

## IRISH INTELLIGENCE.

**THE MOST REV. DR. MORAN AND THE REV. MR. O'KEEFE.**—The following correspondence has passed between the Rev. Robert O'Keefe, of Callan, and the Right Rev. Dr. Moran, Coadjutor Bishop of Ossory:—

"TO THE RIGHT REV. DR. MORAN.

Callan, Saturday, April 27, 1872.

"**RIGHT REV. SIR**—It has been announced more than once in the Friary Chapel of this town that you would administer the Sacrament of Confirmation on a day of next month to the children of this parish in that chapel, but I hereby inform you that I will not allow you to administer that Sacrament to any parishioner of mine, except in my church, and on my presentation of the subject. You cannot be so ignorant as to God for the proper reception of sacraments by his people, and that no other priest or bishop can administer holy things to his people in violation of his canonical rights. I, therefore, announce to you my determination and that of my two congregations, for whom I shall read this letter on to-morrow before I send it to you, not to permit you to confirm a single child of my parish in opposition to the canons of the Church. Thanks to a merciful Providence, and the implicit confidence of my attached flock in their pastor, I am well able to hold my own, and to treat any invasion of my civil or ecclesiastical rights with the moral or physical resistance which may be necessary to repel aggression *juxta moderationem incipit utitur*. I remain, Right Rev. Sir, your obedient servant, ROBERT O'KEEFE, P.P.

(The inverted commas are Rev. Mr. O'Keefe's.)

Letter of the Coadjutor Bishop in reply:—

"TO THE REV. ROBERT O'KEEFE.

Kilkenny, 27 May, 1872.

"**MY DEAR FATHER O'KEEFE**—In reply to the letter dated April 27, with which you have favored me, permit me to say that I am not annoyed in the least by the threats which you intimate. I have exhorted the devoted faithful of this diocese to emulate the virtues and to walk in the footsteps of their fathers, and it is my own desire, as it is my duty, to do the same. You will agree with me that I would be unworthy of being ranked among the bishops of Ireland, were I not prepared to follow the example of those heroic prelates who, by their sufferings, maintained the purity and the liberty of the Church, and handed down to us the priceless treasure of our holy faith. They were not deterred by threats from the discharge of the duties which they owed the Church, and they mounted the scaffold with joy, and sacrificed their lives sooner than become hireling pastors, or scandalize their flocks. For my part, I will be only too happy to receive insults; nay, more, I will joyfully lay down my life, if, by doing so, I may withdraw even one of the straying faithful of Callan from the brink of the abyss on which they now stand.

"As I have said so much on this head, I may add that I never in my life felt so honored as when, on the occasion of my first visit to Callan, one poor man thought it to insult me. I am more indebted to that man than I can say, and were it in my power to confer any favor on him, I would deem it a duty to do so; for no other person has ever conferred a greater honor on me. And I felt that honor the more because it was my happy privilege to receive those insults in Holy Week, the time specially set aside for meditating on the sufferings and humiliations of our dear Saviour for love of us.

"And now, dear Father O'Keefe, rest assured that I have no sentiments in your regard save only those of affectionate paternal love, and I cherish the fond hope that one day I may be able to give you the kiss of peace. At the same time I must candidly assure you that you delude yourself when you still assume the title of parish priest of Callan, and when, in your letter to me, you refer to ecclesiastical canons which have no existence, save in your own imagination. You have ceased to be parish priest of Callan, and any of your former flock who now refuse to recognise the present Roman Catholic administrator are separating themselves from the Catholic Church.

"As to your duties in regard to the past, I will say nothing. But this I will say, that if any of those souls, so dear to Jesus Christ, who are now straying away from the fold of truth, still hear your voice, it is your duty to exhort them to return without delay to the Sacraments of God, and to the one saving fold of the Redeemer; for, without returning to this unity of the Church of Christ, they can have no participation in the Sacraments of Confirmation or in our other holy Sacraments.

