

CATHOLIC INTELLIGENCE.

THANKS.—The Sisters of the House of Providence, Kingston, acknowledge with gratitude the receipt of a donation of \$300 towards the support of the institution from the executors of the late Mrs. Macleod.

The Province of Holy Cross of the Franciscan Fathers held its Chapter in the Convent at St. Louis, Mo. Very Rev. Gregorius Janknecht, who has come expressly from Holland for this purpose, presiding. These Franciscan Fathers had before Bismarck's persecution their mother-house in Wandorf, Prussia.—See Maria.

ST. PATRICK'S CHURCH, QUEBEC.—The contractor has completed the plastering anew of the interior of the walls of this building. A marked difference is made thereby in the appearance of the sacred edifice. Several new statues, specially imported by the Rev. Redemptorist Fathers from Munich, are shortly to be placed in the church. Mr. Philip Whitty, of that city, is preparing the iron work, for their placing in position.

THE DIOCESE OF CLOYNE.—The Most Rev. Dr. MacCarthy, Lord Bishop of Cloyne, has been pleased to appoint the Rev. John Lynch, C.C., Mallow, to the pastorate of Glounthane, in the place of the Rev. J. Barry, who has been incapacitated owing to ill health. The members of the Catholic Young Men's Society, of which Father Lynch was the spiritual director, intend presenting him with a suitable address and testimonial on his promotion.

The Jamaica (Ceylon) Catholic Guardian announces that in the mission of Vennappu from April to October, 1876, the number of conversions from Buddhism to Catholicity reached 63. At Millville, amidst a population devoted to Buddha, Rev. Father Choumavel has begun the erection of a church to be dedicated to Our Lady of Victory.

CATHOLICITY IN THE DIOCESE OF NEWARK.—The Diocese of Newark, State of New Jersey, contains an estimated Catholic population of 180,000. There are 20,000 children attending parochial schools, 123 churches, and 160 priests. The diocese was established in 1853, and the present Bishop, Right Rev. M. A. Corrigan, consecrated May 4th, 1873. In the city of Newark there are eleven Catholic churches, four of whom are German.

DOMINICAN MISSIONS AND RETREATS.—On Sunday, February 18th, the first Sunday in Lent, the Rev. Fathers Daly, Lilly, and McKenna, opened a mission at St. James' Church, Salem, Mass., Rev. John J. Gray, pastor. It will continue for two weeks. On the same day the Rev. Fathers Byrne, Dinahan, and Hoban, commenced a mission at St. Joseph's Church, Newark, N.J., Rev. Thomas J. Twomey pastor. On Sunday evening, February 11th, the Rev. Father McKenna closed a very successful retreat of one week at St. Anne's Church, Brooklyn, N.Y., Rev. J. McMeel, pastor. There were 1,200 Communicants.

On Thursday morning, Feb. 8th, the Pope gave an audience to the students of the English College. The Rector, Dr. O'Callaghan, read a short address, and laid at the feet of His Holiness an offering of Peter's Pence in the name of the students. The Pope has expressed a desire that all the Cardinals, with the exception only of those that may be hindered by legitimate causes, shall attend the next Consistory, his intention being to give it an extraordinary importance. It is said that as soon as the new Spanish Nuncio reaches his destination he is to claim the restoration of the administration of the churches and hospitals under the patronage of the Holy See, of which the Government deprived the Nuncio in 1868.

THE JESUITS.—A controversy has been going on between the free thinking *Siecle* and some of the Catholic journals of Paris, as to whether the Jesuits have ever been legally proscribed in France. It is denied on the Catholic side that they ever have been so. In its rejoinder the *Siecle* has only been able to allege the arbitrary expulsions and confiscations inflicted on the society by the various absolute or revolutionary governments that have held sway in France. There is no law against the Jesuits in that country; nor have they as a society, ever been the object of judicial proceedings, properly so-called, before any French tribunal.

