## THE TRUE WITNESS AND CATHOLIC CHRONICLE.-

## IRISH INTELLIGENCE.

IRELAND'S PARLIAMENTARY INDEPENDENCE.—The second lecture on the History of Ireland during its eona destruir Independence has been delivered in the Museum Baildings, Trinity College, Dublin, by Mr. Barlowe, Professor of Modern History. There was a large attendance. Mr. Barlowe commenced by tracing the history of the Irish Parliament for some time prior to the Union. The insurrection which preceded the union was the result of the overdow into Ireland of the democratic movement on the Continent. The leaders of the United Irishmen were mostly Protestants, and their idesign was to effect a total separation of this country from Great Britain. It was speedily suppressed, and during the collapse which followed, Mr. Pitt succeeded in accomplishing his design by passing the Act of Union. Towards the close of the 17th century England was anxious for, but Ireland repugnant to a union of Legislatures and so strong was this repugnance in the Irish Parliament that Mr. Pitt and his Cabinet perfectly well knew that the projected amalgamation, could only be effected, after a desperate strugglo and by the most unscrupulous means. The lecturer gave an account of the several debates in Pailiament relating to the Union, and told some amusing incidents of the means resorted to procure votes. He could not decide whether the Unionist or the anti-Unionists were the more utterly corrupt, selfish, and unpatriotic; but he believed the men in that wretched House of Commons who were solely guided in their votes by the welfare of their country, and not by a sordid or selfish interest, counted on a man's fingers; and to cast one's eye over the famous black list, to see what these worthies obtained in exchange for their votes, was enough to make one's mouth water (laughter.) Professor barlow then referred to the character of some of the leading agents in urging forward the Union, especially Lords Casilercagh and Cornwallis, and the agitation that was carried on on the subject of the Union prior to the final debate on the 7th June, 1800, and then gave a graphic description of that debate. When the Speaker, Foster, was obliged to declare that the bill had passed, his lips seemed to decline their office, and with an eye averted from the object which he hated, he proclaimed with a subdued voice the tatal sentence "The Ayes have it." He for an instant stood statute-like, and then indignantly and with disgust flung the bill upon the table and fell into the chair with an exhausted spirit. With this scene virtually terminated the parliamentary history of Ireland. Mr. Barlow discussed the question whether the Union was desirable, and then said he considered that a patriot would have voted for the Union, a perilous measure, but the only means available for avoiding incomparably greater evils. A union might have proved the salvation of Ireland if her imaginary patriots had been able to influence the Imperial Parliament. Had they at once repealed every vestige of the penal laws-had they established perfect religious equality by refusing to recognise and en-dow a special State Church—had they adopted the plan, once sectarian jealousies had softened down, of I saving the management of purely Irish questions in the hands of Irish members—we should long since have passed out of chronic antagonism to England; and he did not believe that an agitation for Home Rule would now be in existence. The Union was emphatically a Protestant Union, one based on Protestant ascendancy; and, instead of conceding emancipation at once they kept the Catholics waiting for it fully 29 years, and than they kept them nearly 40 years more before the final concession of complete religious equality. In a Catholc petition, about the time of the Union, it was stated that they acquiesced with satisfaction in the establishment of the National Church, and did not repine at its possessions or envy its dignities. With respect to the petitioners, he utterly disbelieved that assertion, because it was at variance with the fundamental principles of human nature. Let them imagine the conditions of the population of Ireland reversed, that the mass of the people were Protestant, and the Catholic religion established, and its hierarchy and priesthood richly endowed and enjoying prestige of State recognition, while the Protestant clergy-the Christian ministers of the vast majority of Irishmen were struggling with poverty and placed in a position of social inferiority. Let them imagine all that true, and how many Protestants could be found to declare themselves satisfied, and if they lieve their declaration? Not one would think of maintaining that the average Catholic is not fully as warmly attached to the Church of Rome as the average Protestant to the Church of the Reformers.-He must, therefore, set down the persistence with which the Imperial Parliament maintained the existence of the late Established Church as one prominent cause of the rankling animosity of the Protestant and Catholic to the present day. It was true that the cause of animosity exist no more, but it is much easier to do mischief by evil legislation than to rectify it afterwards. The ill-feeling has been a long time eathering, and he feared a long time must elapse before it subsides. It is this ill-feeling which now keeps us, and so long as it lasts will continue to keep us, under the unsympathising rule of the British Parliament. While it remains the Parliament of 1873, like their ancestors of 1799, must hesitate to confide themselves to the uncontrolled sway of a freely elected House of Commons. No one but the Irish Church Missionary would think of imagining that ithe Legislature of Dublin would pass laws to direct persecution-or that a Roman Catholic member, in revenge for his grandfather having been obliged to ride a "screw" under five pounds in value, would bring in a bill providing that henceforth every Protestant should sit with his face to the horse's tail (laughter.) But that the enormous clerical influence which is everywhere, and especially in Ireland, a leading feature in the constitution of the Church of Rome might not unduly overflow into the secular matters, was a ground for what appeared to him not unreasonable apprehension, and when they considered the violent antagonism to that Church which seems to be the normal condition of Irish Protestantism, he thought the prospect of tranquility under such a regime must, at the present, be regarded as gloomy in the extreme. Could one look back on our national history as a course contributing to a union? Must we not rather agree to drink of the waters of Lethe before such hopes could be fulfilled? Still, it must be remembered that this obstacle to an independent government is entirely our own; and if conflicting creeds would exist no more we have the land in our own hands in rorum natura. There is no reason why two men should quarrel, because one is a Protestant and the other is a Catholic; or why, in estimating their fitness for purely secular work, their religious views should be taken into consideration at all. Surely the historian of the future will adduce as a proof that in the nineteenth century men were still wrapped in mediaval gloom. The fact that appointments to the highest magistracies in Ireland have been made, not on the grounds of legal reputation, or of ability of the nominees, but because of this or that opinion about the most mysterious dogmas of theology. Lord Macauley, writing before the Reform Act 1832, asserts that-"In any general classification of constitutions the constitution of Scotland must be reckoned as one of the worst, perhaps as the worst, in Christian Europe. Yet the Scotch are not ill governed, and the reason is simply that they will not bear to be ill governed." He would conclude his lecture by just asking the question, and leaving it for their consideration :- "Is there any insuperable reason why we could not say the same of the Irish" (loud applause.)

