

a revolution—it made them feel and act like weak conspirators. Fenianism was in no way an educational movement; to "summon a people into existence" all it aimed at teaching was the use of a pick or a gun—even this in a miserable way—depending on the arm of the man altogether, and not at all on his mind.

Secret societies have always been and are now defying Ireland by people who say there is no other way to arm and drill the people. But they have never done this. This is a false claim. They have at all times, in '98, '48, and '65, pretended to do this, but they have miserably and criminally failed, as their members and organizers know well.

There is no field in secret organization for the education of citizens; there is no opportunity for manly speech or open, public action—the signs of a free people. Take Fenianism, for instance: a few were to do the thinking and the leading; the masses were neither to think nor to ask questions. They were not even to know who were their leaders.—And they did not know. The nature of the order was such that the intelligence of the country held aloof from it: and the power was given into the hands of men utterly unfit to mould the government of a nation. The motive was good, and, on the whole, the masses were faithful to their oath: but all the time the wretched secret was hawked for sale at the street corners, as such secrets ever must be.

We do not condemn Fenianism because it aimed at freeing Ireland by violence; but we do condemn it because it gave violence the first place. It put the arm before the brain. It developed no exalted national spirit. It allowed inferior men to hold a great and solemn power. It had not an element of the manly, open-air agitation which a great movement for national freedom should have.

Between the Fenian and the Home Rule principle, Irishmen are called to choose. It is a choice between Stephens and O'Connell: both are men of words—only O'Connell's words represent the hearts and hands of Ireland, while the words of the secret society man represent nothing but bunkum and the selfish needs or fertile fancies of the organizers.—Boston Pilot.

IRISH INTELLIGENCE.

TESTIMONIAL TO BISHOP MACCARTHY.—A public meeting was held on Sunday in Mallow for the purpose of making arrangements to present an address and testimonial to their late esteemed pastor, the Very Rev. Canon MacCarthy, on his promotion to the Bishopric of Cloyne diocese. Dr. P. Barry presided. There was a large attendance of people of the town, including several Protestant gentlemen. Mr. E. O'Connor proposed the first resolution:—"That looking back with pleasure to the many years during which he has resided amongst us as a devoted and zealous priest, we deem this a fitting occasion to make a public recognition of the Very Rev. Canon MacCarthy's worth and great merits." It was seconded by Mr. P. Corbett, and carried unanimously. The second resolution was proposed by Mr. Fitzgerald, seconded by Mr. Sheehan, with acclamation:—"That we hail with delight the happy choice of the clergy of the diocese in selecting our parish priest as the most worthy to occupy the exalted position of Bishop, and the confirmation of the selection by the Holy Father." Mr. M. Nunan proposed:—"That whilst we feel a legitimate joy and pride at the promotion of our pastor to so high and an office, we deeply deplore the severance it brings about of the tender ties that have so long subsisted between us." Carried unanimously. On the motion of Mr. T. Harrington, seconded by Mr. E. O'Riordan, a subscription list was opened with a view of paying a suitable compliment to Canon MacCarthy, and about £190 was subscribed in the room.—Cork Herald, Oct. 3.

The Most Rev. Dr. Butler, Lord Bishop of Limerick, has conferred the Order of Priesthood on the Rev. Michael Mulcahy, of Limerick Diocese, in St. John's Cathedral. His Lordship was assisted by the Rev. Father McCoy, Administrator, and the other clergy members belonging to the parish.

THE BISHOPRIC OF CLOYNE.—The Papal Bulls of the Very Rev. Canon MacCarthy, as Bishop of Cloyne, have reached the Most Rev. Dr. Leahy, Archbishop of Cashel.

The splendid new Catholic church, which has been in course of erection for a few years past in Enniskillen, is very nearly completed, and appears to be the finest edifice about the town. The formal opening and dedication will soon take place.

FESTIVAL OF ST. MICHAEL THE ARCHANGEL.—This festival was observed with becoming solemnity in all the churches in St. Michael's Parish, Limerick.—In St. Michael's church there was Grand High Mass *ceram Episcopi*, at which the Rev. J. Mulqueen was celebrant, and a sermon on the festival was preached by the Rev. Mr. O'Dwyer, C.C.

