

FATHER BURKE'S SERMON.

dearly beloved brethren, if we would know we must go back to that day when Christ said to Peter, "All power in Heaven and on this earth is given me, and even as the Father sent me so do I send you." We can only limit his powers by the eternal principles of Law, Justice, and Sanctity as they are in the mind of God, and in so far as they are reflected in the legislation and the action of man. We must not limit the powers that Christ the Omnipotent, who was unlimited in His power, conferred so largely and so mysteriously. Every ecclesiastical law is under the immediate power of the Pope of Rome. Every jurisdiction exercised in the Church is under the power of the Pope at Rome. There are divine institutions in this Church of God—the Episcopacy is a divine institution, so is the priesthood; but no bishop can grasp his crozier with legitimate jurisdiction—no priest can preach or stand upon the altar lawfully unless from Peter, from the Pope of Rome, and from the Pope comes that blessing of communion and that faculty of jurisdiction. Consider again the extent of this enormous power. It extends wherever the Church is to be found upon this earth—it is to be found active, living, and in full exercise wherever a Catholic man listens to the word wherever a Catholic altar is erected. Does this power stop here? Oh, no. Go out beyond this earth—pass the terrible portals of death—go down into the place of expiatory suffering—there the Pontiff's power is still in the full exercise of its mercy—there the hand of the Pope can touch the suffering souls—lift them out of their place of expiation—hasten their delivery, anticipate their joy, and send them—I was about to say—before their time into the presence of their God. Is his power limited by even those two words? No. Even in the Church triumphant the Head of the Church militant exercise his power. He sets upon the heads of the faithful servants of God that accidental but great addition to their glory which is the canonization in which he places them, and he fills Heaven with joy. With one word from his powerful lips he places on the heads of those wise men of the Church the aureola of their doctership, and he gives the martyrs the additional glory of acknowledged homage on this earth. And now, dearly beloved, if you ask me what is the source, what is the origin of this vast power, so great in itself that we almost fail to realize how it can be centred in one man—so great in extent—and that the whole Christian world should submit to it, should accept and should obey it so joyfully—is one of the most astounding miracles of God in this world, and one of the strongest proofs that the Church is the bride and spouse of God. If you ask me the origin and cause of all this, I answer—if you wish to understand what the visible Head of the Church, the Pope, is—what he must be, what his functions and his office are, we must go back to consider the invisible Head of the Church, what He is in relation to His Church, what office he fulfills, what profits out of the infinite treasury of His greatness He pours out of His love for her as her head. And who is this Head? He who from all eternity was the very figure of that Father's substance and the splendour of His glory, He who came down from heaven incarnate of the Holy Ghost and of the Blessed Virgin Mary, but still remaining God, true God, infinite, omnipotent, and holy—living upon earth—the all-glorious and adorable Jesus Christ, He is the head of the Church, and as such He enters into special relation with her, for amongst the privileges, if I may use the word, conferred upon Him by the Incarnation, was this, that as Man He became the Head of the Church. We know that as man He inherited the eternal priesthood—that He was a priest as soon as Mary spoke the fiat, and God became man in her immaculate bosom. As man He was Head of the Church; and it is worthy of remark how often and how lovingly the Apostle puts Him before us in this particular office as Head of the Church. To the Ephesians he says the Father of Glory hath subjected all things beneath His feet, and He has made Him Head over all the Church. To the Colossians again He repeated the same word, "And now, dearly beloved, there are times and moments when this Headship really abiding, unfeeling though invisible, comes out more emphatically and distinctly before us, and especially such a moment as the present when the Church has lost her visible Head, and when Christ our Lord remains still the Head of the Church, so that this living body is not headless, for Christ is there. And what are these attributes that the Vicar of Christ as Head of the Church brings out especially? Principally they are four, as Head of the Church, Christ the Son of God is the Infallible Guide of the Church's