

CATHOLIC INTELLIGENCE.

A GREAT LINGUIST.—It is said that Father Bollig, recently appointed to the office of custos, or guardian of the Vatican Basilica at Rome, converses in fifty-two languages.

The Pope, on the 10th inst., received the students of the American College, who read an address and presented a purse of Peter's Pence. The Pope, in reply, dwelt upon the marvellous progress Catholicism was making in America.

A Daily News special from Rome, dated 1st inst., says:—Captain Teeling and Monsignor Stonor presented the Pope, in the name of the Irish Catholic Union, with a magnificent volume adorned with precious stones, containing the Bull of the Immaculate Conception. The Bull is written in Gothic characters, and richly ornamented with miniatures.

The New York Catholic Review of the 13th says:—Two American Sees have been recently provided for by the Holy Father. Natchitoches finds a bishop in the zealous Father Leray, Vicar General of Natchez, Miss., heretofore stationed at Vicksburg, Miss. Peoria, Ill., will rejoice in Dr. Lancaster Spalding as its first bishop—an eminent man in every sense of the word.

CARDINAL McCLOSKEY GOING TO ROME.—As soon as health will permit, Cardinal McCloskey will go to Rome, accompanied by the Rev. Dr. Edward McGinn, and on his return his Eminence will bear with him the Pope's bull for the consecration of the distinguished pastor of St. Stephen's as Coadjutor Bishop of New York. The Rev. Michael O'Farrell of St. Peter's will be translated to St. Stephen's, the Rev. James H. McGeen to St. Peter's, and the Rev. Thomas J. Ducey, to Transfiguration.—Sunday Citizen.

IRISH MISSIONARIES FOR NEW ZEALAND.—Les Missions Catholiques of Lyons announces the departure for New Zealand of the Irish Marists, Rev. L. M. Gineety, S.M., a native of county Louth; and the Rev. J. Macnamara, diocese of Ardagh. The same journal also announces the arrival at Wellington, New Zealand, of the Rev. Fathers Laffy, Kerrigan, Halbachs, and Le Menant des Cheneais. They go to a diocese very thinly scattered with priests, but which has an immense number of Irish immigrants, and it is needless to say they have the prayers of the Irish people for their success in so extensive a mission. All the above reverend gentlemen, with the exception of Fathers Le Menant des Cheneais and Halbachs, were educated at St. Mary's College, Dundalk.

THE POPE ON HIS CAPTIVITY.—The Roman correspondent of the Times, telegraphing on the 29th ult., says:—The Osservatore Romano publishes a reply made by the Pope to an address presented to him by the Roman Patriarchs. His Holiness spoke of a certain nobleman who some years said evil things of him because he frequented society in his younger days. If he did, it was because he found examples there to admire, but at the same time he did not neglect the poor nor the society of their helpless children and neglected families. He then, referring to a question now often put—Why did he not go out of the Vatican? comparing himself to Christ, said, "My hour has not yet come." Like Jesus, he would not walk in Judea, because the Jews sought to slay him. The place where he found himself was a little Galilee, the limits of which he ought not to pass. It was not given to him to put his foot beyond the boundaries of the Vatican, *propter metum Judaeorum*.

THE CATHOLIC INDIANS.—THE MISSION ASSOCIATION.—Rev. J. F. Malo, Indian Missionary is now in the Archdiocese of Boston, for the purpose of establishing branches of the Catholic Indian Missionary Association. The patron of the Association is St. Joseph. The Catholic Church has Missions at about forty agencies in the United States, only eight of which, however, are assigned to Catholic missionaries by the Government, the rest being given over to several Protestant Denominations. A Catholic Commissioner, Gen. Charles Ewing, has been established at Washington by the Archbishop of Baltimore, acting in concert with the Bishops of the United States. His duty is to protect the rights of the Catholic Indians. The Holy Father has blessed the work and endowed it with a plenty of indulgence, which can be gained by the members annually, on the Feast of St. Joseph, March 19th. He has also prepared a prayer for the use of the members.

