

members have the right to control the domestic affairs of England if English members have no such right as regards Ireland? Is it to the supposed convenience, it seems enough to say that similar arrangements work elsewhere without complaint. In the House of Lords, there is a considerable class of subjects on which spiritual peers do not vote. In the Imperial Federal Assembly of Germany it is expressly provided that the representatives of one community must not vote on what concerns only the domestic affairs of another community. Analogous provisions exist in the American Congress.

I cannot conclude this letter without expressing my deep sense of the fairness and courtesy with which our views were heard in the House of Commons and discussed in the press, and my sincere conviction that the more thoroughly the case is looked into the more reasonable will those views appear. As yet they have been met for the most part only by rhetorical "chaff." Such "chaff" is amusing when uttered by masters of debate. But for thoughtful people arguments cannot be answered by "chaff." Mr. Freeman's article was amongst the first real attempt to deal with the gravamen of the question; and therefore I have ventured to trouble you with this rejoinder.—I am, sir, your obedient servant,

JOHN GEORGE MACCARTHY.  
Harbour View, Cork, Aug. 31, 1874.

## IRISH INTELLIGENCE.

**DEATH OF THE REV. ANDREW CONNELLAN, P.P.** Feakle.—Seldom has been our painful duty to record the death of one so highly esteemed and universally regretted as this very worthy and respected clergyman. After a protracted illness superinduced by missionary labour, and endured with the greatest possible patience and resignation, he calmly breathed his last on the morning of the 10th Sept., in the 52nd year of his age, and the 25th of his sacred ministry. By his brethren in the ministry he was held in the highest estimation, while with the laity his gentle, genial, social and affable manner, rendered him a general favorite. In 1849 after a successful course of study he received Holy Orders in the Irish College of Paris that old "Alma Mater" which has given to Killaloe as many good and respectable Priests as that or any other Diocese could boast of. In 1850, when only a comparatively short time on mission, he was promoted by the Right Rev. Dr. Flannery from the curacy of Killaloe to the pastoral charge of Feakle parish, and well and faithfully did he fulfil the trust committed to him by his reverend and distinguished Diocesan. Ever zealously and sincerely identified as he was with the spiritual and temporal interests of the people, they revered and respected him as their Pastor, and loved him and confided in him as their friend. His influence over them was productive of much good to religion. His charity, patience, and dove like meekness, were calculated to gain and soften the heart of the sinner and such were the means as most congenial to his nature that rendered the exercises of his ministry to him a real "labour of love." Though he yearned for the salvation of all, yet the infirm poor, the aged and the young were ever objects of his special care. Humble, modest, and unpretending, he liked to do good by stealth, yet very frequently without intending it did the attributes of a well regulated and highly cultivated mind, gleam forth from him to prove how well qualified he was for his high and sacred calling, and how much good he was capable of effecting, were it the will of God to prolong his useful ministry. But Heaven's decree was otherwise and so, the unsparing hand of death has snapped that link, which for a period of 14 years, so closely and fondly united the Pastor and his flock, their sorrow may be changed into joy by the consoling hope that their loss is his gain, and that he has been only called away from the miserable "vale of tears" to enjoy the happy invitation pronounced in the Gospel—"Well done thou good and faithful servant, because thou hast been faithful over a few things I will place thee over many. Enter thou into the joys of the Lord." The first mission of the deeply regretted deceased was to Nenagh where he spent some time; afterwards to Killaloe; and thence to the parish of Feakle, to which he was promoted as we have stated in 1860. Since the death of the Rev. James O'Halloran in 1861, another distinguished and excellent ecclesiastic, no one has been so deeply and sincerely regretted as the Rev. Andrew Connellan, P.P., Feakle. His remains will be interred at one o'clock on to-morrow (Saturday) in Feakle Church, in which he so often ministered.

—R.I.P.—**Limerick Reporter.**

**CLOSE OF THE MISSION BY THE REDEMPTORIST FATHERS AT DRUMCOLLOUGH.**—The Mission of the Redemptorist Fathers at Drumcolough closed on Sunday night, the 6th Sept., and it may be truly said that, it was a happy success throughout. The sermons preached by the Fathers embraced everything within the range of a Christian life, and such inimitable sermons. There was a procession of the school children on Friday to the number of 280, three deep, and it was highly edifying to witness the spectacle—such happy looking faces—all beaming with joy, well they may be, as they were going to that feast of feasts which is to be found in the Holy Communion. On Sunday his lordship the Bishop of Limerick, administered the Sacrament of Confirmation to 402 persons. He expressed much satisfaction with the answering of the children. At seven o'clock, the Superior, Father Doyle, preached his parting sermon, and closed the Mission, amidst much emotion. The congregation was so large that while the Superior was preaching in the chapel, which was literally "packed," Father Hall preached to even a larger congregation in a field adjoining the church, and electrified those who listened to his thrilling eloquence. It would be a sorry description of the Mission if the untiring energy of the faithful, patient, enduring working in the confessional and the pulpit, of Father Doherty, was left unnoticed. The Fathers left for Limerick on the 8th Sept., when a large concourse, accompanied by the school children, in procession, escorted them out of the town.—**Limerick Reporter.**