THE AMERICAN COLLEGE, ROME.—The Roman correspondent of the London *Tablet*, writing on January 31, says: The Rector of the North American College, Mgr. Chatard, had audience of the Pope on Saturday, the 27th, to take leave on his departure for America. Mgr. Chatard, during the past summer, was attacked with fever, and his eyes suffered from a dangerous affection brought on by over study. He recovered from these ailments, but his physician ordered rest, and recommended a visit to his native land as the best means of perfectly restoring his health. Mgr. Chatard had many friends in Rome, who will regret his absence. He intends to return to his important duties in Rome in October next.

JESUIT MISSIONS.—Rev. Father Coghlan, accompanied by the Rev. Fathers Niedercorn, Bulge, and P. McQuaid, S.J., having given the mission at St. Teresa's Church, New York, which closed on Tuesday, January 30th, went to Troy, N.Y., and opened another mission at St. Mary's Church, Troy, on Sunday February 4th. The results of the mission at St. Teresa's New York, speak for themselves. 11,300 persons approached the Sacraments, and 38 converts were received into the Church. It was truly a glorious mission; and the over-crowded houses that heard the pay lectures for the liquidation of the Church debt, prove the eagerness of the people of St. Teresa's to hear Father Coghlan lecturing on "The True Church," and also on "The Life and Legends of St. Patrick," after the mission had closed.

THE MISSION OF JAPAN.—The new Vicar Apostolic of Japan, Mgr. Osouf, Bishop of Arancio in *paribus*, is a native of the diocese of Coutances, where he was born in 1829. He was educated at the seminary of Coutances, and subsequently joined that of the Missions Etrangères. He was for nineteen years a missionary at Singapore and Hong Kong, and was subsequently appointed by the Bishop of Coutances to an honorary canonry in his cathedral; but his love for missionary work decided him on persevering in his duties in the far East. The Northern Vicariate of Japan comprises the northern part of Nipon, from the Lake of Biwa, and the islands of Kiu Siou (the capital of which is Nangasaki) and Ghikako.

MARTYR MEMORIALS.—The Cour d'honneur of the school of St. Genevieve, has just been enriched with four excellent medallion sculptures of Father Clero, Father de Bruy, and Father Caubert, and with a full-length statue of Father Ducoudray, late rector of the school. These memorials of the four martyrs have been erected by a subscription raised amongst those who have received their education at the school. The likeness of Father Ducoudray is very striking. He is represented at the moment of falling under the bullets of the assassins, the impressions of which are visible on his shoulders and breast. On mural tablets placed around the sculptures are commemorated the names of numerous *alumni* of the school who shed their blood for their country in different parts of the world, and especially on their native soil during the Franco-German war.

ENGLISH CARDINALS.—There have been thirty-three English cardinals, from Robert Pulleya, in 1142,

to Henry Edward Manning in 1875. The second English cardinal created was Nicholas Breakspere, the only Englishman who ever wore the tiara. After Cardinal Allen, in 1587, there was no English member of the Sacred College created until Cardinal Howard in 1675. The next was Cardinal Stuart in 1747. These were followed by Cardinal Wolf in 1830, and Cardinal Acton in 1842. Besides these thirty-three, there have been two Scotchmen and one Irishman raised to the purple—Cardinal Beaton in 1540, Cardinal Erskine in 1803, and Cardinal Cullen in 1866. Another English-speaking Prince of the Church is Cardinal McCloskey, of New York. It is intended that the body of Cardinal Wiseman and the exquisitely sculptured alabaster tomb above it shall be removed to a chantry in the proposed new Catholic cathedral at Westminster.