PRINCE BISHARCK ON IRISH CATHOLICS.—It is prebably the consciousness of the superstant oppression to Protestant democracy, who gave me such generous ther in one place, and by the Pentecostal gift they Catholics, 10,648 Protestant Discenters, 9 Greeks,

which it is subjecting the Catholic religion in its support when I was last in office, or the congratulavery ready to take umbrage at the rise of a Catholic Government in France. It has promulgated the four ecclesiastical laws, and temporarily seized the them; and Prince Bismarck, in a speech in which | Irish Catholics as an example justifying exceptional thing repression of Catholics everywhere. "The report stow." on Irish relations," said the Chancellor, "contains the following :- 'Although the Ultramontanes do not exactly preach insurrection, yet their demeanor is injurious to the welfare of the land. The leaders the insurrectionary and Ultramontane party. A reconciliation and pacification of the people suits their plans even less than open insurrection. The organs of the Ultramontanes stir the fire, and excite to animosity against the Protestant part of the peo-This is about as true as that the Catholics in Germany were conspirators against the new Empire—the pretext on which the present persecution was set on foot; and the idea of Cardinal Cullenwho we suppose would be called the leader of the revolutionary at heart, is especially ludicrous. The Spectator suggests that somebody should ask Lord Enfield whether this is extracted from the despatch charged to get up a case in support of the exceptional legislational legislation against Catholics.— Tublet.