**ADARE CHURCH, CO. LIMERICK.**—The great improvements which have been made in the Catholic Church at Adare, and which have been nearly brought to a conclusion, reflect immortal credit on the memory of the late Earl of Dunraven, who bequeathed a large sum of money which has been expended by the executors of his will, in the most admirable manner possible on the exterior, and on those splendid decorations within the Church itself, and particularly about the altar which are the admiration of every visitor. Every day men of cultivation and of travel, noblemen, ecclesiastics from distant places, come to see all that is to be seen in Adare, and the Catholic Church is loudly praised beyond, perhaps, all else that is to be seen there, in the way of a renovated edifice extended, and much of it altogether new. We congratulate the trustees and executors on the success which has attended their grateful labours in this instance, which redounds in every way to their honor, as it does to the glory of God, and the exaltation of his Church.—**Limerick Reporter.**

**LORD ROBERT MONTAGU, M.P.**—Lord Robert Montagu, M.P. for Westmeath, sends the following letter to the editor of the *Freeman*—8, Clifton Gardens, Folkestone, Sept. 3. Sir—My attention has been called to a letter of Father Briony in your impression of the 1st inst., in which I am charged with "deserting my post." The fact was, as stated in most of the Irish papers at the time, that my wife was taken seriously ill, and was ordered to go, without delay, to Carlsbad, in Bohemia. I was therefore, obliged reluctantly to obtain two months leave of absence from the House of Commons. It was thus that I was "unavoidably absent" from the second Home Rule debate. I am sure that the

generous people of Westmeath would be the last to impute any blame to me. When I returned to England I went to the House of Commons, and sought for Mr. O'Shaughnessy. Not finding him I asked Sir George Bowyer to tell him that I had returned to England, and was to be found at Folkestone, where I would be in readiness to come up to the House whenever I should be wanted for Irish business. Mr. O'Shaughnessy, however did not send me any notice, either of business in the House or of any meeting of the Home Rule party (he only sent me, indeed, one notice in the whole session, and that was during my absence at Carlsbad). As my absence during two months of the session had thrown me "out of the running," I was not myself cognizant of the business that was to come on; but he had sent me "a whip" I should certainly have been at my post. Yet I had misgivings about the Coercion Bill, and although I had received no whip, I went to London to inquire, and was told by another M.P. that the Government had determined to give way, so that there would be no debate or division. In default of other information from the Home Rule party, I unfortunately believed this incorrect statement, and thus missed that important division. As to my colleague, whom Father Briony also mentions in connexion with me, I may say that I do not know what measures he has taken, nor the motives which have influenced him in taking them. He has not spoken to me on the subject. Of one thing however, I feel sure—that he will never do anything but what he sincerely believes to be for the good of Ireland. Moreover, as we were both elected to support the Home Rule movement, I am confident that, whatever opinions he may privately entertain, he will be as little likely as I am to do anything which may injure the cause. I shall at all events remain true to the principles on which I was elected.—Your obedient servant,

ROBERT MONTAGU.

**ROME AND IRELAND IN THE WEST!** CONSTANTINOPLE AND VENICE IN THE EAST! THESE ARE THE PHOSPHORUS, GENIUS, TIGRIS, AND EUPHRATES OF CHRISTIAN CIVILIZATION.—One element of regeneration which could neither be burned by the torch of the barbarian, nor cut by his sword, nor suppressed by his tyranny, was the spiritual power of Rome. The divine element of Christianity had an indisputable vitality and unquestionable power of resistance. Christianity, to be sure, was modified in its human element by circumstances, and accommodated to new peoples, new customs, and new modifications of society.—There was a power, too, which remained unscathed during the troublous era of Europe's occupation by the barbarians of the north. It was the city of Byzantium, wherein were deposited the treasures of ancient civilization. These were in after-ages communicated to Western Europe through the returning Crusaders and Greek fugitives on the dismemberment of the Byzantine Empire by the Ottomans.—The Italians who fled to the Adriatic on the approach of the barbarians and founded the city of Venice have conferred great favor on the human race through their labors in preserving and communicating civilization. The East is the debtor of Constantinople, the maritime people of the Adriatic and Northern Italy of Venice, Italy and Western Europe of Rome. But Rome had a fellow-laborer. Before Solon ruled in Athens, before Lycurgus reigned in Sparta, before Romulus beheld the seven hills in Latium, a wave of the human family had migrated westward, and though succeeding migration destroyed or transformed its debris on the European continent, it remained original and unpolluted on the hills and isles of Scotland and the green plains of Ireland. It was the Celtic race. No aggressive power had disturbed it from its sea-girt home. Is it not worthy of Home Rule?—**N. Y. Tablet.**