RELIGIOUS CEREMONY AT THE CONVENT, ENNIS.—The Feast of our Lady of Mercy was observed with special solemnity and devotion at the Convent of the order in Ennis. At seven o'clock a.m. the Community Mass was celebrated by the Rev. J. Menton, C.C., Barefield, when 70 religious and a number of children attending the schools partook of the Sacrament. At twelve o'clock there was High Mass, at which the Rev. John Fogarty, C.C., officiated as celebrant, Rev. J. Menton, C.C., deacon, Rev. J. M'Mahon, C.C., sub-deacon, and Rev. P. White, C.C., master of ceremonies. At the conclusion of the devotions the attending clergy were entertained at a *dejeuner* by the good nuns.—Clare Journal.

The Rev. Joseph Moore, P.P. of Castletown, Queen's County, brother of the Very Rev. Philip Moore, P.P., Johnstown, who had been, for some time, suffering from partial paralysis, died on the 7th ult., in the 71st year of his age, and the 46th of his sacred ministry. As a scholar, he was distinguished for antiquarian research, and was, for many years, a useful member of the Kilkenny Archaeological Society. In early life he passed, with credit, through the old diocesan colleges—Burl's Hall and Birchfield. Having received the order of priesthood, he was appointed to a curacy in the diocese of Killaloe. He subsequently officiated in Castlecomer, Upperwoodes, Callan, Kilmacow, Rosbercon and Piltown. On the death of the Rev. Mr. Kelly, in 1851, he was promoted to the pastoral charge of Castletown.

The new church of Clifden, Connemara, is in an advanced stage of progress, but funds are requisite for its completion, and an appeal is made by the Rev. Patrick M'Manus, P.P., for the necessary assistance. Numerous contributions in aid of the building fund, have been received by the Rev. gentleman from America and Australia, as well as from England and Scotland.

The *Gaiety Vindicator* says:—"It gives us great pleasure to announce an act of great generosity on the part of Captain Blake Forster, in whose late bequest all classes of his fellow-citizens so deeply sympathized. On Tuesday last, the 22nd ult., he gave over to the Bishop of Galway, in order to give effect to the munificent bequest of the late W. G. Murray, Esq., Northampton, upwards of three acres of prime land in the town of Kinvarya, rent free, for ever, as a site for a convent and church, and, in order to enhance the value of this splendid donation, the gallant Captain, on the spot, paid all the demands of the tenants in occupation. We understand Capt. Blake Forster intends erecting a splendid tomb in a field immediately adjoining the present chapel of Kinvarya for his son, the late lamented Charles French Blake Forster, and the other members of his family. The Bishop of Galway has cheerfully promised to consecrate the ground when all is ready for the ceremony."

THE SPREAD OF TEMPERANCE IN IRELAND.—The great cause of temperance is beginning to claim attention in various parts of the country. We recently

noticed the demonstrations made in support of it in Clare. In Limerick on Sunday, the 27th ult. the good work was further advanced by a splendid meeting at the Treaty Stone. The proceedings were inaugurated and carried out under the auspices of the clergymen of the parish of St. Munchin, and with the blessing of the Bishop of the Diocese. The Mayor of Limerick presided, and amongst the speakers were some of the leading inhabitants of that city. The people on their part turned out in great force, and the procession, with bands and banners, through the city to the Treaty Stone was a remarkably impressive display. If the other cities and towns in Ireland would only "go and do likewise" much might be done to efface almost the only blot on our national escutcheon.—Nation.

IRISH VOLUNTEERS.—The formation of Irish Rifle Volunteers is being agitated, and extensive demonstrations are being made in its favor in Ireland. A strong effort is being made to obtain the consent of the Imperial Government to the plan.

Owing to the death of Charles French Blake Forster, Esq., late high sheriff of the county of the town of Galway, a vacancy occurred in the shrievalty there which has now been filled. Captain R. Lambert Merville has been appointed to fill the position and was sworn in on the 29th ult. During the sitting of the Petty Sessions Court, on that day, he appeared on the Bench, and took leave of his brother magistrates, stating that it was not the etiquette of high sheriffs to sit at Petty Sessions during their year of office. John Redington, Esq., was re-sworn as sub-sheriff.

