

## Irish News.

### ANTRIM.—Shipbuilding.

Messrs. Harland and Wolff, of Belfast, have entered into an agreement with the new shipping corporation (Morgan and Co.) whereby in consideration of being shipbuilders and repairers to the combine they undertake not to build for any other ship-owners, provided orders from the corporation suffice to keep the works at Belfast fully and continuously employed. Under any circumstances they must not build for any competitors without purchasers' consent. The work will be carried out on commission terms, and the agreement is to be for ten years from date, and terminable at the expiration thereof, or after five years' notice by either party.

### CLARE.—Heavy Sentences.

Before Messrs. J. Newton Brady, R.M., and P. J. Kelly, R.M., at a special court under the Crimes Act, held at Ennis, P. J. Lennane, chairman of the Ennis Urban Council and vice-president of the East Clare Executive of the United Irish League, T. Flanagan, J.P., chairman of the Corofin District Council, M. Griffeey, and M. O'Brien, district councillors, Joseph Sullivan, and two others were convicted of having taken part in a criminal conspiracy to compel certain parties not to continue in occupation of certain lands. Flanagan was sentenced to four months' imprisonment with hard labor, Lennane to three months without hard labor, Sullivan to three months, and the others to two months with hard labor, except in the case of Griffeey, who is nearly eighty years of age.

### CORK.—Local Manufactures.

The following is a list of exhibits of Irish manufacture at the Cork Exhibition, which was opened on May 1:—Cottons and linens from Munster as well as from Ulster, umbrellas, hats and caps, boots, shoes, and boot leather from Cork, Dublin, and Killarney; jewellery made in Cork; hosiery, shirts, and ties, lace and crochet from different centres; furniture of all kinds, chiefly of Cork manufacture; pianos and organs, also made in Cork; chimney pieces and grates, carriages, saddlery, and harness, and horse shoes; cushions for cars, yachts, and church purposes; bicycles from the south and east of Ireland; baskets from Castlecomer; garden arches and flower stands; ornaments made of Killarney arbutus wood and bog oak, sporting guns, rifles, and shooting requisites from Belfast; bookbinding, printing, books, pens and ink stands, stationery and paper of every description; fancy leather and picture frames; stained glass; Irish marble; bricks, roofing slates; china, bottles, brushes from Dublin and Cork; brewers' casks; joinery, billiard tables; agricultural implements; scientific implements; tobacco and tobacco pipes, fishing tackle and flies; matches, soaps, candles, glycerine, starch, and blue and black-lead; mustard; cornflower; salt; sauces and sweets; bacon, hams, and pork; butter; biscuits and cakes; oatmeal and flour; condensed milk, whisky, stout, and beer. The list is a long one, and will probably surprise those persons who have been in the habit of taking it for granted that Irish manufactures were more of a name than an accomplished fact.

### A Candid Opinion.

An Irish correspondent, said to be the Rev. Courtney Moore, of Mitchelstown, writing in the London 'Church Times' on the relations which exist between Protestants and Catholics in the South of Ireland, says:—The writer of this letter has some 200 parishioners of his own, while the Roman Catholic

population is between four and five thousand, and seldom a day passes that some of the latter do not seek him for advice on every-day matters. When it is understood that a clergyman of the Irish Church is not a controversialist, the local Catholic clergy will allow him to exercise any amount of undenominational philanthropy he pleases without let or hindrance towards the members of their flocks—e.g., one can visit them in their cabins and cottages and talk with them on the most friendly terms and see them in sickness also. Poor people! they are wonderfully lovable and attractive; I have often wondered how and why it is that the Irish are so hard to govern as a nation, when, individually, they are so delightful. The feature of abusing the Government, be it observed, is one common to all creeds and classes in Ireland. Nationalists as in duty bound do it; but just now Conservatives do it as loudly and pronouncedly. The Chief Secretary is as violently attacked by Trojan as by Tyrian. However, politics are not in my line. I speak of kindly, social intercourse 'with the Roman Catholic poor.' A clergyman, as such, is greatly respected and regarded—indeed, there is no member of the community who is treated with such marked and affectionate deference. It is well to bear this in mind, and to perceive and know that in so many almost purely Roman Catholic districts in Ireland our clergy are so popular and are able to do such an amount of practical, kindly good among the Roman Catholic poor. It is very creditable to all parties concerned that this is so. Judging from the newspapers we might fancy Ireland was always and ever a political boiling cauldron. No doubt it is too much so. Yet, on the other hand, what is said above about the kindly relations existing between different creeds and classes is absolutely true; but this sort of thing is not sensational, and does not find its way into the Press or Parliamentary debates. There is no doubt whatever that the relations between the Roman and Anglican clergy in Ireland are greatly changed for the better within the last half century.

