thirteen years in Ireland as a bishop preaching the Gospel in the midland portion of the country, and, in the fur west towards the western ocean. Then in the thirteenth year of his ministry, when he already had converted a great part of the island, when he had already built churches, and established missions throughout the land, St. Patrick bethought himself that the time had come when he should establish a primatial see, and the metropolitan jurisdiction of an archbishop over the newlyconverted country. Divine prudence guided the apostle's steps until he came amongst these hills, and here he obtained possession of a piece of land, and here, Patrick, the Apostle, founded the Church and the city of Armagh. He planted his own See. He lifted up for the first time his own hand in his own cathedral to bless the people thereof. He made the people of Armagh and the city that grew up around it the very

## JERUSALEM OF IRELAND,

the city of all jurisdiction, from whence he sent forth bishops of his own into every portion of the land, and priests consecrated by him by hundreds and thousands. Now it is that we observe that this Irish race lived by faith.— Irish mind, deep into the Irish heart, the Amongst the annals of nations, dearly beloved secret of all religion, of all Catholicity, of all brethren, we find that until a people are first converted to Christianity that it requires a long delay of years before that people can produce and the only man on the earth who has the authorthe matured harvest of a national priesthood. ity to speak as Vicar of Christ and in the name of The only exception to this rule was the Irish | God, a man who is supreme in the Church of God, nation. No sooner were they converted than who witnesses to her faith with infallible voice, and they instantly rose to the sanctity and the grandeur of a national priesthood. No sooner Ireland that as long as they were united with Peter were they converted than they became instantly in Rome they were united with Jesus Christ, and a monastic nation, and the great centre of Ire- | no power on earth or hell can take your faith from land's monasticism and of her early success was the very spot on which you stand, the cathedral of the city of St. Patrick in Armagh -Here for three hundred years was founded one of the mighty schools of Ireland. Here for ask the people to pull down the altars. He did three hundred years, from the fifth until the not ask them to abjure the holy sacrifice of the close of the eight century, scholars came from every part of the known world that they might detail. All the Protestant King of England asked derive from the successors of St. Patrick that | the Irish people to do was to renounce their allegreat knowledge which they were to bring back giance to Rome; to give up their connection with to their own parties. It is a significant fact, and one worthy of to their own people and to their own nation, so that Ireland became through her schools, through these three centuries, the very light of the world for great learning, the very light of tration of her first sanctity. We have seen in her strength how the young nation was able to repel the world for the brightness of her sanctity.

### FORTH FROM ARMAGII,

and from the other great centres of Ireland, monastic learning went through three centuries to evangelise the greater part of Europe. From St. Patrick's See, from Patrick's Cathedral of Armagh, and from a centre went forth all that life, that life of faith by form of monastic sanctity to God; that life of apostolic zeal by which our fathers became the apostles of the whole world; that life of supreme sanctity by which the island itself was made to be the mother of the brightest and the greatest saints of the Church of God. Thus, dearly beloved brethren, the first element in the life of faith by which the Irish race lived for God, the very first element was the element of enlightenment or knowledge, for this is the first essential feature of the life of divine faith. Faith itself is the virtue of intelligence, faith is the recognition, in God, of His infinite wisdom and infinite knowledge, and therefore the very first element in the divine life of faith of the man or the nation that lives by faith is knowledge. But the life of faith is more than this. The next great feature in the life of faith of any people is power, the aggressive power, and this, also the Irish race inherited from God through the ministry of St. Patrick. He made them not only a holy people, not only a faithful people, but He made our fathers to be a strong people, and the incentive and secret of their strength was their faith. After 300 years of monastic sanctity, it was in the design of God that the world should see that St. Patrick's children of the Irish race were not only the holiest, but were the strongest and the most powerful people on the face of the earth; and, in order to prove this, God let loose on Ireland the great scourage of the Danish nation. Before the conquering arms of the Danes many of the nations of Europe went down. They reached England and took possession of the land. They took possession of the western shores of Scotland, and of a portion of the northern provinces of France, and wherever they went they declared war against the saints of God, against the Cross, and against the Christian religion. For three hundred years, year after year, their fleet swept the seas, and their armies landed in thousands and thousands upon the shores of Ireland. But here they found the people united as one man upon the grand principle of their religion. They found the whole Irish race, all the men of the land, the fathers and the sons for generation after generation for 300 years clinging firmly and unitedly to their faith, and the Danish invader struck blow after blow at them until at length the great and mighty warrior king drew his sword