HOME RULE DEMONSTRATION IN KERRY.—Our Lister correspondent writes:—"I am authorized to state that arrangements are being made for holding before many weeks a public demonstration, intended as a pronouncement of the county in favour of Home Rule. The meeting would have been held before this were it not for the illness of Mr. Blennerhasset, M.P., and the committee of management are only waiting now until the hon. gentleman is fully convalescent. Mr. John Martin, M.P., and Mr. A. M. Sullivan, M.P., will be among the speakers. The demonstration, which is expected to be very largely attended, will be held in the historic village of Ardfeet.—Cork Herald.

The anticipated great tide prognosticated by scientific astronomers to occur simultaneously along the Irish coast, and foretold for the 27th ult., caused a great panic in Ennis and through every village and hamlet contiguous to the Shannon and Fergus, where the waters of the rivers uninterceptedly flow. At Ennis, on the morning, with exceedingly calm autumn weather, numbers watched the incoming tide from bridges and battlements as it rolled smoothly over banks, and flooded fields, in every direction, which were never known to have been similarly covered before. It overflowed the quay walls of the river side of Mill street, and swamped houses in that locality. At Banastyne's mill-race the height of the water was three feet over the highest of the usual spring tides; at Clare it was four feet, and at Lahinch about the same. All concur in the opinion that had anything of a strong wind prevailed, the inundation would have proved disastrous in many places, but there was not even a breeze to ripple the surface. The next morning at nine o'clock, even a higher tide was experienced, but no damage is reported to have been sustained either at Ennis or elsewhere.

Bryan Madden died at Drumrod, near Ballyjamesduff, on the 10th ult., in his 104th year. He possessed all his faculties to the last, and was able, till within a few days of his death, to walk a distance of two miles.

We are glad to find that the observations we felt bound to make some weeks ago concerning the Home Rule movement have had their good effect. The Parliamentary recess is being turned to good account. Several public meetings have been held in various parts of Ireland, and many more similar demonstrations are being organized. This is as it should be. This is the only effectual way of proving to the people of England that their fellow-subjects over the water are in earnest with regard to this question, and of inducing the House of Commons and the government to open their eyes fully to the fact. The ball must be kept hopping—and vigorously, too—between now and next February, if the Home Rulers really wish to bring the movement to a crucial point.—The Universe.

MR. GLADSTONE ON BIRMINGHAM.—The grief and pain of Irish Catholics on reading Mr. Gladstone's article in the *Contemporary Review* on Ritualism it would be difficult to realize. Irish Catholics can never cease to be grateful to him for the singular ability, boldness and political sagacity that he displayed during his late Premiership, in dealing with the Irish Church and the Irish Land Questions, imperfect though these measures were. They never expected that he would show any leaning higher than political Catholicism, of which his stated scheme of University Education affords a striking example. The check which he received on that measure, and which I was the first to anticipate and publish, appears to have soured and embittered his whole nature. He goes needlessly out of his way, in discussing Ritualism, to misrepresent and insult Catholics. Granted that it is freely open to him to entertain those opinions of the Catholic religion, he was under no moral or logical obligation to state them in this discussion. Their expression, therefore, can have no second interpretation. Mr. Gladstone throws himself personally, and as a politician and a statesman, upon the anti-Catholic wave, not alone of England, but of Germany, and hopes to ride on its crest to popularity and power. For life he has dissolved every political tie that almost lovingly bound him to Irish Catholics, and in doing so has hopelessly shattered the once great Liberal party—the Liberal party of O'Connell's time—and given a stimulus to rational Home Rule, which, if ably availed of, would render the Government of Ireland an embarrassing problem to the wisest British Statesman. He may have all the talents, all the genius, all the culture conceivable but he lacks the first element in a statesman, the prudence which avoids unnecessary offence to any large class of the people. There are more than six millions of Catholics in the United Kingdom, and by the bitter and calumnious denunciation of their principles he has made a lasting enemy of every one of them. This was wholly gratuitous and unprovoked. With the annals of Ireland, written for nearly seven centuries in the blood of our fathers, he casts as the reign of "Bloody Mary," while the universal testimony of all impartial historians states that neither the Pharos nor the Neroc ever transcended in cruelty and barbarity the Penal Laws framed to stamp out the Catholic Faith in Ireland. Mr. Gladstone shows the inspiration of Dr. Dollinger in some portions of his most bitter invectives. It is a new menace to Catholics, one that should be utilized to awaken them to a supreme sense of the dangers and difficulties of the struggle—daily becoming thicker—upon which we are entering.—Dublin Corr of London Tablet.

