

CATHOLIC INTELLIGENCE.

Rev. F. C. Vignereux writes that within two years the Fathers who have had charge of St. Peter's (colored) Church at Charleston, S.C., baptized 117 souls.

CATHOLIC CONVERTS.—In St. Anne's Church (colored) Cincinnati, 254 adults have been received as converts, and 141 children of Protestant parents baptized.

FATHER BURKE IN CORK.—Father Burke, O. P., preached at the Cork Cathedral on Sunday, the 4th ult., in aid of the funds of the Magdalen Asylum, Peacock Lane. The collection produced £215.

CAMBRIDGEPORT, MASS.—A mission conducted by the Rev. Father Maguire, S. J., of New York, will open in St. Mary's Church, Cambridgeport, on Sunday, March 11th, to continue two weeks.

The Nelson County (Kentucky) Record of the 15th ult., says: "Mrs. O'Shea and daughter were received into the Catholic Church of this place last Saturday, by Rev. Father de Fraine."

RELIGIOUS RECEPTION AT LORETTO CONVENT, HOLMES, ENGLAND.—On Sunday, the 4th ult., Mary, daughter of the late Mr. John Francis Maguire, M. P., and Miss Catherine Deegan, a lay sister, received the habit of religion at the hands of the Bishop of Salford.

Five years ago there was no Catholic in the vicinity of McComb City, Miss., now there are more Catholics than members of any one sect. Recently Rev. Fathers Enright and Lamy gave a mission there with abundant fruits.

CATHOLICITY IN WASHINGTON TERRITORY.—Seattle, a place in Washington Territory, on Puget Sound, which was founded only three or four years ago, by the Rev. Father Prefontaine, a Catholic Priest, has now a population of five thousand, with a daily paper, four district schools, and seven churches.

We very sincerely regret, indeed (says the *Waterford News* of Friday week), that it is our duty to record the death, in the prime of life, of the Rev. W. Hennessy, C. C., which sad event took place at his residence, John's hill, in this city.

The book lately presented to his Holiness by Captain Teeling was not the gift of the Catholic Union but the gift of a humble Carmelite friar in Ireland who does not wish his name to be mentioned. The volume cost about £600 to decorate, and will be placed in the Vatican library, by particular desire of his Holiness.

The will of the late Cardinal Patrizi contains not a single bequest which is not of a charitable nature. To his chaplains and servants he left life annuities equal to the salaries they used to receive. All the rest of his property is given to the poor. The horses two in number, of his Eminence were sold for 600 lire, and his three carriages for 150 lire.

The Jesuits, according to a work annually published at Vienna, number 9,546, or 159 more than twelve months ago, and 4,691 more than in 1847. France has 3,001—an increase of eighty-two; Germany, Austria, Belgium, and Holland have 2,535; Italy, 1,866; the British Empire, 1,163; Spain 1,382; North America, 727; and South America 384.

There is one place in the Diocese of St. Paul, Minn., where all men, women and children are total abstainers, and that is Bell Creek, Goodhue county, of which Rev. Father Stariba is the good pastor. This is, indeed, very gratifying intelligence and as far as we know, Bell Creek bears away the palm for total abstinence. Honor to whom honor is due.—*Catholic Advocate*.

Throughout the county of Cork (says the *Cork Examiner*) there have been few priests better known than Canon Green, whose dangerous illness was lately announced, and whose death we are now sorrowfully obliged to record. For the last fifty years he has been one of the most active and prominent figures amongst the priesthood. Whether the call was made upon his patriotism, to the service of religion, or to the promotion of education, his zeal was equally ready and untiring.

The Bishop of Oseory, Ireland, says in his Lenten Pastoral.—"As drunkenness is the source of so many evils, and entails such misery on its unhappy victims, the clergy will be pleased to warn the faithful against it and they will request the proprietors of the public houses in their respective parishes to close them at a fixed early hour on the 17th of March, and the following day, and also on Easter Saturday, Easter Sunday, and Easter Monday."

