"They'll be but few of us left to tell it, I'm afeerd,"

said Phelim. "May Heaven protect us"

(As the sense of the meeting ran entirely with
Phelim on the necessity of poor Anty's removal, it was in vain that the persevering Judy still held out, and endeavored to convince them that she would so contrive to nurse-tend her sister, as to cut off all communication with those residing about her. It was carried by acclamation that she should be taken off to the nospital, and the cholera-cot naving them summoned to the spot she was laid intolit in a state that without much sid from the doctors in the time of our Pontificate to arouse the Christian gave, a fair promise of her never revisiting her little people, in order that they might appeared the majesty home again. Phelimicollowed slowing and they of God, and merit celestial elements by holy habits dejected took in the wake of the comen, and they of life, by the works of penitence, and by plous and dutiful continuance in prayer. To this end, we have taken off to the hospital, and the cholera-cot having anxious and apprehensive crowd.

He returned to his cabin alone, and as David wept for his son while he was yet living, but became resigned when hope and anxiety were alike over, so Phelim grieved for little Anty throughout the day, shedding abundance of tears, but at night, when a messenger arrived directing him to bring a coffin to the hospital, the fountain of his sorrows became dried up. "If I was to weep for a hundred years," he observed, "sure 'twouldn't bring her back again to me, poor thing! 'tis only flying in the face of Heaven not to submit to my misfortune like a christian: there's no knowing how soon it may be my own turn." He accordingly attended at the hospital gate with a becoming spirit, and hav-ing delivered in the coffin, received in his car from the hands of the porter and cotmen again, freighted with the remains of Mrs. Anty O'Rourke, as was testified by the chalk inscription on the cover. He immediately proceeded to the burying-ground, accompanied by the hospital grave digger, with whose solitary assistance she was consigned to her last

resting place. Death was a matter of too common occurrence in these days, to leave that deep or permanent gloom after it, which it is sure to do where its visits, as in ordinary times, are but few and far between. Individual distress, however great, seemed of small amount, even in the estimation of the sufferer, while the pestilence was still laying life waste in every direction about him. When, at the end of some ten or fifteen days, it at length quitted Phelim's neighbothood, to hunt for prey in some new or untouched district, his misfortune was but an old and ordinary one in public remembrance. He had, indeed, ceased to grieve on the subject himself, though the image of poor Anty, he declared, still haunted his mind and, however long he lived, could never be effaced from his memory. This assertion, however, very soon came to be doubted by his acquaintances.-The living picture of Maggy Fitzgerald, a blooming girl who lived in his vicinity, was seen too fre-quently by his side to permit the supposition that a rival from among the dead could occupy any very permanent place in his imagination. The truth was that in three weeks after his late loss, Phelim was once more over head and cars in love. He had forgotten, or ceased to think of all his troubles and disappointments, and of such strange materials is the human heart made up, his affections were as fondly and utterly given away in this new attachment, as if he had never loved or been deceived by woman.

Fortune, however, seemed now fully disposed to make him amends for the long period of her desertion. His days passed on in uninterrupted dreams of delight, his night in refreshing slumbers, and the lark welcomed the golden morning with a song less blitheful. The blissful period that was to complete his happiness was at lenth fixed, and day after day. the rosy-footed hours kept whispering as they passed. of the joys that were approaching, but alas for poor humanity ! how uncertain are its hopes! how fleeting its enjoyments! on the very eve of the wedding, a friend broke the dreadful secret to him, that it was generally rumored through the country, Mrs. Anty O'Rourke was still alive! Phelim sprung three feet from his stool at the announcement. clapping his hands and exclaiming, "murther!" as he came to the ground. On recovering his recollection, however, and calming a little, he totally denied the possibility of such an occurrence, described minutely his having himself received the coffin containing her remains from the porter, and his having buried it beneath three feet of earth with the assistance of a grave-digger. That they even rolled a great rock over the appt afterwards, which no unaided human effort could roll off again, so that, admitting such an absurdity as her returning to life after interment, there was no possible way by which she could extricate herself from the grave. He partly satisfied his informant by these explanations, but by no means removed the hankering suspicion from his own mind, though perfectly at a loss to account for it. Somebody, it was said, had actually seen and spoken to her, and though reports as groundless, every day find circulation, this one came too mal-apropos, to be treated with perfect indifference. He pondered and enquired, and pondered again, until the subject took such entire possession of his mind, that he felt he could neither rest nor sleep until he had his doubts cleared up in one way or another. He accordingly came to the resolution of visiting the hospital, and investigating the matter most minutely.