## IN THE NAME OF THE CRUCIFIED,

and smote the Danes that they never lifted up their hands against the Irish people any more nor dared to set foot on the soil of Ireland again. While the Danes settled in lands more powerful, and obtained a permament footing in other countries, Ireland alone was able to drive them from her free bosom, because they assailed the religion of the people, and they struck a blow at St. Patrick's God and St. Patrick's laws. Thus the Almighty God showed, in the nower of this people, a wonderful unifying power and strength, the power of the principle of divine faith. Meantime, this Danish invasion, as they all knew, produced the most lamentable results. In the year 833 they invaded this archepiscopal city of Armagh, and destroyed St. Patrick's Cathedral. They banished the archbishop, they drove away the students from the school, and for ten years after held a footing here, and left behind them only desolation and ruin. It was not until 842, ten years later, that the Irish Prince O'Neill, gathered his men around him, assaulted the Danes at Armagh, and drove them away from the city and from Ireland. Now, another invasion followed still more terrible, and this time it was not the faith of the Irish people that was assaulted-it was only their national existence. And dear to every nation as its liberty and its national existence ought to be, and strong and heroic as were the efforts of Ireland's kings and princes to preserve the treasure of her national existence, still in the providence of God, it was designed that Ireland should shine out amongst the nations as unconquered and unconquerable only upon the question of the divine life and her faith. Powerful as was the principle of nationality, Ireland was defeated on this issue. God took it away from us.

## THE NATIONAL LIFE OF OUR PROPLE

is not based on military glory, such glory is not ours; our interests are merged in those of another out our national life in commerce and in wealthbrought out the unconquerable, the imperishable successor as Primate was Edward O'Reilly, who,

life of the Irish race, only upon the question of their faith. On that alone every power in hell may rise against them. On the question of faith the Irish nation has risen a conqueror from every battle-field no matter how much blood she has shed. Four hundred years the stranger was in the land, and during this time the Irish bishops and primates of Armagh clung around the Cathedral of Armagh. To the Irish race Armagh was as Jerusalem was to the House of David, the fountain of her faith. But now 300 years ago a great change came over the thoughts of the English nation—a great change came over the manners and the morals of the land. England solemnly and sadly abjured the Catholic faith, and separated herself from the Church of God -a change that was effected with much bloodshed in the sister land, and was also sought to be effected in Ireland. Edicts went forth that,

### THE NAME OF PETER

or of his successor was no longer to be heard on Irish soil. When Patrick administered the Sacraments to the Irish people, it was in virtue of the power he received from the Pope of Rome, and St. Patrick tried to give to the Irish race the secret of all their religion, of all their faith, of their un lying and unperishable life when he used these words:-Stand by Rome; if there be any dissentions or quarrels bring them to Rome, don't go to Rome as servants to a mistress; don't go to Rome as slaves to a master, but go to Rome as children to their mother. In other words, he went deep into the divine truth - namely, that the Almighty God left behind Him on earth a representative and a vicar, who speaks in the name of Jesus Christ; who cannot mislead the people-and that man is the Pope of Reme. Patrick taught the people of you. Now, this is the very principle that saved Ireland in that sad day in the 16th century when called on to surrender her faith, and I wish to put this before you. When Henry the VIII. called on Ireland to become Protestant he did not at once Mass. He did not assert it was idolatrous. He did not break up the constitution of the Church in remark in those days, that the Irish people were only asked to give up Peter-to sever their connection with Rome. We have seen that splendid illusthe Danish invader, and maintain incessant war for three hundred years—a thing we read of in the history of no other people ever created. We have seen the love which bound the people to the archbishops, bishops and priests during the 400 years of the Saxon invasion. They were the consolers of the nation, they wiped away the tears from which the nation consecrated itself in the highest her eye, and bade her never despair, for as long as she was faithful to Go i, God would never utterly abandon the Irish people. And now the decree goes forth to the bishops of Ireland