**IRISH PROSPERITY.**—Commenting on the recent "prosperity" speech of the Viceroy, the Rev. Joseph Murphy said at a meeting of the Wexford Home Rule Association—A few weeks ago the Viceroy went to some trouble, in this room, to prove to the world that Ireland, under English rule, was year after year, advancing in prosperity. His Grace of Aberdeen has been sent to Ireland by his Sovereign, or rather by his Sovereign's Minister, to carry on that system of "plundering and blundering" which for seventy-four years has robbed and ruined our country, and his instructions are to conceal the robbery by (falsely) proclaiming our prosperity (hear). Given an Irish Viceroy and a Government statistician, and figures can be made to prove anything. More acres under crops, Ireland's prosperity; less acres under crops, Ireland's prosperity. Increase in number of cattle, Ireland's prosperity; decrease in number of cattle, Ireland's prosperity; 100,000 emigrants yearly leaving our shores—Ireland's ruin to prosperity. A falling off for a time—a certain sign of prosperity. What says the Viceroy of our trades and manufactures? No nation like Ireland can be prosperous without them. And yet they find no place in his "prosperity speech." They were starved and done to death by English jealousy and it is not in our ruler's plans that they should again flourish in Ireland. The Irish Parliament called in to existence and fostered Irish manufactures. The Union came, and an eloquent speaker recounts a few of our losses. "The cotton manufactures of Dublin which employed 14,000 operatives, has been destroyed. The 3,400 silk-loom of the Liberty have been destroyed. The stuff and serge manufacture, which employed 1,491 operatives, has been destroyed. The calico looms of Balbriggan have been destroyed. The flannel manufacture of Rathfriland has been destroyed. The blanket manufacture of Bandon, which produced £100,000 a year, has been destroyed. The worsted and stuff manufacturers of Waterford have been destroyed. The raten and frieze manufacturers of Carrick-on-Suir have been destroyed." This is the "prosperity" which the system the Duke of Abercorn represents, entails on Ireland.

**PROTESTANT FABLES CONCERNING CONNEMARA.**—The following letter, in reply to the one from the Rev. Mr. Padden, Protestant clergyman in Connemara, to the *Standard* of the 22nd ult., has been sent to the editor of that paper, but not inserted.—SIR, The letter bearing the signature of one of the proselytisers in Connemara is but a revival of the sneers of similar efforts to sustain a cause which has received the emphatic condemnation of Liberal Protestants as well as Catholics. To me the motive is clear—he wants to raise funds for his schools and their mothers to our meetings! This angel of tenderness was found nowhere when real distress did exist. The few who were seduced in the hour of need have abandoned the soupers, and now the latter want ample means for a more ample bribe in the vain hope of bringing them back. They have been in the receipt of £20,000 a year along the western coast—at this moment they are in the receipt of £700 a month—and what is the result? Empty houses, and a gulf as greedy and absorbing as ever. Angels of tender mercy, indeed; while they had the Bible in one hand, and the meal-bag and money in the other, they allowed the poor widow and starving orphan to die of hunger if they did not go to their soup dens and prayer-houses! Let there be an investigation by impartial and honorable men, Protestants or Catholics, and if this allegation be not proven I shall willingly proclaim to the world that angels of tenderness ought to be respected by all classes. I have said that it is mischievous as well as heartless. It has created more ill-will, and it has alienated more powerfully the good-will of the people of the west of Ireland from the British people who contributed those abused funds, and who are supposed to be cognizant of the cruel condition imposed by their missionaries of tender mercy on the recipients of those funds supplied by England. Mr. Padden suggests he was here in the famous years, although he is not here more than a year and