(TO BE CONTINUED IN OUR NEXT.)

ENCYCLICAL LETTER.

ON THE COMING JUBILEE

A Jubilee is a solemn plensry indulgence, given by the Bovereign Pontiff to the faithful on condition of their performing certain works of piety, and with special power to confessors to absolve from reserved sins and censures and to commute certain yows for other good works. It differs from an ordinary plenary indulgence by reason of its solemnity and of the brishleges attached to it, and also by reason of the abundant and extraordinary graces which: Ged he-

BLOWS. The first Jubilee was celebrated in the year 1300. in the Pontificate of Pope Boniface VIII., who fixed every hundredth year for its recurrence. But the next was celebrated in 1350, under Clement VI. who appointed for its recurrence every fiftieth year. In 1389 Urban VI. reduced the period to thirty-three years and in 1470 it was reduced by Paul II. to twenty five years.

Jubilees are of several kinds :--

The greater or great Jubilee, occurring regularly every twenty-fifth year and lasting a year, which year is called the holy year, and this Jubilee, by reason of its occurrence at fixed periods, is also called the ordinary Jubilee.

2. The lesser Jubillee, usually granted by each Pope on his elevation to the Sovereign Pontificate and granted also on other special cocasions, and this called an extraoromacy Jubilee. A general or universal Jubilee, which is granted to the whole world, as is always the great Jubilee.

and somtimes also the Jubilee.

Proceedings of the second

SANCTISSIMI DOMINI NOSTRA PII DIVINA PROVIDENTIA, PAPAE IX., EPISTOLA ENGYOLIGA. To all the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries of Places having grace and Com-

munion with this Apostolic See, and to all faithful Christians:

Venerable Brothers, and Beloved Sons, Health and

Apostolic Benediction.

Moved not only by the grave calamities of the with Apostolic liberality, several limes opened to the faithful the spiritual treasures of the indulgences, in order that, animated thereby to true penitence, and purged by the Sacrament of reconciliation from the stains of sin, they might be able to approach the throne of grace with more confidence, and be worthy of their prayers being benignantly received by God. This also, as at other times we especially considered it our duty to fulfil on the occasion of the Ecumenical Vatican Council, in order that this very grave work undertaken for the benefit of the Universal Church might, at the same time, by the prayers of the entire Church, be furthered in the sight of the Almighty; and although the celebration of the same Council remained suspended through the calamities of the time, we nevertheless declared and made known for the good of the faithful people that the indulgence to follow it in the form of a jubilee promulgated on that occasion continued, as it still remains, in full force, firmness and vigor. Nevertheless, the course of these sorrowful times

still continuing, behold the commencement of the seventy-fifth year after the eighteenth century of the that sacred space of time which the holy customs of our elders, and the ordinations of the Pontiffs, our sincerely and seriously undertaken to obtain the predecessors, consecrated to the celebration of the Universal Jubilec. With what respect and religious feeling the year of Jubilee was observed when the tranquil times of the Church permitted them to celebrate it with every solemnity, both ancient and modern historical monuments testify; for it was altion by the whole Christian people, as the year of redemption and of grace, of the remission of sins, and of the indulgence for which they assembled from all parts of the world in this our alma city, and all the faithful, aroused to works of piety, offered for the health of souls, most abundant means of reconciliation and of grace.

What a pions and holy solemnity was seen in this our century, when, the Jubilee of the year 1825 hav-ing been intimated by our predecessor of blessed and to the Apostolic See, enjoined to them as a memory, Leo XII., this benefit was received by the salutary penance, and other things to be enjoined Christian people with so much fervor that the said Pontiff could rejoice in having seen during the whole into other plous and salutary works whatsoever course of the year, a never ending concourse of pilgrims in this city, and through which was marvel-lously manifested the splender of religion, piety, faith, love, and all the virtues.