TIPPERARY PRIESTS AND HOME RULE.—The Rev J. Ryan, P.P., New Inn, writes as follows to the Freeman:-At a conference of the dioceses of Cashel and Emly, held in Tipperary, one of the priests said it would be well to establish branches of the Home. Rule Association through the diocese, whereupon the Very Rev. and most respectable and respected President stated that it was well known that no one had the slightest chance of being returned for any borough or county in the south of Ireland at the next election but a Home Ruler. At the conference dinner there are always two charter teasts, one the Bishop for the time being, whoever he may be; the other the priests of the diocese. This day the patriotic and talented Rev. Vice-Chairman, in giving the toasts of the "Priests," coupled it with the sentiment, "Home Rule," and it was most enthusiastically cheered. The priests of the south, I am informed, will soon speak out in favor of Home Rule in a style as decided as the priests of the west.

O'KREFFE VERSUS CULEEN.-[We are indebted to our excellent contemporary, the Catholic Review for the following facts, and incidents regarding the late trial of the above celebrated case.] The Flaneur of the Dublin Nation relates the following interesting incidents. The city is deluged with "the O'Keeffe case." The evidence given by his Eminence Cardinal Cullen has been reported at enormous length in most of the daily papers, and has set all Dublin gossiping. The opinion previously very generally entertained, that the Cardinal was a man of immense ability, and of most profound learning in Church history and theology, only partially prepared people for the effect which his whole demeanor and evidence in the court have produced. Giving his testimony with great dignity and calmness, without effort or display, indeed, with great simplicity and directness, he has held bench, and bar, and jurors, and auditors in wrapt attention for three or four days. I am not allowed even to indicate how his evidence is supposed to have affected the case on trial; but this I am free to state, as a matter of public gossip in "the hall" and throughout the city, and when the Cardinal left the table there was not a man in court, except perhaps the unhappy " plaintiff," who did not, interiorly or exteriorly, pay this Prince of the Roman Church," all "Papist" as he was, the homage of sincere respect and reverence. By the way, the scute readiness of answer and the quiet humor-placid but keen-of the Cardinal, quite unhorsed the ermined chief, time-and-again. The Cardinal " had him" fairly about " contempt of court." His eminence was stating that, as a matter of canonical procedure, a Bishop might, on the spot, without need of any formal trial by ples and evidence, pass sentence on an offender who cast contempt, defiance, or obstruction on the exercise of the in the present case seems to be, a la fee-faw fum, to be "down on" Papal authority, and to show off how tyrannical and despotic it is compared with " natural justice," or with, better still, angelic justice, otherwise "our glorious British Constitution"— "What! Do you mean that anyone should, on the spot, judge and sentence another without affording him a trial for an offence alleged to have been committed then and there against the judging party himself?" [At this point you are to imagine, if you can, the eyebrows of "the Court" elevated and expanded to about the dimensions of Essex-bridge central arch.] "Oh, yes, my lord," replied the Car-dinal drily (and with a waggish twinkle of the eye, as he fixed it on the face of his unlucky questioner)

Oh, yes, my lord—contempt of court, you know!" THE KNIGHTHOOD CONFERRED ON MR. DUFFY .- At banquet and ball given in Melbourne, in honor of St. Patrick's Day, Sir Charles Gavan Duffy was called on to speak, and in the course of his address he thus explained his elevation to the knighthood of the United Kingdom :-- " The latest news is that, like a young lady who has become a bride, I have been changing my name; and as this news, unlike the rest, is not a fiction, I owe it to friends whom I see here to tell them something of that metamorphosis. I ceased to be Chief Secretary in June last and in October I received a letter from Lord Canterbury, informing me that the Secretary of State for the Colonies had instructed him to ascertain whether a companionship of the Order of St. Michael and Geo. would be acceptable to me? Let me say with respect to Lord Canterbury that in all our political or social intercourse he treated me with a constant courtesy, frankness, and consideration for which I must always remain his debtor. But he had refused to dissolve Parliament when I considered I had a constitutional right to claim its dissolution, and as this distinction was offered me as soon as the papers connected with that transaction could have been laid before the Secretary of State, I concluded that it was possible, and even probable, that Lord Kimberly meant to intimate that he did not think I had received the support I was entitled to from the representative of the Crown on that occasion. Nevertheless, though that conviction was very gratifying to me, I respectfully declined the proffered henor. Shortly afterwards Lord Canterbury did me the favour to address another letter to me, asking whether I would accept a knighthood? Upon that question there was the very strongest feeling among two sections of my friends. My own countrymen were of opinion that, having been among the first men of my race and creed who had won that distinction in any British community since the Revolution, I was bound to accept this permanent testimony that I had performed the duties I undertook with integrity and discretion. And some English and Scotch friends to whom I owed constant and steadfast support in public life urged that if I declined it the very persons who were bursting with spite and disappointment that the honor had been proffered to me would misrepresent my refusal, and use it to provoke and if possible to alienate my English and Scottish friends. I accepted, and I have since received letters of congratulation from every section of this community and I am not sure whether I felt more satisfaction at the congratulations of representative men among the