RELIGIOUS RECEPTION AT NEW ORLEANS, LA.—In the chapel of St. Alphonsus' Convent of Mercy, New Orleans, La., the solemn and beautiful ceremony of reception and profession took place recently. The young ladies who received the white veil were Miss Mary Reel, of Liverpool, England, who will henceforth be known as Sister Mary Frances, and Miss Lizzie English, of Selma, Ala., Sister Mary Genevieve; Miss Kearny, Sister M. Dolores, and Miss Amelle Generali, Sister M. Dolores, both of New Orleans, made their perpetual vows, according to the approved rules and constitutions of the Order of Mercy confirmed by his Holiness Pope Gregory XVI. in 1835. Right Rev. Dr. Gibbons, Bishop of Richmond, Va., who officiated, preached an eloquent sermon on the rewards promised to those who leave the gay world to devote their lives to caring for the orphan, the desolate the sick and ignorant, as is the mission of the Sisters of Mary.

THE CHALDEAN PATRIARCH.—His Holiness has addressed an Encyclical to the Bishops, clergy, and faithful of the Chaldean rite, in which the offences of Mgr. Audu, Chaldean Patriarch of Babylon, against the Holy See and canonical obedience are enumerated at length. He is accused of fomenting a schism in Malabar, of long refusing to consecrate two Bishops chosen by the Holy See from a list which he had himself submitted to it, with delaying his submission to the decrees of the Vatican Council, and only making it eventually with a reservation of his rights and privileges, and with sacrilegiously consecrating as Bishops creatures of his own without the approval of the Holy See. These Bishops the Holy Father threatens with excommunication if they continue their intrusion, and warns the Patriarch also that he will incur the same penalty if he does not by submission avert such a stigma on his age and dignity.

AN HONEST MAN.—It is some honor to humanity that there was one member of the Italian Parliament endowed with sufficient courage and honesty to denounce the last bill passed against the Holy Father and the clergy of Italy. This member was Bortolucci. In reply to a violent tirade of another Deputy against the Holy See, Bortolucci said that none but a coward would insult the gray hairs of the venerable Pius IX. He was the august representative of religion upon which all civilized States rested for security. He declared that the bill was an infamous penal law; that it contradicted the first article of the Constitution, and violated the religious convictions of the country and the official religion of the State. He argued that the Catholic Church condemned neither liberty, nor civilization, nor progress, ancient or modern, but condemned merely the anti-Christian spirit which inspired the revolution. The Papacy had saved the world from barbarism. He lamented the violation of the first article of the Statute, the unbecoming language of the irreligious Press of Italy, and hoped the bill would be rejected in homage to justice. He concluded by saying: "God save the venerated seat of the august Pontiff; God save the divine faith of our forefathers."—*Catholic Telegraph*.

A GRAND JESUIT MISSION AT ST. MARY'S CHURCH, TROY, N. Y.—The mission at St. Mary's Church was brought to a conclusion on Tuesday, Feb. 20. It was conducted by Rev. J. J. Coughlan, of Chicago, assisted by Rev. Fathers Niedercorn, Bouige, and McQuaid, of the Society of Jesus. The interest taken by the citizens of Troy and the surrounding towns in this mission was pronounced "unprecedented." The Catholics of Cohoes, West Troy, Port Schuyler, Lansburgh, Green Island, and all surrounding towns were regular in their attendance. Hundreds were every night obliged to return home without being able to get in, though the church, galleries, sanctuary and sacristy were literally packed. During the mission about ten thousand received Holy Communion. Forty-five were received into the church. The Young Men's Sodality received an accession of 120 members. The temperance cause also was greatly promoted, thousands having promised never to use intoxicating liquors to excess, and many to abstain entirely. It is supposed by Father Havermans that every one in his parish that passed for a Catholic has received Holy Communion. It is expected that, in about two years, the same Reverend Fathers will again visit St. Mary's Church, on account of the jubilee year of Father Havermans, who will then have been fifty years a priest, and thirty years pastor of St. Mary's Church. In that long service he has been the friend of the city and the county, the promoter of order, good morals, and temperance.