that the condition of sacred and civil things were such as to permit us to celebrate happily according to the ancient rites and customs with which our elders used to observe the solemnity of the great Jubilee, which, occurring as it did, in the year 1850 of this century, it was necessary to omit on account of the mournful circumstances of the times! But these grave causes, which, at that time prevented us from intimating the Jubilee, so far from having of the said orders, and to ascend to the other ceased, have instead—God so permitting it—increas—superiors contracted solely through the violation of ed daily. Nevertheless, observing the many evils which afflict the Church, the many efforts of our enemies directed to tear the faith of Christ from souls, to corrupt her sound doctrines, and to propagate the poison of iniquity; so many scandals which present themselves everywhere to true believers; the depravity of manners, so widely spread, and the infamous emancipation from Divine and human duties, so amply diffused and so fruitful of rain, and souls of men, and considering that in such a flood of evils; still more should we endeavor in accordance with our Apostolic duty, that faith, religion, and heart, and to the meading of their ways, that the sins that merit the wrath of God should be redeemed by good works, all fruits to the obtaining of which it was principally directed—we thought that it was not our duty to permit that on this occasion the Christian people should be deprived of this salutary benefit, observing the form which is permitted by the condition of the times, in order that thus comforted in the spirit, that they may walk in the way of righteousness with greater alacrity, and purged from sins more easily, may more richly merit the Divine propitiation and pardon.

Let, then, the Universal Church Militant of Christ receive our utterances, with which we intimate, pronounce, and promulgate the great and universal Jubilee during the entire of the coming year 1875, and for reason of which we suspending, and declar ing suspended at our good will and pleasure the indulgence above mentioned, conceded in the form of a Jubilee, for the occasion of the Vatican Council, open in all its amplitude that celestial treasure which formed by the merits, sufferings and virtue of the Lord Jesus Christ and of His Virgin Mother, and of all the Saints, was entrusted by the Author of human

salvation to our dispensation. In the meantime, relying upon the mercy of God, and on the authority of His blessed Apostles Peter and Paul, by virtue of that supreme power of binding and loosing which God willed to be conferred upon us, however unworthy—to-all and every one of the faithful of Christ, whether living in this our alma city, or who shall be about to come into it; and also as well as to all those existing outside of the said city, in whatever part of the world they may be, and who are in the grase of and obedience to the Apostokic See and who, having duly repented, con-fessed, and communicated once a day for fifteen days, continuous of interrupted, natural or ecclesiastical to be computed, that is, from the first vespers of one day until the full evening twilight of the day following, shall, as regards the first, visit the basilicas of Str, Peter and Paul, of St. John Lateran, and of Santa Maggiore in Rome; and as regards the second their principal or Cathedral church, and three other churches of the same city and place, or of the suburbs of the same, to be designated by the Ordinaries of the places, or by their Vicars, or by others, by order of the same, after this our letter shall have come to their notice; and shall there offer up humble prayers to the Lord according to our intention. for the prosperity and exaltation of the Catholic Church and of this Apostolic See, for the extirpation of heresies, for the conversion of all erring souls, for the peace and unity of all Christian people, we concede and mercifully bestow in the Lord, that once in the course of the year above mentioned, may be obtained the full indulgence of the year of Jubilee and full remission and pardon for all their sins; which

counsel, dispense solely as regards the visits, the Oblate Nuns, that girls and women lying in the cloisters and monasteries, or in other pious or religious houses or communities, as well as anchorites and hermits, and other persons, whoever, they may be, whether laymen or ecolesiastics, or regulars, existing in prison or captivity, or affected by some infirmity of body, or prevented by any other impediment which renders it an absolute impossibility for them to perform the said visits; to children also who have not yet been admitted to their First Communion, we concede that they may also dispense from the prescribed Communion, prescribing to them all and everyone, be it to them e ves, be it by means of their superiors or regular prelates, or by means of prudent confessors, other works of plety, or religion in place of the visits or of the Sacramental Communion, that should be fiulfilled by the same; and with regard also to chapters and congregations, whether secular or religious, to companies, confraternities, and universities which shall processionally visit the above named churches we concede that they may reduce the prescribed visits to a lesser number; and also to the said nans and their novices we concede that they can to this effect select any one among the confessors approved by the actual Ordinary of the place where the mounstery is situated, to hear the confessions of the nuns, and to all and every one of the other faithful of both sexes, whether lay or ecclesisatic, and to the regulars of whatever order, congregation, or institute that has yet to be especially named, we concede license and faculty that they may to the same effect sel. c' whatever priestly confessor, whether secular or regular, of whatever different order or institute, and at the same time approved for hearing the confessions of secular persons by the actual Ordinaries in the cities, dioceses, and territories where they will have to hear the said confessions; Christian era—that is to say the year which makes by those confessors within the period of the above mentioned year, those men and women who have benefit of the present Jubilee, and with this intention of benefiting by it, and to complete the other, works necessary to do so, shall approach them to make their confessions, for this time and that only in foro conscientize can absolve them from excommunication, suspension, and other ecclesiastidal ways looked upon as the year of salutary explana- sentences and censures threatened and inflicted of jure vel ab homine for whatever cause, even reserved to the Ordinaries of the places and to us and to the Apostolic See, and which otherwise by any concession, however ample, would not so be understood as conceded.