teaching—preserving her in the truth—not permitting her to err in that teaching even by the slightest admixture of one iota of dogmatic error. "You shall know the truth," he said; "I am the truth, and I am with you all days, even to the consummation of the world." Dearly beloved brethren, when we consider that the purpose for which the Son of God instituted this Church was that man should be instructed in the truth—that truth, without which there is no faith, and which should be known to all men—it follows of necessity that the Church which was to be the one teacher of that truth, must be infallible—in capable of telling a lie, lest men might believe a lie concerning Him who is essential Truth. There is the first office of Christ as Head of His Church. The second office of the Lord as Head of the Church is that He is the wise, the prudent Guide of His Church in her government and in her administration. One of the popular errors of our day is to say that Christ is the God of truth indeed, and consequently that His Church cannot err, but that from time to time He allows this Church of His to do unwisdoms—to speak the truth at inopportune moments—to bring out some dogma or great truth or principle, and give it a prominence, when it would be wiser and more prudent, if not to compromise with error, at least for a time to hold back the stern prominent announcing of that which is true. But those who thus think or speak seem to forget that Christ our Lord not only as the God of truth keeps His Church in eternal truth in her teaching, but that also, as a God of infinite wisdom, He guides His Church in the ways of wisdom in her administration and in her government. Do we not find Jesus Christ instructing his Apostles, and saying to them "If they persecute you in this city fly to another," and again, "Whilst you are prudent as the serpent you must still be simple as the dove," and elsewhere laying down rules for their management and government? "When you are brought before kings and princes," He says, "do not think or meditate upon what things you shall say, for in that hour it will be given you what to say, for it is not you who speak but the Spirit of the Father, that speaketh in you." And, dearly beloved, the third office of the Saviour as Head of the Church is that He is the invincible strong defender and champion of His Church; that His omnipotent arm is for her like to a shield—"His truth and power shall surround you, as a shield," exclaims the psalmist—"thou shalt not be afraid of the things of the night." Terrible things of the night, terrible storms of persecution, terrible assaies of all that this earth has of power and all that hell has of malice. Oh, my brethren, these terrible onslaughts may arise; there may be thick clouds over the sky, and the storm may lash the sea into fury; the angry waves may appear to the land, but He who is omnipotent is there, and it is the destiny the fate of the Church to thrive all persecution, for the strength of God is her defence. The fourth office the Son of God fulfills towards His Church is that of the true-hearted and faithful lover—for, as the apostle says—"God loved His Church"

And what proof did He give of His love for her? He never denied her the aid of His teaching and the guide of His wisdom. He never held back any grace, any favour. He lived for her and He died for her. He gave himself up for His Church. Behold then, the four great relations of the Invisible Head of the Church—the infallible guide in doctrine—infallible wisdom in government—omnipotence and power in defence—and love stronger even than death. But, dearly beloved, if this be the invisible Head of the Church, then these four attributes must belong to him, who represents Christ—who is the visible Head of the Church, for this Church was founded amongst men for men. It was to appeal to the senses of men—the word of faith to their ear, that by hearing should come their faith, which comes by the Word of God—the splendor of her ceremonial appeals to their eyes; every sense helped on by external action, external ritual; and therefore it was necessary that the invisible Head should be represented, and that Christ, who is the abiding invisible Head of the Church, should have His Vicar and Vicerey governing her before the eyes of man. And He called St. Peter, as we know, among His Apostles, and He conferred on him and upon his successor the sacred office of that headship in His Church, and all the powers that were necessary for it. All the faculties, without which it would not advantage exist—all the honour that belonged to it—all these were conferred upon Peter in the day when Christ, having put him to the test, said to him—"To thee beyond all others, to thee in its fullest and most special sense, do I give the keys of the Kingdom of Heaven. Feed My lambs, feed My sheep. Nay, more, for what I am to the Church thou shalt be as My Vicar and Vicerey. Fear not for that faith. I have prayed, and will live in thee. A thousand may fall at thy left hand and ten thousand at thy right hand, but thou shalt not waver, much less perish, and thou shalt confirm thy wavering brethren."