this deplorable sect, of which the world never saw the like, and which is a subject of ridicule even to its own members, is, in fact, " the Church of the living God," and " the pillar and ground of the truth." Can they wonder if unbelievers reply that, on that supposition. Christianity is itself a fable ?-London Tablet.

#### THE ENGLISH PRESS ON IRELAND.

When the great Prelate of the West, Archbishon MacHale, recently declared, in his letter to Mr. O'Neill Daunt, his life-long adherence to the principles of Home Government, certain papers were as angry in their comments upon that which was merely a matter of course as if the intense feeling of the people of Ireland on the subject had not, until that moment, obtained authoritative expression. Yet the West had not been "asleep," and the Irish Catholic papers-the voices of the people-which truly represent the national views, were open to all, friends and foes, who would take the trouble to read them : and whose opinions are certainly worthless if not based on undeniable facts therein recorded. No sane man, acquainted with those casily ascertained facts, can honestly deny that the feeling in favor of Home Rule is as intense now as at any former period of Irish history, and additionally strong from the circumstance of its finding expression in that constitutional manner in which political parties within these kingdoms are used to plod on to victory in the teeth of their opponents. We are governed " within the Constitution" by majorities; and, robbed of prosperity, trade, parliament, and independence, Irish sections will at length combine to create an "Irish vote" to recover by moral force those rights and privileges which have been filched and retained solely by superior brute force. Everybody who cared to learn knew what were the sentiments of the Archbishop of Tuam. and of the Bishops and priests of other Dioceses who have also recently declared themselves in favor of Home Rule; and the critics must have known it as well as they know in their secret hearts that when they speak of the national agitation as "an attempt to dismember a portion of the United Kingdom,' they utter a falsehood, foul, knowingly-baseless and mischievous to the best interests of the Empire because it is a lie purposely coined to further alienate the peoples now coming to understand each other, after centuries of alienation brought about by misrepresentation and class-government.

Thus one of these slangy-smart writers, whose lucubrations on Irish matters may be described as the quintessence of folly, tells us that we have several times had ingenious politicians of the Whig type suggesting that they had discovered the real remedy for Irish evils. If Ireland were only governed through the priests everything would go smoothly. "This was a favorite doctrine with the generation of Whig statesmen who followed the Reform Bill-the men who grew up to political manhood under the Melbourne and O'Connell alliance, but it is only recently that we have had the Roman authorities in these countries themselves offering their services in this capacity. According to Mon-signor Capel, Roman Catholicism is our sheet anchor in Ireland. He tells us, "It was only Catholicism which kept the Irish people loyal to England." This would be a great service no doubt if we only got it done, but Irish loyalty amongst the Roman Catholic masses has hardly yet taken any visible shape. We cannot see its fruits. Are they to be found in the Home Rule movement?" This writer evidently has a characteristic disre-

