

tion, is wholly contradictory to the hasty assumption of Lingard, who infers, because his history is partially involved in obscurity, and, like that of many real personages, overclouded with romance, and therefore he is a mythological character altogether. Two substantial benefits, ascribed to him by his countrymen, would either of them suffice to account for the great celebrity attached subsequently to his memory. These are, first, the admission of those of his countrymen, who were converts to the "Faith in Christ," (Triads 35 and 62), to the civil rights which had belonged to them as members of the Druidical religion; and, secondly, no less than the acquisition by compliance of the Holy See with his request, expressed by special embassy, of an organised Hierarchy of Bishops for at least a portion of Britain. Mr. Waterworth quotes "the ancient work entitled *Liber Landavensis, or Llyfr Teilo*, to the effect that, "In the year of our Lord 156, Lucius, king of the Britons, sent his ambassadors, Elfan, and Medwy, to Eleutherius, who was the twelfth Pope of the Apostolic See, imploring, according to his admonition, that he might be made a Christian; to which request he (the Pontiff) acceded: for, giving thanks, to his God, because that nation, which, from the first inhabiting thereof by Brut had been heathen, had so earnestly desired to embrace the faith of Christ, he, with the advice of the elders of the Roman city, was pleased to cause the ambassadors to be baptised, and on the receiving of the Catholic faith, Elfan was ordained a Bishop, and Medwy a teacher (*doctorem*.) Through their eloquence, and the knowledge they had of the Holy Scriptures, they returned preachers to Lucius into Britain: by whose holy preaching, Lucius and the nobles of all Britain, received Baptism, and according to the command of St. Eleutherius, the Pope, he constituted the ecclesiastical order (hierarchy,) ordained Bishops, and taught the way of leading a good life. Which faith of the Christian religion they preserved free from any stain of erroneous doctrine until the Pelagian heresy arose, to confute which, St. Germanus, a bishop, and Lupus, were, by the clergy of Gaul, sent to Britain. For the Britons had often previously sent messengers to them requesting aid against such dreadful danger, disapproving of, but unable to confute the wicked doctrine of the heretics."—*Lib. Landav.*, p. 310. In the *Anglo-Saxon Chronicle*, the same event is recorded at the year 167. "This year Eleutherius obtained the Bishopric of Rome, and held it in great glory for twelve years. To him, Lucius king of Britain, sent letters, praying that he might be made a Christian: and he fulfilled what he requested.— And they afterwards continued in the true faith until the reign of Diocletian." Geoffrey of Monmouth, l. iv., c. xix. xx., refers to a work published by Gildas, which contained an account of those who returned from Rome with Tegan and Dervan, (Duranus), after these two Saints had received from the Pontiff a confirmation of all they had done, while laboring to effect the conversion of the Britons."

"Again: it is said that 'Lleurwg (Lucius) made the first Church at Llandaff, which was the first in the Isle of Britain, and bestowed the privilege of country and nation, judicial power, and validity of oath, upon those who might be of the faith of Christ.'—*Ibid.* And the sixty-second Triad observes, in reference to the three Archbishops of the Isle of Britain, 'the first was Llandaff, of the gift of Lleurwg, the son of Coel, the son of Cyllin, who first gave lands and civil privileges to such as first embraced the faith in Christ.' Bran returned from Rome a Christian; but it was not in his time that the Church was established, according to the Triads. This occurrence dates from the period assigned to it by the Venerable Bede—from the time of the conversion of Lucius. Then we first hear of the erection and endowment of Bishopricks, and history records the names of the prelates."

"Mr. Waterworth appears to have overlooked the remarkable fact that the Church founded by Lleurwg at Llandaff was dedicated to the holy Apostles Peter and Paul, and that Usher, in quoting the passage from the Book of Llandaff, stops abruptly short of the words, which he doubtless so far noticed as to discover that they were highly inconvenient for his theory of the British Church's absolute independence of Rome."

"That Llandaff was originally the Metropolitan See of Britain is certain: that Caerleon-upon-Usk, being situated within the diocese, and gradually superseding it in civil and military importance, under the Roman domination, dispossessed in the lapse of years of its archiepiscopal title and pre-eminence is highly probable; the transfer of the latter from Caerleon to Mynew on Menevia under S. David is an uncontested fact for history."