HOME RULE.—The coming Home Rule demonstration in the city and county will receive additional interest from the intended presence of several members of the League. It is not quite certain that Mr. Butti will be able to be present, but it is probable; but we are assured of the presence of the Rev. Mr. Galbraith and of Mr. O'Neill Daunt. The public will learn this fact with satisfaction, as in addition to the opportunity to be afforded to them of testifying their own national sentiments, they will have the advantage of listening to a powerful advocacy of the cause they have at heart. It is satisfactory to find abundant evidence in all quarters that the feeling which has produced the Home Rule movement is not superficial or evanescent. No very considerable period has elapsed since it was first set going

and its progress has really been of the most extraordinary kind. The founders of the League laboured under many grave disadvantages. They commenced their operations few in number, only some of them nationally known, some subjected to the suspicion of using the cause as a cloak for political resentments or objects of a different nature from that professed. Furthermore, their plan did not so completely flatter the highest imaginations of the Nationalists as some of an apparently more simple, but in fact utterly impracticable, character, appeared to do. Withal the cause has triumphed over these obstacles with almost unexampled rapidity. The organization has become national from being limited; its most prominent personages, without attempting dictation of any kind, have succeeded in securing admiration and confidence. That there have been some falling off amongst the earlier votaries of the movement is only what was to be calculated on.—There is always in such affairs some chaff to be winnowed away. But the earnestness and sincerity of those who remained faithful to the standard at whose first elevation they assisted, is best proved by the work they have done. The last General Election, fought with all the disadvantages of a surprise, made plain the strength of the hold which the cause had got upon the people. For the first time Ireland turned out a number of representatives of her feelings sufficiently numerous to be accounted a distinct parliamentary party, and sufficiently animated by a common spirit to cohere through the trials and difficulties of a whole session. This party has not alone impressed itself upon the House of Commons but upon the country. While the members have seized every opportunity of pleading the cause within, the people have been re-echoing them outside. In the heart of England and Scotland, in the great industrial centres, the popular voice has been raised in echo of the language of the representatives, and a brilliant series of meetings outside has supported the protestations of the members within the walls of St. Stephen's. No doubt, these meetings though held in England and Scotland, could not, properly speaking, be called English or Scotch. They were, indeed, attended by men of those countries who not only felt sympathy for Ireland, but who were convinced that what Ireland demanded was really for the good of the Empire. But the bulk of the attendance was that of Irishmen living in England or Scotland. This fact, however, does not detract from the significance of those assemblies. It is just an attestation of that undying love for the nationality of Ireland which pervades the race wherever it is found, whether at home or abroad. It may be looked upon as a call across the Channel to us Irishmen still within the confines of our native land, to show that it does not need absence to make the heart grow fonder, and that while the national spirit is unextinguishable by distance, it does not need the stimulus of separation to induce it to burn warmly and brightly.—Cork Examiner.