Equally may the same confessors absolve the above-named penitents from all the sins and excesses, however serious and enormous they may be. by right; so also they shall be able to commute vow, even sworn and reserved to the Apostolic See, (excepting, however, vows of chastity, of religion, and of obligation, which may have been accepted by a third person, or which may be to the prejudice O that this were also our condition to day, and of a third person, not to say the penal vows, which are called preservatives from sin, unless the commutation may not be judged such, as that not less than the first material of the vow, it may prevent the commission of sin); and, finally, with the same authority and fullness of Apostolic benignity, we concede and permit that they may dispense such penitents even among the regulars constituted in sacred orders, from secret irregularity in the exercise superiors contracted solely through the violation of censures.

We do not intend, however, in virtue of these presents, to dispense from whatsoever other irregu arity, whether public or secret, whether wanting or known, or from whatsoever other incapacity or inability in whatsoever way contracted, or to grant any faculty for dispensing from the same, or to rehabilitate and restore into the primal state, even in fore conscientize, nor yet do we intend to derogate which tends to destroy all sense of rectitude in the from the Constitution with the opportune declarations given forth by Benedict XIV, of blessed memory, our predecessor, which begins "Sacramentum Penitentia," dated on the 1st of June, 1#41, and the piety should be fortified and awakened; that the first of his Pontificate. Neither finally, do we inspirit of prayer should be fomented and increased; tend that these our letters can or ought to benefit of righteousness, to bring forth fruits meet for rethat the fallen should be aroused to penitence of those who by us and by the Apostolic See, or by pentance, and to sow in tears that you may reap in whatsoever prelate or ecclesiastical judge may have been by name excommunicated, suspended, interdicted, or fallen under other sentences or censures, or have been publicly denounced, unless within the limit of the present year they may not have satisfied or come to an arrangement with the others.

For the rest, if any having the intention of gaining this Jubilee, after having commenced the fulfillment of the prescribed works, overtaken by death shall not be able to accomplish the prescribed number of visits, we, desiring to fill up the measures of their pious and ready intention, will that the said person, truly penitent, confessed, and communicated may participate in the aforesaid indulgence remission in the same manner as if they had on the prescribed days really visited the aforesaid churches. If, however, after obtaining on the strength of these presents, the absolution from the censures or the commutations or the aforesaid dispensations, shall change that serious and sincere intention otherwise necessary to benefit by this Jubilee, and thereby fail to complete the works necessary to gain it, although by this same they can scarcely consider themselve plameless, we nevertheless decree and declare valid the absolutions, commutations, and dispensations obtained with the aforesaid dispositions.

We also will and decree that these present letters be fully valid and have and obtain their plenary offect wherever they are published and put into execution by the local Ordinaries, and that they be of us to all the faithful of Christ, who remain in the grace and obedience of the Apostolic See, and who are either living in the several, jurisdiction, or have just reached them on their journeys by land or sea notwithstanding the Constitutions about not granting indulgence ab instar and the other Apostolic Constitutions, and the Constitutions, ordinances. and the general or special reservations of absolutions, relaxations, and dispensations decreed in General, Provincial, and Synodal Councils, as well as the statutes, laws, customs, and usages of every mendicant or military order, congregation, or in atitution, even although confirmed by oath, or by Apostolic approval, or by any other kind of ratification, as well as privileges, pardons, and letters Apostolic granted to the same, especially those in which the Professors of any order, congregation, or institution are expressly prohibited from confessing themselves outside of their community. With regard to which things, all and singular, although for their complete repeal a special, special, express and individual mention, should be made for them, and of their whole tenor, or some special form should be used, nevertheless, we holding as though