"But most remarkable of all is the example, unparalleled elsewhere in the history of the whole world, of a Hierarchy, thrice created by the authority of the Apostolic See in this Island of ours, and twice, for the sins of undervaluing and despising the inestimable privileges and blessings it conveyed to them, by virtue of the self-same authority, superseded by another. How rarely the British Prelates wrestled with the decree of Pope Gregory the Great, in the year 597, transferring the Primacy of Britain from S. David's to Canterbury, is abundantly testified by the single fact of the journey to the *Limina Apostolorum* of King Howel the Good, three centuries after, accompanied by the Bishops of Menevia, Llandaff, Bangor, and S. Asaph, for the purpose of obtaining from Anastasius the Papal sanction for his Code of Laws. The Anglo-Saxon Hierarchy of Canterbury ceased and determined in the year 1851, to make way for that of Westminster, by the decree of Pope Pius the Ninth: and the laymen who now use the titles of those once venerable Sees, bear them only as secular Lords of Parliament, and as the representatives of an heretical sect."

"We could have wished to have glanced rapidly with our readers over the history of the relations of the Church in England with the Holy See as exhibited in Mr. Waterworth's graphic delineation of them in their Anglo-Saxon and Danish developments, and under the successive domination of the Norman, Plantagenet, and Tudor dynasties up to the era of their violent and calamitous rupture in that year of woe to England, 1534. But, to attempt this with any degree of justice to our author or his subject, would much transgress the limits of our space: nor do we regret the necessary alternative of referring them at once to the volume itself, the whole of which is replete with important and interesting matter.—Professing to treat of but one subject of Ecclesiastical History, he never yields to a temptation to stray into digressions foreign to his purpose; but every fact and every event referred to, as far as it can be, only with the view to the establishment of the main conclusion of the book, namely, the contiguous unflattering acknowledgment by our Catholic forefathers, of whatever race, language, and temperament, of the spiritual Supremacy of the Chair of Peter over the whole of Christendom. Occasions may have arisen when its exercise was deemed by our ancestors overstrained, or uncalled for, or even partially abused; but never in such cases, by any Monarch or Parliament, was the Supremacy itself so much as called in question for a moment; the language employed was invariably that of respectful prostration, or of earnest yet humble and seemly protest, addressed by the highest secular authority to the highest delegated representative on earth of Christ Himself—the Supreme Father of the Flock, that is united in itself, through communion with His sacred Person, from the four quarters of the globe. Such honor was reserved for the shameless violator of his marriage-vow, the infamous murderer of his best friends, of his most loyal subjects, nay, of the priests of God, the sacrilegious despoilers of the Sanctuary, the reckless originator, and the first self-constituted head of that worldly-wise, self-righteous heresy, of which, from the force of circumstances only, as we wish to believe, and invincible ignorance, not deliberate choice, the virtuous Victoria's unhappily the last."

IRISH INTELLIGENCE.

CATHOLIC UNIVERSITY.—The first two numbers of *The Catholic University Gazette* have been published, and it promises to be a most effective propagandist organ for the institution whose name it bears. It contains a department of official notices, and another ushering a series of essays on topics concerning the University, but non-official, in the same way as "the non-official portion of certain government journals in foreign parts." The writer of these essays is an anonymous person, but it is impossible to mistake whose is the nervous and perspicuous style to which the sense of the anonymous merely adds a graceful quaintness.

Certain announcements which have from time to time appeared in the *Nation*, are verified by the official statements. The prospectus of the University course is printed, and accords with the outline given of it by us a fortnight ago. We did not mention, however, that Irish History forms a special subject of study during the Freshman course; and we find that "the Gospel of Saint Matthew or any approved Catechism" has been substituted for the Roman Catechism as an element of the entrance examination. The only appointments yet positively announced are those of the Rector and Vice-Rector; but "it is understood that the Rector is already taking measures for securing the services of various distinguished or rising men to fill the offices of Professors or Lecturers; but their appointments will, for a time, be merely provisional, and they will be named Lecturers."