"The Feast of St. Athanasius, which we celebrate to-day, reminds me of how strenuously that holy doctor laboured in his day to prevent schism, and how the dreadful punishments of God fell on the impious leader of the Arians. I trust that all true children of Christ throughout Ireland will unite with me in praying that no schism may ever distract our poor Church, which has assuredly suffered enough during the past three centuries; and should any one be so foolish as to refuse to hear the Church of God, he is the pillar and the foundation of truth, I pray that God may visit him, not in wrath but in mercy, and may bring him back speedily to the fold of salvation.

"Thirteen centuries ago the great ornament of our Church, St. Columbanus, thus addressed Pope Boniface:—We are the scholars of St. Peter and St. Paul and of all the disciples subscribing by the Holy Ghost to the Divine canon. We are all Irish, inhabitants of the most remote part of the whole world, receiving nothing save what is the evangelic and apostolic doctrine. None of us has been a heretic, none a Jew, none a schismatic; but the faith just as it was at first delivered to us by you, the successors of the Apostles, is held unshaken. . . . We are bound to the Church of St. Peter, and although Rome is great and illustrious, it is only through the chair of truth that she is great and renowned amongst us. We are indebted to the blessing of our Apostle, St. Patrick, for the privileges thus enjoyed by our Church. Oh! may that blessing of our Apostle ever remain on our poor country; and may it ever be our boast and our pride that we allow no schism to take root amongst us. Praying that the God of peace, of mercy, and of love may ever guide our steps, believe me to remain, yours affectionately in Christ, P. MORAN.

"Rev. Robert O'Keefe, Callan."

Commenting on the above the *Dublin Freeman* closes by saying:—"Let us earnestly trust that this noble and touching letter will strike a responsive chord in the breast of him to whom it is addressed; that the spirit which breathes through its every line may awaken a corresponding feeling; that, in a word, it may prove the beginning of the end. Good men, even outside the pale of the Catholic Church, are weary of a spectacle—all the more deplorable because it is unique—of a spectacle which is a dark spot on that unsullied record of unbroken unity, on that white robe of harmony and brotherly love which has ever been the peculiar glory of Irish Catholicism."

**THE LATE LORD MAYO.**—The following is the letter of condolence addressed by the members of Mr. Disraeli's Cabinet to Lady Mayo:—

"London, April 11, 1872.

"**DEAR LADY MAYO**—We, the late colleagues of Lord Mayo, bound to him by the ties of friendship as well as political regard, while we will not presume to obtrude upon you topics of consolation in your terrible bereavement, request permission to offer you this tribute of our heart-felt sympathy.—The whole nation has recognised with sorrow and

admiring respect those qualities of the man and statesman which endeared him to us, and which we so warmly appreciated. But while we unite with it in doing honor to his genial virtues, eminent talents, and distinguished services, allow us to add the expressions of that deeper feeling with which the private grief of one who adorned his home and cheered his life so profoundly affects us. Believe us, our dear Lady Mayo, your faithful friends and servants.

B. Disraeli, Richmond, Marlborough, Derby, George Ward Hunt, John Manners, Stafford Northcote, Cairns, Gathorne Hardy, H. Corry, John S. Pakington, J. Wilson Patten, Bullockham, Claudo, and Malmesbury.

**HOME RULE.**—Mr. Butt has addressed to the *Times* a letter which that journal characterises as "so temperate in its tone and so plausible in its statements as to indicate a desire and capacity of conciliating public opinion in this country." Mr. Butt declares in his communication that he did not avow in his speech in the debate on the Convention Act any wish or intention of holding a Home Rule Convention in Dublin. He adds that he, "in spite of the Convention Act, yet hopes to see an assembly which shall represent Home Rulers in all parts of Ireland, and which shall formally approve a plan of fraternal union, guaranteeing the authority of the Crown over the connexion between the two countries," and shall also arrange the scheme of a federal Union between the two countries. The *Times* combats this proposal, and asks what need is there for such an assembly. The writer continues:—

"Why should not Mr. Butt prepare a bill embodying his own published conceptions of a Federal Senate in concert with Mr. Maguire, Sir John Gray, and other Home Rule leaders, and why should it not be circulated among the admirers of Home Rule in Ireland before introducing it into the House of Commons? There is nothing that we know to prevent the opinion of the Irish people being taken on any definite plan of this nature, except that want of mutual confidence which is the curse of Irish politics, and would be far more ruinous to Home Rule than it has been to Imperial Government. It is surely a significant fact that neither the veteran Repealer, Mr. John Martin, nor Mr. Blennerhassett, the youngest Home Ruler in the House, voted in the minority of twenty-seven on Mr. Smyth's bill. Possibly their absence may have been accidental. But however it may be explained, the notorious fact remains, that it is rare for any considerable number of Irish members to co-operate heartily in support of constructive legislation for the good of Ireland."

