## THE TRUE WITNESS AND CATHOLIC CHRONICLE.-NOV. 7 1873.

her recitals, none of which she could finish unconnected with your name; but from the severe message which I bear to your father, I fear it may stop such friendly and pleasing intercourse.'

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They did not deliver their orders to Mac-Quillan, until after breakfast next morning, when, finding him alone, they, in as plain a manner as they could, delivered the mandate with which they were charged.

In answer to this, he said that their great had been disposed to be on amicable terms with him, the message which they bore was well calculated to turn him from it. However, as to that matter, his intentions were the same as they always were, firm and sincere to his noble and disinterested neighbor, great O'Neill of Clanbuoy, whose ancestors swayed their sceptre over the green island.

"Notwithstanding," said he, "that such threats cannot intimidate me, I have no wish to commence hostilities with him, but perhaps might be a means of healing the breach between him and his countryman ; that is, if he is disposed to become a friend. If otherwise he will not, I fear not to meet him; so, my answer is, that I am equally prepared, whether bundle of fortuitous opinions, which even to the as a friend or an enemy, and, therefore leave natural intellect are beneath contempt. the alternative to him. But never until I have further reasons shall I wish to dissolve alliance with the noble family of Clanbuoy, who have stood faithfully by me in every difficulty."

Having received this intelligence, they took their friendly leave of M'Quillan and his family, carrying the proposed message from the young lady.

On their return they stopped a night with Knogher O'Brady, and partook of all the festivity and rustic happiness which his cottage could afford, together with ten thousand Kead miel a faulties from all the family. He was by trade a creel and basket maker, the materials for which the wood that surrounded his cabin supplied him plentifully. He drove these wares as far as Daire Calgae sometimes, at others to Culrathain and round the neighboring villages. With the cale of these he purchased any article of which his family stood in need; and likewise brought home the only public news which the entire neighborhood received during the season. At his return from market his house was filled with all the neighbors, anxiously waiting for a recital of his own adventures, and also those of others, for he carefully kept all in his mind, in order that he might gratify them with the relation on his first returning. From the setting in of winter, until spring, this was his continual trade, making the article, and selling or bartering it for some other commodity.

(To be Continued.)