—The traditions of Peter's powers, of Peter's office and of Peter's graces has passed on from Pope to Pope for nearly 2,000 years. The hands that received this great depository were some more, some less worthy of it, but the deposit itself was never violated; never did Pope speak to his Church in virtue of his office one word of falsehood; never did Pope refuse to defend the Church committed to him; never did Pope neglect the administration and government of that Church; and let us hope never was Pope found wanting in his love for the Church. But although that long and magnificent list brings before us the names of some of the greatest saints that God ever gave to His Church—brings before us historic names whom the world has even canonized with its own evanescent canonization of fame—even though the roll recall a Gregory the Great, and a Gregory perhaps still greater, the immortal Hildebrand, Boniface VIII., so magnificent in his triumph Pius V., so terrible in his prayer, who commanded the elements on that dreadful day at Lepanto, never perhaps in the annals of this Papacy has a name been written in brighter characters both as a man and as a Vicar of Christ, than the name that is inscribed over the catafalque in St. Peter's to-day—the name of Pius IX. Speaking of the Blessed Virgin, St. Bernardine of Siena tells us that whenever Almighty God raises any being to any particular office or dignity in His Church, and imposes upon him any specific responsibilities, God, in His mercy, always gives graces in proportion to the work which is to be borne, and truly, when we look upon the days of our century and recollect what is now history in the life of Pius the Ninth from his earliest day, we find a man to whom Almighty God had given graces to enable him to bear the mighty burden of the responsibilities and glories of the Papacy. He was born in 1792; the nobility of his birth, which was very noble, is but the least of the greatness and the beauties of his exalted life. He grew up from childhood into youth surrounded by the blessing of sweetness so that when he presented himself in 1818 to be ordained a priest he was found worthy of the priesthood, because he brought into the sanctuary of God a virgin heart unswayed for service and virgin hands for consecration. He was distinguished in the schools as a theologian and canonist, but he was far more remarkable and distinguished for the tenderness of his piety, for the wonderful spirit of prayer which has been the secret, the soul of all his greatness, and for the gentleness and compassionate feelings of his heart. Of this he gave a proof immediately when he was ordained priest. His learning, the circumstances of his birth, his surroundings, all might have prompted in his young mind a career of office, of dignity, of nobility. What was the first act of Pius the Ninth? Upon being made priest, he went into an obscure street in Rome, he found there a large orphanage, but recently founded; he entered there, selected a little room for himself, and for seven years he remained teaching the orphans, providing for them, seeing to all their wants, and happy as their father. Behold how the career of this great priest began, and from what humble beginnings come such an aprising of glory. Who would have imagined that a heart that was satisfied with an orphan's love was destined one day to be dilated, and to take in the love of the whole Christian Church? Who would imagine that the mind cultured, highly trained as it was yet so unambitious as to be willing to expend itself on the government of a small institute of orphans, was destined one day to be what the mind of Pius the Ninth has been for the last 32 years—the light of the world, the consolation, the strength, and the glory of the universal Church of God? But he was not destined to remain in the quiet and prayerful calm of his orphanage; troublesome times were coming; the nations were fermenting and disturbing themselves; the spirit of irreligion was beginning to appear abroad; and the Sovereign Pontiff of the day, found it necessary to send a mission involving liberty and danger far away to the State of Chili, in South America. The moment the office of danger and labour, the thankless office that involved residence in an unhealthy climate, banishment from home and friends, an exile from his dear Italy, that he loved so well, cutting off any prospect, if he entertained any, of promotion or dignity, the moment