THE LIFE AND TIMES OF GRATTA.—A meeting convened by some of the leading members of the London Home Rule Confederation, took place at the Albion Hall, London-wall, on Monday evening. The assembly was met here to hear an instructive and remarkably eloquent lecture on the immortal Grattan by Mr. O'Phelan. Mr. James Coon (late editor of *Catholic Opinion*), was voted to the chair amidst loud applause. In introducing Mr. O'Phelan, the chairman said that he was glad to see his fellow-countrymen and women assembled on that occasion. He was particularly glad to welcome the ladies, and hoped that future meetings would be graced more largely by their presence. They had heard a great deal of the deterioration of races, but there was one thing certain that the Irish race could never deteriorate so long as Irish women were remarkable for being the fruitful mothers of a noble race (applause). He was glad to be able to announce that meetings would be held in the Albion Hall during the coming winter months, at which various instructive and interesting proceedings would take place. At such assemblies Home Rule would not be the only questions discussed, for it was like "carrying coals to Newcastle" to tell Irishmen that Home Rule was necessary (hear, hear). They were quite certain that nothing else would do but Home Rule, and therefore other interesting topics would be discussed. He was glad that Mr. O'Phelan, the distinguished lecturer of the evening, had shown so much scholarly skill in selecting a subject so peculiarly appropriate as the one on which he intended to speak. Since the close of the late Parliament the main question with regard to Ireland had been shirked, and details taken up. It was said that Ireland had no history of her own, but that it was interwoven with the history of England. Now, Mr. O'Phelan had chosen a theme which would prove conclusively that Ireland (even within our own days, without going further back) had a history which presented a bright, and alas! a dark page in every age. Mr. O'Phelan would also teach another lesson worth knowing, namely, that the right of Ireland to self-government was upheld by Protestant Irishmen, and that members of every creed gladly joined in upholding the rights of Ireland. The lecturer was fresh from the soil of holy Ireland; he was rich in his native eloquence, and with his eloquent tongue he would trace the history of the country in the days of Grattan, and prove how lying were the assertions of the false historian, Froude (applause). Mr. O'Phelan rose, and was received with loud cheers. In prefacing his lecture he said that the theme he selected was one calculated to attract the attention of all Irishmen no matter what part of the globe they might inhabit. He would speak of a man who, though his bones reposed in England, yet his spirit lived in Ireland. There was nothing more worthy of an Irishman's attention than to learn the glorious deeds of the illustrious dead—the those great patriots who had shed a halo over the page of Ireland's history, and over that dark and chequered page Grattan was one of the bright stars that heralded the days of Ireland's freedom (applause). Alluding to the birth of the great Irish statesman, which took place in the year, 1746, the lecturer traced his early life, and related some interesting anecdotes in connection with Grattan's relations.—Of one, named Chief Justice Mooney it is recorded that he wore a sword, on the blade of which was engraved the Twelve Apostles. The Chief Justice had a quarrel with another gentleman, in the course of which he ran his adversary through with the apostolic sword. The wounded man recovered; on observing which, Grattan's relative remarked: "I gave him a pass, but he got the benefit of a trial by jury, and the twelve allowed him to escape with his life" (laughter). The collegiate career of Grattan was described as eminently successful. Besides being an erator of the highest ability he possessed all the essentials of a great poet. His mind was lofty, bold, and comprehensive, his imagination took in heaven and earth, and he possessed a good, noble, and warm heart—all the attributes of a great genius were bestowed by God on Grattan. He ranged through the vast forests of Windsor, and there amidst the wild and solemn beauty of nature, his mind expanded in the widest range of thought, and on many occasions, he was observed addressing an imaginary audience, and denouncing with fiery and eloquent invective chains and slavery. Demosthenes hawking the sea when chased by the storm, and Grattan, in practising oratory, went into the woods and held communion at the witching hour of night. In 1772 he was called to the bar, but he made himself famous amongst his colleagues. But a marvellous career as an Irish statesman was spread out before him, and he pursued it with undiminished energy and glory to his latest breath. He (Mr. O'Phelan) did not wish to insult the prejudices of any Englishmen present, by alluding to the disgraceful relations between England and Ireland in Grattan's lifetime. His desire was, on the contrary, to cultivate friendly

relations between the two countries, but still the voice of history must be heard recording facts. From the time that England first set her foot on the soil of Ireland, plunder, persecution, and every outrage was heaped upon poor Ireland; her neck was pressed by the iron despotism of English misrule, and all life was crushed out of her (cheese). Quoting largely from penal laws, the eloquent lecturer, painted the hideous tyranny of the English Government, always so strenuously opposed by Grattan. The only generosity ever shown by England was when in danger herself—then and then, only, were the poor down-trodden Irish Catholics shown even the least consideration, thus proving that England's difficulty always was and always will be Ireland's opportunity. The lecturer dwelt at great length on many stirring scenes in Ireland's history during Grattan's life. He alluded with emphasis to the action of the Volunteers (of which Grattan was beloved) in bringing their cannons up to the Parliament House in College Green, and demanding "Free Trade." The words of terrible significance, "Free Trade, or else" were painted on the cannons, and it is unnecessary to tell you that the lawful demands of the people were at once acceded to (loud applause). Perhaps the time might come when the Home Rulers might make as stern request and say to the English Government, "give us Home Rule, or else!" (loud and continued applause.) At the conclusion of his eloquent lecture a hearty vote of thanks was passed, amidst cheers, to Mr. O'Phelan, and also to the chairman, Mr. Coon.—London Corr. of Catholic Times.