## TO GIVE UP THE POPE,

not to give up the Catholic religion, but to give up the Pope, and to acknowledge the King of England head of the Church, as well as head of the State. And on that day there was a man to whom Almighty God gave the high privilege to be the champion of the faith of Ireland, who spoke trumpet-tongued throughout the land to the people of Ireland, and said, " Peter, the Pope is the soul, and head, and heart of Catholicity; and the peorle who separate from him ceases to be Catholic. Brace yourself up, if necessary, to fight rather than blasphene Peter's prerogative." That word went forth throughout the land, and, God be blessed, from George Cremour, who was the Primate of all Ireland, and the Archbishop of Armagh. The wonderful sight was seen by the world of a whole nation -priests, bishops, and people-standing up like one man and crying out, "Pro ares et focis." Every heresy that has ever sprung up in the world has demanded its martyrs, and every schism in the Church of God has shed blood, but to English Protestantism was reserved the strange privilege of making not one man, not one family, not even a tribe of men, but a whole nation, the united champions of truth, and martyrs of Catholicity. The whole nation, from the day of her first trials, owes her salvation to the fearless and energetic voice of the Archbishops of Armagh—the Primates of Ireland. We now come to a period of persecutions the most terrible, and, dearly beloved, I will only call your attention to the fifteen bishops of Armagh who followed immediately the Reformation, to see in them and in their acts how much our fathers suffered. That Primate died in 1543, and the bishop who succeeded him, though consecrated, was never allowed to set foot in Ireland, and the Irish Church had not the privilege of beholding her spouse. Primate Downl was the next Archbishop of Armagh, and no sooner was he consecrated than Catholic truth and Catholic doctrine resounded throughout the land. He was taken in the reign of Edward the Sixth, and dragged into prison and then sent into exile. He was recalled in the time of Queen Mary, and lived to see the faith for which he had suffered exile and imprisonment triumphant throughout the land. He was succeeded by Richard Grey, who governed Armagh from 1563 to 1585. He was twenty-two years Archbishop, which he spent in

# THE TOWER OF LONDON.

He was manacled with irons and reduced to starvation. He was offered everything in the world, honor, and power, his own See of Armagh, his own cathedral and all, if he would renounce one title, one iota of the Catholic faith, if he would give up Peter; but from the dungeon his voice came forth and thrilled the nation. "Hear me," he said "who speak from his dungeon, and his chains, let Ireland stand by Peter." That man was unconquerable; he died from poison in 1585. He was succeeded by Primate McGauran, who reigned from 1586 to 1598. He landed in Ireland, but he had to fly from his own city, and took refuge with a noble Irish chieftain named Maguire, of Fermanagh. There was a terrible battle fought between the English and Irish forces at a place called the Field of Morters. The Primate was on the field of battle; he was attending to the wounded and administering the Holy Sacrament to the dying, and for the crime of attending to these-the crime of holding the body of the Lord in his fingers -a troop of English lancers thrust their lances through his body as they passed in the route; so he fell a martyr to the faith and the holy sacraments of the Catholic religion. He was succeeded by Peter Lombard in the see. He was a man renowned for his learning, but he was never allowed even to set his foot in the diocese of Armagh. In 1627 Hugh O'Reilly governed this diocese until 1651. During his reign the Catholics of Ireland enjoyed for a time a period of prosperity. As Primate of Armagh be stood foremost in the ranks of those who endeavored to maintain Ireland's nationality. He was the foremost in her councils, the friend of Owen Roc O'Neill and the other heroes of this time, and he kept the faith of Ireland and her national glory alive, but the people. The providence of God has not brought battle was destined to be lost, and Hugh O'Reilly had to fly. He died in 1651 on a small island on