own country which renders German officialism so tions of Irishmen who would have renounced and repudiated me if I had accepted any distinction on the terms of forgetting my allegiance to my native Germania for publishing the Bishop's protest against Mr. Fellows levelled a vote of want of confidence against the Government, I told him that I would he showed signs of unusual excitement, adduced the | not desert the fortunes of my native country for anything that Parliament or the sovereign could be

THE COERCION CODE.—A Government may oppose a Nation: but the conduct of its own offspring alone can degrade it. The English Government has ordered that the Coercion Code shall rule in Irsland, know very well that an open raising of the standard as a sequel to the Penal Code. That being relaxed, would lead to no result, except a complete defeat of another takes its place: the country cannot be left with a free constitution. This seems a fixed policy with the English Government. Perennial suspension of the Act of Habens Corpus preceded the codification of of the new social penal code; when that codification of pains and penalties was accomplished, its establishment as a peculiar institution appears to have been decided upon. Who imagines that, if ministers and circumstances remain the same, the Coercion Code will be allowed to cease and determine on the expiry of the coming two years? He Irish Ultramontanes-being "insurrectionary" and is weak and thoughtless who indulges in that fond and delusive dream. One moment's reflection must persuade all men of sense that it would be wholly beyond human power for the Irish people to present of any British diplomatist. We should rather take at the end of two years a better claim for the cessait for the report of a German agent in this country | tion of the Coercian Code than they have now presented. The country is and has been perfectly peaceful, and by the unanimous confession of all officials, freedom from social and agrarian offences is the general rule over the whole land. How can it be expected that a more favorable picture could be offered, after another two years shall have elapsed? It will be impossible for the future to surpass the present. If, therefore, the Coercion Code is enacted now, because it suits the English rulers to say that there is an invisible venom lurking in the land, there is no cause for believing they would willingly let it expire at the end of two years. Alleging the existence of a latent venom, invisible to all eyes but their own, they may say to the Coercion Code Esto perpetua! But if a government pass oppressive grade a Nation, the shame and disgrace fall not on them alone, but upon the whole people of the land. It is thus that the very name of Ireland has been brought low, and a cloud of dark dishonor flung, like a funeral pall, over the once honored Irish Nation. The overwhelming majority of those persons—whom Irishmen are said to have chosen to represent them, and to guard their freedom and interests in the London Parliament—have stood up among the strangers and told them that Irishmen are wretches unfit for freedom-savages-deserving only fetters-barbarous criminals whose houses should be laid open to police searchers by day and by night, and whose persons should be made liable to arrest and imprisonment for years without benefit of judge or jury! This and nothing else is the plain and caudid meaning of the conduct of the Coercion Members. If they were, indeed, Irish Representatives, then would the cause of Ireland have perished. Then would her saints have prayed in vain. Then would her patriots have striven in vain. Then, in vain, would her martyrs have died. Their blood would be on her head, and she would be a hopeless and ungrateful slave, fit only to grovel in the dust at the feet of her masters, and meriting all the chains, contumely, and contempt, that can be flung upon her. If those men were, of a truth her Representatives, before abandoning our work, we would bid all who hoped for Ireland to despair,-all who labored in her cause to desist, -nor waste their hearts away in thankless efforts, to revive a corrupting corpse. It should tenant the sepulchre nor longer taint the air. But they are Recreants, not Representatives. No two things can more widely diverge than their conduct and the sentiments of the Irish people. By their action they have, it is true, challenged proof that they are repudiated; by their deeds, they have flung down the gruntlet to the Irish Nation, and defied it to declare that it is not as degraded as they have branded it, before the world. We accept the challenge in the name of the Irish Nation, and we pledge ourselves, that the People of Ireland will chastise them as calumniators, or submit in silence to be scorned as lawless, savage episcopal duties. "What!" exclaimed Whiteside—and cowardly barbarians, undeserving of respect, whose acting in all this is inimitable, and whose role unfit for liberty.—Dublin Trishman unfit for liberty.—Dublin Irishman.