this difficulty offered and he was called upon, he joyfully rose up, left his humble home, and went out upon that mission that was so heavy and dangerous, that actually before he reached it he was obliged, for the Church of God, to undergo imprisonment. Returning after two years, he was made Archbishop of Spoleto. The moment he reached his archiepiscopal see, what was the first thing that Pius the Ninth did? There, close to his archiepiscopal palace, that they might be under his eyes and hands, his first care was to build an orphanage. Five years later, translated to Imola, his first care again was to build two orphanages, and to erect what was then almost unknown in Italy, refuges for fallen sinners. Thus dearly beloved, the works of mercy multiplied under his hands, according as his faculties for being merciful increased. Arriving in Rome, he who was anxious to hide himself from all men, he who among the sons of Jesse seemed to be a very David, the least of the youngest of all, over him rested the Spirit of God, and pointed him out; and then began the pontificate of Pius the Ninth. That pontificate has closed to-day. A double record remains of it—the record that this world has taken of him; and that the Church militant has preserved; a record that may be read by future generations, and called history; the record which in the case of so many Pontiffs, who had gone before him, has been a strange and unequal mixture of a grain of truth and a bushel of calumnies; that history which loves to calumniate and find fault with them because they

are Popes. But there is another record for that Pontificate, which has gone forth, and it is that which the hand of the dying Pontiff brought with him to his judgment, and what he submitted to the all-seeing eyes of Jesus Christ, to stand or fall by the issue of it, to make it either his passport to heaven, or to make the condemnation of his own unworthiness. Which of these two records shall we take to-day in commemorating his Pontificate? I love the one, that is the one which the Pope took to God; I love it. It was my privilege to know something personally of him, for twelve years to live under the light almost of his presence, to behold him in the moment of supreme trial, as well as in moments of supreme glory, to behold him when kneeling before the altar of God, in the presence of Jesus Christ, he instantly, and apparently without an effort, fell into that wonderful abstraction of prayer, so that the very sight of him at prayer was a most vivid moment of him. Whilst I love the one I am not afraid of the other; the world has spoken as well as the Church of this man; the world has passed its sentence on him, and forth from the very bitterness of his enemies has come the unwilling testimony of the virtues and greatness of Pius the Ninth. Not a dissentient voice is heard, not a vice or a fault of the long catalogue of human weakness and errors have they been able to take and fix upon his eccutcheon, not a single day or act of that long and wonderful Pontificate are they able to bring up as a reproach upon his memory. Yes, it is the special and peculiar glory of this man that after the Pontificate, wonderful in its greatness and glory, over the earth has canonised him by the voice of human praise. For, in truth, he fulfilled in a remarkable manner the four great offices and duties which belonged to him as the Vicerey of the Invisible Head. He was guide of the Church's doctrine, fearless in the assertion of the truth, clear and emphatic in the definition of her Divine faith. His position as head of the Church, its well-known it was the understanding and the mind of the Church since the day that the Council of Jerusalem heard Peter and acquiesced in his decisions, since the day that the Fathers of Ephesus cried out "Peter has spoken, the cause is finished, Christ has spoken in Peter," the mind of Christ ever apprehended, the action of the Church was ever governed by the great principle that her visible Head was her infallible guide, the only infallible witness to the Church's truth, the only infallible guardian of the deposit of her faith, and that all men might err, even the holiest and the best, but that the Pope of Rome cannot err when he imposes his word upon the Church *ex cathedra*, as her visible Head on earth. Oh, how he loved the Church! His heart was weighed with age; many a winter and stormy year had passed over his venerable head; his heart, so loving, was bruised and broken by ten thousand acts of ingratitude; his strong, natural sense of right was outraged by ten thousand forms of national as well as individual treason and falsehood. What sustained him—what made him pass beyond the mystic years of Peter, the first Pope that ever crossed the sacred boundary? What sustained him during