

Cormick Liatbit, proposed a resolution and Thomas Farrell seconded it, sympathising with the evicted tenants, and hoping to see them reinstated in their once comfortable homes.

Monaghan.—A large meeting of the Committee of the Clones Branch was held recently, James Fitzpatrick, Dromara, in the chair, the following resolution was passed unanimously:—That the Clones Branch of the Irish National League, owing to the action of the Central Branch in sacrificing the best interests of the Irish Nation cause to pander to the selfish ambition of Charles S. Parnell, hereby severs all further communication with that body and dissolves itself, and recommends the former members of this branch to join the only true National organisation at present existing in Ireland—viz., the British National Federation founded in this parish on St. Patrick's Day last.

Tyrone.—There has been an exceedingly large number of sudden deaths in the County Tyrone within the past three months.

Several largely-attended and representative meetings have been held in the County at which the present unhappy condition of National politics was carefully and dispassionately discussed. The decision in every instance was dead against the great "uncrowned," particularly at Stewartstown and Coalisland.

Waterford.—A woman named Connolly, living in a hovel on the Comeragh Mountains, has received an intimation from a Waterford solicitor that a sum of £2,700 had been left her under the following circumstances.—Thirty years ago, a few days after the birth of a daughter, her husband disappeared from the Comeragh district, and was never again heard of by her. A communication from a Catholic clergyman residing at Brisbane states that Connolly, the missing man worked his way to Australia, and went to the Gold Fields, and having amassed about £5,000 in three years, was returning from Australia to Ireland, when he was attacked by bushrangers and robbed of the whole amount. Penniless he returned to the Gold Fields again, and set to work once more. About two months ago he reached Brisbane broken down in health. He was then on his way to Ireland, but died in a few days, leaving the above amount to his wife, if alive, an if not to his daughter. During his thirty years of voluntary exile he never wrote a letter to his wife.

Wexford.—A whale 100 feet long and 23 feet in width was captured at Swanton Bank, Wexford. It was valued at £300. Two young fellows named Cogley and Wickham saw the monster fish first.

Wicklow.—On Sunday, 5th April, a meeting of the people of Bathvilly and the surrounding district was held for the purpose of promoting the National Federation. Mr Sheehy, M.P., attended.

The Judge at recent Wicklow Assizes congratulated the Grand Jury on the peaceful condition of the County. In referring to a case arising out of the Arklow street preaching, he stated that the extra police and military brought into the town had cost the County £7,000.

WHAT THE ARCHBISHOP OF MELBOURNE THINKS OF IT.

(Daily Telegraph, 26th May).

A GOOD deal of speculation was caused a day or two since by a singular and somewhat slipshod article published in a contemporary, charging it against Irish-Australians, as a body, that they are on the down grade to helotage, through a slavish adherence to the teachings of the Church of Rome. Archbishop Carr has too busy a life to notice every guerilla attack made on his denominational citadel, and when this one was brought under his notice he merely smiled as he made himself acquainted with the positions adopted by this latent and most venomous assailant of his Church.

"I do not regard this as at all a serious onslaught," he said. "Far from it. I think that this agnostic gentleman and Bishop Moorhouse, while taking exactly similar stands, both really sustain the position of the Catholic Church. For example, this critic makes it a charge against Catholics that they have to suffer a sort of social ostracism as the penalty of an adherence to their faith. If that be true, and I do not deny but what it is partially so, it must be counted to their credit, and to the discredit of those who impose it. Again, he makes it an accusation that the Church is 'stationary.' That is the chief glory of the Church, so far as it relates to her doctrines, because Truth is unchangeable, and the unchangeableness of the Church is a sign of her infallible Truth."

"Your Catholic Irish are charged, your Grace, with finding their sole moral sanction in the fear of eternal physical torture?"

"Yes, I had noticed that. It is, of course, very far from being true. No one who knows the Catholic doctrine could have written that. It is quite true that 'the first moral sanction of the Catholic is fear—the fear of God's wrath—of hell. 'The fear of the Lord is the beginning of wisdom.' But it is only the beginning. There is a much higher moral sanction than this primary one—one that leads up to the pure love of God through the intermediate hope of a reward in heaven. The love of God is the highest of all moral sanctions.