IRELAND, MR. DISRAELI AND THE "TIMES".—The following amusing article has appeared in the *Times*:—"We are sorry to announce that Mr. Disraeli's contemplated visit to Ireland will have for the present to be given up. Mr. Disraeli has been suffering for some days from a severe bronchial attack, the result of a cold contracted in Scotland in the early part of the month. His medical advisers, we are informed, are anxious that he should avoid long journeys, and should abstain for a time from public speaking; so that it would be dangerous for him to go to Ireland at all, or, if he were there, to carry out the obvious purpose of his visit. It is on many accounts with sincere regret that we now learn the Premier's visit is to be deferred. Englishmen have themselves scarcely less reason than Irishmen to feel that they will be losers. The obstacle, we may hope, will be only temporary. Mr. Disraeli's journey is postponed, but it is very unlikely that it will be abandoned. The season of the year is just now unfavourable for it, but an occasion will doubtless be found next year, when Mr. Disraeli will redeem his pledge, and commence what will be little less than a Royal progress. We may hope that his presence in Ireland may not be unproductive of real benefit to ourselves not less than to the Irish. English ideas will be presented to the Irish, but they will be presented in a Conservative form, and those who listen to them will be apt to think that their best friends in England belong to the same side as Mr. Disraeli himself. There is quite enough to be said in favour of this view, for it is to be very probable that Mr. Disraeli may be quite successful in enforcing it. He is a hard hitter at all times, and though he will go to Ireland in the character of a peace-maker, he will be most unlikely to forget that he has left enemies at home. If he did, we should probably lose some of his most effective rhetoric, but we must remember, at the same time that, a successful and an unsuccessful leader have not precisely the same feelings towards their political adversaries, and that a Prime Minister may look kindly upon all parties alike as his subjects, whether willing or unwilling. Mr. Disraeli's visit would have been felt as a compliment by the Irish, but it would have been far more besides. It might have been and we think it would have been made an occasion for tightening the bonds which unite the two islands, and for proving to Irishmen not only the substantial advantages of a connection with England, but the wish that exists on this side of the Channel to forget all differences, and to stand side by side not merely as fellow-subjects, but as friends. Nowhere more readily than in Ireland will real eloquence and real kindness and manliness of character be appreciated, and we think, therefore, that the union of all these in Mr. Disraeli would scarcely fail to be irresistible. We shall hope yet to record the details of his visit, and we are almost as sorry as his Irish friends that it is necessary it should for the present be given up.

INFORMATION WANTED OF WILLIAM M'HUGH, who sailed from Liverpool on August the 10, 1873; when last heard of was in Jersey City, on February 10, 1874. Any information respecting him will be thankfully received by his mother, Margaret M'Hugh, residing at West Orchard, Coventry, England.

GREAT BRITAIN.

NEW CATHOLIC BISHOP.—Some time since the Most Rev. Dr. Rozell, Catholic Bishop of Nottingham, owing to continued ill-health, sent his resignation of his See to Rome. The *Tablet* announces that the resignation has been accepted, and that the Rev. Father Edward Gilpin Bagshawe, priest of the London Oratory, has been appointed to the vacant See. The Bishop-Elect is son of the late H. R. Bagshawe, C.C., and brother of W. G. H. Bagshawe, both eminent equity lawyers. The Bishop-Elect is 44 years of age, and was educated at St. Mary's Oratory. He was ordained in 1852 by his Grace the late Cardinal Archbishop of Westminster.

The Pope, according to a telegram from Rome, has given Cardinal Franchi, to be sent to the Marquis of Ripon, a magnificent crucifix, the figure of the Saviour and the ornaments being of silver. The pedestal contains a very precious relic.

CONVERSION OF LADY BEAUMONT.—Lady Beaumont, of Carlton Towers, Goole, has been received into the Roman Catholic Church.