RELIGIOUS RECEPTION AT KINGSTON, ONT.—On the 13th ult., at the House of Providence, Kingston, the following ladies made their final vows.—Misses Ellen O'Dea, called in religion Sister Mary of the Immaculate Conception; Mary O'Neill, in religion Sister Mary Gertrude; Mary Ellen O'Brien, in religion Sister Mary Cecilia; Mary McGowan, in religion Sister Mary Angel Guardian; and Catherine Maloney, in religion Sister Mary Michael. Two postulants of the order, named Misses Bridget Casey, of Smith's Falls, and Emelia Proulx, of Williamstown, received the Holy Habit, or white veil, the same morning.

The well known writer on ecclesiastical history in Great Britain, Dr. William M. Brady—who was received into the Church three years ago—recently had the honor of presenting to his Holiness the second volume of his important work entitled "The Episcopal Succession in England, Scotland, and Ireland, from A. D. 1403 to 1875." The Holy Father benignly accepted the offering, and bestowed affectionate praise on the author, Mr. Brady is one of the Private Chamberlains of his Holiness. Mrs. Brady, who has also become a Catholic, was also received by his Holiness in another hall. The third volume, which concludes Dr. Brady's work is now in press.

LENTEEN PASTORAL OF THE CARDINAL ARCHBISHOP OF DUBLIN.—In his Pastoral Letter the Cardinal Archbishop warns his flock against drunkenness and improper amusements as follows:—

"Being obliged to deny themselves, the faithful, especially at this holy time, should avoid drunkenness, a most degrading vice, and the ruin of many souls, the cause of sickness and sudden deaths, and of disgrace and beggary. They should also shun immodest representations in theatres—improper dances—scandalous pictures and photographs frequently exposed to the public view, and everything calculated to excite bad passions and to destroy the purity of Christian morals."

PASTORAL OF THE BISHOP OF OSSORY.—The Bishop of Ossory, in his Lenten Pastoral, speaks in the following terms of the dangerous tendency of non-Catholic and infidel publications:—"You must be watchful over what you read and what you permit to be read by your families and servants. There is an incredible amount of wickedness in the cheap newspapers and periodicals and other corrupt literature of the present day. Many of the journals have for their sole object to pervert the minds and hearts of men, and they are daily filled with misrepresentations, and calumnies, and falsehoods against our holy religion, and with everything that is calculated to stir up the worst passions in the soul. Such literature should not be tolerated for a moment

in any Catholic household, but should at once be thrown into the fire."

THE EDUCATION QUESTION.—The *Central News* states that the Irish prelates have addressed a communication to the Holy See upon the subject of University education in Ireland. It is alleged that at the recent conference with Mr. Butt their lordships agreed to abandon the claim for a separate Catholic University and to adopt, with certain modifications, the scheme submitted by Mr. Butt to Parliament last year for introducing in the University of Dublin a Catholic College adequately endowed and governed in accordance with the views of the Catholic hierarchy. The object of the communication forwarded to Rome is alleged to be to obtain the sanction of the Holy See to this solution.

In Chicago, church building is progressing with marvellous rapidity. Within the last three years numerous churches have been erected. St. Mary's on Wabash avenue, a massive stone building was purchased from Plymouth Congregation; the large church of the Redeemer, rebuilt; the church of the Immaculate Conception, a fine brick parish church; the elegant and spacious Cathedral of the Holy Name; the Annunciation, St. Columbkille, All Saints, the Sacred Heart, St. Vincent de Paul's St. Pius, St. Procopius, St. Paul's and Our Lady of Sorrows. Besides those already completed, the stone walls of St. James will soon be ready for the roof; St. Joseph's of the Benedictines rises twenty feet above the foundations; St. Anthony of Padua is under cover; St. Ann's, St. Stanislaus, St. Adalbert's and The Nativity are only waiting for the disappearance of snow and ice, for the pastors and people to resume work on the foundations constructed last season.