their full tenor, were inserted, and such form were most accurately adhered to, for this occasion and

places, that they may, according to their prudent maintain grace and communion with the Apostolic fied with that, he also writes to the distant nations See, that they announce so great a benefit to the of the East, and gives counsel to all kinds of perpeople committed to their charge, and that they give. all diligence that all the faithful, being reconciled to God by penance may turn to the gain and the profit of their souls the grace of the Jubilee. Therefore, your first care Venerable Brethren, after hav-ing implored with public prayers the Divine cle-mency to fill the minds and hearth of all with Hislight and grace, shall be to direct by means of timely instruction and admonition, the Christian people to receive the fruit of the Jubiled so that they may understand accurately what is the force mid the pature of the Christian Jubilee for the profit and ad continues the Elernal Deputer and appear in his variage of souls, in which with a spiritual reason, priory, you shall receive that crown which never are abundantly fulfilled by virtue of the Lord Jesus fades away, but which continues resplendent and those handles which among the Jewish peo- undimmed in radiance throughout ages upon ages. Christ, those benefits which among the Jewish peo-ple, were promised by the law on the return of every fiftieth year, and so that they may still be sufficiently instructed with regard to the force of indulgences, and all those things which ought to be performed for the fruitful confession of sins, and for the holy reception of the Secrement of the Eucharist. Because then, not only the example, but the whole work of the coclesiastical ministry is necessary in order that the fruits of the desired holiness may be had among the people, do not omit, Venerable Brethren, to excite the zeal of your priests, willingly and readily to exercise their ministry, particularly in this time of salvation, for which, and for the common good it will certainly conduce much, when it can be done, if they, preceding the Christian people with the example of piety and religion, will by means of spiritual exercises, renew the spirit of their holy calling, so that they may employ themselves usefully and salutarily in the discharge of their own offices, and in the sacred missions to be directed to the people according to the order and method prescribed by

Since, therefore, at the present time so many are

the evils which need to be repaired and the benefits which need to be sought, drawing the sword of the spirit, which is the Word of God, give every heed that your people be led to detest the immense sin of blasphemy, the violation of which nothing at the present time is too sacred to escape, and that they may be led to know and to fulfill their duties about the holy observance of the festival days, and about the laws of fasting and abstinence to be observed according to the prescription of the Church of God, and thus to avoid those punishments which the contempt of such things has called down upon the earth. So likewise let your anxious zeal watch constantly over the maintenance of discipline among the clergy, and securing the right ordering of the clergyman, and in every possible way give assistance to the youth around you who are placed in so many dangers, and surrounded wit i so many grave perils. You certainly are not ignorant. This kind of evil was so bitterly sad to the heart of the Redeemer himself as to cause him to utter against the authors of the same these words: "Whosoever shall offend one of these little children that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea." Mark, ix., 41.) Nothing is more worthy, then, of the time of the Holy Jubilee as being unwearledly occupied in every work of charity; this, then, shall be the duty of your zeal, Venerable Brethren, the adding of stimulus so that the poor may be relieved, sins may be redeemed with alms, the benefits of which are shown to be so numerous in Holy Scripture, and that the fruit of love shall be greater and more lasting, it will be very opportune if the funds supplied by charity are directed to aid or establish those pious institutions which, at the present time are considered to be most conducive to the well being of both souls and bodies. If to obtain these benefits your minds and efforts are united, it cannot fail but that the kingdom of Christ and his right cousness shall receive great increase, and that in this acceptable time, and in these days of salvation, the Divine clemency shall pour upon the sons of love a great abundance of heavenly gifts.

To you, finally, all who are the sons of the Catholic Church, we direct our discourse, and you each and all we exhort with paternal affection to make use of this opportunity of the Jubilee to obtain pardon, as the sincere pursuit of your salvation requires of you. It at all times it is necessary, how much more is it so now, most beloved sons, to cleanse the conscience from dead works, to offer the sacrifices pentance, and to sow in tears that you may reap in joy. The Divine Majesty sufficiently shows what He requires from us, while now, for a long time, through our deprayity, we are laboring under his threatenings and under the inspiration of the spirit of His anger. In truth, "Men are accustomed when they are suffering under a too hard necessity to send ambassadors to neighboring nations to receive some aid. We, as is better, send an embassy to God himself;" from Him we implore aid, to Him we turn with all our hearts, with prayers and fastings and alms. For "the nearer we are to God, the further shall our enemies be driven from us." (St. Maxim. Turin. Hom. xci.)