CATHOLIC REVIVAL IN ENGLAND.—A letter from England, says the *Age*, announces the revival of conversions to Catholicity among the working classes. In the larger towns the number of clergy is insufficient for the instruction of the countless neophytes. New religious establishments are being everywhere. The Carthusian Fathers are building a large monastery in the lower lands of Sussex, their first foundation in England since the martyrdom of the Carthusians under Henry the VIII. The Carmelite nuns of Valoyes Normandy, have founded a flourishing establishment in Chester, and those of the Rue d'Enfer in Paris are building a house in Berginminster. It is believed that the Duchess of Norfolk, who is the foundress of this establishment, will have the consolation of seeing her eldest daughter superior of the colony. The pious Duchess has just finished the fourth of the five churches which she had vowed to build in honour of the Five Wounds of our Lord. Besides these, her husband has built a vast and magnificent Catholic basilica in Arundel. The sight of such deeds after centuries of persecution and in days when religious fervor had grown cold, recalls to our minds the Ages of Faith, when England was known as "Our Lady Downy," when rich and poor united in raising those grand edifices for the worship of God and the education of youth that were the pride of our Catholic ancestors. The Roman Benedictines have been invited by the Bishop of Birmingham to select a home in his diocese. They will establish themselves in Eurdington. The German nuns of the Visitation go to Wallmer, near Dover, and the Ladies of the Sacred Heart have a large institution in Howe, near Brighton. The religious orders are the hope of the land, and the novitiates are full of subjects. The most flourishing of these novitiates are those of the Society of Jesus, despite all the malevolent opposition which this order has recently met with from those who are ignorant of its noble object—the sanctification of its own members first and the salvation of souls next—all to the honour and glory of God—*Ad majorem Dei gloriam* being ever its motto.

ORDINATION OF THE REV. MR. WALSH.—IMPOSURE BREVES.—LECTURE BY BISHOP O'BRIEN, AT RAILTON, ONT.—Sunday last, 27 Feb., will be a day long remembered by the inhabitants of the township of Loughboro

—both Catholic and Protestant. At 10 o'clock on Sunday morning Mass was celebrated by His Lordship Bishop O'Brien in St. Patrick's Church, Railton. His Lordship was assisted by the Rev. Fathers Trower, Leonard and McWilliams. The Mass was not a High Mass, owing to the ordination of the Rev. Edward Walsh. A large number of the Cathedral choir was present. During the celebration of the Mass the *Lauda Sion*, a chorus, by Lambillotte, was sung by the choir. A trio, *Et Unam Sanctam*, Mercadante, which was much admired, was sung by Miss K. Brophy, Miss M. Kane and Mr. C. Kane. Farmer's *Gloria* was also sung with full chorus. The leading soprano, Mrs. Peter O'Reilly, sang the solo *Sole Regina* (Davis) with great power and sweetness. After Mass the Rev. Father Leonard preached a most eloquent sermon to a very large congregation. The text was "Thou art a priest forever." Many of those present were much affected by the eloquence of the reverend and learned preacher. After the sermon the whole of the congregation approached the rails and received the benediction of the newly ordained priest. Before the lecture the following pieces of music were sung: *The Sanctus*, chorus (Millard); the trio, *Asc Verum*, (Mercadante), by the Misses Kane and Mr. Charles Kane. The *O Suberis* (Rossini) was also well sung by Mr. Kane, who was in splendid voice. The *Memorare* (Lambillotte), by Mrs. Peter O'Reilly, and Cherubini's *Asc Maria*, by the same lady, were rendered with great ability. We may remark that the singing of Mrs. O'Reilly was much admired, and deservedly so. The Misses Kane sang a duet, "O Salutaris," Mozart, and acquitted themselves with credit. After the music, Bishop O'Brien delivered his lecture on "The power of forgiving sins." The lecture was a most learned and eloquent one. After the lecture, followed the Benediction of the Blessed Sacrament, during which the following pieces were sung, the *Gloria* (chorus), Millard, the *Asc Verum*, (Millard) by Mrs. P. O'Reilly, the *Magnificat* (chorus), Lambillotte, and the *Tantum Ergo*, Berge. The music was really grand and a great treat to the large number of persons present. The altar was beautifully decorated with flames and lights, the work of the Misses Brophy, Goodwin and Cunningham. A handsome throne was also erected at the right hand side of the altar for His Lordship Bishop O'Brien.—*Kingston Whig*.