The groundwork of a Library has been laid. A valuable collection of books has been offered by the late Most Rev. Dr. Murray's exertions. Another rich in the Fathers has been given in reversion by a Catholic Priest. Mr. Hope Scott has bestowed a fine collection in ecclesiastical law. The sister University Louvain has presented all its publications. We presume we may anticipate a like generosity from the Propaganda, and from other Catholic seats of learning on the Continent. There is to be a University Church, for the solemn exercises of the Archidemicol body as time goes on; and for sermons on Sundays and other Festivals at once. A list of University preachers will appear with as little delay as possible. We predict in this design a new school of pulpit oratory. Various influential persons have expressed a wish to be allowed to place their names on the University Books.—The subject of conferring honorary or "Ad Eundem" degrees will be considered as soon as the necessary powers for the purpose are conferred on the Rector. We trust it is not extravagant to infer from the way of this statement that it is not intended to await any powers to be conferred by a Government Charter for the purpose. We believe the sum already collected for the University is about £45,000. Of this sum America has contributed nearly one-third. We have seen no official report, however, since early in last year.—*Nation*.

His Grace the Archbishop of Tuam acknowledging the receipt of subscriptions from different quarters, which he has lately received, writes to the editor of the *Tablet* as follows:—

"The amount of the accompanying order," writes one of the good Clergymen, "has been principally contributed by a few of my poor but zealous parishioners. True to the religion of their forefathers and the land of their nativity, they deeply sympathise with the exertions made to counteract the infamous designs of those self-sent Ministers of a false religion who would have the faithful people of Ireland sell their most precious inheritance for a mess of pottage. Though exiles from the land of our birth, and of our hearts, warmest affections, we can never be indifferent to the welfare, both temporal and spiritual, of those we have left after us." In others of the letters by which these remittances were accompanied, there are similar touching passages, which bear evidence of a depth of feeling of compassion for the poor of Ireland, and of admiration for the unshaken constancy with which, despite of their trials, they cling to their religion. Such genuine manifestations of reverence for our holy faith, are equally worthy of those who have

to combat the temptations of persecution at home or of indifference to the land of their adoption.

Of those generous emigrants who thus seasonably send aid to succour the noble struggles of the poor, there are several who take a more correct view of our position in proportion as they are removed from those corrupting influences that blind the vision and pervert the judgments of men nearer home. For example, we have become from the influence of habit, the daily, and I may say, unmoved spectators of continuous streams of emigrants, traversing the public roads, and crowding the quays and places of embarkation. Nay, there is scarce a vehicle that passes which is not freighted with loads of those emigrants, whose piercing cries bring to the most callous and indifferent the sad conviction that those who are quitting their country in such numbers are far from being voluntary exiles. It is not many days since a most intelligent person, witnessing this continual overflow of people day after day, pressing on each other, expressed his surprise that this portion of the country was not become a desert. Yet though you cannot close your ears against those lamentations, it would seem that through a sort of corrupt political convention, your breast should be steeled against all feelings of sympathy, and your tongue interdicted its utterance, lest, forsooth, any of the reproach of such evils should be fastened on those unfeeling landlords and unfaithful senators who share among them their heavy responsibility—the former by abusing, the license for the bad treatment of their tenantry, given them by unchristian laws; and the latter, in defiance of their solemn covenants and the example of better men, leaving the poor tenants who are deserving a better fate without any legal protection for the fruits of their industry, and thus dooming them to follow the countless exiles who went before them.

Such is the sad prospect still before the eyes of our poor people, owing to the treachery of those who violated their solemn engagements to vindicate in their place in parliament the rights of humanity and religion. It is, no doubt, a distressing alternative, to be annoyed at home by bigoted landlords and the proselytising Parsons of an Establishment left in the full enjoyment of its odious ascendancy, or, in order to escape such a warfare, to enlist under banners which interdict the dying man the consolations of our holy religion. It is no wonder that the noble struggles of a people so persecuted, yet so faithful to their creed, should have called forth such expressions of sympathy as those I have transcribed, and others which I have passed over. To those good benefactors in the Mauritius and elsewhere, it will afford sincere gratification to learn that the efforts of our enemies have been abortive, and that never were our poor people more devoted to their faith, nor more zealous in its practical and edifying manifestation, though, owing to the high prices of provisions and want of employment, they are in great destitution.