gard for facts; he does not care to read the leading unbelief which its ministers profess to lament, but Irish papers, which must represent genuine Irish can only aggravate, and to the conviction that Chris-tianity is a failure. "Within her own sphere," says the Westminster Review, October, p. 448, "the Church opinion, their "vital spark" would soon be extinguished; and he might also recall that Fenianism' was crushed out chiefly by "Catholicism." Irish "loyalty" must be based on something stronger than subservient provincialism. Now, as in Cobbett's day according to his own showing the right remedy for Irish evils has yet to be applied. More acute politicians, however, who note the signs of the times, must observe that the leading Irish papers, and popular speakers at mass-meetings, show, in proportion as their constitutional hopes brighten a decided feeling of friendship towards England, in happy contrast with the bitter wordy-hate of not very far distant days. The "Roman Catholic masses" are only anxious to be "loyal" on such terms as freemen can accept. If there is again "more menace than entreaty," latterly it is clearly ascribable to the brutal tone adopted by unscrupu lous English publicists, who believe only in unmitigated coercion as the means of "governing" Ireland. It is simply returning them a Rowland for their Oliver. Our "smart writer continues : "We know (?) how largely the priests and Bishops have taken up Home Rule, how sweeping and reckless are the terms in which they state their adherence to the movement. Any one who reads Dr. MacHale's letter to Mr. O'Neill Daunt on the Home Rule question sees at once that the difference between him and the Fenian emissary is only a difference of procedure; a difference of detail. In principle they are at one. It is evident upon the face of Irish life that the great cherishers and teachers of disaffection are the Irish pricests, whose training and aspirations put them in conflict with British law and British institutions, and who find their strength in fostering and developing the passions of the people." The admirable mendacity of this fine outburst will, no doubt, be thoroughly enjoyed in Ireland ; but, contemptible as it is, it is calculated to do se rious harm in England, where bigotry is rarely ap-pealed to in vain. The Irish "people"-of whom the priests form a part-had put forward a demand which belongs to the realm of secular politics; and, thanks to the action of the English and Scotch members on the question of a Catholic University, a higher question than one of mere politics has been mixed up with the agitation. When the Eng-lish Parliament told the Catholic majority of the Irish peoplo that they should be educated, not according to their own ideas, but as the Protestant majority in the Imperial Parliament elected, the eyes of all waverers were opened fully to the bless. ings of Home Government. An Irish Parliamenteven if Protestant-would long since have conceded a charter to a Catholic University. The "Union"-if rendered more worthy of the name-is worth preserving; and, as we have one Coercion Bill in full operation in Ireland, anothor might be introduced, in the interests of conversation, for the benefit of the mischief-makers who concoct "threatening notices" in London, and fire them across the narrow slip of stormy sea to make confusion worse confounded."-Catholic Opinion.

## enlivened the clerical debates; and Archdeacon IRISH INTELLIGENCE.

ADDRESS OF THE HOLY FATHER .- The Catholic Un ion of Ireland has done good service by timely publication of the address of the Pope to the deputation from the faithful people of Civita Vecchia which, in its exhortation to confidence in the results of the present crisis, and counsels on the education and care of Catholic children, "reaches almost to the sublimity of an inspiration." In the course of his reply to the address expressive of loyal and affectionate attachment to the Holy See, the Pope said "You observe how many occasions for bitter sadness come to us from Italy, from Germany, from Switzerland, and from other kingdoms and provinces, where so many men conspire to harass and oppress the Church. Now, I shall not say to you that all these evils will quickly disappear-I shall not say to you that we are on the eve of our deliverance and of our victory-but I still tell you that God will assuredly make Himself manifest, although I know not the moment when He will accomplish this prodigy. Whilst awaiting it, I commend you to take care of your little children and of your youths, and I say this especially to the mothers of families (many of whom are no doubt now listening to me), for the actual rulers of the peoples are plotting and struggling to pluck from the young hearts of our generation every germ of holiness and virtue. One of the celebrated unbelievers of the last century said that they should strangle the last king with the bowels of the last priest. The unbelievers of our time do not speak in this strain, but they seem to act upon it in their deeds, and our self-styled 'moderate men' let themselves be led by the neck, and would help to carry it out if God permitted. These people are walking straight on in the ways of iniquity, and the clergy are the object of their batred here in Italy, as well as in certain countries of the North, where the State usurps to itself the attributes of a prelacy -chastises the good and rewards the wicked--espe cially rewarding those who, renouncing the obedience prescribed by the Church, and casting off its sweet yoke, voluntarily submit to the slavery of a power which domineers over them, and crushes them down with its iron hand." After alluding to the inconsistencies of Statesmen who, blinded and misled by their perverse desires, rush into "infernal excesses," the Holy Father continued : "To confine myself to a single subject, that is the Pilgrimages, I ask why is it that the revolution prohibits them .-It is, forsooth, we are told, to prevent large assemblages of people whilst a pestilential sickness is hovering above us. Therefore, there must be no pilgrimages, no large meetings in the churches .--Therefore, they have just instituted a celebration of the feast of an Apostle and Evangelist in a church preserves his body, so that, although the feast was worthily celebrated, yet there was need of courage, firmness, and constancy on the part of those who did celebrate it, and who placed the honor of the priesthood higher than any human consideration .---Yet, on the other hand, large reunions are permitted and encouraged for theatrical representations, and one especially on the 20th of September, where, amidst a thousand blasphemies and a thousand profanations, the invasion of Rome was spectacularly re-enacted. Thus it is-all against God and His Church-all for the devil and his works. Sacred association is forbidden through the fear of Asiatic visitation, and assemblages where a worse, because an immoral postilence is raging, are freely permitted. I now concude by asking you all to be brave, resolute, firm, and true. Left up your eyes to Heaven, and ask the Divine assistance. Whilst you pray you shall hear a heavenly voice repeating to you as of old, 'Feur ye not them that kill the body and are not able to kill the soul, but rather fear Him that can destroy both body and soul into hell.' I recommend to you the dear little ones of the fold ; watch over their Christian education, for they are exposed to serious dangers; bring them often to that table where they shall find the heavenly bread which nourishes and gives strength. Keep them awayfar away, indeed-from certain schools directed by irreligions and blasphemous teachers, and to put always in their way books which will teach them to