## "THE BLESSED REFORMATION ."--- UNITY IN DISCORD.

We are assured on underlable authority that there exists in our England a particidal conspiracy against what some people still call "the blessed Reformation." The fact is not disputed. Every week the Bishops of the Establishment, who sorrowfully an-nounce it, are adjured, by those who continue to regard the Satanical outbreak of the sixteenth century as an auspicious event, conducive to the credit of the Christian religion and the general interests of mankind, to deal with the traitors and baffle their evil designs. No one doubts that they would gladly do so if they knew how. They have no quarrel finally, one of the organs of the High Church party themselves with the "Reformation." It made them has lately proclaimed, in language of which the what they are, and are content to remain. If they levity does not obscure the truth, that " the blessed are forced to witness its funeral rites it will be in Reformation is a gone "coon. the garb of true mourners, with "inky suits" and "forced suspirations." No one will lament its de-mise more sincerely, nor with better reason. But they seem to understand that all which they can do to arrest the anti-reformation torrent, which threatens to sweep them away in its course, will be as teeble a defence as the sand-hills which children throw up with toy-spades by the sea-shore. "We would if we could," is their only answer to the appeals vociferously incoherent, which disturb episcopal repose without augmenting episcopal vigour. The so-called "principles of the Reformation have had a long reign in England. Not a protest has been heard against them. They were accepted in all their crudity by such men as Andrewes, Laud, and Bull, even when in their controversics with other Protestants they found it convenient to employ Catholic arguments. We see now pretty clearly to what they have led. Bossuet predicted that their final result would be a general apostasy, and D'Alembert exclaimed, amid the fiendish joy of the Encyclopædists : "Éagle of Meaux, your prophecy is fulfilled!" In Switzerland, Germany, Holland, and many parts of the United States, "Protestantism" is now only a general term for unbelief. In each of those lands a few priests struggle for such fragments of Christianity as they still retain, but of all it may be said, as a Prussian statesman said of his own "We are ripe for the coming of Antichrist." The pretended Reformation, which has been incomparably more disastrous to the human family than the Arian outbreak in the fourth or the Mahometan in the seventh century, has produced the same chaos in the social as in the spiritual sphere. Everywhere the political has grown up side by side with the religious demagogue, and the Luther of the club is as contemptuous of all authority but his own as the Luther of the conventicle. This is what is sometimes called "the logic of the masses." If it was lawful to revolt against the Church, after all which she had done for mankind, a fortiori it is lawful to revolt against the State. The civil authority has sustained as rude a shock as the spiritual Everywhere it rests on a precarious basis, and oscillates between fitful severity and impotent concession. In many countries revolution is permanent. A glauce at the present state of Europe supplies the proof. Philosophy, always tending to a lower depth of materialism, has become as purely tentative as religion. "Natural science," observes a writer in the ultra-liberal Edinburgh Review, " is fast becoming identified with what is most fluctuating, hypothetical and uncertain in current opinion and belief while its chief pontiffs, such as Bain, Darwin, and Herbort Spencer, suppress, he adds, even observed facts. " in the interest of their theory ;" and Huxley, with his fierce intolerance of every opinion but his own resembles, according to the same witness, "a Reundhead who has lost the faith." The philosophy of Mill, as an illustrious writer in the Duublin Review asserts and proves, is "incredibly shallow," and "the whole mass of human knowledge is made utterly dependent on what is about the most gratuitous and arbitrary hypothesis which can well be imagined." This is what Protestantism has done in the sphere of pure reason.

sess or suggest a remedy. It folds its arms, and leaves events to take their own course. Yet it continnes to be boastful even in its impotence, and is always promising the " progress " which it never attains, and always on the point of doing something which it never does.

The reaction towards Catholic truth which has commenced in various lands, and notably in those which were most Protestant, was critical before it became religious. Reason began to spurn the socalled reformation, while conscience still slumbered. Mr. Hallam was the first to remark that any thoughtful man must cease to respect the reformers "in promaster, he thought, took rather an irritable manner of treating with him, and if he even hed been discussed to respect the reformers "in pro-portion to the extent of his reading." They "ap-pealed," he adds, " to the ignorant," and it is only ignorance which can accent them for anything but ignorance which can accept them for anything but what they really were. Mr. Froude tells us in one of his essays that " advanced thinkers " are learning to esteem them less and less. By degrees these disparaging comments have become general, and acute observers-scandalized by the senseless contradictions of Protestantism, and the degrading spectacle of a National Church which teaches a dozen religions at once-begin to announce, in the pages of the Westminster Review and elsewhere, that if a Divine revelation was ever made, the unchanging Roman Church is evidently its only witness. They perceive that, whatever may be true, Protestantism is transparently false. Even its artistic failures, which contrast so ludicrously with the triumphs of Catholic genius and faith, are attributed by a writer in the Anthropological Review to "the purely transitional character of Protestantism." They all perceive that it is neither a religion nor a philosophy, but a mere

> Its deadly influence in heathon nations, where it has only extirpated natural without knowing how to substitute supernatural virtues, has been deplored by a host of non-Catholic writers. Even in New Zealand, with half-a-dozen Anglican Bishops, immense resources, and the continuous labour of sixty years, Mr. Trollope says in his recent work-Vol. II, p. 463-that "whatever is good in the natives existed in them before the missionaries arrived, while " these virtues are fading away under their assumed Christianity." Even in India, a Protestant correspondent of the Church Review, whose letter is dated Madras, August 15, 1873, says that the Catholic missionarics, in spite of their poverty, "are univer-sally respected except by the most rabid of Protestants;" and that, " go where you will in India, the establishments of the Romanists outshine those o our communion, though we receive much more aid from Government," while the only fruit of Protest ant teaching is to convert the Hindu into an infidel Wherever the heathen becomes acquainted with Protestantism, in the Anglican or any other form, as Mr. Trollope observes, "familiarity has bred con-tempt." It may be said, indeed, that by all except conceited preachers who are a law to themselves, and certain female disciples whom St. Paul describes as "silly women laden with divers lusts," Protestantism is definitely judged.