But do you chiefly hear the Apostolic voice, because we are ambassadors of Christ. Ye who labor and are heavy laden, and who, departing from the path of salvation, are oppressed by the yoke of deprayed desires and by the slavery of the devil, do not despise the riches of the goodness and patience and long suffering of God, and while there is opened out before you so easy and broad a way for the obtaining of pardon, do not, by your obstinacy render yourselves inexcusable, and lay up for yourselves a treasure of wrath in the day of wrath, and of the revelation of the just judgment of God. Return, therefore, sinners, and be reconciled to God: the world passeth away, and the lust thereof; put on the armos of light cease to be the enemies of your own souls, so that you may at last merit peace in this world, and in the world to come the eternal rewards of the just. These are our desires, and these things we will not cease to ask from the most merciful Lord, and these same benefits, all the sons of the Catholic Church being united to us in this soclety of prayer, we trust we can obtain accumulatively from the Father of mercies.

Meanwhile, for the successful and salutary fruit of this holy work, let the auspicious omen of all grace and heavenly gifts be the Apostolio Benediction which from our inmost heart we affectionately grant in the Lord to you all, Venerable Brethren, and to you beloved children, as many as are numbered within the Catholic Church.

Given in Rome, near St. Peter's, on the 24th Becember, of the year 1874, and the 29th of our Ponti-Pros. IX., Pope.

THE POPE.

1 4 6 15 42 H

The following is a translation of the noble discourse delivered by his Holiness, on February 4, in the Oeremony Hall of the Vatican to the Olergy of Rome and the Lenien Preachers:

When St. Peter, urged by Divine inspiration

took the resolution to come to Rome, in order to introduce here the light of truth, I think that, turning and somtimes also in Jabiles. Which is great indigence we concede may be applied by means of the first of the great indigence we concede may be applied by means of the first of the great indigence we concede may be applied by means of the first of the great indigence we concede may be applied by means of the great indigence, and the great indigence we concede may be applied by means of the great indigence, and the great indigence we are applied by means of the great indigence we are applied by means of the great indigence we are indigence, and the great indigence we are applied by means of the great indigence we are the great indigence we are an understant indigence we are applied by the threat of the transfer indigence we are threat of the transfer indigence we are threat of the transfer indigence we are t himself towards God, he must have besought the

"He speales to priests, seniores qui in cools sunt, observe, and he entreats them—he, who was the witness of the sufferings of Christ, as he is the preacher ness of the sufferings of Christ, as he is the preacher of that glory in the midst of which he shall one day appear the entreate them to feed the flock of Christ, poscie, one in vocio est, gregem Dei to watch over it with affection, love, and solicitude, and to have no other ambition, but especially to be examples and models to the souls confided to them, facts form gregarine. And when (the Prince of the Apostles) continues the Eternal Shepherd shall appear in his apport.

"He writes from Rome, and, whatever heretics may say, he designates it by the name of Babylon (salutat vos ecclesia que est in Babylone) on account of the great disorders and confusions which prevailed there, and which were to be met with in the streets, in the houses, in the temples of the false gods-in a word, everywhere. Ialso, I write from Rome, and I may, without hesitation, make use of the same date and the same definition that S. Peter gave to the clergy. I could say, I also: Salutat vos ecclesia Baby.

"It is not that we find at Rome, as St. Peter did. temples consecrated to idols, but those idols against which you have to combat, assuredly, are not want-We do not find here a temple devoted to Jupiing. ter, but we find the Jupiter of incredulity, who, with its thunderbolts, would annihilate Divinity itself, and in the same way in which it has despoiled the Church of Christ it would make it disappear entirely from the surface of the earth. We have not here, certainly, any temple to Mercury, but who could estimate the extent of the frightful increase of those robbers who are his adorers? I ladri suoi adoratori! No, assuredly, we have no temple raised in honor of Venus, but there are hundreds of houses of sin and scandal where so many souls are lost and plunged into eternal damnation.