THE REDEMPTORIST FATHERS IN TRIM .-- On Sunday, the 12th ult., the Fathers of the Redemptorist Order, -did they misrepresent, or cease to represent that consisting of Rev. H. Harbison, Leo, and O'Neill Trim to hold a renewal of the mission held there twelve months ago. The evening sermon was preached by Father Leo, at which the church was thronged to excess. The mission is only to last for a fortuight. A correspondent writing from London says that Mr. Thomas Mooney publicaly boasts of his recent reception in Ireland, and asserts that he has the whole people of Ireland with him. If this be true, then we can only say that Mr. Mooney protests far too much. He made two public appearances in Ireland-at Cork and Maryborough. At the latter place he was listened to first and condemned afterwards; at the former he was condemned first and heard afterwards. At Maryboreugh he brought out his peculiar opinions upon the Land Question, be fore an audience of labourers and farmers, and at Cork he discanted upon Repeal, to some of the working men of that city, after having been refused a hearing at the groatmeeting of Sunday week. These are the actual results of the late visit to Ireland of this gentleman, and they are certainly not such as to justify him in boasting that he has the sympathies of the entire people of Ireland. We don't quarrel with all Mr. Mooney's opinions-though with some of them we cannot agree, but if by forcing his own views upon the Home Rule question upon the Irishmen of London, he promotes disunion, then we should say he is doing the work of our enemies. He is and has been a Repealer, it is true, and if the present Home Rule movement does not come up to his ideas of what it ought to be he should at least give it a fair trial, as others who think as he does on that point are doing. The great Archbishop of the West, Mr. P. J. Smyth, M. P., and others of lesser note, are, and always have been, Repealers, and they all support the present movement, why, then, should not Mr. Thomas Mooney do so ?- Irishman.

love virtue and to fly from sin."

and to promote the temperal welfare of our common country, we, the bishops, call upon them to use all constitutional means to uphold the cause of Catholic education, and we pledge ourselves to support ag candidates for Parliamentary honours only those who will, in Parliament and out of Parliament, strenuously sustain our cducational rights, which are inseparably bound up with the best interests of religion.

Mr. H. Bellingham, the eldest son of Sir H. Bellingham, County Louth, has abjured the errors of Protestantism and joined the Catholic Church.

DEATH OF THE REV. J. PURCELL, P.P., OF BALLY-CALLAN.-The Freeman's Journal records the death of the above exemplary and well-beloved pastor. The sad event took place at his residence on the 13th ult, in the 68th year of his age. Father Purcell had been originally intended for a foreign mission, but, in consequence of his plous and distinguished collegiate course at All Hallows' College, the late Dr. Kinsella, Rishop of Ossory, prevailed on him to accept a mission in his own diocese, and shortly, afterwards he was appointed curate in Ballyhale, where he remained for a period of sixteen years, whence he was removed by Dr. Walsh to the pastoral charge of Ballycallan, which he assiduously discharged for the last five years. In all relations of charged for the last uve years. In all leisuons of life the reverend gentleman, who was a polished scholar, was most affable. The poor, who now mourn his untimely end, had in him a most benevolent benefactor. -R.I.P.