MORE CONVERSIONS.—In the diocese of Nottingham a great many conversions to the Catholic faith are going on just now. The *Nottingham Guardian* and *Daily Express* of Saturday last state that twenty-two artisans, laborers and women have recently made their profession of Catholic faith at St. Patrick's, and that many others are preparing to be received into the Catholic Church. In the same papers we read also the Bishop of Lincoln's lament at the many conversions to Rome. He says that one of the causes is that men will not believe that the Church established by law is Divine. Can he possibly believe it himself?—The Universe, Oct. 3.

FORGIVEN INTELLIGENCE.—When one considers that history may in some measure be written out of newspapers, there is food for some reflection in the following bit of news:—"A Paris journal (*La Liberte*) asserts that 'Bishop Manning gave orders to Dean Stanley to do the honours of Westminster Abbey to his Highness the Prince of Asturias,' and adds that Members of Parliament conducted the Prince to the Common House." We need hardly say that this, like most other London news which is found in Paris newspapers, is most thoroughly veracious, as far as it goes; but it appears to our mind a little incomplete. For the benefit of our readers we should, therefore, like to add some few details like the following, which may be equally relied on for their perfect truth:—"By the command of Bishop Manning; not merely did Dean Stanley act as showman of the Abbey, but high mass was there performed by the Rev. C. H. Spurgeon, in special recognition of the presence of the Prince. All the members of the Common House attended at the service in their splendid robes of state, consisting, as is usual at such Britanno ceremonial, of top-boots and velvet breeches, checked hats and scarlet waistcoats and swallow-tailed blue coats. The speech-maker, or speaker, led them from the Common House, and as is customary upon such occasions, was honoured on returning with the Order of

the Bath-room, and an order on the Treasury for 300,000*l.* The Prince, attended by his suite, was then conveyed in a State cab to the Palace of Dean Stanley, where a sumptuous English breakfast of rosbif and plum-pudding was provided for his Highness, the churchwardens of the abbey assisting at the banquet, and emptying to his health 11 casks of portere-beer.—Punch.

DISRAELI FOR CATHOLICS.—TO THE EDITOR OF LONDON "TIMES".—Sir,—Your leader of this morning on the above subject shows so much kind feeling to the University College to be opened at Kenington that I feel sure you will allow me to trespass on your space, and to take exception to certain statements made in the article. Having been brought up from childhood in the Catholic Church, exercising liberty of thought, and experiencing the additional strength given to intellect by her doctrines, I am at a loss to understand why my Protestant countrymen will persistently hold that reason is hampered, mind enervated, and science dwarfed by the Church. In the "Dogmatic Constitution on the Catholic Faith" the Vatican Council proclaimed that:—"Although faith is above reason, there can never be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind; and God cannot deny Himself, nor can truth contradict truth. The false appearance of such a contradiction is mainly due either to the dogmas of faith not having been understood and expounded according to the mind of the Church, or to the inventions of opinion having been taken for the verdicts of reason. We define, therefore, that every assertion contrary to a truth of enlightened faith is utterly false." Further the Church, which, together with the Apostolic office of teaching, has received a charge to guard the deposit of faith, derives from God the right and the duty of proscribing false science, lest any should be deceived by philosophy and vain deceit. Therefore, all faithful Christians are not only forbidden to defend, as legitimate conclusions of science, such opinions as are known to be contrary to the doctrines of faith, especially if they have been condemned by the Church, but are altogether to account them as errors which put on the fallacious appearance of truth. And not only can faith and reason never be opposed to one another, but they are of mutual aid one to the other; for right reason demonstrates the foundations of faith, and enlightened by its light cultivates the science of things Divine; while faith frees and guards reason from errors, and furnishes it with manifold knowledge. So far, therefore, is the Church from opposing the cultivation of human arts and sciences, that it in many ways help and promotes it; for the Church neither ignores nor despises the benefits to human life which result from the arts and sciences, but confesses that as they came from God, the Lord of all science, so, if they be rightly used, they lead to God by the help of His grace. Nor does the Church forbid that each of these sciences in its sphere should make use of its own principles and its own method; but while recognizing this just liberty, it stands watchfully on guard, lest sciences, setting themselves against the Divine teaching or transgressing their own limits, should invade and disturb the domain of faith." This is the belief of all Catholics. It neither contains nor implies one word to justify the statements that Reason is not free to investigate in its own province. The Church insists on the superiority of Faith over Reason, of Revelation over Science. Hence she exacts that when apparent contradiction arises, Reason shall bow to Faith. She unhesitatingly accepts established scientific facts, but she ever looks cautiously at scientific theories. Her wisdom in this is amply borne out by the history of science. Instead of these principles impeding scientific inquiry, they appear to me rather to give strength to it. No one, for instance, believing that God is a self-existing pure spirit, will consider that the rejection, even without examination, of the theories of Professor Tyndall pronounced at Belfast, is naught other than an absolute advantage. I have the honor to be, Sir, your obedient servant, T. J. CARROLL, Catholic University College, Kensington, W., Sept. 23.