Of this singular attachment to their faith, the people of this diocese have been exhibiting during the few past days the most gratifying illustration. Notwithstanding the waste of human life caused by the famine and the continual drain of the population to foreign lands, the numbers that thronged to the town of Castlebar during the recent missions were such as to fill the Faithful with joy, their enemies with rancour, and all with astonishment. The environs of the town, which but a few years ago buzzed with a numerous and industrious peasantry, are now converted into domains for the brute beasts of the field by the lord of the manor, and the dilapidated state of the suburbs of the town itself would seem to indicate that he had resolved to pass the ploughshare through its streets. Yet, from amidst those solitudes, which for miles encircle this town, were poured out, as if by magic, successive crowds of people, which reminded the inhabitants of the great masses of the year '43, revealing to the world the fidelity of a people whom no other interest short of that of their holy faith could assemble together in such multitudes. Among the manifestations of foreign sympathy which this publication displays, it is gratifying to find consoling illustrations of it in our own country. The half-crown so generously forwarded by the poor Irish servant maid in London, towards the Catholic schools, reminding one of the widow's mite, reads an instructive lesson of the zeal of that class for the blessings of a religious education. And the three successive contributions of £4 each, for the poor of Mayo from the gentleman of whom I know naught but his benevolence show how much his heart has been touched by the heavy calamities of a people which, whilst they shock by the wanton cruelty with which they are inflicted, excite admiration by the pious fortitude with which they are endured.—I remain, my dear Sir, your faithful servant,
J. JOHN, Archbishop of Tuam.

CONVERSIONS.—We are happy to be enabled to state, on the authority of a correspondent at Tours, that the Bishop of the Diocese lately resigned into the Church at Montpellier, (France), Mrs. Digby Boycott, (wife of Simon Digby Boycott, Esq., of Oshers-town, Co. Kildare, Ireland), and her two daughter, Miss Digby Boycott, and the Misses Mabel and Eva Digby Boycott.—*Catholic Standard*.

THE INSOLVENT COMMISSIONERSHIP.—It appears that the rumors respecting the amalgamation of the Bankrupt and Insolvent Courts, had no solid foundation, and that for the present, there is no idea of dispensing with the services of a successor to the office filled by the late Mr. Baldwin. The place has been offered to, and accepted by the Right Hon. J. Hatchell, late M. P. for Windsor, and Irish Attorney-General to the late Whig Government. Mr. Hatchell's appointment will not be displeasing to any party, Whig, Tory, or Radical.

The Report of the Committee upon Mr. Stonor's case, while it acquits the Duke of Newcastle and Mr. Peel, of corrupt patronage, perfectly justifies Mr. Moore's conduct in bringing the appointment under the consideration of the House. The Committee have declared their unanimous opinion that due caution and discrimination were not evinced by the Colonial Office, and that no sufficient care was taken to satisfy the requirements of the public service. It is long since a Parliamentary Committee has censured a Ministerial department after such a fashion.

The Lords of the Admiralty refuse to comply with the prayer of a petition, adopted in Drogheda, for the construction of a harbor of refuge on the west coast of Ireland.

Another Telegraphic cable has been successfully laid between Scotland and the northern coast of Ireland. This is the enterprise of the British Electric Telegraph Company, who seem to have been very fortunate so far in the results of their labors.

HARVEST PROSPECTS.—Notwithstanding the prevalence of thunderstorms, the agricultural reports are favorable from all quarters of the country. Crops, green, and grain, are looking well; and there is every prospect of a potato yield such as has not occurred for the last ten or fifteen years.

A Tralee paper (the *Chronicle*) states that at this moment there are at least 90 per cent. of the laborers of Kerry looking out for the remittance that is to pay their way across the Atlantic, or are living in the hope of sooner or later being able to reach the land of promise in the western hemisphere.

The Ennis and Limerick railway works are now in full operation, and eight working-gangs are put on the proposed line between Limerick and Ennis.

THE "ROINED INTEREST."—A small property in the county of Meath, was sold in the Encumbered Estates Court on Friday in two lots, one of which realised 37, the other 52 years' purchase. What is more remarkable, the estate was held only in part in fee simple, the remainder being for the residue of 99 years from 1778. The second lot was subject to a headrent of £232 2s., leaving a net profit rent of £283, which, nevertheless, sold for 4,300, equal to 52 years' purchase.