MADAGASCAR.—The *Missions Catholiques* prints dispatches from Fathers Henry and Alphonse Taiz, Missionaries Apostolic in that interesting island, giving very encouraging accounts of Catholic progress there. Antony Radloffers, son of the Prime Minister, had publicly avowed himself a firm friend of the missionaries, and was rendering valuable service to the Catholic cause. He was supported by M. Laborde, the French Consul. A splendid church, dedicated to the Immaculate Conception, was being built at Tananariva to the great disgust of the Protestant propagandists, whose influence was on the wane. Amongst the Betisiles the inhabitants of one whole village had embraced the Catholic faith, and Christian communities were in process of formation in five other localities.

CATHOLIC PRESS OF EUROPE.—A little work on "The Catholic Press of Europe at the opening of the Year 1877" has been published at Würzburg; it is written from a Catholic standpoint, and contains some useful information. In Germany, Austro-Hungary, Switzerland, France, Italy, Belgium, and Holland, there are some 850 periodicals devoted to the interests of Catholicism; in Germany there are 250 journals of this tendency, of which 53 are dailies; in Austro-Germany, 85, of which 9 are dailies; in Switzerland, 53, with 3 dailies; in Belgium, 140, with 20 dailies; in Holland, 20, with 4 dailies; and in France 150 altogether. Of all these periodicals only one daily, the *Neue Augsburgische Zeitung*, pretends to a greater circulation than 10,000, while one bi-weekly, the *Guardian Angel*, claims a circulation as high as 55,000.

CATHOLIC MISSIONARIES VITTED BY CANNIBALS.—In a long letter from Mr. Vite, V. A. of New Caledonia, to the Paris *Univers*, on the subject of his extensive mission, the right reverend prelate says: "A body of Catholic missionaries once tried to penetrate to Annatom, one of the new Hebrides, the nearest island to Loyalty, but were driven off by marsh fever, which had nearly caused their deaths. Another expedition, under the conduct of one Pere Roudou, subsequently visited the same island, and have never since been heard of. The English Protestant ministers, however, who wished to preach to the same islanders, were told by them, 'We do not want to hear you; we are waiting for the religion of the black-guards whom we have eaten.' It appears, however, that some sort of Protestant missionaries have established at Annatom a school of catechists, for sending out into the neighbouring islands."

WHAT NEXT?—Last October one of the parish priests of Posen, Herr Pedzinski, was prosecuted for having granted a dispensation from fasting. It was a novel crime to bring before a lay tribunal. But the prosecutor saw in it "a usurpation of episcopal rights." He was acquitted on the ground that to dispense from fasting was an act of Papal and not episcopal authority. An appeal was taken by the prosecution. The Court of Appeal has just decided that although the faculty of granting such dispensations is of Papal origin, yet it used to be exercised in the Diocese of Posen by a communication to the parish priests of powers contained in the faculties delegated quinquennially by the Holy See to the Archbishop. Now "delegated," as well as ordinary powers, are included under the "rights of the episcopal office" dealt with by the Law of May, 1874. Hence Herr Pedzinski was guilty of "usurping episcopal rights," there being no legal occupant of "the episcopal office" since the "deposition" of Count Ledochowski. The poor priest was sentenced to imprisonment for seven months for granting a dispensation on three occasions! Can anything be more monstrous than this assumption of a lay tribunal to deal with such a purely spiritual matter as the law of fasting?

SCOTLAND.—NORTHERN DISTRICT.—MIXED MARRIAGES.—Bishop Macdonald, in his Lenten Pastoral, dwells at considerable length on the dangers of mixed marriages. After showing that the practice of the Church is, his lordship says—"We should, however, exceed the limits of a Lenten Pastoral were we to further enlarge on these and other obvious reasons why a Church which has at heart the cause of God and of religion, but also so nearly at heart the salvation of her children, should not only disapprove, but, in so far as in her lies, discontinue what are called mixed marriages. We will not then dwell on the lamentable consequences which are so often the result of such unions, results which, as they are apparent, you have only to look around you to discover but too striking instances of them. No Catholic, then, can surely afford to say, and particularly in these days, when so many influences are at work to endanger and undermine the faith and the morals of the young, and when it therefore, more than ever, requires the example and the authority and the united efforts of Catholic fathers and mothers to counteract these influences, and to rear up children in the one saving faith, and in obedience to its commands—that they are content to run the risk, and leave the issue to God! What Catholic, then, who values his faith, and would transmit it to his children as the most precious inheritance, can, consistently with his knowledge of the uncertainty of human life, make the faith of his offspring, whom he must leave behind him, depend on the uncertain change that his life may be prolonged to protect and preserve them? What if death should, early summon him? What parent, we ask, can then contemplate the eternity which he is about to enter without trembling for those whom he leaves behind him, but trembling also for himself who, by his own free action had exposed them to dangers which may no longer be averted?"