a half. I beg here to observe that many people have cried shame on the Catholic clergy for not contradicting all those false reports as often as they crop up; but a little reflection will satisfy them that we were right, because our counter-reports would never reach the supporters of the vile system, nor were we guardians of their purses; and if they wish to be cheated let them be so. The statistics paraded by the soupers were contradictory and inconsistent with their own statements. At one time they declared to the world that they had 20,000 converts in Connemara, that 11,540 children were attending their schools, that 509 more precious neophytes, were lying sick at home, and that it would be perilous to bring out under the action of the air innocent babes of that description. Indeed on one occasion their numerical statistics were so wholesale that they had 1,000 more than the actual population, including priests, monks, nuns, and all. To enter into actual controversy on truth or falsehood with these persons would be a needless task indeed, for they practically start on these, that the meal-bags contain more convincing reasons than the Bible for modern conversions. They frequently brought Protestant Bishops from England and Ireland too to endorse their statements, and invariably afterwards the Catholic party challenges these so-called men of God, Bishops and all, to a rigorous investigation of their statements, and offer to pay half the expenses, coach, railway, and hotel fares, to the men of honor to be selected for the purpose; that the supposed men of God and their minor satellites preferred to remain to the blissful enjoyment of their wealth created for them by this new trade in the Gospel. It is not clear to me but that when the new Church (which has already driven to insanity the soupers) will be finished, that I will ask some person who has time and ability to write the annals of soupism in Connemara. All how interesting it would be to find a person in company with a great visitor from England; what sort of a house is that yonder? meaning the Catholic chapel. "Oh, that was a Mass House, but there was no flock there for the past five years." Good, indeed, for high-toned morality from those missionaries of truth who were prophesying that neither priest nor Papist would be found on the soil of Connemara in three years' time. That prophecy was made over twenty years ago. The three years have rolled by and the prophecy has stolen back silently to its source of aspiration. Thus pythonic swellings, like the frog in the fable, have burst into shreds, and frauds and hypocrisy have been unmasked. If there are thousands of children going to loss and starvation here what necessity is there for transferring them or other children from bird's nest to bird's nest, from Dublin, Cork, and other towns in Ireland, to Connemara, and endeavoring to make them aliens to their parents, and denying from them even the place of their birth, and giving them fictitious names, such as Eliza Tenpenny and Rebecca Farthing? If they have so many thousands in Connemara why are aggregating the children of all localities upon any one given spot, where a wealthy Englishman, or stranger, may be expected, and repeating the same process different times whilst the wealthy stranger was in Connemara? If they had thousands in such abundance whence the necessity of bribing Catholic children into conversion for the day by consenting to go to the place visited by those great strangers? And, to conclude, let me observe that soupier missionaries are here at full work for the past twenty-six years and over. Let them answer the questions—How many children have been baptized, and how many have died in their communion? How have they disposed of the vast sums of money they have received? For instance, the Rev. Christopher Leighton stated a few years ago that the supporters in England had realized the sum of £500,423 12s. 8d. for the work of the Mission along the Western Coast of Connemara, how yearly reports not intended for Irish readers, but exclusively for their English supporters, which contain an incredible number of names as their collectors, patrons, and supporters, and amongst the names I find some who were supposed to be far and away above the suspicion of pandering to so vile a system. No doubt the great bulk of the English people are charitable, it would be unjust to identify them with certain classes whose religious vitality is derived from their undying hatred of Catholicity; therefore, I found it my duty to warn the people in my charge not to confound the generous charitable English people with the founders and supporters of the soup system, which is a dishonor to religion, inasmuch as it reveals that Materialism is the abiding principle, the aim and object of certain classes. We are all agreed that the people of England are charitable, but their credulity makes them easy victims.—Your obedient servant, PATRICK McMANUS, P.P. of Clifden and Dean of Tuam.

The experience of the world goes to show that if you give an Irishman a chance, he will avail himself of it, and rise rapidly. A striking illustration comes to us this week from India, where the *Times* correspondent is making a tour. Here is what he says:—"I cannot help mentioning, also, as a fact that I noticed in passing through the famine district the number of Irishmen whom I found there as special officers in Government employ. This was not always so, or even so at a recent period. A little earlier India was termed a 'Scotch preserve,' and only a very few Irishmen were seen. The law of competition seems to have altered this—at least I am told that it has—and the Scotchman finds himself elbowed very stoutly by Irishmen in the East. Surely it is a good omen for Ireland, and may serve to direct some of her superabundant genius and energy into useful channels." A very good omen, truly, and if she had only freedom to manage her own affairs at home, like results would very speedily spring into existence.

**THE COURT DE JARNAO IN TIPPERARY.**—At the meeting of the Tipperary Union Farming Society on the 10th Sept., the Court de Jarnao of Thomastown, Ambassador from the Court of France to the Queen of England, &c., was received with every mark of the greatest enthusiasm and respect. The Court was presented with an address of congratulation on his appointment as Ambassador from France by Marshal MacMahon; and at the banquet in the evening he delivered a speech fraught with the most patriotic sentiments, in which he quotes the lines (altered) of Goldsmith:—

Where'er I roam, whatever climes to see,  
My heart, untravelling, fondly travels to thee;  
Still to poor Erin turns in ceaseless pain,  
And drags at each remove a lengthening chain.  
—**Limerick Reporter.**

**Information Wanted of James Horan**, of Ballydrennan, Nenagh, County Tipperary, who left Ireland for the United States 26 years ago. Any information will be thankfully received by his sister, Mary Horan, in care of Pat Bryan, Island-bridge factory, Dublin.

**Information Wanted of Jane Myers**, nee Leecy formerly of Sandwith-street, Dublin: when last heard of (15 years ago) owned an eating-house in Rosevelt-street, New York. Any information will be thankfully received by her brother, Hugh Leecy, 3 Mark's-court, Dublin.

The *Cork Examiner* states that the first act of Brook Richard Brasier, Esq., of Ballyellis, Mallow on coming of age, was to give to the Very Rev. Dr. Downes, P.P., rent free for ever, a beautiful site for a new Church to his Catholic tenantry in the town of Kilmallock.

The *Freeman's* London correspondent states that one of the Home Rule members has undertaken the task of obtaining an apology from Sir J. D. Ashley for his late extraordinary reference to the party.

A vacancy has occurred on the Board of Commissioners of Education in Ireland by the death of Mr. James Arthur Dease. Judge Keogh is spoken of as his probable successor.