In conclusion the *Times* declines to take Mr. Butt's estimate of the Home Rule agitation, and evidently shows by its tone that it has not yet grasped the all-important fact that the movement is an eminently peaceful and constitutional one.—*Freeman*.

**THE MAGUIRE TESTIMONIAL.**—In an old country which knows nothing of the vices of corruption that grow up in rank luxuriance in a state of subjection to a foreign land; with a settled Constitution, and a contented people, the lives of public men blow on more or less smoothly in harmony with the traditions of their age. If high reputation follow as the guardian of their noble deeds, and public honors be decreed to them by the voice of their countrymen for special services rendered to the State, the Sovereign promptly ratifies the general sense by conferring some special distinction on the favorites of Fortune. With the Irish patriot, however, it is far different. His life may have been one long heroic sacrifice of self on the altar of his Country. The more his love and devotion to his native land may have been proved from year to year, the more dislike does he, perhaps, become to the Ruling Powers, for whose antecedents he may have often expressed little reverence; and whose connection with his own unhappy land may be regretted by him as the cause of all her misfortunes and degradation. His own unselfish career may have been a continued protest against the inhumanity of a wicked system of legislation, handed down from the bad old times of usurpation and confiscation; and all his public efforts may have been directed towards undoing the evils produced by an atrocious penal code, and winning back, inch by inch, some of those civil and religious rights of which his fellow countrymen were plundered in the evil days gone by. Hence, if he be a true man, with a strong heart, and an ardent soul, his language may at times grow fervid with a burning indignation as he speaks of the wrongs inflicted on a noble race; and, in proportion as his bosom swells with grief, and his heart expands with sympathy for his kindred, will he often use words that have an unpleasant ring in the ears of courtiers. It is not surprising, therefore, that no State-honors are in store for him, who has the "Curse of Swift" in being a man of genius and an Irishman; for, of such as he, was it truly said by the National Poet.

"Unprized are her sons till they've learned to betray,  
Undistinguished they live, if they shame not their sires."

All the more fitting, therefore, is it that such a man as we have described—let us say such a patriot as John Francis Maguire—should receive from his own countrymen that recognition and reward for eminent public service, for sterling honesty, and for distinguished talents, which would undoubtedly have long since been showered on him by the English Government and Crown if he had been brave enough to follow the example of some who now sit in high places in Ireland.

We cordially endorse the sentiment expressed by the Cardinal Archbishop of Dublin—that "a national debt of gratitude is due to Mr. Maguire"—a sentiment so eloquently endorsed by other eminent prelates of the Church in Ireland, in those warm tributes to life-long, able, and uncompromising advocacy of Catholic claims which have been quoted in the advertisement of the "National Testimonial Committee," which has appeared in our columns for some weeks past. His Grace the Archbishop of Westminster also warmly approves of the proposed presentation, which is the best public means of conveying that the Catholics of the United Kingdom are not insensible to Mr. Maguire's eminent claims upon their gratitude. His Grace writes to Mr. MacCarthy, of Cork, the hon. sec. of the committee:—

"I have very great pleasure in uniting with the Bishops and Faithful in Ireland in presenting to Mr. Maguire an expression of our gratitude for his long and zealous services.

He has rendered by his writings, and especially by his life of Father Mathew, and by his work on the Pontificate of Pius IX., a real service to religion and to the Church.

During the many years I have known him in London I have found him a faithful and outspoken Catholic, always prompt and forward in promoting every effort on behalf of religion, both in and out of Parliament.

It gives me, therefore, a real gratification to offer my testimony of gratitude to him in union with you all."