POLITICAL ACTION OF CATHOLICS IN ITALY.—The Holy Father has addressed a most important Brief to the Society of the Catholic Youth of Italy, in which he deals with the often discussed question whether it is expedient for the Catholics of Italy to take any active part in political affairs. The Holy Father begins by telling the Council of the Associa-

tion that he has "heard, not without sorrow, that there are contentions among them, that some, attracted by the doctrines of the advocates of conciliation, think that the time is come to turn their attention from the more unpretending works which they had undertaken to loftier objects, and to aim at obtaining seats in the Legislature where they can forward the graver and general interests of the Church; while others, remembering that their association was formed to assist the Church, consider that they should keep to the line marked out for them by ecclesiastical authority, and that they should before all things aim at carrying out those tasks which they have undertaken at its suggestion or with its approval, until the same authority should recommend them to act otherwise. Now," continues the Holy Father, "since this authority has not yet defined whether and on what conditions it is lawful, especially in our dominions, to take part in public affairs, we certainly cannot approve the opinion of those who, interpreting the decision of sacred authority, consider that they should precede rather than follow it. And this opinion, now at least opportune, is especially displeasing on this account, that there is good reason to fear lest Satan should transfigure himself into an angel of light." His Holiness then proceeds to enumerate the original aims of the association—the sound education of youth, the promotion of religion and dismission from error, the maintenance of ecclesiastical students rescued from the conscription, the explanation and defence of the rights of the Church and of the Holy See, provision for the necessities of public worship, and the like, and mentions the success with which its efforts have been crowned in Italy and other countries in which its example has been followed. And as the obstacles, calumnies, and persecutions with which "the enemy of Christ and of mankind" has fought against this work have not succeeded in shaking the constancy of those enrolled in these associations, that enemy now, "transformed into an angel of light, seeks," continues his Holiness, "to sow dissensions among you, that he may divide your strength, and sets before you a higher good that you may neglect that which you are now effecting. And this supposed good you will find to be neither easy of attainment nor certain, if you seriously examine it. The results of the public elections and the acts of public assemblies in other countries are daily before the eyes of everybody. From the former we learn that for the most part bad men are preferred to honest men, and, from the latter, that, although Catholics of high position and great weight admirably defend the cause of justice, yet everywhere laws are passed so hostile to the Church that if she were not the work of God she would seem certainly destined to be overthrown. To certain usefulness an uncertain usefulness is preferred; and this latter is all the more uncertain, because the fight would not be with intellectual error, but with a hostile will in the majority of the elected, inflamed by hatred of religion. Further, obedience to sacred authority absolutely requires that lay associations should not seek to convert it to their views, but should be careful to follow its admonitions, lest they should turn aside from the safe path of right. . . . We exhort, therefore, all of you that you do not permit yourselves to be deceived by the advice of the falsely-wise; that you persevere firmly in your resolution, and take care that there be no divisions among you, and that you be all perfect in the same spirit and in the same opinion." We have quoted at length these passages of the Brief, as they remove, even more completely than any other recent utterance, all doubt respecting the attitude of the Holy See towards the question which has been thus mooted in Italy.—*Tablet*.