### DUBLIN.—Control of Tramways.

Some correspondence published in the 'Freeman's Journal' as passing between Mr. Davitt and Mr. Wm. Murphy, chairman of the Dublin Tramway Company, is of general interest because of the advocacy embodied in Mr. Murphy's letters of private as opposed to municipal ownership of tramways and similar enterprises in cities like Dublin. Mr. Murphy pits the Dublin tram service—privately owned—against that of Glasgow, owned by the community. Yet he is compelled to admit that in Glasgow the trams yield over 11d per mile, as against something like 8d per mile in Dublin. He contends that this adverse circumstance is due to the fact that in Dublin the trams run in thinly-populated districts. That is another way of saying that they run where there is no demand for them; not a favorable testimony for their management. In Dublin, he contends, the trams pay £14,000 a year in way-leaves to the Corporation: in Glasgow, but £12,000. But in Glasgow the trams are owned by the citizens, who pay way-leaves to themselves, in Dublin by a private company, which has every right to pay a heavier way-leave than a public department. Glasgow gets 3d fares, and also the biggest value known in longer distances, e.g., a three-mile run for a penny. Dublin does nothing like that. Of course, it stands to reason that, as between private and public enterprises of this kind, public companies can give the best value. They have no dividend to earn. After the private company has paid its usual working outlay it must accumulate

dividend, and that can be done only from revenue, which in turn must be collected from the public.

### MAYO.—The Cathedral.

Father T. H. Quin, of Ballaghaderreen, who spent some time in Scotland collecting funds for the Ballaghaderreen Cathedral, is now in New York on a similar mission. Father Quin, on his return to Mayo after his sojourn in Scotland, was presented with an address from the people of Ballaghaderreen expressing their gratitude for his labors in collecting so assiduously and successfully in Scotland for the cathedral, and wishing him similar success in his American tour.

### WATERFORD.

The Protestant Bishop of Cashel, Dr. O'Hara, in the course of a sermon in Coleraine, was reported to have reflected on the Catholics of Tipperary and Waterford in a most offensive manner. The Most Rev. Dr. Sheehan, in addressing a meeting at Waterford, referred to the matter and said: 'You are all aware that the feelings of the Catholics of Waterford city and county have been deeply stirred during the last few weeks by reports which appeared in the Belfast and Coleraine papers, in which certain words are said to have been used by a high dignitary of the Protestant Church in this city in the latter town. I have no desire to refer at length to these reports to-day, and what I say will be short. Indeed, I speak on the subject with pain. The Waterford Corporation, by a unanimous vote, called on the dignitary in question to write to the papers to contradict the statements. We know through a third person that his words were grossly distorted. So far so well; but up to this, so far as we know, he has not complied with the request of the Waterford Corporation, and under these circumstances it becomes my duty publicly to ask the dignitary in question to comply with the request of the Corporation. I cannot believe he will allow Waterford Catholics to remain under the grievous imputation cast upon them on account of the words alleged to have been used by him.' A few days later Dr. O'Hara addressed the following letter to the Bishop of Waterford:—'I wish to write to you in reference to a sermon lately preached by me in my old church in Coleraine, which you referred to in your address at Mount Zion. I have carefully read the report of my sermon given in some northern newspapers, which I have compared with my sermon notes. I can say with confidence that my meaning has been entirely misunderstood here. That report, which I never saw until a week elapsed, in consequence of its brevity and inaccuracy, does not express what I intended to convey or what I personally feel with regard to the mutual relations between Roman Catholics and Protestants in this part of Ireland. These relations I can only say I have found most friendly, and I have often spoken both in the north and here of the kindness and courtesy which I have received from all creeds and classes in Waterford, and of the way in which I have been able to co-operate with you in public work for the common good. I am sorry that remarks which were intended for Protestants have caused pain to others who have heard them, and I gladly avail of the opportunity of making the explanation which you have so courteously invited. I should have made it long ago were it not that before I was aware that the sermon was in print attacks were made on me that could only be met by silence. You will please regard this letter as a public one, and believe me to be yours faithfully,' etc.

### GENERAL.

#### Envoys in America.

A New York cable message to the Dublin 'Freeman's Journal'