But it was the Oxford revival which was destined to give it the death-blow. It was fitting that the idol should be destroyed by those who once adored it. Mardly had the leaders of the movement begun to recite, with stammering speech, truths long ban-ished from England, than their disciples recoiled from old delusions with a shudder of disgust. A ray of light was admitted, and the unsuspected ten-

ants of their dark abode-" dire facies inimicaque nu-mina"-were revealed. From that hour Anglicans have been busy, without design, in proving that every charge which had been brought against the Church of God by the so-called reformers was a de-liberate lie. Unconscious agents of the Most High, they have been forced to undo their own work. The very doctrines which impious men had blasphemed, and which they had pretended to " reform," were now declared by their spiritual heirs to be Divinely revealed. But the justification of the Church was not vet complete. One of the earliest writers of the new school had said that it was necessary "to undo the Reformation," but the day was to come when a conspicuous Anglican clergyman was to announce publicly that the Reformation itself was a "miserable apostasy." By others the reformers have been compared, to their disadvantage, with the most Rationalists and Ritualists have thus arrived, though by a different process, at substantially the same estimate of the so-called Reformation. And the discovery has been equally unprofitable to both. The only difference between them is this, that while Rationalists have decided to believe henceforward in nothing, Ritualists prefer to believe in nothing but themselves. Yet the Catholic revival has not been barren. If to some it has been a savour of death, to others it has brought life and peace. Many have already been restored to the Church from which they had been exiles, of whom only a very small number, unworthy of the grace offered to them, have, in the words of the Apostle "returned to their vomit," and "crucified the Son of God afresh." Meanwhile, the movement grows, England is learning-from teachers who, as an old writer says, "are like torches, a light to others, a waste only to themselves"-the truths which concern her salvation. In God's appointed hour the full harvest will be reaped, lingering delusions will vanish, and tens of thousands who now cleave to a condemned and decaying sect will be gathered into the fold of Christ. That the leaders of the Ritualistic party, more violently Protestant than Luther himself, will continue to fight against God, and strive to mar His work of mercy, we do not doubt. "What do they care," asks the candid Church Herald, " for Reunion? priests' hats,' 'priests' pectoral crosses.' 'priests cloaks,' and other similar tomfooleries, are far more in their line." We are glad to find our estimate of them confirmed by so capable a witness. The same journal piously rebukes the insane ravings of Dr. Littledale against the Church, which it calls "the highest living authority," as "inexpres-sibly sad and melancholy," and "thoroughly unchristian." Yet this person sneers at his Anglican reprovers as jauntily as he does at the Catholic episcopate. Of course he avows his sympathy with the sect of Reinkens, of which he ventures to say that "the irreligious infidel school" in Germany "are as enraged against the Old-Catholic movement as the Papists are." A correspondent of the Pall Mall Ga zette, quite as anti-Catholic, but not quite so blinded by passion, reports to that journal, in an account of the comedy at Constance, "the satisfaction which German newspapers of the Liberal school generally express with regard to its proceedings :" Mentita es iniquitas sibi. That the only unity possible to the Anglican Church is the unity of discord is curiously illustrated in the Standard. The Council of the "Bath Congress," it says, "includes clergymen so antagonistic in their opinions as"-and then it gives a list of them, and adds this comment. Such an assembly of "men of all schools, High, Low, and Broad, engaged in the same holy work" must produce-what do our readers think ?-" a sense of the littleness and minuteness of their theological differences."-The Church of England is certainly a unique institution, but why do its members mock Goll by pretending to care about truth ?" Is there anything in the world, or out of it, which they really care about, except their own opinion ?- London Tablet.