In England and in Canada Catholics get a proper share of the school fund. In the United States they do not. Catholic churches will be empty in the next generation if Catholic children are not taught their faith in this. Hundreds of thousands have been lost to the church through the want of Catholic schools and teachers in the two centuries that elapsed from 1634, when Maryland was founded, until 1836. Seven orders of men and thirty-six orders of women are engaged actively in this work of education in the United States, and conduct seventeen hundred common schools with five hundred thousand pupils. All without one cent from the Government. The first Christian schools were managed and originated by Catholics. All the great universities always had free schools attached. The art of printing was invented by Catholics. The first newspaper was started by Catholics—viz., the Gazette, of Venice, in 1563, over three hundred years ago. The founder of Catholic journalism in the United States was Bishop Hickey, who established the United States Catholic Miscellany at Charleston in 1822. Sometimes a person is met who says that he "feels no interest in Catholic news." He is a curiosity, and will generally be found to take "no interest" in anything Catholic.—Standard.

DESOTISM IN GERMANY.—Germany is in the travail of a wrangle between Government and Parliament—for in that country they are separate powers—over a bill framed for the purpose of amending a somewhat loose and baffling system of judicature. The Liberal majority drew up the measure, and it received the approval of the Federal Council; but the ministry at Berlin will accept it only when shorn of its marrow. It proposes that press and political offences shall have the benefit of juries; the Government insists that judges are sufficient. Southern Germany actually maintains the jury system, but it will not do for Bismarck. "Ultramontane" editors, if indicted in sympathetic districts, might be acquitted by having friends in the box, whereas the judge may be relied upon to interpret law and evidence in a sense favorable to the policy of the Chancellor. Again, the ministry will not surrender the privilege of using the post-office for the seizure of whatever letters are liable to suspicion. On both points the Parliament demands reform, and declines to give way, whereby there is a deadlock. The bill pleases the elected representatives of the people, but the irresponsible Cabinet has no notion of obliging any one but itself, or consulting any interests but its own. In the chamber of 40 there were only fifty who opposed the popular view, but the bill cannot pass while happy Germany has a Star Chamber Government, which can at any moment turn Parliamentary representation into a sham.—N. Y. Tribune.

The obsequies of the deceased Cardinal Patrizi were celebrated in the church of St. Apollinare. They were attended by numerous cardinals and other high dignitaries of the Church. Like his great colleague, Cardinal Antonelli, Patrizi, during his life time, had been reputed rich. Certainly, it was known that he indulged in expensive tastes: his

dress was always old, his state carriage one of the poorest, and his suite the smallest of any cardinal in Rome—but it was so easy to account for that in his inordinate love of money. It was said that he hoarded everything, and that patrimonial estates and rich benefices yielded him enormous revenues, but, like Antonelli again, the people who judged of him thus were doomed to be disappointed. Examination of his affairs showed that the revenue from his various benefices, as Bishop of Ostia and Velletri, as Archbishop of the Lateran basilica, as Grand Prior of the Order of Jerusalem, and Vicar General of Rome, was redistributed almost as soon as received among various poor monasteries, convents and churches. Of the 100,000 francs revenue which he drew from his estates, 60,000 was set apart and given in fixed annual sums to the poor of Rome, 20,000 was sent to the poor of his diocese of Velletri, and 20,000 was retained for his usual daily wants. The vast accumulations supposed to be in his possession dwindled to a crucifix and his episcopal cross. The death of Cardinal Patrizi makes five vacancies in the Sacred College which have occurred during the year 1876—Tarnoczy, Archbishop of Salzburg; Gastray Guestra, Archbishop of Seville; Antonelli; Barrio y Fernandez, Archbishop of Valencia; and Patrizi. One hundred and fourteen cardinals have died since the elevation of Pius IX., to the Papal throne, and but seven of those created by his predecessor are now living.—Catholic Review.