the seven years of his enforced imprisonment in the Vatican? What upheld him amid so many terrors? The same principle that enabled the Son of God to outlive the hours of agony on the Cross—the same principle that enabled Mary to stand, and, without dying, to witness the awful agony of her Son. Every other passion, every other influence, every other power, all fades away before death. At the sight of death the ambitious man abandons the designs of his soul for ever. At the sight of death the successful man forgets his honours. At the sight of death the victor, ever flushed with triumph, weeps when he beholds through how many waves of destruction he has waded on to glory. There is but one sentiment, one feeling, which the Holy Ghost declares to be as strong as death, and that feeling was love, it was his love for the Church that fed his great heart, that was the consolation of his mind when every other consolation was gone, that enabled him to spend seven years of such trial that the very fact of his outliving them so long made him the wonder of friends and enemies alike. And when he was dying, and the very agonies of death were upon him, forth from his dying lips came the words to the Cardinals a round him, "Guard the Church that I love." Now he is gone. On earth he did not witness much of the Church's glory. Other Pontiffs lived in different ages, and they saw the triumphs of the Church, sometimes in one country, sometimes in another. Pius the Ninth saw not its triumph anywhere; every hand was raised against him; every Government had turned upon him; every element of the so-called progress of our day considered that it could not establish itself even as a scientific principle until it first denied his position. And he passed away in the midst of these sorrows, but oh, dearly beloved, what must have been his joy, as we hope and believe that joy is already his, when he beheld the glories of the Church Triumphant, when he saw there all that he had already seen, exalted though he was, dimly as through the glass of faith, on earth! Oh, what has his joy when every class of saint come forth to greet the great Pope! The martyr of Japan and Holland, whom he had canonized, rose up to meet him. St. Mary Alacoque, the victim of love in the Sacred Heart, rose up and headed the Holy Virgins, for he had beatified her; St. Francis de Sales, and St. Alphonsus Liguori, who had received at his hands who was approaching heaven's gates, the bright aureole of their doctership—they rose up to meet him. Mary, his Queen and Mother, met him who had proclaimed her glorious title of the Immaculate Conception. Peter and his glorious following of Crowned Pontiffs came to meet him, every element of incidental glory Heaven could administer seems to have been waiting him, and in the Sacred Heart of Jesus, the devotion to which he had awakened in every land, he found the essential glory of the beatific vision of the Lord. This we hope, this we believe, and looking back upon that glorious life, we have every reason to be confident that he, who was a father on earth, now enjoys endless glory with the Father in heaven. The Church's sorrow, dearly beloved, must soon change to joy—the Church cannot remain long without her visible head; she never remained for an instant without her invisible head; the Church's councils of the world will assemble in the halls of the most venerable palace on earth, the Vatican. And there—there amongst those who will have to decide the solemn and the grand questions, there will I turn to the Irish race and this poor down-trodden people, there will they find a voice, for, for the first time in any Papal conclave does history record, an Irish cardinal goes out from Ireland to take a part in its decisions and have a voice in the election of a Sovereign Pontiff. This also did he do from the same love that prompted him to empty his already scanty treasury that the people of Ireland, famine-stricken might be relieved and fed in their misery; this also did he do as a crown and testimony of love that he gave to his people, for one of his latest utterances when he was approaching his end was his answer to the Irish deputaion when he said—"In all my afflictions Ireland has been always faithful to me, and has never deserted me." Oh, father, wherever thy spirit is this day, whether, as we hope and believe, shining in the bright light of God, or, perhaps, expiating by a brief purgatory some little spot or stain that may be upon thy soul, that suffered so much—wherever thou art, Pius the Ninth, the heart of Ireland follows thee to-day in grief and in mourning, and that Ireland, which was so faithful to thee and all thy predecessors before thee will await in joy the appearance of thy successor, and bow down in love at his feet!

ARCHBISHOPS OF SCOTLAND.