## IRISH INTELLIGENCE.

HOME RULE AND THE CLERGY OF TUAM .- The following resolutions were unanimously adopted at a meeting of the Catholic Clergy of the Deanery of Tuam, in conference assembled, at Tuam on Wednesday, the 1st of October, 1873-His Grace the

Archbishop presiding :--Resolved---- "That, impressed with a deep sense of the social and moral evils of which the Legislative Union has for more than seventy years been pro-ductive to our country, we deem it a duty to lend every legitimate aid towards their abatement, and Times Cor. for that purpose, towards the total or qualified repeal of the disastrous union from which they continue to 1low."

Resolved-" That whatever may have been the advantages of that measure to England-an inquiry into which it is not now our business to enter-to Ireland and to its people it has brought nought but continued misfortune, corresponding in its range with the extent of the benefits which it poured into the lap of England."

Resolved-"That notwitstanding such oppressive and long-continued injustice inflicted by the Union, our people, deeming a total separation from England impracticable, are convinced that their Imperial Union with separate and co-ordinate Legislatures would rather be a mutual benefit, imparting to each of the two countries the cordial assistance of the other."

Resolved-"That in order to co-operate with the laudable and constitutional efforts that are now being made to improve the legislative relations of both countries, and render those efforts more productive of the public good, we forward to the Provisional Society for a Federal Union our contributions, hoping that it may be soon placed on a very firm basis and that it may acquire wider dimensions." † John, Archbishop of Tuam.

Very Rev. John Canon O'Grady, P.P., Athenry. Very Rev. U. J. Canon Bourke, President, St. Jan lath's College.

Rev. Peter Waldron, P.P., Annadown. Rev. John M'Gough, P.P., Lackagh. Rev. Patrick Lyons, P.P., Spiddal. Rev. David Mylotte, P.P., Moore. Rev. Patrick Heaney, P.P., Caherlistrane. Rev. John Concannon, P.P., Arran Isles. Rev. Patrick Ryan, P.P., Headford. Rev. Thomas Ronayne, P.P., Mount-Bellew. Rev. Thomas M'Donagh, P.P., Cummer. Rev. Henry Cahill, P.P., Abbeyknockmoy, Rev. Joseph Judge, P.P., Menlough. Rev. R. Prendergast, C.A., Tuam. Rev. M. Heaney, C.C., Tuam. Rev. A. Waters, C.C., Tuam. Kev. R. MacHale, St. Jarlath's College. Rev. P. Kilkenny, St. Jarlath's College. Rev. P. MacPhilpin, do do Rev. James M'Girr, C.C., Moylough. do Rev. M. Mellott, C.A. Killcen. Rev. James Ronayne, C.A., Killererin. Rev. John Flatley, C.C., Cummer. Rev. Thomas Hosty, C.C., Annadown. Rev. John M'Greal, C.C., Arran Isles. Rev. John Walsh, C.C., Athenry. Rev. M. Meaney, C.C., Spieldal.

The sum of £30 was forwarded to the Home Rule Association.