THE HIGHEST MONUMENT IN THE WORLD.—The new cast-iron spire of the cathedral at Rouen has just been completed. The *Semain Religieuse*, of that diocese publishes the following particulars relative to the comparative height of the principal monuments of the globe as contrasted with this new work:—None of the structures raised by the hand of man has made so magnificent or so lofty a pedestal for the Christian cross. The dome of St. Peter's at Rome, the marvel of modern art, thrown up to the skies by the genius of Bramante, and Michael Angelo, has raised the emblem to 432 feet above the ground; Strasburg, the highest cathedral in all France, reaches, with its celebrated clock tower, 465 feet; Amiens, 439; Chartres, 395 feet; Notre Dame, at Paris, has only 222 feet. The Paris Pantheon, considered one of the boldest edifices, does not exceed 308 feet, the cross included. On another side, the pyramid, that of the Cheops, measured 478 feet according to some travelers, 456 according to others, and this latter calculation is the one generally adopted—a height which no human construction has hitherto exceeded. The pyramid of Chephrem has 435 feet, and that of Mycerenus 177 feet. From these figures, which are given in round numbers, it will be seen that the spire of Rouen, which has a height of 492 feet is the most elevated monument in the world. The old one, commenced in 1344, on the plans of Robert Bequet, destroyed by the fire of September 15, 1822, and which was justly considered the boldest and most perfect work in existence, had a height of 433 feet; it was therefore 59 feet less than the present spire.

THE CATACOMBS.—Beneath the ruined palaces and temples, the crumbling tombs and dismantled villas of the august mistress of the world, we find the most interesting relics of early Christianity on the face of the earth. In traversing these tangled labyrinths we are brought face to face with the primitive ages; we are present at the worship of the infant Church; we observe its rites; we study its institutions; we witness the deep emotions of the first believers, as they commit their dead, often their martyred dead, to their last, long resting place; we decipher the touching record of their sorrow, of their holy hopes by which they were sustained, of their faith triumphant over their fear, and of their assurance of the resurrection of the dead and of the life everlasting. We read in the testimony of the Catacombs, the confession of faith of the early Christians, sometimes accompanied by the records of their persecution, the symbols of their martyrdom, and even the very instruments of their torture. For in these halls of silence and gloom slumbers the dust of many of the martyrs and confessors, who sealed their testimony with their blood during the sanguinary ages of persecution; of many of the early Bishops and pastors of the Church, who shepherded the flock of Christ amid the dangers of those troublous times; of many who heard the words of life from teachers who lived in or near the apostolic age, perhaps from the lips of the Apostles themselves. Indeed, if we would accept ancient tradition, we would even believe that the bodies of St. Peter and Paul were laid to rest in those hallowed crypts—a *trua terra sancta*, inferior in sacred interest only to that rock-hewn sepulchre consecrated ever more by the body of our Lord. These reflections will lead to the study of the Catacombs an interest of the highest and intensest character.—*Wilhelm's Catacombs of Rome*.

A PROTESTANT MINISTER ON FATHER MATHEW.—The Rev. C. M. Winchester, of Brockton, Mass., delivered last week an exceedingly interesting and at times eloquent lecture on the subject of Father Mathew. Theodore Mathew, said the lecturer, was born October 10, 1790, at Thomastown House, County Tipperary. James and Annie, his parents, had twelve children. Theobald from early life was ordained of God to be a priest. His early reverence for God's name, his desire to please others, his tender-heartedness towards all of the suffering of earth, betokened the character that was destined to shine in future years as the foremost apostle of temperance in the history of the world. At twelve years of age he entered school at Kilkenny, and at seventeen the college of Maynooth. Leaving college without finishing his course, he went to Dublin and spent six years under the care of Father Corcoran. From the care of this pious Catholic Father he enters upon the duties of a priest, joining an humble order of friars, and devoting his life to works of charity and mercy. His great delight was to minister to the poor, of whom he declared, "In the poor I see the image of my Redeemer." During his long and faithful mission work in Cork he made such abundant display of his heavenly gifts that his chapel clerk said, "If the streets of Cork were paved with gold, and Father Mathew had control, there would not be a paving-stone in all Cork in a year." His preaching was always love, and he took no time or pleasure in the controversies of the day. His good temper was well illustrated in his favourite maxim, "A pint of oil is better than a hoghead of vinegar." In April, 1833, at the earnest solicitation of William Martin, the Quaker, Father Mathew became a total abstainer, and gave his grand life to the then despised cause of temperance. During an extended mission through Ireland, crowded assemblies gathered to listen to and heed his earnest words. When he left Ireland for Scotland 5,000,000 of his countrymen had taken the pledge. His visit to Scotland added 100,000; to England 600,000; to the United States, 600,000. He died at Queenstown December 8, 1856, aged sixty-six, and in the forty-second year of his ministry. Mr Winchester finished with an eloquent plea on behalf of temperance.