GREAT BRITAIN. THE PRO-CATHEDRAL, KENSINGTON, LONDON. - On Sunday, being the feast of Pentecost, there was Pontifical High Mass, which was celebrated by his Lordship the Bishop of Amyela, Auxiliary of Westminster, his Grace the Archbishop assisting pontifically. There was a large congregation, many of whom were non-Catholic. The Archbishop ascended the pulpit vested in cope and mitre, and holding his jewelled crosier, attended by deacon and subdeacon. His Grace's text was taken from Acts ii. 3, "And there appeared to them parted tongues as it were of fire, and it sat upon every one of them, and they were all filled with the Holy Ghost." The disciples had waited fifty days for the realisation of all those things which Christ had promised them as the consequences of the coming of the Holy Spirit. the Paraclete, by whom they were to be led into all truth, and were to enjoy His presence instead of that which had been taken from them, and would be enabled to work miracles, to heal the sick, to cast out demons, and to raise the dead. At the appointed time all these promises were fulfilled, and the first sign of their fulfilment was the appearance of the parted tongues; which, like a lambent flame, harmless and resplendent, sat upon each one of them. and was the simple token that they were filled with the Holy Ghost. The immediate effect was that the Apostles were able to speak in other tongues, in languages utterly unknown before to themselves, and were able to preach in those languages the wonderful works of God to the devout men from every nation then dwellers at Jerusalem. This is the mystery of Whit-Sunday, the fulfilment of the promise of the Holy Spirit. Those who believe it and realise it in all its consequences are in the light of the faith, those who disbelieve it and reject it are in the outer darkness of the world. In what does the presence of the Holy Ghost consist? The sound from heaven, as of a mighty wind coming, was not the Divine spirit; it was but the aunouncement of His approach. The fire was a symbol of power and of light; but the presence of the Holy Ghost was most shown in the supernatural knowledge that was poured into the hearts of the disciples. Then they understood all the teaching of Jesus and all the mysteries of His incarnation and life on earth, His miracles and parables, His passion and death, His resurrection from the tomb, and His glorious ascension into heaven. By the coming of the Holy Ghost they were filled with the whole revelation of God, they were filled with the love of God, and were of one mind with one another, because of one mind and one will with him. Like as the bar of iron when heated red-hot is pervaded and saturated by the fire; so they were pervaded by the Spirit of God, which alone can so pervade the human soul; even our guardian angel can only gaze upon us from without, the Spirit of God acts upon us from within. Individually does the Holy Spirit enlighten the soul, because God loves every several soul with an individual and discriminating love, and no soul is without the grace needed for its salvation; and no soul is lost but by its own fault; but at Pentecost the Holy Ghost came upon the disci-