from 1664 to 1669 again served the Irish Church. And mark you, this was in the reign of King Charles the Second. However, he was banished from his See by a false accusation; and by this time seeing, by a hundred years' experience, that it was impossible to make Ireland give up the Catholic faith the minister of the day thought he might try what freedom and teaching would do. The drawn sword was the only argument ever before used in relation to Ireland: but this Minister, with unusual cunning, thought that he might endeavour to extract some expression from the people, from the Primate of Armagh, from the bishop and the priest of the people some expression against the Catholic faith. Accordingly he got an apostate priest to draw up certain resolutions. There was nothing in them contrary to the Catholic faith; there were only a few things about the Pope of Rome. There was a great point in this, and it was for the purpose of making the Irish people sever from Peter that this apostate priest and the resolutions were prepared. What did this minister of the Crown of England do? why, he wrote a most kind letter to the Primate wishing him to come home to Ireland and to his See of Armagh, and that he would be received in the best manner, but that he was expected to subscribe to a document. He came, and called a Synod of the Bishops in Dublin, the document was put into his hand, and what did he say. He said there is enough in this document to separate Ireland from Rome and whatever tends to sap the faith of my people or destroy their allegiance to Peter I will not sign. I may die. You may burn my right hand off, but I will not sign this document. His example stimulated the other bishops, and the paper was flung into the face of the Viceroy, and the very next day they were flung into prison to languish and to die. This Primate died in exile. He was succeeded by a man immortalised in the history of this country—the gifted and sainted Oliver Plunkett. He presided over the See from 1669 to 1681. He was tried in London for his life.

#### HIS BODY WAS LITERALLY TORN TO PIECES.

With his dying eyes he saw the hand of the hangman grasping to get at his heart and tear it from him; and his head was cut off, and his great soul went up to tell at the Throne of God the tale of Ireland's wrong. He was the last of the Irish bishops who shed his blood for the faith. His successor died in exile, as many others of those who came after him. The hand of persecution relaxed, and the Irish people began to breathe. One hundred and fifty years ago our numbers were reduced to a miserable minority by what they are to-day. The eloquent preacher, having again dwelt on the noble temple erected on the ancient site-worthy to be the shrine of Ireland's God and of our Lord Jesus Christ; worthy to be a monument of Ireland's great apostle, the mighty Patrick; a blessing among the nation; worthy to be the representative of a race which was nurtured in monastic sanctity and matured in the holy sanctity of martyrdom, concluded.

## THE POPES IN CHAINS.

FROM ST. PETER TO THE HOLY FATHER PAUS IX.

The capitol of the Catholic Church is the prison and the Cross, and the more the Popes require to be strong, powerful and jealous, the more the Lord permits that they suffer persecutions and torments. This order of Providence is attested by history, that in the afflictions, in the sorrows, in the martyrdom of the Roman Pontiffs, there is always demonstrated the preparation and the principle of a great victory series of kings who have suffered so many assaults and so many offences, often exchanging the throne for the prison, and the stole for the chain, to take back the stole again very soon, and to reascend the throne more gloriously. In fine, from St. Peter to Pius the Ninth, every Pontiff has known how to repeat with St. Paul: Cam infirmor tune potens sum.

And when the governments, in these days, pass in eview, their armies versed in the art of war, and exhibit the multitude of their horses and the force of their cannons to show how they are to be valued. we Catholics console ourselves in a very different way, passing in review, as it were, our holy Pontiffs, and the chains and the prison which they endured. In this, however, all their power is found, and there-

God having willed to found His Church on Peter, permitted that he should be twice in chains, and inally crucified. The first of the Popes had need of singular power, and attained to it first in the prison of Jerusalem, then in that of Rome. Herod Agrippa, to please the Jews," put Saint Peter in chains, whence he was miraculously delivered by an angel and Nero kept him nine months a prisoner in Rome, in the Mamertine or Tulliam prison at the base of the Capitol. Here the holy Pontiff was bound with a chain, which was afterwards brought into the Church of St. Peter, in Vinculis (in Chains), and when it touched the other with which he had been bound in Jerusalem, the two were miraculously united; and these are the two holy chains, the feast of which we hold to-day (Aug. 1st).