DISCOURSE OF THE HOLY FATHER TO AN ASSEMBLY OF THE ROMAN NOBILITY.—On the 3rd inst., our Holy Father the Pope delivered the following discourse to the members of the Roman nobility:—This year also my dear children, you afford me the consolation of seeing you assembled around me and forming for me a crown as precious as it is illustrious. Yes, I have always loved to be frequently in the midst of the aristocracy, that I might the better judge how much their good example may contribute to the edification and instruction of the people. Indeed, a few years ago, for what reason I know not, a nobleman, notwithstanding his nobility

undertook to impute a great many faults to the present Vicar of Jesus Christ, among which was the habit he had in his youth of frequenting aristocratic assemblies. But the truth is that in frequenting certain aristocratic societies he never forgot the poor and their unhappy and abandoned children. Among the nobility he often admired good example worthy of imitation, and among the poor he saw many wants to be supplied, and in their minds a fertile field for cultivation. Now, however, compelled to remain where I am, I can no longer frequent such circles, both because I am Pope and because outside circumstances hinder me from doing so. Jesus Christ, living within the limits of Galilee, when urged by many of his friends to go to Judea or Jerusalem, answered that he could not go thither. "Go" said they, "go and perform your miracles, in order that these numerous populations may in them admire the greatness of your works." But Jesus Christ answered: "Tempus meum nondum advenit."—"My time is not yet come; but it will come according to the will of my Father." He said that, *propter metum Judaeorum*, who from that moment sought to kill him; *non enim volebat in Judaeam ambulare, quia querebant interficere*. I, too, am asked by certain persons why I do not go out of the Vatican? To that I must answer, "Tempus meum nondum advenit." For the time being I cannot go out *propter metum Judaeorum*. This place where I stand is a little Galilee, the limits of which I must not pass. Certain it is I cannot set my foot without the precincts of the Vatican, *propter metum Judaeorum*. Let us all transport ourselves in spirit to the feet of the divine Infant and admire the infinite virtues he has exhibited to men for their example. Above all, let us purpose to imitate him in his virtue of humility, for the opposite vice is the chief cause of the great evils that afflict the Church and ourself. On coming on earth the infant Jesus shows his humility and mildness. Let us avail ourselves of that humility to approach him with confidence, and ask all the graces of which we stand in need. In that first appearance he is amiable and willing to console us. In the second he will come in dreadful form and will vindicate right with inexorable justice. May he bless us at this moment, and may this benediction be a pledge of that which we hope to receive on the threshold of eternity. *Benedictio Dei*, etc.

IRISH INTELLIGENCE

ELECTION GOSSIP.—The Dublin folk are getting ready for an election. It is believed that Sir Arthur Guinness will be raised to the House of Lords. If that should be the case, Mr. Butt, the head centre of the Home Rule movement, threatens to resign his seat for Limerick (which is a safe seat for his party) and stand for the capital.—*Liverpool Post*.

THE MOST VIRTUOUS COUNTY IN THE UNITED KINGDOM.—It would appear that Down occupies the proud position of being the most virtuous county in Ireland. The number of crimes for 10,000 of the population is only 2.8. How creditable this is for Down is shown from the facts that in the southeastern division of the metropolis the proportion is 164.9 per 10,000, and that, taking the average of the whole population outside Dublin, the proportion is 5.6 per 10,000. Some of the Ulster counties, however, show an increase of crime, and in Carrickfergus for some reason or other, the increase was very great, considering its size. But County Down appears to be the most moral part of the United Kingdom.—*London Correspondence of Freeman's Journal*.