"And this is not all. We have here Protestant churches, which, if, in some respects, they are less dangerous, are the occasions of great sadness. Can we, indeed, behold without extreme grief in Rome, chosen by the Lord as the capital of the great Catholic family-in Rome, enriched with the blood of the martyrs—in Rome, so justly styled the mistress of the world—can we, I say, behold without the greatest grief within these walls, where there are so many majestic temples of the Catholic religion. rise up beside them halls and places of reunion, where a profession is made of offering worship to God with heresy, which is rebellion against God

"What also, should excite all your zeal, as pastor a of souls, is the opening of certain schools where, generally speaking, impicty presides, and seeks, by all possible means, to corrupt childhood and youth To prevent the consequences of so great an evil, you should at once make use of all the means within your power to oppose and arrest the corruption of so many young spirits, a corruption which would otherwise be gradually carried into the bosoms of families, and would disseminate everywhere the terrible plague of incredulity. Call to your aid other clerks, other ecclesiastics, and also worthy laics, so that, in concert and close union you may be enabled all together, to form a counterpoise to these teachers of error, and to tear from their hands those poor lambs who are in great danger of becoming wolves.

"I know well that these teachers of falschood fall under the anathema of Jesus Christ, who has said that it would be better for them to be thrown into the sea with a mill-stone fastened to their necks; but I know, also, those other words of the Divine Master, addressed to the idle workmen: 'Quid kic statis tota die otiosi?' To work, then !-- to work, since the Word of God is unbeeded and trodden under foot. Tempus faciendi Domine; dissipaverunt legem tuam.

"As in the exerdium of this allocation I observed that the Prince of the Apostles had performed miracles in invoking the name of Jesus, I would recommend to you also the same course. Full of faith, do you ask also of God, in the name of his only Son, those lights and graces of which you have need, in order to accomplish works of charity and zeal. May those words of Christ resound for ever in your ears, and be profoundly engraven upon your hearts: 'Si quid petieritis Patrem in nomine meo, dabit vobis,' (Whatsoever ye shall ask the Father in my name, he will give you). In the meantime, may the benediction which God accords to us at this moment be to us a blessing of strength to combat valorously against spiritual enemies; a blessing of patience to keep us firm under the weight of tribulations; a blessing of perseverance to support us to the end of life; and, lastly in order that your joy may be full ut gaudium vestrum sit plenum, may this benediction give you strength at the supreme hour to commit your souls into the hands of God, so that you may praise and bless him for all eternity.

IRISH INTELLIGENCE

" Benedictes Dei," etc.

CARDINAL CULLEN AND MR. GLADSTONE.-Cardinal Cullen has issued a Lenten pastoral, in which he makes the following allusion to Mr. Gladstone:-Besides these dangers with which we are menaced there is another to which I merely allude, which comes from a statesman to whom we are under many obligations for the benefits which he conferred upon us, and for his anxiety, had it been in his power, to have rendered those benefits of more practical utility and more complete. If he did not succeed in carrying out his good wishes, the failure is probably to be attributed to the treachery or oppression of others. What is to be regretted is that this great and learned and eloquent statesmen has irreparably injured his own good name; he has also alienated many of his most trusty friends, by becoming an imitator of the policy of despotic fereign statesmen and assailing the Church; and, I am sorry to add, by insulting the great and holy Pius IX., the head of the Catholic Church, and Christ's Vicar on earth, whose virtues and sufferings, whose fortitude in adversity, whose unbroken courage and humility should be and are considered by every true Christian worthy of the highest admiration and respect. The grounds on which this estatesman founded his expostulation have been admirably answered by the venerable Dr. Newman, for many years the great pious and learned rector of the Catholic University, whom Ireland will ever revere, and by the illustrious Archbishop of Westminster and his suffragans: It is now proved beyond contradiction that the formittable arguments which were to inflict a deadly wound on the Pope's infallibility and the Vatican Council are nothing more than misrepresentations of the opinions, of Catholics or of Papal Decrees, and decisions or sophisms of Jansenists or other sectorious, refundabled by a German theologian; who, abandening the paths of his youth has fallen away in this old age linto the mazes o heresy. All I shall add is that gratitude for past