Nearly all the Pontiffs of the first three centuries were thrown before their martyrdom into horrid prisons, and by this means they became masters of Rome, not with bombs and cannons as General Cadorna did on the 20th of September, 1870. Linus, Cletus, Clement, Anacletus, Evaristus, the first Alexander, the first Sixtus, Telesphorus, Hyginus, in fine, more than thirty Pontiffs suffered chains and death One died and was immediately succeeded by an other. In Rome, observes Chat:aubriand in his Etudes Historiques, after the Imperial elections made by the sword, continued the peaceful elections of those other sovereigns, who reigned with the reed -The two severeignties, the one of faith and the other of the sword, were found face to face; the former knew how to enchain and to kill, the latter to suffer and to die. And yet there could be no doubt on the result of the struggle, and faith conquered. II.

In the fourth century the persecutions against the Christians ceased, but the Pontiffs ceased not, from time to time, to suffer chains, and they suffered them when, on account of schisms and heresies, the Church had need of extraordinary strength to acquire new and extraordinary triumphs. Theodoric, abettor of the Arians, had the insolence to ask Pope John I, that he, in his turn, should favor heresy. Non possumus (we cannot) replied the Pontiff, and the ing put chains upon him and put him in prison in Ravenna. These chains conquered Arianism, and little by little prepared the temporal dominion of the Popes. St. Leo III., the first Pope-King, in 799, is put in chains by Paschal and Campolo, who were desirous of usurping his dignity, but his chains gained for him the most beautiful throne in the world. It is God alone who has given the sovereignty of Rome to the Popes; if they had a protector it was long prior to Pepin and Charlemagne, John VIII. was put in chains by Lamberto, Count of Spoleto, and by Adalberto, Marquis of Tuscany, in 378, because these were condemned by him as depredators of the cities belonging to the Roman Church. And these chains prepared the defeat of the Saracens, who dared no more approach the Eternal City, defended by the virtue and by the courageous patience of its pastor.

The tenth century is called by Baronius an age of iron and of darkness. The world was thrown back again in to chaos, and the Popes should draw forth from it the splendid light of the Middle Ages. But where

Leo V., in 928, John X., in 936, John XI., in 964, Benedict V., in 985, John XIV. It appeared to be the end of the world, and antichrist was expected.

III.

But there appeared instead the great power of the Popes in the Middle Ages, and the chains of Peter begot the most glorious Saint Gregory VII. The Normans in 1053 imprisoned Saint Leo IX. at Benevento, treating him with the highest respect, which, however, did not prevent his being in chains; and Hildebrand, put in chains by the partisans of Henry IV., died apparently conquered, but recom-pensed shortly after by the liberty of the Church, the object of his life and the cause of his death.

Then we have the Crusades, those sublime wars of Catholicity, and Urban II, came to an agreement with Peter the Hermit, in the Flavian Amphitheatre (the Coliseum), bathed with the blood of the martyrs, to liberate Europe from the Ottoman slavery. In the midst of the persecutors' chains, the Popes had acquired the force necessary to break in pieces the chains which the Mahometans prepared against faith and Christian civilization.

But other combats being reserved for the Church militant, the Roman Pontiff must suffer other chains! And in 1111 Paschal II. was put in chains by the Emperor Henry V., in 1118 Galasius II. by Cencis Frangihane, a follower of the Imperial party; Boniface VIII. was put in chains in 1303, in Anagni, by Nogaret and Sciarra Colonna, and "Christ in His own Vicar captive made" is thus seen; and Clement VII. in 1527 was obliged to live besieged for seven months in Castle Saint Angelo, when the

army of Bourbon invaded Papal Rome. In the midst of these chains the Church gained the wise fortitude of Paul III., of Julius III., of Paul IV., in the Council of Treat, and the victory of Lepanto under Saint Pius V., and the defeat of Jansenism under Alexander VII., and the intrepid resistance of Clement X. to the ill-counselled pretences of Louis XIV.