There is not in the world a parallel to the case of Ireland as the philosophic student knows it. Here we have a people of singular quickness, moderate desires, unrivalled versatility; a soil of abundant riches, rivers of noble power, natural harbors equal to any in the universe; and for results infinite struggle with poverty a deprivation of every softening influence, a complete absence of wealth in art, in science, in commercial enterprise, a life made anxious by the constant worry of penury and the folly of abortive revolution. There have been three distinct and bloody revolts in Ireland since the legislative independence of the country was stolen away; and yet no man can say of a surety that the efforts of the ruling Power have made future attempts impossible. The sore of Ireland is not healed—the cicatrices are covered up, but the poison is beneath. English statesmen are constantly declaring this to be the fact, and yet they bitterly oppose the only measure which would bring healing in its wings.—*Freeman's Journal*.

THE IRISH LANGUAGE IN ULSTER AND LEINSTER.—Following the course adopted in 1874 with respect to the provinces of Munster and Connaught, the Council of the Royal Irish Academy, last year, offered, out of the Cunningham Fund, two premiums of £50 each for the best reports or essays on the present state of the Irish language, and literature, written and unwritten, in the provinces of Ulster and Leinster respectively. Though these premiums are extensively advertised, as well in Dublin as in the provincial newspapers, three essays only were sent in to compete for the premiums. After careful consideration of the essay, the Council was of opinion that none of them was of a nature to merit the full award of the Academy's prize; but at the same time the council considered the knowledge and industry displayed in the essay by Mr. Francis Keane, 20 Newcomen Avenue, Dublin, sufficient to entitle the author to some substantial mark of consideration, and the Council has accordingly awarded an honorary donation of £20 to Mr. Keane, who has deposited his essay in the library of the Academy.

IRISH NATIONAL EDUCATION.—Sir Michael Hicks Beach has at last accomplished his pet scheme with regard to the executive of the Irish National Education Board. Some months ago he proposed abolishing the double secretaryship, which was strongly opposed and defeated by the Commissioners. Recent developments, however, show that he did not abandon his design. At a special meeting of the Commissioners held recently, it has been decided to have a secretary and assistant secretary instead of two secretaries having co-equal rank, as hitherto. This change seems insignificant, but when it is recollected that one of the secretaries was a Catholic, and the other a Protestant, and that the appointments were so-fitted to give confidence to both parties, it will be seen that any innovation on this arrangement is fraught with serious objections. According to the new arrangement the chief secretary will be a Protestant, and, of course, master of the situation. The National Board of Education never had the confidence of the Irish Catholic clergy, and it is fast losing whatever slender claims to that confidence it did possess. In one respect this is not to be regretted; it will prepare the way for denominational schools and an endowed Catholic University.

THE CLADDAGH FISHERMEN.—THREE IRISH FISHERMEN ADDED IN MID-OCEAN.—The *Old Dominion*, of the Old Dominion Steamship Company, arrived at New York last week, having on board seventeen men, fourteen of whom are Italians and three natives of Ireland, who have a strange story to relate. One of the three, Michael Moran, a well-built and hearty-looking man, made the following statement: We are fishermen of a little village named Claddagh, near Galway, and but a short distance from where Father Burke resides. We are in the habit of going out to catch fish, which we sell in Galway. In this way we support our families. That young man there (pointing to one of his companions) is Michael Smith, who has been married but a few months. The other man is my father, Patrick

