

harder and house, but my poor charities, and my poor efforts in behalf of those over whom God has appointed me, let alone," said Father MacMahon, with a deprecating gesture of his right hand.

WESTMINSTER. A PASTORAL LETTER TO THE FAITHFUL OF THE DIOCESE OF WESTMINSTER, BY HENRY EDWARD, ARCHBISHOP OF WESTMINSTER.

authority is confined to the faith alone. But the Church is infallible both in faith and morals; and bishops and priests are bound to preach the infallible truths and laws both of faith and morals under and by the authority of the Church. Now 'ethics' are morals; and the first laws of politics are a part of morals. It was as a teacher of political morality that St. Paul enjoined obedience to the powers that are, and condemned rebellion as a sin.

and in the spirit. And this alienation is the invitation to foreign sedition, and the predisposition to all manner of moral and social disease. It would be an ill day for a kingdom if the highest and noblest instincts of its people, if the manhood and the faith of its sons, be estranged from its allegiance, and ruy wild in sedition. While I am compelled by duty to publish the authoritative condemnations of the Church upon all such as break the Christian law by rebellion, I grieve for those who are misled by an affection which England counts one of its chief virtues, the love of our country. But the words of our Divine Lord are clear; "All who take the sword shall perish with the sword." (St. Matthew xxvii. 52). There is a higher and mightier power, and weapons against which the world cannot stand. It was not by force that the Christians won the empire of the world. It was not by the sword that St. Patrick subdued Ireland. It was not by arms that your great leader and counsellor, forty years ago, to whom, more than to any one man, you owe your Christian emancipation, vindicated for you the freedom we now enjoy: it was his rule that no political changes were worth one drop of blood. The only violence you can use without breaking God's law is the violence of faith—that is, of justice, reason, patience. This is the invincible power of the Kingdom of God.

people have one absorbing pursuit, the cultivation of land; the rule of the Irish gentry for the last forty years has been to reduce this people to the condition of tenants at will; and an Irish tenant at will is a person who has no security for his industry, and no legal power of acquiring property. He is in many respects worse off than the Russian serf used to be; and no change according to law can make him what the Russian serf now is, a proprietor of his farm. This position, it is only just to say, is almost forced upon the gentry, who feel that without nearly absolute power over the people, their political position as an aristocracy would sink to nothing. They are still the garrison of a Government, which has not known how to identify itself with the affections and interests of the great mass of its subjects; which is still foreign after an occupation of seven hundred years, and after having tried every form of force, and every sort of stratagem, to achieve a complete conquest. The Irish gentry are, besides, in this detestable position, that they are the machinery through which the State extracts from the soil the means of maintaining a Church, the like of which, as a religious institution, never existed in Christendom or out of Christendom—the Church of the wealthy minority maintained as the first charge on the labour of the pauper majority—a Church of insolently aggressive proselytism—a perennial source of strife and scandal whose whole history is written in blood and gall.

How much did Winny Doolin leave? Two shillings and sixpence. And the others? Joe Brady—let me see—he left three shillings and sixpence, and Tim Brannan—he left the most—he puts down five shillings, nothing like a man.

Again, in the same paper I read as follows:— "Now we have closely read the canons, bulls, decretals, and rescripts of Popes, respecting 'Secret and Oath-bound Societies,' and we have not been able to discover 'any' sentence in any of them— not even of Pío Nono—which could be interpreted as bearing upon Fenianism, which we have been discussing on its abstract merits. Fenianism is consequently not opposed to, much less is it for the overthrow of, Catholicity." This affirms— 1. That Fenianism is not condemned by name, and is therefore not condemned at all.

1. First it is not necessary that a secret society should be condemned by name. All seditious societies are condemned by definition, by description, and by identity with those which are condemned by name. In the Allocution of Sept. 14th, 1865, the Holy Father, after renewing the condemnations of Clement XII., Benedict XIV., Pius VII., Leo XII., declares that the last named Pontiff condemned all the clandestine societies which had been especially named, and all others whatsoever, by whatever name they might be called, which conspire against the Church and civil power, and prohibited them to all the faithful under the severest pain of excommunication."

IRISH INTELLIGENCE. DUBLIN.—Dr. Moriarty of Kerry, has written a letter to his clergy to remove misconceptions relating to his recent pamphlet. He had been blamed for passing too lightly over the land question, but he excuses himself on the ground of its difficulty, and the doubtful issue of legislation so far as the small farmers are concerned. Of this he gives an apt illustration. He says— "We have heard much of compensation for tenants' improvements. A law sanctioning the principle would be to learn what would be manifestly just, and therefore desirable. But we have yet its practical value without fixity of rent and of tenure. We have heard much of the want and necessity of capital for the Irish farmer. In the Bill introduced by Lord Naas, whatever may be the value of its other provisions, there is one conceived in a most generous spirit, and sure to be very acceptable—that which enables the tenant to borrow money on advantageous terms from the Government, expanding it, and charging it on the land. Now, it occurs to us that such facility of procuring capital would enable the large landholder to pay for hired labour and machinery that the small holder, whose only capital is the strength of his arm and the labour of his children, would be at once beaten out of the field, and that the class which, we presume, the Irish clergy are most anxious to protect would be extirpated or reduced to the condition of day labourers. If we are not mistaken, the possession of capital by the farming class tends to consolidation of farms. The want of it necessitates subdivision of farms, and therefore a more numerous peasantry-poor, perhaps, but not reduced to the condition of mere serfdom. Which does the Irish priest prefer?"

General Godfrey Massey, who is reported to have turned Queen's evidence in Ireland, is the assumed name of Lieutenant Colonel O'Connell of the 88th N. Y. V. He is the person whom the astute detectives took for John Morrissey.

(To be Continued.)