When afterwards the French Revolution burst forth, which should change the face of Europe and prepare new and more terrible assaults to the Church of Jesus Christ, other two popes were put in chains, and in prison attained the force to combat and to triumph. On the 20th of February, 1798, the French enchained Pius VI., dragging him away from Rome, and he said in Tuscany to the major-dome of the Grand Duke: "Our misfortunes begin to make us believe that we are not unworthy to be the Vicar of Jesus Christ and the successor of St. Peter. The state in which you see us brings back the first years of the Church, which were the years of its triumphs."

Then followed the imprisonment of Pius VII., who for full five years bore the chains of Napoleon I; but Mauro Capellari, who afterwards became Gregory XVI., at the end of 1799, announced the triumph of the Holy See against the assaults of the Innoevators. And the Holy See conquered indeed! Now God is preparing new triumphs, and He prepares them in Pius IX., and for Pius IX., in reward for his sufferings.
Our Holy Father, like St. Peter, was twice impri-

soned: in the Quirinal by the Republicans of Mazzini, and in the Vatican by those who entered by the breach of Porta Pia. The chains of Pius IX, are like those of the Prince of the Apostles; and although the hypocrisy of modern civilization does not allow us to see the heavy links, yet they press no less cruelly on the wrists of the sorrowful Pontiff.

But they prepare for the Church other and more for Catholicity. And as there is no dynasty which, signal victories. Plus the Ninth in his Encyclicals, for antiquity and robustness, can stand before that of the Popes, so there is found nowhere else such a the doctrine of Jesus Christ. Now he causes it to triumph through the sufferings which he endures as formerly did St. Peter, spreading it in Rome, in prison, and from the Cross. So Our Holy Father may repeat with St. Paul to the Collosians: "Adimpleo ea quie desunt passionum Christi, in carne Christi mea, pro corpore ejus quodest Ecclesia;" and fill up those things which are wanting of the sufferings of Christ, in my flesh for his body, which is the Church.

## -Boston Pilot.

## IRISH INTELLIGENCE.

THE COMING IRISH HOME RULE PARTY.-The new Conservative organ, the Hour, thus speculates upon the possibility of a large accession of Irish Home rs to the House of Commons :general election will alter the strength of the two great political parties in England is a matter of conjecture, and a cause of some hope on the one side, and, some fear on the other. But it is morally certain that in Ireland a large number of members pledged to the doctrines of Home Rule will be The leaders of the party reckon on carrying eighty scats; but even fifty or sixty Home Rulers in the House of Commons might exercise a powerful and disturbing influence on the conduct of public affairs. Of course fifty, eighty, or even a hundred Irish members could do little to secure the acceptance of their special creed which the rest of the British Empire unhesitatingly rejects. An annual motion, recognizing the right of Ireland to govern herself, would be annually negatived by the united votes of England, Scotland, and Wales. But fifty Irish members, well disciplined and acting in strict unison and in unwavering obedience to orders, might, by placing their votes at the disposal of the Opposition on critical occasions, seriously inconvenience the Government of the day. In fact, such a policy, when the two great parties in the State are pretty equally divided, on the part of a compact body belonging to neither party, would render party government almost impossible, and would create a problem not to be solved by any method at present known to the British Constitution. SHOCKING MURDER IN THE QUEEN'S COUNTY .- The

painful particulars of a very brutal murder, alleged to be the result of jealousy, reached Carlow early on Monday morning. It appears that a man named Browne, a shoemaker, was in a public-house in the neighbourhood of Ballylinan, in the Queen's County, on the previous Saturday evening, in company with two other men named Moran and Dowling, there being also a young woman present, about whom their appears to have existed a feeling of jealousy between Browne and Dowling. Shortly after leaving the public-house, the remains of the unfortunate man Browne were discovered brutally murdered by the roadside. Moran and Dowling have been arrested.