## GREAT BRITAIN.

**THE NEW CATHOLIC UNIVERSITY.**—THE POPE ON MATERIALISM.—The Archbishop of Westminster, and the twelve suffragan bishops of England recently issued a pastoral letter concerning the new Catholic University, of which Monsignor Capel is the rector. The text of this important and interesting document has been placed in my hands, and its substance will be found below. The prelates, after saying in their pastoral that, at the command of the Pope, they have undertaken the institution of this University, go on to say:—"When the Catholic Church in England had received once more its perfect hierarchical order, it had still to complete its internal organization. The Vicars Apostolic, and the faithful with them, had labored in poverty, and under penal laws, and despite of every kind of obstruction, to provide education for our Catholic youth. The ancient universities, the colleges, and grammar schools founded before Henry VIII., were lost to the Church. The impoverishment of the Catholics of England was in nothing more sensible than in the absolute privation of the means of culture. During the last hundred years, by self-denial, heroic constancy of purpose, and unyielding courage in the face of all difficulties, the Catholics of this country succeeded in laying the foundation of five colleges, which at this day are our chief and noblest monuments of those times. The college of St. Edmund traces its existence back for a hundred years. St. Cuthbert's, at Ushaw, disputes priority with St. Edmund's. Both have passed their century. St. Mary's, Oscott, was founded about eight years ago. The College of SS. Peter and Paul, at Prior Park, was founded about the year 1829. These four colleges were the work of the Vicars Apostolic, and perhaps no nobler evidence is to be found in England of their wisdom, foresight and faith. It was, indeed, an act of confidence worthy to be not only admired but imitated, when a Bishop of liberal poverty laid the first stone of St. Cuthbert's College, on a bare hill overlooking the towers of Durham. It is now a magnificent pile of many quadrangles, exceeding in its magnitude many of our ancient colleges. The fifth great college existing amongst us is the work of the Society of Jesus. In magnitude and appointments the college at Stonyhurst would worthily rank with the foundations of our Catholic ancestors. Such is at this time our provision for the higher education of Catholic youth."

"The Catholic Church as the *mater atque semitum* has known how to press onward in raising the efficiency of its students, and in promoting the habits of conscientious and industrious intellectual cultivation. What it has done it can still; what it did once in England it can do again. It has no need to go out of its own field to seek for an impulse or a stimulus to higher aims. Moreover, it retains—and we sorrow for England when we say it—it alone retains the method of study which has created the Christian civilization of the world. It retains, as a first axiom of truth, that all sciences, sacred and secular, flow from one source, and, as a first principle of the higher education of man, that these sciences can never be put asunder. The Christian philosophy, which made the ancient universities in vigor and solidity what they were, has given place to apologetics which claims as its perfection that it begins by destroying all belief. From this sceptical development of the national intellect, penal laws, social exile, exclusion from public and national schools of learning have saved us. What the Supreme Pontiff laid down as to the true basis of scientific education we still possess as an heirloom from our forefathers."

"We turn therefore, to you to aid us in this vital necessary, and arduous work. It is a work for the whole of England, and we appeal to you. As the pastors of the whole flock in England, we are responsible for the maintenance of the Catholic education of both clergy and laity. We are bound to hand it on as we have received it, pure and unchanged, without contact with modern and dangerous methods, untainted with the aberrations of science, falsely so-called, and with philosophy at variance with faith. We remind you once more of the warnings of the Supreme Pontiff addressed to parents who expose their sons to the dangerous influence of systems contrary to the faith. Unless our system of education be completed, as an arch is tied by its key-stone, with a sound course of higher studies the Catholic youth of England, many of them at least, would not only enter life and its professions without adequate information, but would be compelled to seek their last studies from teachers and systems at least external to the unity of truth." Apropos of this subject, and as a comment also upon the recent materialistic pronouncements of Professor Tyndal at Belfast, it may be interesting to read the following extracts from a recent letter of the Pope to the Chevalier Travaglini, M. D., who has established in Italy a school of philosophy and medicine combined, the members of which are required to be Catholics. The Pope says:—"We have already, on a former occasion, solicited you on your having formed the resolution of recalling medical science to the salutary principles of philosophy, from which it has too long gone astray, and on your intention of effecting this by means of physicians themselves, who are too often the authors and propagators of the errors of materialism. We congratulate you on your design to endeavor to re-establish the true doctrine as to the essence and origin of things, principally with reference to human nature, about which medicine is concerned, so that to a great extent, it is found that the remedial means is derived from the same source as the ailment. And now we rejoice at the success which has attended your plans, and at the fact that Italian men of science, to the number of 100, have given their names to the nascent academy—a fact which seems to justify the prestige that at no distant time it will attain even more brilliant successes. We perceive with great pleasure that you are firmly resolved not to receive as members or associates any but such as are willing to defend the doctrines maintained and taught by the holy councils and this Apostolic See, and especially the principles of the Angelical Doctor relating to the union of the intellectual soul with the human body; relating, also, to the substantial form and to the essence of matter. It is thus only that the mischief done by materialism to religion and science can be repaired. Under the influence of the truth, science herself will become emancipated from the darkness of error, and will go forward in the paths of true progress."—**Corr. of New York World.**