REPLY OF THE BISHOP OF SALFORD TO THE BISHOP OF MANCHESTER.—The Anglican Bishop of Manchester, Dr. Fraser, has lately hazarded the assertion on more than one occasion that "Popery grew up somewhere about the time of Gregory VII., and that the Church of Rome seemed to him to have the least claim to be called the great Catholic Church, because it was the most modern Church in its characteristic doctrines that he knew." His lordship, the Bishop of Salford, recently took the opportunity of replying to Dr. Fraser, and clearly showed that, first, St. Gregory VII. did not come to the See of Peter till after the date of the Norman Conquest—viz., in 1073; next, that "the Enrichment of creeds or definitions made by Councils and Pontiffs" did not contain one single definition made by Gregory VII. So much for Gregory's part in adding to the articles of the Church's faith. What Gregory VII. was remarkable for was simply this, he was the vindicator of the Church's liberty, and addressed himself to a persecutor of the Church—a kind of Bismarck on the throne, brandishing a sword in both hands—and he twice brought him to submission; but finally he died in exile, because, as he said, he had "loved justice and hated iniquity." The Bishop then quoted from decrees of Councils and authentic documents to prove that what the Bishop of Manchester calls "Popery" was the doctrine and practice of the Church centuries before the time of St. Gregory VII. His lordship also quoted from F. Bridgett's "Our Lady's Downy," and other sources, prayers and devotions to Our Lady which were in common use in this country at least 300 years before the time of St. Gregory VII., and said: "Now let me ask, what would he say if the Bishop of Manchester were some fine day to print these prayers, and issue an order that they should be recited in all his churches, just as the Bishop of Salford or any other Catholic Bishop might easily do, to the joy of all his flock? Why the good people of Manchester would certainly believe that their Bishop had gone clean off his head, or else had been secretly taken into the Catholic Church and embraced Popery. But were he to justify himself, and indignantly to reply that 'the great Protestant Tradition' declares that Popery began hundreds of years after these prayers had been in common use, i. e., 'somewhere about the time of Gregory VII.' would he satisfy, would he convince the clergymen and good people of Manchester? Dr. Fraser's statement having been proved to be historically untrue, the Bishop drew these conclusions: 1. That that portion of the great Protestant Tradition which declared that the characteristic doctrines of the Church of Rome began about the time of Gregory VII., is proved to be actually and historically untrue. 2. That the Church of England is a Parliamentary Church, and cannot trace back its history beyond its origin; that it is a fundamentally different religion from that professed by our forefathers for 1,000 years, including the 500 years which preceded the Pontificate of Gregory VII.; and that its claim to be in lineal descent from the Catholic Church, or a portion of the Catholic Church, rests upon no better grounds than Acts of Parliament and the inscriptions of the titles, cathedrals, lands, and property of the Catholic Church, followed by 300 years of persecution, the execution and gibbetting of 200 Catholic priests, and a continuous effort to blot out the name of Catholic, of altars, of sacrifice, and other characteristic doctrines of the Church. 3. That the Roman Catholic Church in this country, in all her poverty, is the only lineal descendant of the Church of St. Gregory and St. Augustine, and of the people of England for 1,000 years. 4. The assertions made by the Bishop of Manchester ought to show us how honest and sincere minds may easily be misled, some all their lives, by prejudice and the associations in which they have been brought up.

CANVASSERS for this paper, in Cities and Towns, make more money than at anything else. Send for terms, and go to work. Terms sent free.

IRISH INTELLIGENCE.

Chevalier O'Clery, M. P., has brought forward a bill for the enrolment of volunteers in Ireland.

MAGISTRAL APPOINTMENT.—North Ludlow Beamish, Esq., of Ashgrove, Queenstown, has been appointed to the Commission of the Peace.

Captain Edward Byrne has been unanimously elected harbor-master-in-chief of the Port of Cork in succession to the late Captain Raynes.

Mr. Butt's Land Bill will be read a second time on March 21. This is the time when the first serious discussion of a measure takes place.

IRISH MANUFACTURE.—It has been intimated that the ladies and gentlemen attending the St. Patrick's ball, Dublin Castle, are expected to appear, as far as possible, in dresses of Irish manufacture.

CORK AND MACROOM RAILWAY.—The directors of the Cork and Macroom Railway recommend a dividend at the rate of 6 per cent, per annum on the ordinary shares of the company for the past half year.