The Waterford News announces the death of Sister Kier-in religion Sister Mary Otteran-in the 31st year of her religious life, the latter part of which she was afflicted by the loss of her sight, a calamity she bore with exemplary patience, and still laboured with loving zcal in the hospital of S. Vincent, stephen's Green, Dublin. This estimable lady was a native of Waterford, and sister to the late Father Kier, of S. John's College.-R.I.P.

NEW CHURCH OF THE HOLK CROSS, CLOSLIFFE, DUB. LIN.—A new church is being erected in connection with the educational establishment at Clonliffe, The diocesan seminary of Cloulifio was founded in 1859, by his Eminence Cardinal Cullen, the charity of a few generous Catholics, affording his Eminence the necessary funds for the purchase of the site, and the erection of the noble building of Holy Cross College, where so many students are educated for the diocese of Dublin. This noble institution, al-though most-successful in effecting its primary object, was yet found incomplete in consequence of the want felt by its inmates for a suitable temple of divine worship. To remedy this defect, the Very Rev. President laboured carnestly and zealously, and in March last, a beautiful new church, worthy of Holy Cross College was commenced. All the available funds of the college have been expended in bringing the building to its present advanced state, and an appeal has been made to the charity of the Catholics of Dublin to further aid in this noble work.

FRANCE AND IRELAND .- Mr. P. J. Smyth, M.P., has received the subjoined telegram from the young Count de Flavigny :---

### " Monnaie, Oct. 13th.

" My father has just been snatched from our affection after a brief illness. Be so kind as to communicate the tidings to his friends in Ireland. The honour which your countrymen did him in once personifying in him unhappy France made the chief glory of his life. The recollection of the reception which Ireland accorded him ever filled him with rapture and softened assuredly the agony of his last moments.

" LAWLESSNESS" AMONGST THE PROTESTANT CLEAGE.-A Protestant " Church Congress" is scarcely a " Catholic subject," and therefore hardly comes legitimately within the scope of the intelligence intended to be conveyed by the Catholic Union of Ireland. Were it not otherwise, the strange proceedings at the "Congress," just now held in Bath, would afford suggestive material for much comment. It may, however, be of "interest to Irish Catholic readers" to learn from authentic sources a little of the relationship between the prelacy and the clergy of the English Protestant Church. It will intensify the pride and the happiness with which they behold quite a different state of things in the government and administration of their own Church-a state of things that reveals the Irish Bishop living like a father in the midst of his priests, and his priesthoo loving him and obeying him with the free affection and dutiful reverence of devoted sons. Speaking at the Bath Congress, the Bishop of Chichester found himself called upon to make a defence of his order, saying, " It was a hard thing to flesh and blood to have one's good intentions misrepresented. Bishops" continued his lordship, "were set on a hill, which was bombarded from every accessible point, and the hardest hits that day came, as they not unfrequently did come-from the clergy. He regretted the spirit of lawlessness which had grown up among the clergy, so that, when the Bishops appealed to their vows at ordination and institution, they said that their consciences were the only rule to them hereby erecting for themselves a solemn tribunal overriding all their vows, under shadow of which. whilst professing the utmost deference to the Bishops they disobeyed them." Cleargy the Bishop of Chichester is not of opinion with some of his brother churchmen here in Ircland, that clerical "lawlessness" is synonymous with the observance of " ordination vows." THE LATE COUNT DE FLAVIGNY .- The members of the Irish Ambulance Committee met on Saturday at their rooms, 40 Lower Sackville-street, Alderman M'Swiney, J.P., in the chair. Present-Alderman Purdon, J.P.; Alderman M'Cann, P.J. Smyth, Esq., M. P.; H. J. Allen, Esq.; Jams Reilly, Esq., T.C.; A. M. Sullivan, Esq.; I. J. Kennedy, Esq.; A. E. Lessage, Esq., &c. P. J. Smyth, Esq., M.P., on the part of the sub-committee, brought forward an address of condolence which, on the motion of I. J. Kennedy, Esq., seconded by Alderman M'Cann, was ) unanimously approved and adopted. Orders were given to have the address suitably engrossed, and forwarded without delay to the Count de Flavigny. On the motion of H. J. Allan, Esq., seconded by A. M. Sullivan, Esq., Alderman Purdon was moved to the second chair, and the marked thanks of the meeting were given to Alderman M'Swiney. HOME RULE IN KILKENNY .- A preliminary Home Rule Meeting was held on Monday in the Tholsel, Kilkenny. The chair was occupied by Sir. William Kenealy, Mayor. There was a large attendance of clergy and laymen. A resolution was adopted to hold a monster meeting on the 11th of November. Much dissatisfaction was expressed relative to the conduct of the local members of Parliament upon the question of Home Rule, but as the press was not admitted details cannot be given. The clergy bore very hard on Mr. Bryan, from whom a letter was received, and his friend Mr. George Reid retired from the place of meeting. Much interest was displayed in the proceedings, and some discontent at at the exclusion of the general public. Mr. Mitchell Henry, attended a large meeting of his constituents at Clifden on Saturday the 18th Oct. On the subject of Home Rule he spoke at considerable length, adducing the impoverished state of the country as the strongest reason for a separate legislature for this country. He asked the people present could they be much worse off than they are. The people are flying from the land at such a rate that 000 quarters of corn to spare, now ske imports 8,000,000 quarters at an expenditure of £3,000,000. The Very Rev. Dean M'Manus proposed that the