We are glad to find that the movement, which appropriately originated in Mr. Maguire's native city of Cork, has been taken up by the whole country, of which he may be called the tried and faithful representative. And we feel assured that not only throughout the realm, but also in America and Australia, his grateful fellow-countrymen will be only too eager and happy to unite in honoring a true man, of whom Ireland may well feel proud.—*Catholic Opinion*.

**SHANE O'NEILL AND QUEEN ELIZABETH.**—Her politics unhappily brought her into connection with Ireland. One of the proudest monuments of her history is entitled *Pacata Libertia*. I confess it is with shrinking that I peep under the lid of this Charnel house.

Other matters of which I have treated do not enlist my feelings very deeply; the horror of Elizabeth's dealings with Ireland is something unutterable.—One of the things that shock us most in reading of savage people is their indifference to human life.—This is exactly the one trait that we have specially to remark in Elizabeth's treatment of Ireland. In her time Shane O'Neill was a power in the North.—English writers do not give a flattering account of his character. As a rule they seldom do so of the leaders of a people whom they have wronged. At all events he made himself troublesome to Sussex, the Lord Deputy, and that nobleman concerted, with her excellent Majesty Queen Elizabeth, three several and distinct plots for his assassination, each of which was tried and each failed. One of these was to poison him with wine, and had nearly succeeded; in another the high English earl used his sister as a bait to entrap the wild Irish chief. Well may the sapient historian remark that "English honour like English coin lost something of its purity in the sister island." If he went further and said that English honour rarely was worth much when the greed of conquest in foreign countries was awakened, he would not have been far wrong. Shane visited England, and saw Queen Elizabeth, and there is no doubt he would have met with foul play, and probably murder, but that the Court flattered itself he would be useful to English interests. He was recognised as a sort of monarch in the north of Ireland, though on his return a present of wine was made which nearly killed him and half his household. Peace, however, did not last long. The elements of peace did not exist. O'Neill fought with the English, made himself master of the North, but at last was brought to ruin and death more by his own countrymen than by the foreign enemy.—*Mr. Thomas Croft's lecture to the Cork Young Men's Society*.

**WATERFORD HARBOR.**—The Board of Trade has approved of an amended provisional order for the removal of the bar in Waterford Harbor, so as to make it a port of call and a harbor of refuge. The estimated cost is £50,000.

**THE ROCK OF CASHEL.**—A bill to vest the Rock of Cashel in trustees has been brought into the House of Commons by Mr. Heron, Sir J. Esmonde, Sir C. O'Loughlin, Col. White, and Sir J. Gray. The bill states that "whereas it is expedient to vest in trustees the Rock of Cashel for the purpose of the restoration of the Cathedral and the preservation of the historical ruins," certain persons therein named as trustees shall form a corporation. The Act, if the bill becomes law, is to come into operation in October 1, 1872, and thereupon all the property in and rights over the Rock of Cashel, and the buildings or ruins thereon, now belonging to or possessed by the Commissioners of Church Temporalities in Ireland, or the Commissioners of Public Works in Ireland, shall cease and determine."

**COLONEL WHITE, M.P., AS LORD LIEUTENANT OF CLARE.**—The recent appointment of the Hon. Col. White, M.P. for Tipperary, as Lord Lieutenant of the County of Clare, gave occasion for a meeting of the magistracy of that county at Ennis, to protest against it. The chair was taken by Major Augustine Butler, and there were some forty or fifty justices present. The Chairman, in opening the proceedings, disavowed any objection to Colonel White personally, but pointed out that as a total stranger to the county he could not have the local knowledge which would enable him to efficiently discharge the duties of Lord Lieutenant, in the selection of candidates for the commission of the peace, and the like. Mr. Cullinan, Sub-sheriff, stated that the High Sheriff, Captain Vandeleur, who had called the meeting, was markedly absent, but fully concurred in the object contemplated. Lord Dunboyne sent a telegram stating he would bring the subject of the appointment before the House of Lords. Major Charles O'Callaghan moved and Mr. E. J. Armstrong seconded a resolution protesting against the appointment of Colonel White on the grounds that he possessed no property in the county, was not a resident, and had never been a Grand Juror for the county; and that in the opinion of the meeting a slight had been passed, "not only on the county of Clare, but on all the landlords of Ireland who reside on their properties, as it clearly demonstrated that in the opinion of her Majesty's government, residence on property gives no qualification for local appointments." Mr. Daniel O'Connell moved as an amendment, that in the opinion of the meeting Colonel White was a fit and proper person to fill the appointment; but the amendment found no supporter, and the resolution was adopted. Mr. Richard Stappole proposed the second resolution, deprecating an attempt which had been made to introduce religious and political elements into the question of the appointment, and stating that there were 39 Roman Catholic magistrates in the county, and of the last 26 appointments 14 were Catholics, three of the Deputy Lieutenants also being Catholics. Major Molony, D.L., seconded the resolution, and it was agreed to, Mr. Cullinan observing if there was any other gentleman in the county who concurred with Mr. O'Connell he was a "miserable, mean, and contemptible fellow" not to come to the meeting and avow his opinion. He added that he did not think he could apply these terms to a magistrate of Clare. The resolutions were ordered to be forwarded to Mr. Gladstone, Lord Dunboyne, and the county and borough members.