they all filled with the Spirit. They were all toge-

united, in such wise, that a line of demarcation was drawn between them and the world.-There was no fragmentary faith held by men country. I may remind you that when the present disunited with each other; the disciples were now so knit together as to constitute one organic whole; so that they should now form one Church, even as there is "one Lord, one faith, one baptism." This is the two-fold office of the Holy Ghost: the one as Lord, and the other as Giver of Life; the Life giver of the Church; the latter He assumed to Himself as a new office to-day. It was this new office of the Holy Ghost that was so forgotten or ignored at that outbreak of human pride miscalled the Reformation. That event was not a protest against error, but a rebellion against the voice of God teaching in His Church. It was a rupture with Church authority, that link by which so many precious things were connected together, just as when the string on which jewels were strung is broken, they are scattered and lost. It was only by God's mercy that it did not destroy more-that it did not sweep away every vestige of faith, and abolish for ever all Christian belief. There was just as much reason why men should reject the Divinity of Our Lord and His atonement, or the inspiration of the Bible, as that they should reject any of those doctrines which they did reject in the 16th century. As it was, nev. r was there a greater scourge poured out upon the world. Returning to the more immediate subject of the day, the Archbishop said that the mystery of Whit-Sunday consists of the personal coming of God the Holy Chost, just as the Incarnation consisted in the personal coming of God the Son in human nature. Both had come into the world before, but now they both came in a new way and for a new work. As S. Augustine says: Pentccost was Dies natalis Spiritus Sancti. Therefore, it is that Christians who only believe as much about the Holy Ghost as is written in the Old Testament, believe but half of what is revealed about Him. As the Incarnation was brought about by the free Grace of God and His great love for men without any merit on our part, so did the personal coming of the Holy Spirit proceed wholly from the Word Incarnate. The Holy Ghost was not given during the lifetime of Christ on earth, because Christ was not yet glorilaws, the odium of these fall upon it. When, on the fied, His work not yet perfected. He said, "I will the other hand, the conduct of its sons tends to descend the Paraclete." The Divine Son was sent by the Father; the Holly Ghost was sent by the Father and Son. The Son came to manifest the Father; the Holy Ghost came to manifest the Father and Son. After developing more fully, with great depth of learning, these sublime points of faith, His Grace went on to remark that the gift of tongues given at Pentecost was indeed a supernatural gift bestowed on the Church, but now the same gift is given to her in the natural order; for does she not preach the Gospel in all languages? Is there a nation or a people on earth amongst whom she does not proclaim the works of God; and everywhere do her preachers enunciate the same truths, everywhere do they articulate the same doctrines, without varying a little from those defined by the Nineteen General Councils. Such marvellous identity in doctrine, such unity of teaching, and such universality can only be characteristic of the true Church of Christ, She alone possesses these qualities of imperishableness of infallibility and indefectibility. She is still as ever the guardian of that Faith which was the mystery of Pentecost. After Compline the Rev. Father Humphreys preached to a crowded congregation, taking for his text the Chap. ii. and Verse 4 of the "Acts of the Apostles." Young Men's Catholic Association.—On Sunday

> which Charlemagne was distinguished as Champion of the Church was "Patrician." He was "the Patrician of the Church of Peter." The meaning of this word Patrician was explained by the fact Constantine was the first to introduce nobility into Rome, and the most illustrious of them were called Patricians and were especially devoted to the guardianship of the Emperor's person and interests: hence the name came to be borne by the protectors of the Church. In his last will and testament Charlemagne lays the injunction on his three sons. to whom he bequeaths his mighty Empire in three several shares-"that they should unite in maintaining the care and defence of the Church of S. Peter, even as heretofore it was maintained by our grandfather Charles (Martel) and by our father Pepin, King, of blessed memory, and by ourselfthat with God's help they may vigorously defend the Church from its enemies and secure to it its due rights-justitiam." The rev father gave an account of all the Gothic, Vandalic, and Hunnish Chieftains who invaded Italy down to the time of the rise of the Franks, and their migration across the Rhine into the plains of Gaul. The Franks never entered Italy as enemies, but they acted as a breakwater to keep back the barbarian wave that was behind them; they were never enemies to Christianity.-Their King, Clovis, embraced the true faith soon after the subversion of the Western Empire. They were always on the right side, always the unflinching opponents of Paganism, Arianism, and Mahometanism; "Clovis in the name of God" broke the might of the "heathenesse." A Frankish Princess Ingondia, married Hermenegild, "the Martyr of Spain," and became in that country the promotress of the Catholic Faith against Arianism. The Princess Theodolind was mainly the cause of the establishment of Catholicity in Bavaria. The same Frankish Princess also protected the Faith in Lombardy, when she named Agilulf as her second husband; and a Frankish Princess, Bertha, was the wife of the English King Ethelbert, when Augustine and his missionaries came from Gregory the Great to the Kingdom of Kent. The Franks were also the honored instruments in the hands of God to check the progress of the Saracens and the Mahometan apostasy, Charles Martel beat the Mussulmans back at Poitiers, and when the See of Peter was threatened by Desiderius the Lombard, the aid of the Franks was called in, and the "Mayors of the Palace," now Kings of the Franks, were invested by the Successor of S. Peter with the Patriciate of the Roman Church How Charlemagne carried on this work and discharged that duty to the extension of the Christian Church and the glory of God was shown in the sequel of the Lecture; and lastly, how he was prominent as a Statesman and as a warrior, and extended his dominions over the greater part of what is now called Europe, and studdied the happiness of his subjects by governing them in strict conformity with the precepts and mind of the Church. At the eighth annual meeting of the Canterbury