AUTHORITY AND OBEDIENCE-ANGLICAN-ISM FATAL TO BOTH.—THE IDOLATRY OF SECULARISM. — THE FRUITS OF A CON-GRESS.

Respect for authority is not a favorite text with journalists. "Obedience," says Mr. Carlyle, though he does not say to what, "a virtue universally forgotter in these days, will have to become univers-ally known again ;" but the journalists do not agree with him. If authority be purely human, they agree that it may be tolerated, especially when it is able to compel submission; if not, authority is usurpation, and obedience pusillanimity. The world accepts this view of the matter, which may have other merits, but is flagrantly anti-Christian, and has not conduced much to public order or the peace of society. This is so evident that even the least thoughtful Statesmen are beginning to be anxious about the future. Everywhere they are asking," What next?" The decay of authority, which is found in practice to be inconvenient, is one of the legacies of the so-called Reformation. "Protestantism," the Church Herald tells us, "means only men's setting themselves up against the rulers whom God has placed over them in religious matters, as Liberalism means their rejection, as of right, of all temporal rulers."-The most persuasive teacher in England of this right of revolt, both by precept and example, has been the National Church. And it is reaping what it has sown. The Bishop of Chichester observed the other day in the "Bath Congress" that he "regretted the spirit of lawlessness which had grown up among the clergy." He seems to have been surprised that after being taught for three centuries to rebel against the Church of God, which ought to have satisfied their appetite for lawlessness, they should be so unreasonable as to disturb their own When the Bishops appealed to their vows at ordination," he continued, " they said that their consciences were the only rule to them, thereby crecting for themselves a solemn tribunal over-riding all their vows, under the shadow of which, while professing the utmost deference to the Bishops, they disobeyed them." And they announce, by the mouth of Archdeacon Denison and others, and in the lively pages of the Church Times and Review, with a rich vocabulary of derision and abuse, that they will continue to do so. Their "insolence of tone and language to Authority," says the Church Herald, " is one of the most startling phenomena of a more than remarkable and restless age."

Does the protest of the Herald give the promise of better things? We are afraid not. We gladly recognize the incontestable superiority of this journal in tone and temper over its rowdy rivals of the Ritualistic press. With good reason it reproaches those "wno think to bring about what they call a Catholic revival, by burning incense and figuring in divers-colored vestments, while the weightier matters are forgotten ;" and " whose leaders are as shallow in their logic as they are violent and sweeping in their adjectives." But in all else, and capacially in the total suppression of reason as applied to questions of the soul, the temperate Herald exactly resembles "the notorious and noisy clique" to whom it gives such wholesale advice. The only difference between them is one of taste and decorum. The *Herald* declines to be rabid and coarse, like Dr. Littledale and his journalistic patrons, but is quite content to be meekly lawless, and blandly self-willed. If religion were a matter of good taste, we should