DUBLIN, Oct. 11.-The requisition for a conference on Home Rule has not yet made its appearance, though it was promised early this week. Active efforts, however, are being made in all directions to obtain signatures, and circulars have been scattered broadcast over the country calling upon the clergy of different denominations and other persons of in fluence to assist in promoting the movement. There is reason to believe that the responses received from some of the parties addressed have not been very encouraging. The Protestant clergy, at least, are not likely to join the agitators. Specimens of the answers they have given are beginning to find their way into the journals which are opposed to Home Bule, and in the North of Ireland will increase the feeling against it. The Rev. S. Greer, for instance, the rector of Enniskillen, publishes in the Derry Ezpress the reply which he has given. He reviews the leading events in the political history of Ireland, and the soleum declarations and pledges which preceded every popular concession, and argues from past experience that no reliance is to be placed on the assurances which are now given that if the measure sought for were conceded it would satisfy the party who demand it, or promote prosperity. Another clergyman, the Rev. W. H. Fleming, of Clogher, writes as a member of the Orange Society, and de clares that, as a member of it, he considers himself bound to maintain in its integrity the union between Great Britain and Ireland. He reminds the honorary secretaries of the Conference that the Rev. Mr. Gillooly, a Roman Catholic priest, had written to the effect that the Church Act of Mr. Gladstone had given a somewhat more lengthened period of "existence to an assembly which had been crumling to ruin under the weight of its own corruption."-This statement has not had a conciliatory effect upon the revul gentleman. He objects to Home Rule on the ground that it would increase religious strife, and that the "scenes of 1641 and 1798 would be 10-enacted with still greater brutality." He asks Home Rulers to " consider how well they are able to govern their own constituents, and derive from their inability a proof of the way in which they would govern the nation at large." He declares his belief that the feeling of the people, so far as he had an opportunity of knowing it, is decidedly against Home Rule, and that their determination is to have nothing to do with it." On the other hand, according to the organ of Home Rule, the agitation proceeds "still onward." It has the utmost pleasure to find that the Catholic clergy of the deanery of Ballinrobe and of Mill-street, county of Kerry, have followed the example of their brethren in Tuam and enrolled themselves members of the association. The two contingents, the former 12 strong and the latter three, are described in military phrase af "falling into the ranks," and other recruits are expected. At the rate of 15 priests a week at the first start of the movement, when the impulses of patriotism are fresh and vigorous, it will take a longer time to have the whole force of the clergy marshalled than may be convenient for the leaders of the electoral campaign. A more rapid system of recruiting must be adopted if any very formidable array is to be made at the Conference proposed to be held this month. There is manifestly no pretext for imputing rashness or precipitancy to the clergy. There is yet no sign of any general desire on their part to join the agitators. They are certainly not rushing onward with impetuous zeal, but proceeding with unusual calmaness and deliberation. The Nation is still enthusiastic and declares that the national "spirit is rising and surging as it never swelled within the memory of living man" The description may be quite accurate if the facts be viewed in a certain light. It is perhaps a ground swell, but " the memory of living man" recalls a very different scene of popular excitement when the Repeal storm was at its height. The Nation, however, is prophetic and predicts that "before many months shall have passed away the Irish nation will be seen in array with a unity, a power, and a determination never before so fully displayed in its history." These are the momentous consequences which it feels warranted in anticipating from the accession of the twelve clergymen of Ballinrobe and the three parish priests of the deanery of Millstreet with their subscription of £1 each to the Home Government Association. The council of that body met yesterday, and gladly received the new recruits. Roscommon is to be its next scene of action. A meeting is to greatest word in onr language is God. The word be held on Monday, and on Wednesday the members for the county, having previously given a coal.

pledge of the sincerity of their conversion to Home Rule by attending the moeting, are to address their constituents on the political questions of the day. At Loughrea there was a demonstration on a small scale on Wednesday last. Mr. Mitchell Henry, Mr. make a display of their popular feeling by burning tar barrels and illuminating their houses. The three hon, members acknowledged the warmth of the reception by " spirit-stirring speeches," deli-vered from the windows of the Bishop's residence.—