THE BISHOP OF ROTTEBURG.—Some Swiss papers have published recently a letter, by Bishop Hefeke, addressed last year to a certain Mr. William Walter, at Isny (a town near Kempten). This prelate was generally styled by the Dollingerists as "the Moderate Bishop of Rottenburg," because he opposed the definition of the Infallibility at the Vatican Council, and they hoped to see their sect increased by a man so well known as the author of a History of the Councils. The present letter, however, will most cruelly disappoint them. It runs thus:—"Sir,—It is almost incomprehensible how the declaration of the Infallibility of the Pope, when he defines *ex cathedra* a doctrine, could withhold you from receiving the holy sacraments. Already, before the Vatican Council, all Catholics believed a decision to be infallible:—First, when the Pope and the bishops assembled in a council had accepted it; secondly, when the bishops in a council had come to a decision which had been subsequently confirmed by the Pope; thirdly, when the Pope alone had come to a decision, and the bishops separated from one another—i. e., the bishops in their respective sees had accepted it by a tacit consent. This was the belief of all Catholics already before the Council. Moreover, there was a great number of divines who believed, fourthly, a decision to be infallible from the moment the Pope had pronounced it *ex cathedra*—i. e., he solemnly addressed the whole Church, independently of subsequent consent by the individual bishops. You know that I was not of the latter opinion; but it was the opinion of the immense majority of the bishops, and it received the confirmation of the Pope. Soon after, those bishops who opposed the Council accepted this decision of the majority and the Pontiff. And it was quite their duty to do so. You may easily see that, had I not agreed with them, I would have openly declared that, not the Pope and the bishops united with him were infallible, but I—the dear I—I was infallible. Consequently, if you do not accept the decision of the Vatican Council, say to yourself, The Pope and all his bishops err; but I—William Walter—I am infallible; I cannot err, not in the least, and under no circumstances." If you have such a high opinion of yourself, then is your proceeding logical, and you do well to abstain from receiving the sacraments.—I wish you salvation in Christ.

† CHARLES JOSEPH, Bishop of Rottenburg, the Thursday in the Holy Week of 1876.

This letter contains the doctrine of the Infallibility in a most concise and plain form.

CATHOLIC UNION SERVICES AT BOSTON.—The anniversary services of the Catholic Union of Boston were celebrated at the Cathedral of the Holy Cross, on Washington's Birthday, 22nd ult. A Solemn Mass, *Coram episcopis*, was celebrated on the occasion. The Rev. L. J. O'Toole was celebrant, Rev. F. Patterson Deacon, and Rev. Bernard O'Regan sub-deacon. His Grace Archbishop Williams assisted in *rochet* and *mozzetta*. It had been previously announced that the sermon would be preached by the Rev. Dr. Braun, of New York; but at the last moment that gentleman found himself unable to attend, and his place was supplied by the Rev. J. J. Doherty, of the Cathedral. He took his text from the sixteenth chapter of St. Matthew: "Thou art Peter, and upon thy rock I will build My church." They celebrated, said the preacher, on that day the Feast of St. Peter's Chair, but in doing so, the reverence was not towards a material object. In St. Peter's Chair they recognized the prerogatives of the Holy See, which had existed from the earliest ages. Even in the days of the apostles, when Paul and Barnabas disputed, they went up to Jerusalem and referred the case to Peter, whose decision was received as final, and beyond appeal. The Prince of the Apostles established his church at Antioch, and the neighbouring churches appealed to St. Peter and received his decisions as infallible. Rome had been constituted the capital of Christendom, the Popes had well earned the title to its sovereignty. But for the Popes the traveller might search in vain for its site amid the waste of the Campagna. It was a fallacy to suppose that the Pope's supremacy conflicted with temporal allegiance. When a state like Spain had established unity of faith and worship it was, as Cardinal Manning stated, the duty of the state to preserve that unity. When the unity is broken, as in the case of England, civil law could not restore or produce it, since it depended on the individual inceptions of faith. Washington had said without religion and morality there could be no republic, yet public morality had become debauched, public honor a jest. In the face of this corrupt nineteenth century, Pius IX. could not be deterred from publishing his syllabus; he stood forth and maintained the truth. In conclusion the preacher addressed the members of the Catholic Union, reminding them that it was their duty to make known their faith with courage and exhorting them to look to the Chair of Peter. The music, Beethoven's Mass in C, was rendered by the Catholic Union Choir, assisted by the chorus of the Cathedral, under the direction of Mr. Charles Lewis; Mr. Frank Donahue, organist. The sanctuary choir were also present, and sang the Communio and Responses with great taste and expression. The spacious aisles of the Cathedral were quite unable to contain the immense congregation present.—*Boston Pilot*.

