

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

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 Barrow to great Cooney Na Gall, as the broad red flag waved majestically over their heads, pointing its intimidating crest towards the peaceable inhabitants of Dunluce.

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 far as they went, sparing neither the infirm, the orphan, nor the widow.

(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 wore a heavy 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.

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.

AUTHORITY AND OBEDIENCE—ANGLICANISM FATAL TO BOTH.—THE IDOLATRY OF SECULARISM.—THE FRUITS OF A CONGRESS.

Respect for authority is not a favorite text with journalists. "Obedience," says Mr. Carlyle, though he does not say to what, "is a virtue universally forgotten in these days, will have to become universally 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.

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 "who 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."

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 survived 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.

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 effected, if people did but know it. The proof is simple. "Let no Catholic," meaning Anglican, "recognize the divisions of Christendom," and the thing is done.

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?

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 unbelief which its ministers profess to lament, but can only aggravate, and to the conviction that Christianity is a failure.

The Standard, a great friend of the Establishment continues to illustrate the real character of that institution, and its hatred of authority, by parading its two heroes, Dr. Keble and Mr. O'Keefe. They both appeal to secular against spiritual authority; and are therefore dear to the Anglican advocate.

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."

The proper motto of the Bath Congress, says the Pall Mall Gazette, "would be, 'Every man in his humor,' and a good deal of humor 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 greases," "sundry cries of 'It's a bad case,' 'Turn him out,' 'Obey the law,' 'Shame on you,' 'It's not truth,'"

enlivened the clerical debates; and Archbishop 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 sorry 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."

THE ENGLISH PRESS ON IRELAND.

When the great Prelate of the West, Archbishop 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.

Thus one of those 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 writer evidently has a characteristic disregard for facts; he does not care to read the leading Irish papers, which must represent genuine Irish opinion, because—as his employers could tell him—did they misrepresent, or cease to represent that opinion, their "vital spark" would soon be extinguished; and he might also recall that Fenianism was crushed out chiefly by "Catholicism."

A correspondent writing from London says that Mr. Thomas Mooney publicly 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.

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 serious harm in England, where bigotry is rarely appealed 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.

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 Afghan War.

IRISH INTELLIGENCE.

ADDRESS OF THE HOLY FATHER.—The Catholic Union 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."

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and to promote the temporal 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 any who will, in Parliament and out of Parliament, strenuously sustain our educational rights, which are inseparably bound up with the best interests of religion.

Mr. K. 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 BALLYCALLAN.—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 pious and distinguished collegiate course at All Hallows' College, the late Dr. Kinsella, Bishop 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 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 zeal in the hospital of St. Vincent, Stephen's Green, Dublin. This estimable lady was a native of Waterford, and sister to the late Father Kier, of St. John's College.—R.I.P.

NEW CHURCH OF THE HOLY CROSS, CLOONIFFE, DUBLIN.—A new church is being erected in connection with the educational establishment at Clooniffe. The diocesan seminary of Clooniffe 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, although 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 devout worship. To remedy this defect, the Very Rev. President laboured earnestly 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 Flaviigny:—

"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 CLERGY.—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 clergy and the laity 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 priesthood loving him and obeying him with the free affection and dutiful reverence of devoted sons.

THE LATE COUNT DE FLAVIGNY.—The members of the Irish Ambulance Committee met on Saturday at their rooms, 40 Lower Sackville-street, Alderman M'Sweeney, J.P., in the chair. Present—Alderman Purdon, J.P.; Alderman M'Cann, P.J. Smyth, Esq., M.P.; H. J. Allen, Esq.; James Reilly, Esq., T.C.; A. M. Sullivan, Esq.; J. J. Kennedy, Esq.; A. E. Lesage, 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.

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 had been received, and his friend Mr. George Reid retired from the place of meeting. Much interest was displayed in the proceedings, and some discontent at the exclusion of the general public.

Mr. Mitchell Henry, attended a large meeting of his constituents at Clifton on Saturday the 13th 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 more wretched than they are. The people are flying from the land at such a rate that he could scarcely refer to the exodus without a tear. In eight months Connaught alone had lost 20,000 men. Twenty-seven years ago Ireland had 5,000,000 quarters of corn to spare, now she imports 8,000,000 quarters at an expenditure of £3,000,000. The Very Rev. Dean M'Manus proposed that the meeting felt great pleasure in listening to their re-