In Parliament, Sir C. O'Loughlin called attention to the appointment of the Hon. Charles White to the Lieutenancy of the county of Clare; and moved that the House had heard with regret that a gentleman had been appointed Lieutenant of Clare who had never resided in that county, was a stranger to its magistrates, and who did not possess that local knowledge of the county and its residents essential to the proper discharge of the duties of the office; and that the House was of opinion that such an appointment was of evil example and ought not to have been made. The right hon. and learned gentleman urged that as Colonel White had neither property nor residence in the county he was not qualified for the office, and that the Premier was not justified in being a party to a family arrangement by which an estate was to be transferred to him by his father (Lord Annull) in order that he might have a colorable qualification. The resolution was seconded by Mr. H. Herbert. The Marquis of Hartington, admitting that the resolution was a direct vote of censure on the Irish Government, insisted that the possession of property was not a legal condition, and that fitness for the office combined with residence, was the only qualification for the office, and he was about to reside for a portion of the year on a considerable estate within the county which his father intended to transfer to him. Mr. Heron defended the appointment, and quoted several precedents to show that the sons of large landed proprietors had been elevated to similar distinctions. Mr. Stappole spoke to the unpopularity of the appointment in Clare, and insisted that the vice-lieutenancy of the county would be the Crown Solicitor of Ireland.—Mr. William Lane Joynt, Mr. Ralph Osborne thought the Government was entitled to thanks rather than censure for appointing so eligible a person as Colonel White, and quoted an old proverb which said that if an Irishman was to be roasted, there would always be found two Irishmen ready to turn the spit. Sir D. Corrigan also expressed approval of the appointment. Colonel White (who was labouring under severe indisposition) spoke of the pain which the discussion occasioned him. If he had consulted his own feelings he might have been disposed to retire from the position, but he felt that, in justice to himself and to the people of Clare, he ought not to withdraw, as he believed that his appointment, however objectionable to a clique, was not unacceptable to the great majority of the gentry of the county. The House divided, with the following result:—For the motion, 41; against, 257.

**THE ROCK OF CASHEL.**—A correspondent of the *Westford People* says:—"It appears from the *Cashel Gazette* that some uneasiness is felt by members of the Disestablished Church, on account of the immediate prospect of the Rock of Cashel, with the ruins of its magnificent Cathedral passing once more into the hands of its rightful owners. They say now that as all creeds are equal, according to the law of the land, they should be spared the humiliation of seeing the Rock with its ancient edifice, &c., handed over to a rival Church; and trust that Roman Catholics will pause ere they commit an act, which is certain to perpetuate animosity between themselves and their Protestant brethren—and then unblushingly ask—is it worth the cost, since Roman Catholics are already provided with places of worship? Surely, this is the height of brazen effrontery on their part; let them talk on however, for 'tis well known, that Catholics have too great an esteem and veneration for this consecrated pile, to allow it to remain a single moment longer than is absolutely necessary, in the despoilers' hands."