FISHING DISASTER OFF MALIN HEAD.—Three boats' crews of Glengad fishermen, numbering 19 men, were recently supposed to have perished in a gale. Two of the boats have, however, been heard of. The third is lost.

A CATHOLIC MAGISTRATE IN LEITRIM.—Hugh Neill O'Donnell, Esq., Larkfield, has been appointed to the commission of the peace for the county of Leitrim. Since the death of his father there has been no Catholic magistrate in the district.

VALUE OF LAND IN KILKENNY.—At a recent sale in the Encumbered Estates Court part of the lands of Corbestown, Barony of Fassadin, and County of Kilkenny, held under fee farm grant, containing 478a. 1r. 12p., net profit, rent, £115 12s., sold for £2,100.

A RELEASED POLITICAL PRISONER.—Daniel Reddin, the lately liberated political prisoner, has been under the doctor's care ever since, suffering from paralysis. He is entirely unable to leave his room, or make any exertion without assistance, and is still in a most precarious state.

THE GALWAY SHERIFF.—Hyacinth Darcy, Esq., of Newforest, was sworn in as High Sheriff of the County Galway, on the 6th ult. John Redington, Esq., Prospect Hill, was sworn in at the same time as Sub-Sheriff.

DEATH OF THE EARL OF BANDO.—The Earl of Bandon, who died a few days since at the age of 67, sat for the family borough of Bandon, from 1842 to 1856, when he succeeded his father in the title, and in 1858 was elected one of the representative Peers for Ireland. The Earl is succeeded by his son, Viscount Bernard, aide-de-camp to the Lord Lieutenant.

QUEEN'S COUNCIL.—In the batch of 13 counsel admitted to the Inner Bar recently—a proceeding long delayed—are the following Catholics: The M'Dermott (Hugh), Professor of Constitutional and Common Law in the Catholic University, Mr. C. H. Meldon, M.P., Co. Kildare, and Mr. R. P. Carton, Professor of Equity and Conveyancing in the Catholic University.

In a marvellously short period (says the *Wexford People*) the New Ross Catholic Literary Association has been without vaunted ostentation formally established. Amongst all classes it has met with an almost unprecedented popularity, owing no doubt to the worth of its aims, to the courteous and popular president, the Rev. P. M. Furlong, C.C., to the efficient vice-president, J. R. Colfer, Esq., and to the committee. The association numbers over one hundred members.

MORE SWINDLING IN DROGHEDA.—On the 7th ult., in the Drogheda Police-court, a man named James Gibbs was put forward in custody of an escort of the Waterford City Police, on a charge of obtaining money under false pretences. The offence was committed as far back as the year 1872, the prisoner representing himself as a canvassing agent for the sale of literary works. He since put up a term of imprisonment on a similar charge in Waterford, and was now handed over to the Drogheda police. The prisoner was remanded.

The following resolution was unanimously passed, on the motion of Mr. Black, and seconded by Mr. McGaw, at the last meeting of the Ballymoney, Antrim, Tenant Farmers' Association:—Resolved, "That we ask the Northern tenant right members to cooperate with each other, and with the Southern members, in promoting the cause of Tenant Right, and to support the principles of Mr. Butt's Bill, which has been adopted by the various national conferences upon the question."

JOHN O'MAHONY.—"The day is not yet come when justice complete and clear can be done to the deeds and memory of the latest-departed of the brave men who stood for Ireland when Ireland had none beside. But his fame shall be all the more fondly cherished in the Irish heart; the memory of one who devoted his life to our country's service shall be immortalized by his sacrifice; and, in their orisons for liberty, many myriad voices shall mingle the name of John O'Mahony with the Martyrs' prayer—'GOD SAVE IRELAND!'"—*Dublin Irishman*.

THREATENED EVICTION OF TENANTS.—Mrs. Coulter, who possesses some lands at Stumpa, County Louth, is not on amicable relations with her tenants. She has persistently refused to have the future rents fixed by arbitration. In taking this course, Mrs. Coulter has, we are informed, disregarded the advice of several friends, including her son and agent. It is said she has been advised by two or three persons to hold out, and "let the law take its course." These two or three grand advisers belong to that class that repudiates the right of "third parties" to interfere in disputes between landowners and tenants.