UNITED STATES.

DEATH OF BISHOP MCFARLAND.—The Most Rev. Francis Patrick McFarland, Bishop of the Diocese of Hartford, embracing the state of Connecticut, died on Monday evening, Oct. 13, at his residence, aged fifty six years. He was born in Franklin, Pa., and was educated at St. Mary's College, Kutztown, Md. He was ordained priest in 1845, and laborer in Watertown and Utica, N. Y., until he was consecrated Bishop of Hartford, in 1848. His residence was in Providence until 1872, when the new diocese of Providence was created, and Bishop McFarland went to Hartford. The deceased Bishop erected a convent and Episcopal cathedral at Hartford, and had made plans for a grand cathedral. He had been in failing health for about a year. His death finally resulted from necrosis of the bowels. The funeral of the lamented Prelate took place on the 15th inst., at St. Patrick's Church. Among those present were thirteen Bishops and a great number from the Hartford and neighboring dioceses. The church was thronged with people, and hundreds could not gain admittance. The altar and columns were heavily damped in mourning. The body reposed in an elegant casket on a catafalque in front of the altar. The services began with the Office for the dead, followed by a Solemn Mass of Requiem, Bishop Loughlin, of Brooklyn, N. Y. acting as celebrant. Bishop Hendricks, of Providence, delivered the funeral discourse. At one o'clock, the funeral procession, comprising the attending Bishops, priests, and sisters from the city convents, all the local Catholic societies, and St. Peter's Band, with a great crowd of citizens, took its way to St. Joseph's Convent, in front of which a vault had been prepared to receive the body. At the grave the *Miserere* and *Benedictus* were chanted.

DEATH OF REV. M. A. CONYNGHAM.—In the death of the Rev. M. A. Conyngham, which sad event occurred in this city, on the 9th inst., the Church has lost a zealous and exemplary priest, and society a learned and shining ornament. Father Conyngham, who was a brother of Major D. F. Conyngham, editor of the *Sunday Democrat*, was a native of Killeanna, county Tipperary, Ireland, and had only attained his thirtieth year when the despoiler came and terminated a life as full of promise as it was of sweetness and Christian charity. The lamented deceased had been but four weeks in the United States. His disease was pleuro-pneumonia, the seeds of which were sown while he was en route from the land of his love to this the land of his early sepulchre. The funeral obsequies of the beloved priest took place in St. Teresa's church, on Sunday the 11th inst. The body was removed from the residence of his brother, Major D. F. Conyngham, at eleven o'clock to the Church, where a Solemn Mass of Requiem was celebrated. The Rev. Father Molloy, of St. Joseph's, Newark, who was associated on the English Mission with Father Conyngham for years, acted as celebrant, and was assisted by the Rev. Father Boyce, Father Wall, Father Farrell, Father Drumgoole, and other clergymen. The ceremony was imposing and affecting, and, at its conclusion, Father Molloy ascended the high altar, and delivered a beautiful and feeling funeral panegyric on the merits and virtues of the deceased priest. At the conclusion of the sermon, there was scarcely a dry eye among the immense congregation that thronged the church and when the coffin was opened and the train of people passed by it to view the body, sobbed through the houses of God. The body lay in state for some time, after which it was conveyed to Calvary Cemetery, accompanied by several priests and a large cortege of sorrowing friends, where it was placed in the receiving vault for the present. May God grant eternal repose to his soul.—N. Y. Irish American.