**THE NEW MAYOR OF LINCOLN.**—Mr. J. J. Cleary was unanimously elected Mayor of Limerick at a special meeting of the Municipal Council on Friday. His proposer, Mr. Laurence Kelly, spoke as a Home Ruler, said he was glad to find that a necessity existed which nothing but Home Rule could satisfy, and declared that Mr. Cleary agreed with those principles, and would seek Home Rule for the benefit of their Common country. We congratulate the Limerick Corporation on the appointment of a Chief Magistrate who holds that Ireland can never prosper till she has the management of her own affairs. Mr. Cleary is a Catholic. The late Mayor, Alderman Mahony, was a Protestant and an opponent of Home Rule.

**A VISIT TO SLANE CASTLE.**—This fine castle and estate, the property of the Most Noble the Marquis of Conyngham, would more than repay a good long journey, if only to gaze on the beautiful scenery—in fact, the variety of bold, picturesque scenery which may be viewed from every aspect of the grand architectural castle, is more than I can even outline to the indulgent reader's mind. A short walk, along a broad, well-kept avenue, with the edges neatly fined, and the domestic stretching away to the right and left, brings us in front of a wide, castellated archway. We enter, and find ourselves in a large square piece of ground, laid out as a quaint flower-garden, enclosed on each side by tall, ivy-clad walls, with niches at regular distances, in which niches are boldly executed and well-preserved representations of Bishops and Abbots. The hands that chiselled them must have, centuries ago, crumbled into dust. Towering up before us, in its majestic and turreted grandeur, is the south front of the castle. Many hundred feet below where we stand is the Boyne, tumbling along in mad fury towards the sea. Its banks covered on each side with umbrageous foliage and noble forest trees. Passing round to the east side, along a wide asphalted walk, we pause underneath what is known as the Round Room, or King George the Fourth's Chamber, and with our hand resting on one of the cannon which boomed forth a welcome to the then monarch of these realms, and at the time, 1821, the guest of the Marquis of Conyngham, we survey a landscape and scenery such as no master in the art of painting could faithfully transfer to canvas. Beneath us lies a wide-stretching valley, with a river running through its centre, spanned by several rustic bridges, and dotted here and there with several varieties of the coniferous tribe, which in this favoured locality has attained noble dimensions. Rising up boldly from this beautiful valley, are fine hills thickly covered with ornamental trees. To the right is the Hill of Slane, crowned with the ruins of its ancient abbey, with its lofty steeple, which, in its hoary grandeur, seems to be the solitary guardian of all round; and to the left, in the far distance, with the fine undulating country between, is the hill of Barristown, still covered with timber trees.—*Gardener's Record*.

**THE LIEUTENANCY OF CLARE.**—This great Parliamentary battle has been fought, and has resulted as was generally anticipated and universally desired.—The debate which the motion of Sir C. O'Loughlin gave rise to was a long and seemingly a very animated one, and although the honorable Baronet did his best, and was "well got up" for the occasion, he was supported by but 41, while no less than 216 endorsed the appointment of the Premier, and declared that the gallant member for Tipperary was neither indelible nor disqualified to discharge the high duties of the Lieutenancy of historic Clare.—*Freeman*.