IRISH INTELLIGENCE.

The Irish Government have prohibited the importation of cattle into Ireland from Great Britain, the Channel Islands, Belgium and Germany, with the view of preventing the introduction of rinderpest.

The Town Council of Waterford, on February 6th, refused to adopt a congratulatory address to the Lord Lieutenant; and afterwards passed a motion in favor of conferring the freedom of the city on Mr. Isaac Butt, M. P.

Mr. Barry Sullivan received a most enthusiastic reception on February 5th, on his first appearance in Waterford. The theatre was crowded to such an extent that hundreds were turned away for want of room. He was cheered to the echo at the end of every act.

Mr. Daly, J.P., to whose commercial enterprise and success his native town of Tullamore is so indebted, has just given a most opportune and munificent donation to the poor. Over one hundred families have been supplied with a month's provision of fuel, and this is only a repetition of the generosity and charity of former years.

THE LORD CHIEF JUSTICE.—The Irish Chief Justice has, after two months' delay, been conferred upon Mr. May, the Attorney-General. Lord Justice Christian and Baron Fitzgerald were successively asked to accept the office, but they both refused, and the Government, as a last resort, offered it to their chief law adviser. The salary of the Irish Chief Justice is £5,000 per annum.

The *Cork Examiner* announces the death, on the 9th inst., at Ardmanagh (Passage West) of Charles Maguire, second youngest son of the late John Francis Maguire, M. P. The deceased was only fifteen years of age, but had already developed many fine qualities. He was full of earnestness and intelligence, and a staunch total abstainer; and his early demise is a severe bereavement to the family circle.

The Queen's County Independent Club have shown how to collect £5,000 or £10,000 a year to enable Mr. Butt to devote all his time to Irish business in the House. It was unanimously resolved at a meeting on January 30th that a collection should be simultaneously made in the 1,000 chapels of Ireland for the Butt Fund on St. Patrick's Day. Each chapel is expected to yield £5 or £10; and thus a handsome endowment can be made up.

The funeral of Smith O'Brien's son, the late Charles M. O'Brien, Esq., of Rathronan, took place on February 1st. At 12 o'clock the coffin, borne on the shoulders of six men, moved slowly from Rathronan House, and passing by Rathreigh, Cahirmoyle, and Glenville, the procession received large contingents at every crossing, so that before it had passed Cahirmoyle it formed a monster funeral. The distance from deceased residence to Rathronan burial ground is over two miles, and most of the road was densely covered. He was buried beside his father.

On Feb. 8, the ceremony of profession and reception took place at the Convent of Mercy, Ennis, in presence of a large congregation. The ladies professed were—Miss McMahon, in religion, Sister Mary Ignatius, daughter of the late Mr. John McMahon, Limerick; Miss McMahon, in religion, Sister Mary St. Michael, daughter of Mr. McMahon, Ennis; and Miss Jordan (Coroinn), in religion, Sister Mary Madeline. The young ladies received were—Mary, in religion, Sister Mary Paul, only surviving daughter of the late Patrick Cane, Esq., Nenagh; Miss Kenny, in religion, Sister Mary Peter, daughter of Matthew Kenny, Esq., Thomondgate, Limerick; and Miss Corry, in religion, Sister Baptist.