The report submitted to the annual meeting of the Flax Supply Association in Belfast, records an increase in the acreage under flax in Ireland in 1876, compared with that of 1875, amounting to 37,704 acres. The yield per acre, though less, was more favorable than was expected, and the quality of the fibre was much superior. Special large yields had been more general than usual. Near Ballymena two statute acres gave the enormous yield of 853 stones of flax to the acre, by careful tillage and skilful handling. The money value of the crop was £33 17s. per acre. The number of mills in Ireland, in operation or silent, was 70 in 1866, as against 68 in 1876.

DISASTROUS FIRE IN TRALEE.—An alarming fire broke out in Tralee on the 9th ult., in the large drapery premises of Mr. J. Revington, Derry street. The building was situated in the very centre of the town, and in close proximity with the National, Provincial, and Munster Banks. The influences of the military and commissioners' fire engines were brought to bear upon it, but before they could have effect the building was totally gutted, and nothing remained but the bare walls. The value of the property destroyed is estimated at about £800, about half of which is covered by insurance.

THE WINGS AND THE HOME RULERS.—I hear strange rumours of overtures from the English Liberals to the Irish members. The terrible truth seems at last to have dawned on the Marquis of Hartington that without his Irish followers he is powerless, and the Liberal party is powerless. He may not care much, but there are forces behind him which he cannot control, and which he must acknowledge. It is now urged by prominent and independent English Liberals that a time has arrived for at least discussing the basis of a union with the Home Rule party. Thanks to faithful Waterford for enforcing the great lesson.—*London Correspondent of Belfast Examiner*.

LORD KENMARE AND THE KILLARNEY PEOPLE.—With reference to a recent meeting of the people of Killarney, held to denounce certain insulting acts towards Lord Kenmare, he has written as follows: "I should be sorry to believe Killarney men capable of the insult lately offered to me. I am no absentee proprietor. Killarney is my only home, and as such in it all my interest culminates and centres, although lately, owing to severe illness in my family, I have been unable to reside there as much as formerly. As all are aware, I am now about to build a new house in a healthier situation, to enable me to live more in the county; but whether absent or present, the greater part of the income derived from my estates is spent in Ireland."

SHOCKING ACCIDENT.—On Friday evening last an accident, which it is feared may be attended with fatal results, occurred to Mrs. Pyc, wife of Mr. Michael Pyc, a large farmer, living in the townland of Grangeam, about three miles from Downpatrick. Mrs. Pyc had been in the barn, and was caught in the threshing machine. With great difficulty she was brought out. Medical aid was at once despatched for, and Drs. Macconchy, Nelson, Taylor, and Clarke were soon after in attendance. They considered it advisable to have her removed to the County Infirmary, when, shortly after her arrival there, it was considered necessary to amputate one of her legs above the knee. She has also received other fearful bruises. On inquiry at the infirmary on Monday hopes were entertained that her life might yet be spared. The Rev. George Pyc, P.P., of Glenavy, her brother-in-law, had been visiting at Grangeam, and had only left her husband's house a day before the accident occurred.—*Correspondent of Belfast Examiner*.

PARTY DISTURBANCE NEAR COOKTOWN.—On the night of Saturday, 3rd inst., as a man named Patrick Loughran was returning home from the Cookstown market, he was met at a place called the Black Hill, parish of Kildress, by a mob numbering about fifteen men, who it appeared, were resolved upon assaulting him, had it not been for the timely interference of a few respectable Protestant residents close to where the disturbance occurred. Loughran was walking quietly with his horse and cart when the mob met him on the road—one or two stopping out from among the rest and insulting him by indulging in rather unseemly, as well as party, expressions, and trying by every means in their power to pick a quarrel with this one man. He, however, did not retaliate in any way, but to show that these cowardly fellows were determined on doing harm, they stopped the man, allowing his horse and cart to go without a driver. At this stage of the proceedings two brothers named Black and a man named Robinson interfered, and I am sure, saved Loughran from being severely beaten. It may be worthy of remark to state that the occurrence took place in the same locality for which the Rev. J. J. McCartan, C. C., Kildress, was obliged to make an application, some time ago, before the Cookstown magistrates for a new police barrack, in order that the Catholics of Kildress and the neighbouring parishes might not be outraged on their way home from making their markets in Cookstown.—*Correspondent of the Belfast Examiner*.