The fear of hell is the lowest. But they are all a part of the restraining force of the Church. This agnostic's premiss is, therefore, utterly unsound, and consequently all the reasoning based on an unsound premiss falls."

"It is said, your Grace, that while all other religions are expanding 'the Catholic remains at a standstill!'"

"Quite so; I had not overlooked that. That may be taken in either of two senses. If he means that the Catholic Church is non-progressive in the meaning of extending the sphere of her teaching and influence, he is not correct as a matter of fact. I believe the Catholic Church in this colony, and all the world over, is growing more rapidly than any other. Only this very day I was at West Melbourne, where a sum of £5700 was subscribed for the extension of church work in that suburb. Later on I was at the opening of a church at Northcote, where £500 was subscribed for a similar purpose. Nearly every Sunday of the year I am called upon to perform some similar work, where there are similar evidences of growth and vitality. We are everywhere establishing schools, as well as philanthropic and religious Orders. In this sense the Catholic Church is very far indeed from being at a "stand-still." But if he means that the doctrines of the Church are always the same then he is quite right. And this is the Church's greatest boast and greatest glory. Truth is immutable and unchanging. Doctrines that change and expand and progress cannot be true. One of the most certain signs of error is its variableness. And therefore in this sense the agnostic critic is quite right when he says that the Catholic Church is at a standstill."

"But as to the danger of helotage, your Grace?"

"It is non-existent. So far indeed from this being so the very reverse is likely to be true. As to Catholics being excluded from positions of influence on account of their faith, I am inclined to think that in this the critic is correct. But this will not certainly tell to their discredit or to their moral deterioration. On the contrary, it is to the credit of their self-sacrifice that in the face of this social penalty they have unflinchingly maintained their faith in their schools and their religion. I may go farther and say that no church which is not prepared to make a sacrifice in defence of its principles and faith can be considered worthy of the name of a church. Trials of this sort inflicted upon any people, so far from being to them a cause of demoralisation, will tend to strengthen their moral fibre, bind them more closely together, and refine the dross of selfishness. Instead of having the effect of permanently reducing any people in the social scale, such an ordeal will give them greater strength and stability of purpose and character."

"It is stated that the Catholic people would gladly accept the Education Act, but for the dictation of their priests?"

"Well, as to that, the clergy merely teach one of the dogmas of their Church in this matter of religious education. No Catholic has any option of belief as to what is his duty. The people themselves have given the most convincing proofs of their attachment to their schools by the monetary sacrifices they have made to maintain them. And these they are repeating every day. Nor is this peculiar to Catholics of this colony. Where the people have a perfect choice you will find the Catholic prefers to have his own school, and the Protestant prefers his. It was said by this Irish-Australian critic that separate schools tend to sow divisions amongst the people, while a common school for all would tend to build up harmony. This is not borne out in Ireland. There is one province in Ireland, Ulster, where, owing to the small number of Catholics, it has not been found possible to provide separate schools. There the Catholic children and Protestant children all go to the same schools. But this northern province of Ireland is the only one where sectarian feeling runs high."

"As to the growing differentiation?"

"I do not believe it exists. I have seen no proof of it. Rather I have seen many cheering evidences to the contrary in the good will shown by Protestants to their Catholic fellow-colonists. In very many of the matters I have had to do with in building churches, schools, and even convents, a considerable portion of the money has come from generous and friendly Protestants. This tells directly against the differentiation theory and idea of future helotage."

At the mention of that charge of "secret conspiracy," and the distrust and suspicion engendered by the priests, the Archbishop laughed a little, and then said:—

"Well, you know it would be hard to disprove any allegations about what people think and feel. Some people, of course, may view with suspicion everything that is said and done by Catholics; but they are such as are anxious to find cause of evil. For any real suspicion, generally felt, I do not think it exists. Why should it? Catholics are always ready to take their part as citizens in the work and expense of Government; and certainly no priest or layman can desire to say or do anything that may interfere with the blessings of peace. This education question is not a Victorian one. Bishop Moorhouse is fighting it in Manchester just as we are here. He lately thanked God for the grand act of self-denial which the Catholics had exhibited, and said he was ready to beg from door to door in the cause of religious education in the schools of England."