The Rev. Richard Rafter, P. P., Emly, owing to a broken-down constitution and ill-health, has retired from the active duties of the mission, and an administrator, in the person of the Rev. Maurice Power, C. C., late of Templemore, has been lately appointed by the Archbishop to Emly Parish. The people of Emly and the surrounding districts, by whom Father Rafter has been always held in the highest respect and esteem, are determined, ere he parts to spend the remainder of his days amongst friends at the Abbey of Melloray, to show their deep abiding appreciation of his many sterling good qualities, by presenting him with a substantial testimonial. Several meetings to further the object have already been held with the most gratifying results.

A meeting was held on Feb. 4th, in the school-house of the Haddington-road Church, Dublin, for the purpose of taking steps to erect a memorial to the late Very Rev. Deen O'Connell, P. P. There was an influential attendance, Sir T. Bernard Burke, Ulster King of Arms, presiding. Resolutions expressive of the deep loss sustained by the demise of Dean O'Connell, and undertaking to erect a high altar as an appropriate memorial of him and provide for it a suitable place in the church where his remains were deposited. A committee was formed for the purpose of carrying out the objects of the meeting, and a subscription list was opened, and a sum of £250 was subscribed.

The Irish members of Parliament were exceedingly unfortunate in the ballot for places for their measures on Thursday. The important measures—the Land Bill and the University Bill among the number—have been relegated to positions which will render it next to impossible to secure their full discussion this session, while, on the other hand, Chevalier O'Clery's motion with regard to Irish Volunteers got the first place in the ballot over all the other eighty motions, English, Irish, and Scotch. The Borough Franchise Bill will have a chance, and so will the Union Justices Bill. The Municipal Franchise Bill is extremely low down, and Mr. Richard Smyth's bill on Sunday closing is in an equally hopeless position. The member for Londonderry intends, however, to make an appeal to the Government for special facilities for his measure. Sir Wilfred Lawson has shared the ill-fortune of his Irish friends and has lost all chance of bringing forward the Permissive Bill.

The Rev. Father McCulla, P. P., Dromiskin (says the *Dundalk Democrat*), has handed us a letter and the half of a pound note received by him in response to his letter on the Dromin eviction, published in our last issue. The Rev. Father McCulla suggests that a committee should be formed and a treasurer appointed to receive subscriptions. He also requests us to publish the following extract from the letter addressed to him:—"I hasten to reply to your appeal in Saturday's *Democrat* on behalf of Mr. Taaffe, of Dromin. Now the people have an opportunity to let some of the landlords and landladies of Louth see that such injustice as has been inflicted on Mr. Taaffe will not be allowed to pass unnoticed. I will admit that Louth can boast of as good landlords as any county in Ireland. But we have also had ones. Some of the most cruel proprietors are yet under cover; but the day will soon come when the world will know of their unjust acts. Let us ever pay respect to the noble-minded magistrates who, at the Ardee quarter sessions, granted Mr. Taaffe a transfer of his licence. I am quite sure whilst they are alive, or their children after them, their conduct will not be forgotten in Louth. Enclosed I beg to hand you half a note for a pound. The other half will follow in due course."

THE BISHOPS OF IRELAND.—THE RUINED ANCIENT SEES OF LEARNING AND RELIGION.—THE DIVERSION OF PATRISTS AND PEOPLE FROM THEM.—A correspondent