Up to the year 1468 there was no Archbishop in Scotland which had till then been always immediately subject to the Holy See. This was considered a special privilege by the Scottish Bishops, and the introduction of an Archbishop was opposed by them. In Aberromby's *Marital Achievements*, or History of Scotland, published in 1711—15, vol. I, p. 434, he says: King Alexander II, to put the matter out of all doubt, applied to Pope Honorius III, who renewed the Bull of Clement III, and declared that the Church in Scotland is, and ever was, an Immediate Daughter of the Holy See, and subject to none but the Pope. The same Pope by another Bull, still extant in the Chartulary of Aberdeen, empowers and commands the Bishops of Scotland to hold Synods, and elect a President in the place of a Metropolitan Archbishop. Accordingly such were held, and it appears by the Canons of some of them, still extant, that the Scottish Church was as well regulated as any in Europe. Why a Primate was not appointed I cannot tell, nor do I see any reason for this omission, except that the Church in Scotland gloried, it seems, in being called in all Papal Bulls, "The Immediate Daughter of Rome" (vol. II, p. 414) James Graham, Bishop of St. Andrew's, went to Rome, and returned to Scotland with a Bull granted by the Pope in 1468, by which St. Andrew's became an Archbishopric and Primate of Scotland. Passing over remarks about the claim of the "Archbishop of York, which he opposes by the declarations of Clement III, Celestin III, Innocent III, and Honorius III, that the Church in Scotland should remain, as she had ever been, the Immediate Daughter of the Church of Rome, subject to none but themselves and their successors," our author continues: "This is the true reason why none of the Bishops of Scotland did till now aspire to that dignity, which no doubt they might have introduced at any time but they were so far from being desirous of it that they considered it an innovation derogatory to their Sees; so much so that when the decree of the Pope in favor of Archbishop Graham was intimated to them, they opposed it both at home and abroad, and would neither call nor own the Archbishop to be such. The Bishops sent agents to Rome with letters containing such charges against him that at last the Pope condemned him, and William Schever, Archdeacon of St. Andrew's was appointed in his place, to which the Bishops cheerfully submitted." The Archbishopric of Glasgow was created in favor of Bishop Blackadder—1486-1508—probably not without a growl from St. Andrew's, and thus we see two Archbishoprics established within twenty-five years, where no such dignity was known before. The archives, &c. of Glasgow were carried to Paris by Archbishop Beaton, and what have survived revolutions and accidents are supposed to be at Blair College or in the custody of the Bishops. The interest Scotch Catholics naturally feel in the restoration of their ancient Hierarchy may induce those who have access to the ancient records we may still possess to afford us some further historical information.

CATHOLIC NEWS.

MARSHAL McMAHON has ordered two months mourning on the occasion of the Pope. ONLY THREE POPES died at a more advanced age than Pius IX. did: John XII., 90; Clement XII., 92; and Gregory IX., who was 100 years old. The oldest Catholic prelate since the death of Pope Pius IX., is Monseigneur Feron, bishop of Clermont. He has been forty-five years in the Episcopacy. The Catholic Library at Warsaw, consisting of 50,000 volumes is to be removed to the Catholic Seminary at St. Petersburg. The collection embraces many works in the Polish language of inestimable value. WE LEARN THAT ONE of the latest acts of the deceased Pope was to raise the Very Rev. Dr. Russell, President of Maynooth College, to the highest rank of the Roman Prelacy, as "Cameriere Segreto Sarranunciaro." The fact has been communicated, through the Bishop of Down and Connor, by the Magliordomo. We need hardly say that the honor could not have been more worthily bestowed than upon its distinguished recipient. THE CATHOLICS of New York have fifty churches, the monetary value of which is two and a half million pounds sterling. Most of this money has been subscribed within a quarter of a century, and the greater part has been subscribed by the poor, hard working class. Besides, there is a list of convents, colleges, schools, asylums, and hospitals, not included in the returns, but representing, at the lowest calculation, another million. Can men wonder, with such facts before their eyes, that the Church is the most vital power of our time? If the Irish emigrants are not the best customers of the savings banks, they at all events appropriate a reasonable proportion of their earnings to their religion and the loved ones at home. MISSIONARY WORK IN AFRICA.