CLEMENCY FOR IRELAND AND FOR INDIA.—Commenting on the recent proclamation in India, the *Dublin Freeman's Journal* says: "The announcement of a higher title of sovereignty by the Monarch was an occasion which should not have been allowed to pass without some token that would have rendered its assumption memorable. As far as Ireland has been concerned, the opportunity has been cynically spurned. Not so, however, in India. On the 1st of January, 1877, the day of the proclamation of the new title at Delhi, a general jail delivery took place throughout the whole Indian Peninsula to the extent of 10 per cent. of the entire criminal population. The number of criminals then let loose upon the community was close upon 16,000. Many of the people for whom the prison doors were thus thrown open were political offenders, a large percentage of whom, we may feel assured, were men whose offences corresponded in a great degree to that of the men now undergoing incarceration for their connection with the Fenian movement—military men who had been tempted into political enterprises. Is Ireland, it may well be asked, in a less pacific state than India, that the ordinary rules of statesmanship—not to speak of clemency, for according to all human measure those men we speak of have suffered deeply for their offence—should be disregarded in her case? We have spoken plainly in this matter because we feel deeply. If India be worth conciliating at the price of the liberation of 16,000 offenders, surely this portion of her Majesty's dominions, whose sons have so often furnished the materials with which her conquests have been built up—not a little of whose blood has been valiantly shed upon many an Indian battlefield for the maintenance of her power—might be propitiated with the small surrender of some dozen men, who, loving their country, not wisely, but too well, have forgotten for the moment that they lived not in the days of Victoria I., when to revolt was virtue, but in those of Victoria II., when revolution was not altogether unnecessary."

NEW SEATS.—Sir Colman O'Loughlin's Bills for the appropriation of the seats in Sligo and Cashel, disfranchised since 1870, are objectionable. The *Irish Times* exposed their absurdity as regards the proposed seat for Kingstown; a meeting of the town commissioners of that place has protested against it; and the *Freeman* endorses their objection. The Sligo seat is proposed to be given to the associated towns of Sligo, Ballina, and Boyle, with an aggregate population of 21,131, to which no objection can be made; as Connaught will then have only 13 members, while, according to population in 1871, that province is entitled to 16 of the 103 members, the two for Dublin University being excluded, as belonging to no local constituency. The case is totally different with the Cashel seat, which the Bill transfers from that ancient city, the county Tipperary, and Munster, and hands over to Leitiner, already over-represented. Leitiner has 37 members, and it is proposed to add another, while, on the basis of population, it is entitled to only 25; so that it would then have a representation of 50 per cent. in excess. And, as regards Munster, it is entitled to 23, but now has only 26 members, so that the retention of the seat would be only 27, or half a member in excess. Cashel, Tipperary, Thurles, and Nenagh would form an aggregate borough, with a population of 21,360, which would leave the county of Tipperary with 216,713 persons, inadequately represented with four members. But, excluding these powerful objections, the proposition to confer the seat as intended is simply ludicrous, whether from a political, a statistical, or an equitable stand-point. Had it been proposed to give an additional member to the metropolis, with 267,717 inhabitants, it would be intelligible. Now the county Dublin, exclusive of the city, has a population of 137,445, there being no less than 14 other counties with higher populations which return only two members. But, when we come to the proposed allocation of the seat, we find that Kingstown and five other suburban townships, with an aggregate population of 81,179, thus leaving a residue of only 56,366 in the rest of the county, which would reduce it nearly as low as Carlow, and below Louth and Longford. No combination more absurd could be proposed. The Kingstown people do not object to be associated with the two townships of Killybeg, Ballybrack, and Dalkey, which would give a population of 23,457; but they state that Blackrock, Pembroke, and Rathmines are only portions of the city, and should be represented therewith.