ATTEMPTED BURGLARY .-- A MAN SHOT .-- On Monday morning, between two and three o'clock, a burglary was attempted at the residence of Mr. Bristow. of the Northern Bank, near Dunmurry. Mr. Bristow's brother, hearing a noise, got out of bed and fired a gun at the burglars, who were in the act of running away. The contents of the gun took effect on one of the men a little above the hip. He immediately fell, but his companions fled. He was handed over to the police, who took him to the Belfast General Hospital. He is a respectable looking man, and refuses to give his name or the names of his accom-

The reports of the Railway Companies, which are now holding their half-yearly meetings, present a satisfactory view of Irish presperity, and may with confidence be set off against the recent returns which show a falling of in investments in the savings-banks and public funds. All the leading lines show an increase in traffic, and in most instances an improved dividend, notwithstanding the great advance in the price of fuel, materials, and labour.

ORANGE OUTRAGE .- Orange bigotry has been sorely all these things we have been indifferent to, and we large called Trinity Island, where he was shall they find the force necessary to such an under-taking? In the chains of their prisons. In 897, it Cathedral. On Sunday night the train which left was Stephen VII. who was put in chains, in 903, Armagh at nine o'clock, with excursionists from could they breathe without the connivance of Gov-

Dublin, who had been present at the dedication was attacked at Portadown by a mob of Orangemen. Stones were thrown, and one man in the train, received a severe wound on the head. The train, which was due in Dublin that night, did not arrive until five on the following morning.

We have to record the death of Lady Isabella Fitzgibbon, which took place on the 21st ult., at her residence in Lowndes-square, London, in her 76th year. Her ladyship was the youngest daughter of the five children of John, 1st Earl of Clare, once Lord High Chancellor of Ireland, by his wife Anne, second daughter of Mr. Richard Chapel Whaley, of Whaley Abbey, county Wicklow, and aunt of the Countess of Kimberley and Lady Louisa Dillon.

A Whitworth Scholarship of the Royal College of Science, Stephen's-green, value £100 a year for three years, has been awarded to Mr. W. H. Warren. This is the fifth of these valuable prizes which has been obtained by students of the Royal College of Science. HOME RULE IN THE NEXT PARLIAMENT .- The Echo

(Gladstenian organ) acknowledges that the next

election will bring a large accession of Irish Home Rulers to Parliament, but takes comfort to itself that most of them will only be half-hearted in the cause. It says:-But of the 103 Irish members, about sixty prefessed Home Rulers may be chosen at the next general election. But it may be surmised that at least one-half of these will be Home Rulers only on special occasions. They will, of course, vote straight when the question is raised in a definite form, that is to say, once or twice in a Session. But in all their divisions they will be found in the Liberal or Conservative lobby, just as if they called themselves Liberals or Conservatives, and nothing more. It will be very surprising if we find more than thirty thorough going Home Rulers, -men, that is, who would overturn the Ministry should an opportunity offer, and, indeed, make Parliamentary government impossible, to the utmost of their power, solely in the hope of exacting Home Rule. We are not quite sure that even thirty is not too high a number, probably, two dozen would be more near the mark. But, at the same time, it would be easy to show that, if the men were forthcoming, thirty constituencies would be found to elect them. The County of Tipperary, for example, in the face of the anathemas of the Church, and without the protection of the Ballot, three years ago elected a Fenian convict. What reason have its people since given us for crediting them with more moderate opinions? Again, Meath rejected the nominee of the priests and landlords in favor of a Presbyterian gentleman farmer; and Longford was as near as possible doing the same thing. Kerry preferred a Protestant gentleman of moderate views and absolutely unknown to the relatives of the House of Kenmare, with all the influence of high rank, official station, and pure Catholicism at its back, and with the Catholic Bishop himself blessing the candidate. Only the other day Waterford compelled Mr. Villiers Stuart to swallow a Home Rule pledge, though the Houses of Decies and Waterford had united for once in his favor. In all these counties, and in conjunction with others which might be named, as well as in cities like Cork and Limerick, and in boroughs like Dundalk, it is only too likely that the more extreme Home Ruler the more acceptable will he be to the voters. In Queen's County the influence of Lord Castletown and of Sir C. Coote, though considerable, is not likely to prevail against the charms of Home Rule; neither is that of Lord Rosse in King's County, nor of Mr. Smith Barry in Cork. In Galway, as we all know, Major Trench did not receive a majority of the votes, and the