The county of Kilkenny had been visited with a shower of "black rain," such as fell in the same quarter about three or four years since. The particulars of the last phenomenon are thus communicated to the Kilkenny Literary Institution by the Rev. James Mease, of Freshford:—"The phenomenon of what was called black rain occurred over a considerable portion of the county Kilkenny several years ago.—Many of the common people attribute the potato blight to that circumstance. Although there is not the least ground for this supposition, yet I take it for granted that a similar occurrence a few days ago will not be unworthy the attention of the institution. On Tuesday, the 23rd of May, I was walking from Woodgift schoolhouse, which is about four miles to the west of Freshford, towards Clonantagh, about 4 o'clock. I observed a peculiarly black cloud hanging over the Kilcooly hills, and extending towards Freshford and Tullaroan. I will not say it was the blackest cloud I ever saw, but it was so very remarkable that I called the attention of several persons whom I met along the road to it. Its edges presented the usual appearance of a thunder-cloud, ragged and well defined. Dark streaks appeared to descend from it in some places in a curved or twisted form. These reminded one of the classical expression of 'orti imbris,' the 'wreathed shower,' or 'hail,' as it is always translated. This appearance was observed before the cloud burst, which it did not do for some time. There were then several peals of thunder, and the usual torrents of a thunder-storm followed. At Freshford, however, where the thunder had been peculiarly loud, the first rain that fell appeared black from a number of particles of some dark substance floating in it. Some of the water is now presented to the meeting. The dark particles fall to the bottom, when the water has been left to rest for some time. I shall not offer any conjecture as to the nature of these particles, but I think they are worthy of careful examination. I think it impossible that they could have come from any place but the atmosphere, along with the rain. The only other sources could have been the vessels in which the water was caught or the roofs of the houses on which the rain fell. Now, the first is not likely, for the vessels were set in order to catch the rain for washing purposes, and therefore were quite clean. Besides, it is unlikely that the same kind of substance could be found in all the vessels. With regard to the roofs of the houses, it is to be observed that there had been a great deal of rain on Sunday and Monday; and therefore the slates were well washed before this peculiar rain fell. It is also well known that rain is frequently tinged by various substances, and therefore there can be no prior reason for rejecting the atmospheric origin of this.—It would be useless, however, to attempt a conjecture as to its nature, without a more particular examination than I am capable of making. I hope I shall be considered as having done my part in bringing it under the notice of the meeting."

DREADFUL ACCIDENT.—Some evenings ago, a lad named Pat Conolly, had both legs taken off by the wheels of a truck crossing over them, at a cutting between Enniskillen and Ballinamallard. The poor sufferer died.—*Armagh Guardian*.

The subscription for the four Irish fishermen who, in their smack, Emerald Isle, saved the lives of a number of persons on board the Barque Eva, amounts to nearly £1000. New boats are to be purchased for two of the brave fellows, and houses are to be built for the other two, who are old men.

We regret to say that fever is rather prevalent just now in the district of Newry.—*Newry Telegraph*.

ELECTION EXPENSES OF A MEMBER OF PARLIAMENT.—On Saturday, 4th inst., at the Insolvent Debtors' Court (London), Mr. J. P. Somers, the late member of parliament for Sligo, filed his schedule, and an order for hearing has just been issued. The document discloses some extraordinary circumstances relating to electioneering. The debts from 1836 are set forth at £10,823 4s., and the debts without consideration at £986 7s., leaving the actual debts at £9,837 17s. At the period mentioned, Mr. Somers possessed property worth £10,000. There are no debts owing to him, but the property given up is stated at £3,500, which is in the Irish Incumbered Estates Court, and will be distributed to pay certain judgment debts in the schedule. There is besides an annuity of £60. The insolvency is attributed to the loss of his property in the Incumbered Estates Court, and to the leases of part of his property having fallen in by the death of the person on whose life he held the same, together with his "very heavy electioneering expenses." Mr. Somers was member for Sligo from 1837, and stood several contests, and petitions.—In 1837, his election expenses were about £1,100; in 1841, £600; in 1847, £500; and in 1848, £300.—From 1848 to 1853, there were five contested elections, one petition, and other matters, which cost about £3,000. Mr. Somers states in his schedule that his losses by the sale of the property, and the leases expiring, amount to £6,500, which, with the expenses of the elections, would make his losses £12,000.—There are only forty-three creditors on the schedule, and it appears that large sums have been paid as "bonuses" on the renewal of bills of exchange.—Mr. Somers has been confined in the Queen's Prison since the 8th of March. There are several residences set forth in the description in Ireland and London.—The schedule describes him as "John Patrick Somers," commonly called and known as "J. P. Somers."