Moran. He is eighty-six years old. I am the father of a family of five. We are all most anxious to return to Ireland. I was the captain of a fishing-smack, or hooker, named the *St. Patrick*. Thinking that we might make a good haul of herring, with Michael Smith, Patrick Moran, and my uncle John Moran, I set sail in our nine-ton hooker on Monday, the 4th of November, and made for Slieve Head, about sixty miles from Galway, where we thought the fishing would be good. We had extra good fortune, and at night foggy weather overtook us. The wind sprang up, blowing a perfect hurricane. My post was at the helm, where my hands became frozen. On Tuesday night the boat was half filled with water. It is our custom to light turf on setting out, and keep the fire going. The water put it out. Although we had potatoes and fresh fish, we had no means to cook them. We were four days and four nights without eating. In order to break the speed with which we were driven we lowered a basket filled with stones and endeavored to heave to, but the cable broke on Friday morning. We could not, previous to this, reach any sounding. About this time my uncle, John Moran, aged ninety-six, while we were asleep, toward morning, must have been drowned by the lurching of the ship throwing him into the water. At any rate, we could discover no trace of him. When 150 miles out we were picked up by a Swedish bark, the *Gorgian*, Captain P. Olson, bound for Hampton Roads. The ice drove the vessel into Norfolk, where we arrived on the 6th inst. I am not a stranger to America, having been here about thirteen years ago. I have served on the *Shenandoah*. My father was also here twenty-five years ago, being engaged in shad fishing at Fort Lee. We are totally destitute of clothing, and have no means. We intend to see the British Consul to-morrow. We have acquaintances here, but do not know where they live.

English Catholics say that Ireland was never persecuted by the English; she was persecuted by the Protestants. Considered as an Englishman, John Bull is as amiable as a Sister of Charity; considered as a Protestant he is as ferocious as a bushi-buzouk. Those murderous penal laws, those atrocious evictions, which remind us of Turkish oppression, were availed inflicted by Protestants; they were not the work of Englishmen. It is not nationality but heresy which is to blame for the grievances of Ireland. This is a very nice distinction, which we find in a Catholic journal published in London, all the Irish have to do, we are told in that journal, is to shut their eyes and open their mouths and wait patiently for the good time coming, when John Bull, converted from his heretical ways, will keep the fasts and observe the holidays, and go to Mass every morning. Ireland in that halcyon time will flourish like a rose, and be the envy of other nations and the admiration of the world. In England the purpose of the Neuman conquerors was to blend the hostile elements, to fuse the jarring races, and mould them into one entire and powerful amalgamation—to unify England. In Ireland the very opposite policy obtained. Laws were enacted to rend the national elements asunder and blast the land with the tempests of civil war, to render peace impossible and discord eternal. What poetry ascribes to fate, history ascribes to law.

"Twas fate, they'll say, a wayward fate,
Your web of discord wove,
And while your tyrants joined in hate,
You never joined in love."

We find an English statesman in the time of the Tudors, when England was very powerful, apologizing for the failure of his countrymen in their efforts to exterminate the Irish. He affirms that they could not do it, not from any want of will, but from incapacity to realize their sanguinary purpose. Our contemporary should know that during three hundred years before the Reformation the Irish had been subjected to these evils. They were made familiar with these processes, and there is no tradition however faint amongst them that Protestant ingenuity ever inflicted anything worse than confiscation and massacre. Let us do justice to the Cromwells. They could not perpetrate crimes more atrocious than the Strongbowians, and the massacre of Mallegimast, perpetrated under a Catholic sovereign, was as treacherous and cruel as the massacre of Drogheda, perpetrated by the fanatical ironides of Cromwell.—*New York Tribune*.

GREAT BRITAIN.

T. A. Trollope has in press "A History of the Papal Conclave."

Lord Beaconsfield completed his seventy-first year on the 21st of December, having been born on the 21st of December 1805; and Mr. Gladstone on the 20th completed his sixty-seventh year, his birthday being the 29th of December, 1809.

Lord Neaves, the last survivor of the set who under Christopher North's leadership made *Blackwood* famous, has just died. He was a keen philologist, and was best known by his "Songs and Verses, social and scientific, by an old contributor to 'Maga.'"