Core -The time-honored, triennial ceremony of "throwing the dart" was performed by the Right Worshipful John Daly, Mayor of Cork, attended by the members of the Corporation and a numerous party, on Thursday the 21st. The Examiner thus explains the signification of the ceremony, an explanation which, in default of a better, we would advise our renders to accept:—It symbolises, we believe the claim of the Corporation to exercise supreme jurisdiction over the waters of the port. Our ancestors were a rather combative lot of gentlemen, and not content with laying claim to the jurisdiction, they were in the habit periodically of sending ascertain, like the Donnybrook Irishman, whether any roving Nerseman could be persuaded to question their authority, and if so they knocked him on the head. By degrees the tone of society became more pacific, but the Mayors of Cork still continued their periodical marine excursions, and, environed by a martial train of sword-bearers and javelin men, with solemn councillors and doughty aldermen at their back, cast their weapon into the broad waters as a general gage of defiance to the enemies of the city. On such occasions our worthy progenitors naturally became considerably elated at their prowess and authority, and the ceremony has always been associated in the civic chronicles with good cheer and festivity. And so the usage has come down to us through innumerable generations, a venerable custom, in which the preservation of ancient rights is happily blended with a considerable amount of enjoyment on the part of our civic fathers. We have not been able to ascertain the precise manner in which the franchises of the city are affected by this warlike performance. At least, no one is able to say with any degree of certainty what would happen if the dart were not thrown; but there seems to be a very strong feeling that, having regard to the strength and length of the traditions in its favour, it is very advisable to keep up the cere-

priests are scarcely likely to commit a second time

the error they were guilty of in his case. Clare will

not, perhaps, again return a Conservative and a

Ministerialist.

We deeply regret to say that from all parts of the country most unfavorable accounts reach us of the condition of the crops. To the veriest tyro in farmers' matters there is no necessity to say that the fearful weather of the past few days must have been most injurious to agriculturists. Our Clare correspondent gives us an account of his district, which is of the gloomiest character. He says that the potato blight has already made considerable ravages, and that in low lands the extensive floods must inevitably rot the potato. Vast districts of hay meadow and bog are submerged in Clare, and in the elevated lands we are told the hay is cut and retting, there being no fine weather to save it in. A correspondent writing from the county of Galway does not give so dark an account of the situation, but states that the blight has appeared in the potato crop, that the quantity of ground under corn is small, and that the annual inundation of the grounds lying near the river Suck has commenced. From Monasterevan, also, we hear bad accounts of the crops. The fearful rain storms of the past few days were in the last degree calamitous, especially at a time when the country wanted a good harvest to make up for 1872, the worst year the country saw for over a decade .-Dublin Freeman.

How inscrutable are the ways of Divine Providence! and how humiliating to human pride are the judgments of Heaven as displayed in that irresistible march of events which confounds the vain dreams and schemes of crafty men! Little more than a hundred years ago, while the penal laws were still in full swing, an individual was prosecuted by the Government in Dublin because he had the auducious conrage to harbor a young Catholic lady, who had taken refuge in his house from the importunities of her friends, who were forcing her to conform to the Established religion, and he was publicly told, in a reprimand from the Bench, "that the laws did not presume a Papist to exist in this kingdom, nor