—In 1848, the first Catholic missionary in Gambia, on the west coast of Africa, landed at Bathurst. He found but a single Catholic there. Since then, through almost incredible hardships and labors, and at a cost of many devoted lives, one-fourth of the whole population have been converted to the true faith. The people are mostly very poor, and can lend but little aid to the missionaries, who are supported by the Society for the Propagation of the Faith. The nuns of the Congregation of the Immaculate Conception are efficiently co-operating with the missionary fathers in their work of zeal. The Rev. Mother Augustine, of the Sisters of the Immaculate Conception, who has laboured in Africa for the last twenty-two years, is now visiting England, under the authority of her bishop, for the purpose of collecting alms in aid of the mission. LORD LYTTON and THE JESUITS.—One day in December last the Vicerey of India, Lord Lytton, accompanied by Lady Lytton, presided at the distribution of prizes at the College of the Jesuit Fathers, at Calcutta, a number of persons of distinction, both Hindu and European, being present on the occasion. The Vicerey distributed the prizes, two of which—those for good conduct—had most generously been given by his Excellency himself to the College. An address was presented and read to him by one of the senior students, and the noble visitor replied in a short speech, which was a model of good sense and good taste. We exact a few lines, which are of interest, as showing the sentiments of her Majesty's representative in the Government of her vast Indian Empire. Speaking of intellectual culture, Lord Lytton said to his youthful auditors;—"No doubt reason is a power, and like all other powers, has its flatterers and its toadies. Religion and morality are the best friends of reason; and on the other hand, its worst enemies are those who would persuade it that it has nothing to do with this twofold authority, and may with impunity set itself free from their influence over it. You have no doubt read something of the history of France; you will therefore remember that it was in one of its fits of unreason that the French nation raised reason to the rank of a goddess, and worshipped it as such. But no sooner was reason proclaimed a goddess than reason went mad; and having made its worshippers fit subjects for a mad-house, it then sent them to the slaughter-house." CATHOLICS IN URUGUAY.—Editor of *The Pilot*.—It is gratifying to note that in every city and country village of America, where a Catholic Church exists, honors have been paid to the memory of Pius IX., by his faithful children. In Salt Lake City, the centre

of Mormonism, where a few years ago no Church existed, and but few Catholics resided, a Solemn Requiem Mass was celebrated on Sunday, the 24th ult., which for pomp and grandeur could scarcely be excelled. The whole interior of the church was draped in rich and costly mourning. A catafalque was erected at the entrance into the sanctuary, with a picture of the Pope placed at its head. Over the picture hung an arch containing wreaths of fragrant flowers, with the words "Pio Nono" emblazoned by a half dozen lights, all of which were most artistically arranged by the Sisters of the Holy Cross. Long before the services commenced the church was densely crowded by loving and curious admirers. Immediately after the Parochial Mass, the Requiem Mass was begun, Rev. L. Scanlon, celebrant, assisted by Revs. L. Bulotzer, and D. Kiely, as Deacon and Sub-Deacon, respectively. On either side of the altar were four altar boys with costumes suitable for the occasion. Mozart's Mass was sung by a full and well-trained choir. After the Mass Father Scanlan preached an eloquent and logical sermon, on the Paschy, proving from reason its necessity, and from Holy Writ its Divine origin. In conclusion he referred to the late occupant of the Papal Chair, the illustrious Pio Nono, whose memory was then honored. He delineated those virtues which shone forth so conspicuously in his whole life and merited for him the applause of the whole American press: even those who were opposed to the cause of which he was the faithful head for 32 years were so charmed with his life, as to breathe blessings over his hallowed grave. After the Absolution a hymn composed and set to music in honor of the memory of Pius IX. by Miss D. Veto was sung in grand style by the gifted chorists. During the whole service which lasted over two hours everything was solemn and orderly. The congregation, many of whom had never before witnessed Catholic services went to their homes deeply impressed with what they had seen and heard.

IRISH NEWS.