**A "SOSKE" IN A GLASGOW POLICE COURT.**—A somewhat strange and fortunately not very common scene occurred, in the Southern Police Court, Glasgow, a few days ago, between the presiding magistrate—Baillie Young—and Mr. W. B. Faulls, writer. Mr. Faulls acted as agent for a woman who was charged with sheebeening, and succeeded in getting his client off. During the progress of the evidence, Baillie Young checked Mr. Faulls once or twice for putting statements into the mouths of witnesses, and received as a reply from Mr. Faulls that it was his custom to do so, but in putting leading questions he was only imitating the example set by the Bench. A similar bandying of words occurred on the Baillie speaking to Mr. Faulls a second time on the same subject. Baillie Young in a somewhat emphatic manner said to Mr. Faulls he had no right to put leading questions, while the latter retaliated by saying he cared little for such remarks proceeding from such an authority, and that if his honor knew more about law, he would think otherwise.

**THE MARCHES OF RIRON.**—The *Bien Public*, of Ghent, says:—"The conversion of Lord Ripon appears to us, in the midst of the mourning of the Church, persecuted in its chief and its mission, as a symptom full of consolation and hope. It will be a balm for the heart of Pius IX.; it will also be a true joy for all Catholics."

members have the right to control the domestic affairs of England if English members have no such right as regards Ireland? Is it to the supposed convenience, it seems enough to say that similar arrangements work elsewhere without complaint. In the House of Lords, there is a considerable class of subjects on which spiritual peers do not vote. In the Imperial Federal Assembly of Germany it is expressly provided that the representatives of one community must not vote on what concerns only the domestic affairs of another community. Analogous provisions exist in the American Congress.

I cannot conclude this letter without expressing my deep sense of the fairness and courtesy with which our views were heard in the House of Commons and discussed in the press, and my sincere conviction that the more thoroughly the case is looked into the more reasonable will those views appear. As yet they have been met for the most part only by rhetorical "chaff." Such "chaff" is amusing when uttered by masters of debate. But for thoughtful people arguments cannot be answered by "chaff." Mr. Freeman's article was amongst the first real attempt to deal with the gravamen of the question; and therefore I have ventured to trouble you with this rejoinder.—I am, sir, your obedient servant,

JOHN GEORGE MACCARTHY.  
Harbour View, Cork, Aug. 31, 1874.

**IRISH INTELLIGENCE.**

**DEATH OF THE REV. ANDREW CONNELLAN, P.P.** Feakle.—Seldom has been our painful duty to record the death of one so highly esteemed and universally regretted as this very worthy and respected clergyman. After a protracted illness superinduced by missionary labour, and endured with the greatest possible patience and resignation, he calmly breathed his last on the morning of the 10th Sept., in the 52nd year of his age, and the 25th of his sacred ministry. By his brethren in the ministry he was held in the highest estimation, while with the laity his gentle, genial, social and affable manner, rendered him a general favorite. In 1849 after a successful course of study he received Holy Orders in the Irish College of Paris that old "Alma Mater" which has given to Killaloe as many good and respectable Priests as that or any other Diocese could boast of. In 1850, when only a comparatively short time on mission, he was promoted by the Right Rev. Dr. Flannery from the curacy of Killaloe to the pastoral charge of Feakle parish, and well and faithfully did he fulfil the trust committed to him by his reverend and distinguished Diocesan. Ever zealously and sincerely identified as he was with the spiritual and temporal interests of the people, they revered and respected him as their Pastor, and loved him and confided in him as their friend. His influence over them was productive of much good to religion. His charity, patience, and dove like meekness, were calculated to gain and soften the heart of the sinner and such were the means as most congenial to his nature that rendered the exercises of his ministry to him a real "labour of love." Though he yearned for the salvation of all, yet the infirm poor, the aged and the young were ever objects of his special care. Humble, modest, and unpretending, he liked to do good by stealth, yet very frequently without intending it did the attributes of a well regulated and highly cultivated mind, gleam forth from him to prove how well qualified he was for his high and sacred calling, and how much good he was capable of effecting, were it the will of God to prolong his useful ministry. But Heaven's decree was otherwise and so, the unsparing hand of death has snapped that link, which for a period of 14 years, so closely and fondly united the Pastor and his flock, their sorrow may be changed into joy by the consoling hope that their loss is his gain, and that he has been only called away from the miserable "vale of tears" to enjoy the happy invitation pronounced in the Gospel—"Well done thou good and faithful servant, because thou hast been faithful over a few things I will place thee over many. Enter thou into the joys of the Lord." The first mission of the deeply regretted deceased was to Nenagh where he spent some time; afterwards to Killaloe; and thence to the parish of Feakle, to which he was promoted as we have stated in 1860. Since the death of the Rev. James O'Halloran in 1861, another distinguished and excellent ecclesiastic, no one has been so deeply and sincerely regretted as the Rev. Andrew Connellan, P.P., Feakle. His remains will be interred at one o'clock on to-morrow (Saturday) in Feakle Church, in which he so often ministered.