THE LATE LABOUR MEETING IN MARYBOROUGH .--- OD Sunday the parish priest of Maryborough, Rev. Dr. Taylor, cautioned the people at Mass against attend-ing such meetings as that held in that town on the previous Sunday under the auspices of a society called " The Labourers' Union." At that meeting, said the rev. gentleman, principles were laid down and doctrines inculcated which, if acted on, would upturn society and reduce it to one mass of confusion, violence and bloodshed. By way of improving the condition of our labourers, a gentleman comes here from London to tell us that the people born on the land are the owners of the land; that, they being the true proprietors of the soil, those who now hold possession of it are usurpers and inheritors of stolen goods; that landlords are a nuisance and should be got rid of-peaceably if they would, forcibly if they must; that it is the man who puts his spade, and his hoe, and his plough into the ground that has the first right to the produce of the soilwith many other startling propositions to the same effect. Language of this kind, said the rev. preacher, was not only dangerous, but wicked-calculated to lead ignorant, unsuspecting people astray-putting false notions into their heads by persuading them that they have rightz which they have not. If the landlord has no right to his estates, what is to become of the tenants who derive under him? They must fall to the ground. Again, if the labourer who puts his spade, or his hoe, or his plough into the ground has the first right to its fruits' will he scruple to help himself liberally to what grows on the land if he can only escape detection? See how all order. all notions of right and wrong, of justice and injustice would be levelled to the dust by such Communistic principles. After a few words to the same effect he went on to observe that some of those who attended the meeting might say to him, "We knew very well that it was all mere talk-not one present had any idea of violence. What harm was there in going to the meeting?" Great harm. Is it no harm to give countenance and encouragement to evil? Is it no harm that the provietors who live amongst us be filled with the belief that we look on them as usurpers and a nuisance to be got rid of? Is it no harm to encourage the sowing of discord between classes-between employers and their labourers? Is it no harm to ventilate such rank Communism in the town of Maryborough in open day as to assert that, if the land of Ireland was divided as it ought to be, every man, womon, and child would have three acres? But you would not go, you say, if you thought such speeches would be made. How, then, are you to act prudently for the future? Take my advice, and do not go to a meeting unless you know that some of those whom con have been accustomed to follow as friends and gnides are engaged in getting it up. Their Character will be a guarantee to you that you will not be entrapped into the false position of appearing to approve of what you really condemn. In concluion, the rev. gentleman reminded his congregation that they were well aware he would make no observations on the meeting if it had been merely a political one. As far as he was concerned they might be Home Rulers, or anti-Home Rulers-Rewalers or non-Repealers-Federalists or anti-Federalists-but, where morality was deeply concerned, he would hold himself gravely culpaple if he were silent.—Freeman

THE QUEEN'S COUNTY MURDER .- Our Maryborough orrespondent informs us that a reprieve arrived on Tuesday for James Moore, who was to have been anged on Thursday for the murder of Edward Delancy at Trumora towards the end of May last -When Moore was told that his sentence had been commuted to penal servitude for life, he exclaimed. "I would much rather have been hanged !"-Freeman.

THE LIMERICK DISTRICT HOSPITAL FOR THE INSANE. -We had sincerely hoped that it would not again

FIRE IN THE TURKISH BATHS .--- A fire broke out on Monday night in the Turkish Baths, Donegallstreet. The fire broke out in the rere of the premises towards Little Donegall-street, and seems to have been caused by the overheating of a steam-pipe. Butt, and Sir John Gray were on a visit to Dr. Dug-gan, the Catholic Bishop of Clonfert, and the people took advantage of their presence in the town to make a display of their popular feeling by burning Examiner.

The Town Councils of Belfast, Londonderry, and Sligo; the Township Commissioners of Blackrock, Clontarf, Dalkey, Kilmainham, Pembroke, Rathmines, and Bray; and the Town Commissioners of Newry, Enniskillen, Queenstown, and Dungarvan, have all acquired the right of managing independently of the grand juries of the counties in which they are situated, on roads and streets within the boundaries, but the towns contribute to certain charges on grand jury cess in common with other districts.

DARING OUTRAGE IN MEATH .-- On Thursday night the residence of Mr. Thomas M'Cormack, of Churchtown, about four miles north of Trim, was entered by a body of men. It appears that one man first entered, and on finding Mr. MCormack at home, whistled, when six others entered, and closely searched the house. They then retired in front of the house and fired in through the door.