THE COUNCIL for the preservation of the Irish language is progressing favorably. THE LAST REPORT of the Council of the Edenderry Home Rule Club is not of a very cheering character. A few weeks since, it will be remembered, the council took the laudable step of directing its secretary to ask the co-operation of the Catholic clergymen of the King's County in holding a meeting to select a candidate to be put forward on the national platform at the next election in place of Sergeant Sherlock. The secretary duly complied with the order he received, but on Sunday he had received only three replies to his circular, and two of those were decidedly hostile to the holding of the projected meeting. This circumstance is not encouraging. THE MOST REV. DR. McEVILLY.—We are informed that the Brief appointing this distinguished Prelate Coadjutor to the illustrious and venerated Archbishop of Tuam, *cum jure futuræ successione*, has reached this country. The life of the prelate has been so long before the Irish public as the fearless asserter of everything appertaining to country and religion that we should regard it as an idle waste of time to dwell on his well-known merits. We have no doubt that in his future career, his moderation and kindness of disposition, combined with becoming firmness, will be such as have already won for him golden opinions, and secured the love and respect of all, lay and clerical, in the dioceses confined to his pastoral charge for a lengthened period of years.—*Freeman*. MR. JAMES LOWTHER.—Mr. Jimmy Lowther, as he is familiarly known in the House of Commons—is to be our Chief Secretary, in place of Sir M. H. Beach, removed to the Colonial Office. Well qualified as Sir M. H. Beach was to govern Ireland, he seems to have been infinitely less fit for the post than "Jimmy." The latter, it appears, knows nothing whatever of Ireland and is not very apt to learn. The reference to Poland in his recent speech in the House of Commons on the Eastern question has brought to Mr. A. M. Sullivan a very gratifying expression of thanks from the Polish exiles in England, and in reply, Mr. Sullivan, as one of the National representatives of Ireland, has expressed once more his warm sympathy with the cause of Poland's freedom. IRELAND IN DAYS GONE BY.—From the seventh to the tenth century Ireland was the centre of learning. The great Alfred of England was a student at one of the famous Irish seminaries, along with other royal and noble youths, and there formed a life long friendship with the famous Adamnan, who was often afterwards a welcome visitor at the Court of King Alfred. Other eminent Irishmen are known to history as the teachers and evangelizers of Europe. Alcuin, the Irish monk, became the friend and secretary of Charlemagne, and founded at Aix-la-Chapelle, the first grammar school in the Imperial dominions. And the celebrated Clemens and Albinus, two Irishmen, of distinguished learning and ability, aided the emperor not only in educating the people, but also to found a school for the nobles within his own palace. THE DUBLIN CORPORATION has added its voice to the call now raised by the Irish municipal bodies for the release of the remaining political prisoners. At the meeting of the Corporation on Saturday last, Mr. Dawson, a Catholic and a Home Ruler, moved, and Sir John Barrington, a Protestant and a Tory, seconded, a resolution in favour of an amnesty, and after some discussion, the resolution was adopted without even the semblance of opposition. An analogous expression of opinion in England or an English question would be certainly effectual for its object; but things are managed differently by the British Government when it is the wishes of Ireland that are concerned. To judge from the accounts which we publish in another column of the condition of two of the prisoners, one thing is certain—they must be immediately released, if they are not to become insane. SIR CHARLES DUFFY and "THE BELFAST MAN."—The following letter (says the *Ulster Examiner*) from Sir Charles Gavan Duffy has been received by the secretaries of the committee for publication of the works of Francis Davis. "The Belfast Man"—Parliament House, Melbourne, Dec. 20, 1877. GENTLEMEN—I shall be very happy to become a subscriber to the collected poems of Francis Davis. I enclose a couple of pounds. Pray send me as many copies as the sum will pay for and prepay to Australia, where I shall distribute them among men who will know how to relish them. It is a quarter of a century since I saw Mr. Davis last, but I have a vivid remembrance of the simplicity of his spirit.—Believe me to be, gentlemen, very faithfully yours, C. GAVAN DUFFY. THE REMAINING FENIAN CONVICTS.—It is expected that several Home Rule members of Parliament contemplate the presentation of a petition to the Crown for the discharge of the eight remaining prisoners. We append the names of the prisoners and indicate their respective offences. Though it will be seen that the crimes actually perpetrated involved the loss of life and other serious consequences, still it is not improbable that the Government may ultimately remit a part of the unfulfilled sentences on these men, whose discharge could not possibly cause any national peril. On these grounds we are sure thousands of Irish Conservatives would heartily and thoroughly complete amnesty with a feeling of relief, as they must deplore the agitations which are got up from time to time which only tend to foster a spirit of discontent in the country.—*King's County Chronicle*, (Conservative paper).