—R.I.P.—**Limerick Reporter.**

**CLOSE OF THE MISSION BY THE REDEMPTORIST FATHERS AT DRUMCOLLOUGH.**—The Mission of the Redemptorist Fathers at Drumcolough closed on Sunday night, the 6th Sept., and it may be truly said that, it was a happy success throughout. The sermons preached by the Fathers embraced everything within the range of a Christian life, and such inimitable sermons. There was a procession of the school children on Friday to the number of 280, three deep, and it was highly edifying to witness the spectacle—such happy looking faces—all beaming with joy, well they may be, as they were going to that feast of feasts which is to be found in the Holy Communion. On Sunday his lordship the Bishop of Limerick, administered the Sacrament of Confirmation to 402 persons. He expressed much satisfaction with the answering of the children. At seven o'clock, the Superior, Father Doyle, preached his parting sermon, and closed the Mission, amidst much emotion. The congregation was so large that while the Superior was preaching in the chapel, which was literally "packed," Father Hall preached to even a larger congregation in a field adjoining the church, and electrified those who listened to his thrilling eloquence. It would be a sorry description of the Mission if the untiring energy of the faithful, patient, enduring working in the confessional and the pulpit, of Father Doherty, was left unnoticed. The Fathers left for Limerick on the 8th Sept., when a large concourse, accompanied by the school children, in procession, escorted them out of the town.—**Limerick Reporter.**

**ADARE CHURCH, CO. LIMERICK.**—The great improvements which have been made in the Catholic Church at Adare, and which have been nearly brought to a conclusion, reflect immortal credit on the memory of the late Earl of Dunraven, who bequeathed a large sum of money which has been expended by the executors of his will, in the most admirable manner possible on the exterior, and on those splendid decorations within the Church itself, and particularly about the altar which are the admiration of every visitor. Every day men of cultivation and of travel, noblemen, ecclesiastics from distant places, come to see all that is to be seen in Adare, and the Catholic Church is loudly praised beyond, perhaps, all else that is to be seen there, in the way of a renovated edifice extended, and much of it altogether new. We congratulate the trustees and executors on the success which has attended their grateful labours in this instance, which redounds in every way to their honor, as it does to the glory of God, and the exaltation of his Church.—**Limerick Reporter.**

**LORD ROBERT MONTAGU, M.P.**—Lord Robert Montagu, M.P. for Westmeath, sends the following letter to the editor of the *Freeman*—8, Clifton Gardens, Folkestone, Sept. 3. Sir—My attention has been called to a letter of Father Briony in your impression of the 1st inst., in which I am charged with "deserting my post." The fact was, as stated in most of the Irish papers at the time, that my wife was taken seriously ill, and was ordered to go, without delay, to Carlsbad, in Bohemia. I was therefore, obliged reluctantly to obtain two months leave of absence from the House of Commons. It was thus that I was "unavoidably absent" from the second Home Rule debate. I am sure that the

generous people of Westmeath would be the last to impute any blame to me. When I returned to England I went to the House of Commons, and sought for Mr. O'Shaughnessy. Not finding him I asked Sir George Bowyer to tell him that I had returned to England, and was to be found at Folkestone, where I would be in readiness to come up to the House whenever I should be wanted for Irish business. Mr. O'Shaughnessy, however did not send me any notice, either of business in the House or of any meeting of the Home Rule party (he only sent me, indeed, one notice in the whole session, and that was during my absence at Carlsbad). As my absence during two months of the session had thrown me "out of the running," I was not myself cognizant of the business that was to come on; but he had sent me "a whip" I should certainly have been at my post. Yet I had misgivings about the Coercion Bill, and although I had received no whip, I went to London to inquire, and was told by another M.P. that the Government had determined to give way, so that there would be no debate or division. In default of other information from the Home Rule party, I unfortunately believed this incorrect statement, and thus missed that important division. As to my colleague, whom Father Briony also mentions in connexion with me, I may say that I do not know what measures he has taken, nor the motives which have influenced him in taking them. He has not spoken to me on the subject. Of one thing however, I feel sure—that he will never do anything but what he sincerely believes to be for the good of Ireland. Moreover, as we were both elected to support the Home Rule movement, I am confident that, whatever opinions he may privately entertain, he will be as little likely as I am to do anything which may injure the cause. I shall at all events remain true to the principles on which I was elected.—Your obedient servant,

ROBERT MONTAGU.