## GREAT BRITAIN.

**THE PRESENT MOVEMENT TOWARDS CATHOLICISM IN ENGLAND.**—Monsignor Capel commenced, on Sunday evening, May 5th, in the Pro-Cathedral, a course of sermons on the above-named subject. Having chosen for his text the words of Our Lord, foretelling that there shall be one Fold and one Shepherd, the preacher proceeded to develop the meaning of the text. A considerable portion of the sermon (which was introductory in its nature) was devoted to pointing out the errors of the Puritans. They speak, said the preacher of receiving the Blessed Sacrament, and also of giving benediction with the two species. It is dishonest, say they, to imitate Catholics and yet not to do so. They talk of buying altar-breads at Burns and Oates because we do, as if the Real Presence was the result of their taking that course. They imitate the later works of the Catholic Church, and they take our books, mis-translate them, and then put them forth as the production of the Church of England. I wish they would spread genuine translations, but not as Church of England works. The preacher next spoke of some Protestants who would not attend the Catholic Church in England but did so regularly in France. If religion were to be geographically arranged, he would like to know what would be their creed when they would reach the middle of the proposed tunnel between France and England. What has the real Catholic Church to do with these mere externals? The High Church party claimed private judgment but that is not Catholic doctrine. The tinsure does not make the monk. There were some who spoke of the High Church movement as being conducted by Jesuits in disguise, but Catholics had nothing at all to do with it. The High Church party would persecute Catholics even more than genuine Protestants would. I have known, said the preacher, a father and mother turn out their child for becoming a Catholic, and I know that their letters are most bitter. To such I say—be honest and carry out your own ideas to their legitimate conclusion. If you wish for our Sacraments and our vows enter the Catholic Church. At first Dr. Pusey and others held the hearts of many in their hands, but the movement grew beyond their power. The hand of God could alone effect the change. The prayers of the Church, the kindness of England to the refugees and, later still, to those suffering in France, would all bring down blessings on the sincere. The preacher, having spoken of the greatness of the Catholic Church, and of his duty as a priest to spread the gospel, glanced at some of the results that had arisen from the movement towards Catholicity. It was a fact, for instance, that baptism had been more regularly attended to in England during the last twenty years. It was also true that religion was not now considered to mean a servant carrying a book behind one in state to church, but that it was something more practical, for all hours and all days. There was, however, too much following of individuals. Many who shuddered at the infallibility of the Pope, believed in the infallibility of Mr. T. P. and Father Thaxt. Let them fix their eyes on that Church whose earthly head sent seventy Archbishops of Canterbury to rule here. May God give them the wisdom to see and the courage to act, and they would thus serve Him here and enjoy Him for all eternity.

**CATHOLICITY AND RITUALISM.**—Continuing his series of lectures at the Pro-Cathedral on Sunday evening, May 12th, Mgr. Capel spoke of Catholicity and Ritualism. He pointed out how, in spite of the rubric in their own prayer-book, the Ritualists ordered the Body of the Lord in the sacramental elements to be adored, used images, offered devotion to the Virgin Mary, and heard confession; and, notwithstanding the distinct voice of their bishops, distorted their prayer-book to give a colouring to their position. Earnest as these men were they had not a shred of authority for what they did. Their authority was summed up in these words: "They imitate Rome to its fullest possible extent." To do these things in the name of Catholics, but in the garb of Protestants, was not the way to uphold truth or make men honest. The authority of these men was derived exclusively from themselves. What were the consequence of that? There were facts associated with their assumed authority which were simply a shame and a disgrace to my body of men. To people in doubt, these men who had defied their bishops said, in the most solemn way, that they would take the responsibility of people's souls on their shoulders. In such servitude did this authority of the Ritualists hold people that—would an English audience believe it?—they dictated to their flocks whom they should see, whom they should know, and whether or not they should visit their friends. Where was the Catholic priest who dared do such a thing as that without bringing down upon him the severest censure of the church? He spoke strongly with facts present to his mind. He knew of people held in a servitude which was simply appalling. He had letters in his possession on these points from persons who were becoming Catholics, which did lead them for the congregation, would be scarcely believed. Surely those men did not know the mischief they were doing. He should be sorry to call them dishonest, because he could not think men would be dishonest in matters so sacred; but he could not reconcile the amount of perversity they exhibited with the character of the movement. In conclusion he besought his hearers to keep themselves unshackled by such authority. He asked them as Englishmen who boasted of their freedom to keep it in their own hands.

**DEATH OF LORD GIFFORD.**—We have to record the death of Lord Gifford, which happened on Monday, May 13, at Ampney-park, his residence in Gloucestershire, at the age of 53. The deceased nobleman, Robert Francis Gifford, second Baron, was the son of Robert, first Lord (better known, in legal circles at least, by his former designation of Sir Robert Gifford, Master of the Rolls), and he was born in March, 1817. He was educated at Harrow and at Trinity College, Cambridge; and he succeeded to the family honors while still a minor, at the death of his father in 1826. He was formerly a lieutenant in the 6th Dragoon Guards, and was well known in sporting circles after his retirement from the Army. Lord Gifford married in 1845, Rev. Mrs. Fredericka Charlotte Berkeley, daughter of the late Lord Fitzharding, by whom he has left a youthful family. He is succeeded by his eldest son, the Hon. Edric Frederick Gifford, who was born in 1849, and is a lieutenant in the 82nd Foot.—*Times*.