CARLEYLE'S CRUELTY.—The poet Algernon Charles Swinburne is rather severe on the ferocity of Thomas Carlyle. Swinburne believes in the Turks, and in a pamphlet about them thus berates Carlyle, who believes in the Russians. "Cruelty in Ireland, cruelty in Jamaica, cruelty in the plantation, cruelty in the jail—each of these in turn has naturally provoked approbation, each in turn has deservedly incurred the indelible condemnation of his praise."

Recent investigation demonstrates that England has thirteen different dialects, with sub-dialects. In Somersetshire there are four distinct varieties of dialect, and two others of inferior popularity. A pleasant country for a traveller speaking but one tongue is England. We are much better off in America. The Anglo-American is spoken with much purity by all save negroes and Indians. The English philologists will make a note of it that we are ahead.

In 1873 all the churches in London, without regard to denomination, united in appointing a day for collections for the hospitals. This day is called Hospital Sunday. The amount collected in 1876 was \$138,450, an increase of \$1,660 over the contribution of 1873. For the accommodation of those who profess no religion, a Saturday fund was instituted last year, the receipts for which amounted to \$32,000. The aggregate sum raised and given to the various hospitals of the city was, therefore, \$170,450.

Gun-cotton, says the *Pall Mall Gazette*, is about to be utilized for signalling purposes by the Trinity House. On a point at the north-west of Heligoland 165 feet above the level of high water, a fog signal has been established. When the weather is foggy an explosion of gun-cotton will take place every fifteen minutes, making a report similar to that of a gun. If this experiment answers, gun-cotton will no doubt be henceforth extensively used for coast warnings; and, considering the number of naval disasters which have lately occurred owing to errors in reckoning or some other unaccountable cause, it is almost time that some attempt should be made on a new system to warn navigators against the danger incurred by "hugging the coast" in foggy weather.

RITUALISM IN ENGLAND.—RIOTOUS PROCEEDINGS AT ST. JAMES' CHURCH, HATCHAM.—The *Sootsman of Jan.* 1 says:—Yesterday scenes took place at the morn-

ing service, both inside and immediately outside the Church of St. James, Hatcham, which probably have no parallel in the annals of English Protestant worship in recent years. The hour fixed for the commencement of the service was, as usual 11 o'clock, but the church was filled at 10.20, and at 10.35 there was such a rush of people through the doors that the passages up the centre aisles and those at the sides became completely blocked by men and women who could find no seats. Outside, those who could not gain admission stood in groups at the top of the road which leads to St. James', waiting what appeared to be considered certain—the arrival of the Bishop of Rochester (Dr. Cragson). At the bottom of the church, close to the entrance doors, was a knot of young men and boys, who mounted the forms, and at the very beginning of the service gave very audible vent to their opposition to the ritualistic practices of Mr. Tooth. One of them commenced a verse of a comic song, but was silenced by those around him. The following cries were frequently indulged in:—"Come in and see the pantomime." "Why don't you go to Rome?" "This is not Protestant worship," &c. At the beginning of the Nicene Creed, "I believe in one God," a voice exclaimed, "No you don't." Far down in the church, when the choir commenced singing a Christmas hymn to the well-known Roman Catholic air of *Adeste Fideles*, the tune being that of the Portuguese Mariners' Hymn, a serious row occurred, and from that time to the end of the service the lower part of the church was turned into a bear-garden. One person, dressed like a gentleman, uttered aloud some offensive words respecting the service, and he was immediately seized and hustled toward a door. This gave rise to a free fight; umbrellas and sticks were flung, and used effectually upon the heads of Ritualists and anti-Ritualists. A large portion of the congregation jumped upon the forms, put on their hats, and prepared to defend themselves. Ladies fainted, some of them being carried to the sacristy, and in the midst of all this riot, loud voices crying, "No Popery!" and "Go to Rome!" were heard above the general din. Outside the Ritualists and anti-Ritualists got mixed, and a short pugilistic encounter was the result. The evening service was interrupted in a similar fashion, but less violence was employed.

UNITED STATES.

Much destitution exists among negroes in South Carolina, as planters are without the means of resuming work, owing to the refusal of merchants to advance funds during the present state of uncertainty.