A Moving Bog.-On the night of the 3rd ult., a great portion of the bog at Bilwell, near Tuam, shifted its position, owing to the recent heavy rain, on to some low lands adjoining, causing great de-struction to the potatoe, corn, hay, and other crops. Two houses are said to have been overwhelmed, and three hundred acres of prime pasture land is now covered over with bog. No lives have been lost,

Arrangements are being made in Limerick for an early open-air amnesty meeting. Mr. Butt and several prominent members of the Home Rule movement are expected to attend.

The Belfast Harbor Commissioners, on the application of the Poor Law Guardians, have sanctioned the establishment of a cholera hospital on the North Town Island.

HOME ROLE.—A meeting was held in Roscommon on Wednesday. The attendance was very numerous and very influential, while the national colours were plentifully interspersed through the assemblage. Many of the mottoes inscribed upon the banners expressed the aspiration after Irish independence. The O'Conor Don made the speech of the day. He praised the British Constitution, but he said the laws were not equally administered, and they possessed one ineradicable defect-they are not made by Irishmen, or in accordance with the voice of the people of this country. The O'Conor Don commits himself, intentionally, no doubt, to Home Rule principles, but he did not give his opinion as to what precise changes these principles involve. Alluding to the federation of the United States, he observed, what must first strike one with regard to this is, that to establish such an union the most complete good feeling must exist between the states so united. Without this, Home Rule would be impracticable, and he could say with confidence that there is not in history an example of federal union where there was not a full, tree, and ready concurrence of all parts of the Empire. We cannot, he said, find it in America. The history of the United States teaches another lesson. So long as the States continued in amicable feeling towards each other, so long the union lasted; but when this feeling ceased, the hond of union snapped, a bloody civil war ensued, and though the war ended in the restoration of the Union, it was the union of the taskmaster and the slave. These remarks suggest many reflections which must occupy the minds of those who seek a Home Rule based upon the American model. The O'Conor Don does not entirely en. dorse the views put forward by the leading advocates of Home Rule. His observations show that the question is not fully undesrtood even by himself, and that a Home Rule plan has yet to be set forth. Dublin Irishman,

The Irish Commissioners of National Education have decided, by a majority of nearly two to one, not to re-institute Mr. O'Keeffe in the management of the Callan Schools until he has satisfied them that he is a fit person to exercise the trust necessarily imposed on all managers of Educational Establishments. The commissioners might have acted with greater coursign by releating all, the retrospective action of the new rule thrust on them by Mr. Gladstone's Government; but to look for such proper conduct under the circumstances, would, perhaps, be looking for rather too much, and we are willing to give them some little credit for the line they have taken. The whole case now turns on the unfitness, or fitness, of Mr. O'Keeffe for the position he seeks, and the matter has been relegated to the District Inspector for full investigation. There can be no two opinions on the point in the minds of Catholics, or indeed of any honest person who cares for the due moral and religious training of the young. As we have so often pointed out a minister who defies the known laws of his persuasion is ipso facto, "unfit" to have control over the schools of that persuasion; and no possible evidence that can be collected by the Inspector of the National Board will alter the stern reality of that fact. Therefore, unless in the meantime Mr. O'Keeffe really submits himself to the authority of his ecclesiastical superiors-the question is really only postponed for a time, and will come up again as fresh and brisk as ever on the conclusion of the investigation of the Inspector. If the commissioners then consider Mr. O'Keeffe still "unfit," and appoint a fresh manager, all well and good ; if, on the other hand, they iniquitously accept him as manager, they at once fly in the face of justice of law, and of the whole Irish people, and the board and system of National Education at once will tumble to pieces. On this matter there is no compromise possible. The Irish people have never yet, allowed their children to be taught by heretical or schismatical teachers, and it may be taken as the most positive of all certainties that they will not, at this stage of their history, alter their principles to suit the Government of Mr. Gladstone, Mr. Disraeli, or Mr. anybody-else.

In dealing with the chief problems of modern society, and especially the ominous conflict between labour and capital, it does not even pretend to pos- expressing the shortest time, is now.