(Anglican) Diocesan Church Building and Endowment Society which was held last week, the Archbishop of Canterbury, in the course of his speech said he knew that the "disestablished Roman Catholic Church amongst us seems to possess, I am sorry to say, a very large degree of social influence—that many of those who represent it, without the slightest assistance from the state, or from any legislation as to establishment, stand as high socially as any man who could be found in any Established Church.

PRISON CHAPLAINS .- A Parliamentary paper has been issued, from which it appears that last your in 116 prisons in England and Wales there were 147, 746 prisoners. The number of salaried ministers was 133, of whom 118 were Anglican and 15 Catholic. There were besides in various prisons unsalariples individually indeed, but also collectively were ed ministers. Of the number of prisoners, 96,697 were members of the Church of England, 38,581

were all knit together in one body; corporately 256 Jews, 57 other persuasions, 279 "no religion." and 219 " not ascertained."

"REASON IN WOMAN."-Young Wife: "George, dear, I've had a talk with the servants this morning and I've agreed to raise their wages. They said everything was so dear now—meat was so high, and coals had risen to such a price, and everything—. I thought this was reasonable, because I've often heard you complain of the same thing."—Punch.

The Statue of Lord Derby was unveiled on Tuesday, at Preston, when an eulogium on the public and private virtues of the deceased statesman was delivered by his friend Colonel Wilson Patten. On the same day a statue of Sir R. Peel commenced twenty years ago, was unveiled by Lord Houghton, at Huddersfield.

## UNITED STATES.

FATHER TOM BURKE.—The splended lectures, and great sermons of this wise priest and grand Irish genius should be in every Cutholic Irish household. The lectures, especially, should be possessed by every Irish father, and by him, placed in the hands of his children, as the best, and most attractive com-pendium of history that has ever attempted to record the virtues and the sufferings of their ancestors. In them his extensive secular knowledge, his keen wit, his crushing logic, and his wonderful power of language are strikingly exemplified; but in his sermons, only, is the vast power of his great original mind brought fully out, and himself placed before