(of England) has been weighed by ' the masses.' and found wanting. This instinctive appreciation of what is genuine has been, like the touch of Ithuriel's spear, to unmask pretence. . . . Her failure proves that there is no logical resting place between absolute Church authority and the unfettered right of private judgment-true Protestant individualism? Or, as the writer puts it in the next sentence, "the logical choice is between Roman Catholicism and

-chaos, though he calls it by another name. The Standard, a great friend of the Establishment continues to illustrate the real character of that in stitution, and its hatred of authority, by parading its two heroes, Dr. Reinkens and Mr. O'Keeffe. They both appeal to secular against spiritual authority, and are therefore dear to the Anglican advocate. We despair of converting the Standard. " Animalis homo," says St. Paul, " non percipit ea quie sunt spiritus Dei ; stultitia enim est illi, et non potest intelligere." would be as idle to remonstrate with the Standard. as with the Times or the Pall Mall Gazette. Nor possunt intelligere. As Lacordaire, a true Christian liberal," said : "Civil and political servitude is the ancer of souls, it weakens them even in the sphere of religion, and communicates to Bossuet himself the vertigo of idolatry." Bossuet redeemed his error, but Casarism is still rampant, and though Ambrose has many heirs, Theodosius has none.

There has been a Church Congress at Bath. It furnished an occasion for a good deal of talk, which was probably all that anybody expected from it. Sir Stafford Northcote discussed the question of disestablishment. He thought "if ever such a thing came to pass it would be more from the blows from within than those from without." This can hardly be called a discovery. "There were two incon-veniences," he remarked, "which Churchmen found connected with establishment. They all found themselves included in the same category, although they differed in opinion on matters of the greatest importance." But the Dean of Exeter, who handled the same subject did not see any inconvenience in "The National Church," he observed, the matter. 'maintained a large-minded and tolerant spirit in the country "---apparently by allowing everybody to believe what he likes. This may be an advan-tage though St. Paul would have called it apostasy. But does this indifference to dogmatic truth produce even tolcration? Evidently not, or why are the different sects in the establishment all fighting together, and the clergy fighting against their Bishops ? "The first effect of disestablishment," says the Standard, instructed by the anarchy of the same sect in Ireland, " would be to bring about a fierce struggle between the two great sections into which the Church is mainly divided for the mastery." It seems to us that the struggle is fierce enough already. And the unbeliever, contemplating the curious spectacle, asks with contempt :- " If this is the Church of Christ, what are we to think of Christianity ?" If his premiss were true, which it is not, his conclusion would be true also.

"The proper motto " of the Bath Congress, says the Pall Mall Gazette, " would be, ' Every man in his humour,' and a good deal of humour of every kind " there undoubtedly is. The narrative in the Church Times reads like the report of a row at a fair. " Disgraceful uproar," "a volley of hisses and greans," To it will be p "sundry cries of 'It's a bad case,' 'Turn him out,' 'Obey the law,' 'Shame on you,' 'It's not truth,'' Affghan War.

Lord Colchester is editing a volume, to be published by Messrs. Bentley, which gives the history of the Indian Administration of Lord Ellenborough, in his correspondence with the Duke of Wellington. To it will be prefixed, by permission of her Majesty, Lord Ellenborough's letters to the Queen during the

THE BISHOPS ON EDUCATION .- The bishops have adopted a series of resolutions on education and other questions which they have had under discussion at the meeting which has been held recently in Dublin. The most important of these resolutions 

Catholic education, and in order to make our University a great centre of Catholic education throughont Ireland, we 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 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 authorise 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 in November in every parish of our respective dioceses, giving it precedence of all local claims.

3. That while carnestly exhorting our flocks to support the Catholic University by their generous contributions, and to sustain by their influence our he could scarcely refer to the exodus without a tear. Catholic educational institutions, we renew our In eight months Connaught alone had lost 20,000 most solemn admonitions to Catholic parents to men. Twenty-seven years ago Ireland had 5,000, keep their children far away from all condemned colleges and schools,

That while we sympathise with our people in 4. every legitimate effort to ameliorate the condition meeting felt great pleasure in listening to their re-