The sweetest word in our language is love. The

have been necessary to refer to any further evidence of trouble and disorganisation in the above institution in the sister country; but unhappily since the notice which appeared of the proceedings in regard to its conduct in our July number, and the steps taken by the Lord Lieutenant to correct the irregularities complained of in its internal government, instead of a new order of things and a cessation of hostilities as a matter of course resulting therefrom, quite the contrary has been the case, inasmuch as a econd investigation was recently entered upon by the local board of governors into certain cruelties towards a patient by an attendant, stated to have occurred more than a year ago, and this on the information of a former inmate; but after going into the whole matter, the inculpated attendant appeared plainly to have been "more sinned against than sinning," and to have been singularly forbearing when seriously assaulted by the patient who was said to have been injured by him. Again, the board of governors, not satisfied with the appointment of a new medical superintendent, have peremptorily called upon the Lord Lieutenant to give them anthority, amongst other powers required by them, for the punishment and dismissal" (no less!) of the medical superintendent, and most strange to state, the Lord Lieutenant has so far yielded to the highhanded governors as to inform them, through a recently-published letter of the Under-Secretary, that he "will bring under the notice of the Privy Council the various objections made by the governors to their rules"-a vielding on the part of his Excellency which we cannot but think more than questionable under all the circumstances of the case, and ill-calculated to promote the future and continued well-being of the public institutions for the insane in Ircland, which hitherto, with but one or two remarkable exceptions, have borne the highest char. actor -Quarterly Journal of Mental Science.

CONVENT FOR BALLAGHADERKEN. - The people of Ballaghadcreen and of the surrounding locality must be delighted to learn that through the exertions of their lordships the Most Rev. Dr. Durcan and the Most Rev. Dr. McCormack a community of the Sisters of Charity is soon to be established amongst them, to the great blessing of themselves and their children. Mr. Charles Strickland, J.P., Loughglynn House, has, with his usual willingness to promote religion, kindly procured from Lord Dillon a most beautiful site for the convent. On Friday he visited the grounds to arrage with Mr. J. J. O'Callaghan, architect, the exact spot on which the convent is to be built. Mr. Thomas M'Glynn, builder, Ballaghadereen, has been declared the contractor .- Mayo Examiner.

THE TYRONE COAL FIELDS .- The company formed some time ago to work the coal fields lying between Dungannon and Coalisland, known as the Tyrone Coal Fields, have now completed their arrangements and are about to commence on an extensive scale. A party of directors have just gone over the ground. and report that coal found is at least equal to the best Scotch coal. The machinery erected will be ample for a daily out put of from 600 to 800 tons, the quantity of which is said to be immense, and two shafts have been already sunk for the purpose of bringing it up. On one field alone it is estimated that there are nearly 3,000,000 tons of unwrought

A GUARANTER .- A remarkable case came out lately. A farmer near Tralee had sold a cow to a person near Listowel, the buyer summoned the farmer in order to recover damages, seeing that he had given false information about the cow. "I asked him," said the plaintiff, "if she was a good milker." 'And what was his reply?" He said, " She'll astonish yon!" "I took the cow hone, but she has not a single drop of milk !" "Well," said the Justice, "I rather think she did astonish you."

The growth of Belfast is amongst the few certain signs of Irish advancement concerning which there is no doubt whatever. The change in exterior has been almost as rapid as that in Loudon itself, and those who were intimate with its streets ten years since would hardly recognize in the spacious town of to-day the Belfast of their time. This is due solely to the fact that Belfast is the centre of a great manufacturing country. The trade of the town must advance in spite of national difficulties and the rivalry of English capitalists. A local journal tells us that the Harbor Commissioners are energetically pursuing the task of making "Belfast a port of the primary class." Within the last ten years they havo made large tidal basins and graving docks on the Down and Antrim sides of the river. They are now engaged in the extension and renewal of the Albertquay, and the building of a stone quay about 269 feet long. When the wharf is finished, additional accommodation, to the extent of 620 lineal feet, will be afforded. The works are in progress under the