**ROME AND IRELAND IN THE WEST!** CONSTANTINOPLE AND VENICE IN THE EAST! THESE ARE THE PHOSPHORUS, GENIUS, TIGRIS, AND EUPHRATES OF CHRISTIAN CIVILIZATION.—One element of regeneration which could neither be burned by the torch of the barbarian, nor cut by his sword, nor suppressed by his tyranny, was the spiritual power of Rome. The divine element of Christianity had an indisputable vitality and unquestionable power of resistance. Christianity, to be sure, was modified in its human element by circumstances, and accommodated to new peoples, new customs, and new modifications of society.—There was a power, too, which remained unscathed during the troublous era of Europe's occupation by the barbarians of the north. It was the city of Byzantium, wherein were deposited the treasures of ancient civilization. These were in after-ages communicated to Western Europe through the returning Crusaders and Greek fugitives on the dismemberment of the Byzantine Empire by the Ottomans.—The Italians who fled to the Adriatic on the approach of the barbarians and founded the city of Venice have conferred great favor on the human race through their labors in preserving and communicating civilization. The East is the debtor of Constantinople, the maritime people of the Adriatic and Northern Italy of Venice, Italy and Western Europe of Rome. But Rome had a fellow-laborer. Before Solon ruled in Athens, before Lycurgus reigned in Sparta, before Romulus beheld the seven hills in Latium, a wave of the human family had migrated westward, and though succeeding migration destroyed or transformed its debris on the European continent, it remained original and unpolluted on the hills and isles of Scotland and the green plains of Ireland. It was the Celtic race. No aggressive power had disturbed it from its sea-girt home. Is it not worthy of Home Rule?—**N. Y. Tablet.**

**IRISH PROSPERITY.**—Commenting on the recent "prosperity" speech of the Viceroy, the Rev. Joseph Murphy said at a meeting of the Wexford Home Rule Association—A few weeks ago the Viceroy went to some trouble, in this room, to prove to the world that Ireland, under English rule, was year after year, advancing in prosperity. His Grace of Aberdeen has been sent to Ireland by his Sovereign, or rather by his Sovereign's Minister, to carry on that system of "plundering and blundering" which for seventy-four years has robbed and ruined our country, and his instructions are to conceal the robbery by (falsely) proclaiming our prosperity (hear). Given an Irish Viceroy and a Government statistician, and figures can be made to prove anything. More acres under crops, Ireland's prosperity; less acres under crops, Ireland's prosperity. Increase in number of cattle, Ireland's prosperity; decrease in number of cattle, Ireland's prosperity; 100,000 emigrants yearly leaving our shores—Ireland's ruin to prosperity. A falling off for a time—a certain sign of prosperity. What says the Viceroy of our trades and manufactures? No nation like Ireland can be prosperous without them. And yet they find no place in his "prosperity speech." They were starved and done to death by English jealousy and it is not in our ruler's plans that they should again flourish in Ireland. The Irish Parliament called in to existence and fostered Irish manufactures. The Union came, and an eloquent speaker recounts a few of our losses. "The cotton manufactures of Dublin which employed 14,000 operatives, has been destroyed. The 3,400 silk-loom of the Liberty have been destroyed. The stuff and serge manufacture, which employed 1,491 operatives, has been destroyed. The calico looms of Balbriggan have been destroyed. The flannel manufacture of Rathfriland has been destroyed. The blanket manufacture of Bandon, which produced £100,000 a year, has been destroyed. The worsted and stuff manufacturers of Waterford have been destroyed. The raten and frieze manufacturers of Carrick-on-Suir have been destroyed." This is the "prosperity" which the system the Duke of Abercorn represents, entails on Ireland.

**PROTESTANT FABLES CONCERNING CONNEMARA.**—The following letter, in reply to the one from the Rev. Mr. Padden, Protestant clergyman in Connemara, to the *Standard* of the 22nd ult., has been sent to the editor of that paper, but not inserted.—SIR, The letter bearing the signature of one of the proselytisers in Connemara is but a revival of the sneers of similar efforts to sustain a cause which has received the emphatic condemnation of Liberal Protestants as well as Catholics. To me the motive is clear—he wants to raise funds for his schools and their mothers to our meetings! This angel of tenderness was found nowhere when real distress did exist. The few who were seduced in the hour of need have abandoned the soupers, and now the latter want ample means for a more ample bribe in the vain hope of bringing them back. They have been in the receipt of £20,000 a year along the western coast—at this moment they are in the receipt of £700 a month—and what is the result? Empty houses, and a gulf as greedy and absorbing as ever. Angels of tender mercy, indeed; while they had the Bible in one hand, and the meal-bag and money in the other, they allowed the poor widow and starving orphan to die of hunger if they did not go to their soup dens and prayer-houses! Let there be an investigation by impartial and honorable men, Protestants or Catholics, and if this allegation be not proven I shall willingly proclaim to the world that angels of tenderness ought to be respected by all classes. I have said that it is mischievous as well as heartless. It has created more ill-will, and it has alienated more powerfully the good-will of the people of the west of Ireland from the British people who contributed those abused funds, and who are supposed to be cognizant of the cruel condition imposed by their missionaries of tender mercy on the recipients of those funds supplied by England. Mr. Padden suggests he was here in the famous years, although he is not here more than a year and