the world as one of the greatest of living orators. Too much cannot be said in praise of Father Burke. His name is deeply written on the hearts of his countrymen, and he well deserves that it should be there. Wherever he appeared he won their applause, but to do so he neither indulged in empty declamation, nor stooped to flatter prejudice, and enkindle passion by giving unpriestly advice, and encouraging secret revolutionary movements which, in the present state of the world, could only bring destruction, social and religious on those who would engage in them. He did not point to France where the advance guard of so called patriotism is the hell-born Commune, nor, instance Spain, where the most ardent republicans are not ashamed to inscribe on their sable banners "War on society, war on the family, war on God." as examples to be followed by his Catholic compatriots. He did not descend to please the fancy of those unfortunate few of his countrymen, in whose hearts what they believe love of country, has smothered the love of religion, by taking a fling at the Cardinal Archbishop of Dublin. When he spoke of the great Prelate, who, not only by his late magnificent defense of his Church in the Dublin Courts, but at the late Council of the Vatican, where among the assembled learning and wisdom of Christendom he shone the brightest genius proved Linself an honor to his race, it was to speak of him as a great Bishop and a truly sincere Irishman. Neither did he counsel his countrymen in this free land, where they are and should be American citizens, to enrol themselves in secret sccieties, and thus deprive themselves of the benefit of the Sacraments, and disobey the Bishop "whom the Holy Ghost has placed to rule the Church of God." But we regret to say that we have lately heard an Irish orator, and one with the priestly character too, whose conscience did not forbid him to do otherwise. We kope that Irishmen will never forget the land of their birth. We hope their children will always remember the race from which they sprung. We hope that grand old martyred country, Iroland, will yet be free, but we fervently pray to God that it may remain for another weary week of evening, May 29th at S. John of Jerusalem, Great centuries in bondage even of haughty England, ra-Ormond-street, London, the Rev. Father Christic, ther than witness for a day the horrors of the French S.J., continued his course of lectures on history: the Commune, or the blasphemies of the advanced subject was "Charlemagne." Father Christie showed Spanish patriots. We know that Ireland has always that the distinctive feature of interest about Charlea casus belli with England, but war, however provokmagne was that he regarded himself as the heredited, is never justifiable, provided there be not a reaary Champion of the Church of S. Peter and the sonable hope of success, and a moral certainty that maintainer of its rights. The particular title by the religious and social conditions of the people will be bettered, as well as their national honor vindica'ed, should victory bless their arms. We are willing that churches should be built in Ireland; we further delight to find our countrymen assisting in that good work, but we are not willing that for the building of a material edifice in Ireland, the Spiritual edifice should suffer in America. therefore denounce any Irish priest, or Catholic layman who would before a public audience speak disrespectfully of the Spiritual head of the Catholic We denounce before the Catho lie public any priest, or Catholic layman who would encourage forbidden secret societies, glorify revolution in the present state of European affairs, or indirectly counsel disobedience to the Spiritual Chiefs of the American Church. Against such we warn the Catholic Irish of America, but yet we say from our inmost soul, "God save Ireland."-Celtic Index.

RELIGION AND MASONRY .- A Masonic trial occurred at Washington, Ill., the subject of which on the part of the prosecution, was to test whether an infidel could properly be a Mason. Dr. Nichols, a prominent free-thinker of the place, was the accused. He was charged with un-Masonic conduct, " in disbelieving the Scriptures of God." The specifications were, briefly, that he had spoken of the Bible, as " a make-up of unreasonable, incredible stories;" that he had avowed "unbelief in God and the Bible," and was "industriously engaged in the promulgation of infidel sentiment as taught by Voltaire, Thos. Paine and B. F. Underwood." The specifications were admitted by the accused; but the charge of "un-Masonic conduct" was strictly contested on the ground that Masonry does not require belief in the lewish or Christian Scriptures, or the immortality of the soul, as qualifications for membership, and does not, and has no right to ask a member whether he believes in the God of the Bible, or of the Shasta. of the Zenda Vesta or the Koran; whether his views regarding the unknowable correspond with Moses, or Paine, or Fichte, or Paley, or Herbert Spencer, whether his religion is Judaism or Christianity, Budhism or Babism, Theism or Pantheism. B. F. Underwood, the infidel lecturer, conducted the defence. After a lengthy trial, a vote of the Lodge was taken, and the accused was pronounced "not guilty" of the charge. As this was considered a test case, those who look upon Masonry as a Christian institution, rather regret the decision, while Masons of free-thinking proclivities regard it as a favorable "sign of the times."—Alta Calafornia of July 24, 1872.

The above is a faithful copy of an article which appeared in the Alta of the above date. It is an important document worth preserving, at least till the Freemasons prove the contrary.—San Francisco

The eighteenth annual Convention of the German Catholic Benevolent Association of the United States finished its labors in Detroit on the 4th ult., and adjourned. The following despatch was received by Bishop Borges:-

Rour, June 4-2 P. M. The Pope returns thanks for your congratulations, and sends benediction to all delegates of the Con-

vention there assembled. (Signed) A new political movement has been inaugurated in Louisiana, by the Whites and Blacks, on a basis of mutual co-operation. A series of resolutions have been adopted by both parties with a view to future harmony and good will.

No efficial dispatches have been received at the War Department with reference to the Court of Military Commission to be convened for the trial of Capt. Jack and his band. General Sherman is of the opinion that General Davis will order the commission, and that a portion of the troops will be removed to fort Klamath, in Oregon, to remain at the

post until the trial is over. The cholers is reported on the lower Mi