There are 5,034 Indians living in the State of New York. They are all remnants of the old Six Nations. They are slowly increasing in numbers, have thirty-one schools, and occupy reservations at these several places:—Cataraugus, Allegany, Cornplanter, Oil Springs, Tonawanda, Tuscarora, Oneida, Onondaga, and St. Regis.

Gen. Miles, of the United States, once operating against the Sioux, reports having defeated Sitting Bull in three successive engagements and driven him across the Yellowstone in a demoralized condition. On the 17th ult., five Sioux chiefs of Sitting Bull's band approached the Tongue River cantonment armed with a flag of truce, apparently with the intention of negotiating a surrender, when they were set upon and massacred by Crow scouts.

THE IRISH IN SAVANNAH.—No nationality suffered any where near what the Irish did in the late epidemic at Savannah. From a statement of the names and nativity of those who died during the epidemic, we learn that the total number of deaths was 1,571, of whom 524 were buried in the Catholic Cathedral cemetery. From the names and nationalities of those buried in other cemeteries, we are sure that the total number of Irish and Irish-Americans who died during the epidemic is not far from one-half of the total number of deaths during that season. May they rest in peace!

FLYING FROM WANT.—It is a sad comment on the misgovernment of this country to find men leaving it in search of work. The long continued and increasing hard times are actually leading men to emigrate—emigrate from this land which has so long received all the emigrants. A regular line of emigrant ships has been established from New York to New South Wales, in Australia; the first vessel leaves New York Feb. 1, with 200 passengers. There are many applications for berths, but only those who have some trade or occupation, or have relatives in Australia, will be taken out. Each emigrant is charged \$10 passage money, and on arrival at Sydney, New South Wales, will be forwarded at government expense to any part of the colony.—*Irish Democrat*.

The Indian war has, for this season at least terminated. General Crook has arrived at Fort Fetterman, in Wyoming, and announced that "the campaign is closed for the winter." This naturally suggests a retrospect of the campaign, and one cannot resist the conclusion that it has been practically a failure. Custer is dead, and Sitting Bull and Crazy Horse still head their tribes, and enjoy as great a prestige as before the so-called campaign commenced. Apart from the question of our Indian policy, and judged merely in a military point of view, the operations against the Indians have been signally unsuccessful. Troops have been marched and countermarched on the Rosebud and Powder Rivers, and the sum of the matter is that the Indians will take the field next summer, under rather better circumstances than the preceding year.—*Boston Pilot*.

RELIGION IN POLITICS.—INTERESTING ADDRESS BY A BOSTON PRIEST.—The address on Religion in Politics by the Rev. William Byrne, pastor of St. Mary's Church, Charlestown, before the Boston Catholic Union, on the evening of the 10th inst., was one of unusual interest, and was well appreciated by all present. The lecturer contended, that there is no branch of human action in which religion is now more needed than in politics; and in confirmation he enumerated many of the well-known evils in the catalogue of what might be called political sins, deception, fraudulent voting, bribery, and intimidation. Religion is an essential corrective influence on politics in regard to these and all other evils. After defining the attitude of the Church in various countries he stated that the Church rarely if ever takes sides with any particular party. True, if a party manifest open and determined hostility to the Church she is not to be blamed for opposing such; as the party of Bismarck in Germany, Gladstone in England, and the Know-Nothing party in this country. Father Byrne proceeded from the policy of the Church to that of the clergy, and showed that they modelled their conduct by her principles in the matter, and seldom gave opinions on political subjects except when some great principle of morality was involved, or when brought before them as a matter of conscience, in which cases they did not hesitate to apply the test of moral law as in all other affairs. As refuted the statement that the priests dictate the votes of their people. As in some degree touching on his subject, Father Byrne defined the position of the Pope in relation to civil government, and proved by citations from the Bull "*Ubi Primum*," that the jurisdiction of the Church in spiritual matters must be independent of the State, but does not conflict with the temporal authority to which the hierarchy of the Church like all others are subject.—*Dominion* 25th 1876