Of your charity pray for the repose of the soul of Richard Dineley Dineley, J.P., D.L., West Hilding, Yorkshire, who died May 3rd, fortified by all the rites of the Church.—*R.P.*

It is said that the building of a Catholic cathedral will shortly commence at Oxford.

**ST. PATRICK'S MANCHESTER.**—On Sunday afternoon 5th May, his Lordship the Right Rev. Dr. Turner, Bishop of Salford, administered the sacrament of Confirmation to upwards of seven hundred persons. His Lordship expressed his gratification at having so large a number presented to him, and briefly addressed them on the solemnity of the occasion.

**THE ARCHBISHOP OF WESTMINSTER** is the Horse of Lords.—During the debate on the Liquor Bill in the House of Lords, the Archbishop of Westminster, who was present, was an object of much attention. His Grace stood at the throne end of the House, and immediately outside the Bishop's bench. The Duke of Cleveland had a long conversation with him; so had the Bishop of London, and when the Bishop of Winchester entered and was on his way to the Episcopal bench, he shook the Archbishop warmly by the hand.

## UNITED STATES.

**DEDICATION OF THE NEW CHAPEL OF THE CHURCH OF OUR LADY OF VICTORY, BROOKLYN.**—The beautiful Chapel of the Church of "Our Lady of Victory," at Throop Avenue and McDonough St., Brooklyn, was dedicated on May 26, in the presence of a large concourse of people, Bishop Longhin officiating; the Rev. Fathers Kegan, O'Rourke, Byrnes, Cochrane, and O'Hara assisting. The sermon was preached by the Bishop. His text was the 11th chapter, 33d verse of St. Paul to the Romans: "O the depth of the riches of the wisdom and the knowledge of God." &c. The new edifice is a beautiful one. It is in the Gothic style, 100x16 feet, built of granite, with a slate roof and brass-mounted iron railing; the windows are of colored glass, and each bears the likeness of some saint. On the left of the altar is the choir, and on the right the vestry. There are 115 pews, which will accommodate 600 persons. The cost of the building when finished will amount to \$30,000.—*N. Y. Trib.*

**CATHOLIC STATISTICS OF BOSTON.**—The diocese of Boston was established in 1808. Its first Bishop was Rt. Rev. John B. Cleverus, consecrated Nov. 1, 1810; was called to France, and afterwards created Cardinal. Bishop C. was succeeded by Rt. Rev. Ben. J. Fenwick, who was consecrated Nov. 1, 1825; died August 11, 1846. Bishop Fitzpatrick succeeded Bishop Fenwick, and was consecrated March 24, 1844; died Feb. 13, 1869. The present Bishop is John Joseph Williams, D.D., consecrated March 11, 1866. There were in the diocese, according to the *Catholic Almanac* for 1872, 96 churches, 6 buildings, 26 chapels and stations, 157 priests, 75 clerical students, 1 college, 3 female academies, 12 parochial or free schools, 2 hospitals, 6 orphan asylums, 565 orphans; Catholic population about 350,000.

A candidate for a situation as school-teacher in Florida, being asked the shape of the earth, replied, "Well, some folks likes it round and some likes it flat, and I've ginnerly taught it both ways."

The *Louisville Ledger* says in some portions of the south it is becoming dangerous to use even the word "niggardly," the substitute therefor being "colorably."

A western publisher lately gave notice that he intended to spend fifty dollars for "a new head" for his paper. The next day one of his subscribers dropped him the following note: "Don't do it—better keep the money and buy a new head for the editor."

**MEAT PIE.**—Cut up some pieces of good, tender raw beef or mutton, season with pepper, salt, and if liked, one fine minced onion; boil a half dozen good sized meaty potatoes, mash smooth and wet with enough milk to form a dough or make the crust; salt to please the taste, roll half an inch thick and line a buttered dish enough to hold the meat, add a teaspoon of water, or less, if the pie is to be for a small family. Then roll out a thick crust of the potato, covering the top of the pie at least an inch thick, and bake about an hour and a half.