writing from Cork in the London *Tablet* of January 27, raised issues of some moment in reference to the vacant See of Ross. Emigration, within the last thirty years, has made radical changes in the parochial and diocesan distribution of the Catholic population in Ireland. If we look to the early sees their names have almost disappeared from modern geography, the industrial drift of population having diverted population from these centres. The Archbishop of Cashel no longer lives in that ancient city; the Bishop of Raphoe resides many miles from that village; the Bishop of Down and Connor resides in Belfast, while the village of Connor does not contain a score Catholics; the Bishop of Dromore lives in Newry, far from that little town; the Bishop of Clogher does not reside in that obscure hamlet; the Bishop of Kilmore lives in Cavan, a few miles from the village from which the see takes its name; the Bishop of Ardagh resides many miles from the village of that name, and from Clonmacnoise; the Bishop of Meath, with a Provincial designation, does not reside in any of the nine centres of episcopal sees within ancient royal Meath; the Bishop of Ferns lives far from the village of that name, once the residence of the Kings of Leinster; the Bishop of Kildare and Leighlin resides in Carlow, between both towns; the Bishop of Ossory lives in Kilkenny, far distant from the seat of his see; the Bishop of Cloyne resides in Queenstown; the Bishop of Ross in Skibbereen; the Bishop of Ardara and Aghadoe (wrongly called Kerry) in Killarney; the Bishop of Killaloe rarely in that little town; the Bishop of Kilmacduagh and Kiltenera never lives in either village; the Bishop of Elphin resides in Sligo; the Bishop of Killala in Ballina; the Bishop of Achonry in Ballaghaderreen; and the Bishop of Clonfert in Loughrea. This statement proves the vast changes that have taken place by the diversion of trade and population from the centres of the ancient sees of Ireland and the gradual adaptation of the residence of the Bishops to these changes.

THE RECLAMATION OF TIDAL AND WASTE LANDS OF IRELAND.—We have taken some trouble to give a tabular statement of the intake of lands from the sea and of the reclamation of waste lands, which, though recommended by so many commissions and reports during the century, have not yet been carried out by the State. We should say these commissions and reports have cost the country over £100,000. The publication of the Irish Domesday Book, with Government valuation of the estates, throws great light on this subject, as the proprietors would, no doubt, willingly sell to the State on 30 years' purchase. The State has since 1845 offered great facilities to the owners; but the returns in 1876, on Mr. O'Connor Power's motion as to waste lands in Mayo, Galway, and Donegal, show that the loans on such moderate terms have not been accepted since 1845; hence now the necessity for the Government adopting Lord John Russell's proposal in 1847 to buy, reclaim, and sell them in lots. Had the loans been taken, repayable principal and interest in 22 years, at 6 per cent. interest, the "lords of heather and rushes" would have sixfold the present income, without an outlay of a shilling of their own, so reproductive are such works. We will take a few great old proprietors, with their acreage and rated incomes, from the Domesday Book, who have reclaimed little or none of their waste lands. In Conemara the Law Life Company lately sold to Mr. Berridge 159,803 acres, £2,321; in Mayo, Lord Sligo, 114,881 acres, £18,157—of these over 70,000 acres are waste; Mr. Carter, 37,773 acres, £2,644—20,000 acres are waste; Sir Roger Palmer, 80,960 acres, £14,625, of which 30,000 are waste. In Donegal, Lord Conyngham, 122,300 acres, £15,166—about 80,000 are waste (the late peer died worth over £400,000, and yet he reclaimed none); Mr. Murray Stewart, 50,818 acres, £6,500, of which half are waste. We merely give a few of the largest of the old proprietors, who may be very good landlords on their arable land, but have made no reclamations. Mr. Henry M.P., Mr. Graham, and a dozen of other late purchasers in Galway, Mr. Clive, M.P., and others in Erris, Lord George Hill, Lord Lifford, and a few more in Donegal, have done a good deal to their credit, the works being reproductive; but in 12 poor law unions in these counties, with 60,300 acres of waste in each, there were, in 1876, 1,028,064 acres, "a waste, howling wilderness," of which one-fifth was reclaimable for tillage.—*Farmer's Gazette*.

IRELAND AT WESTMINSTER.—The opening of the Parliamentary Session has found the Irish Home Rule members in full activity and more than ordinary hopefulness. It is not merely in answer to the vague challenge of their opponents, who say "show us what Ireland wants besides Home Rule," that they have placed on the paper such a number of bills and resolutions; but the measures are actually such as they deem it an advantage to the country to carry. They are not reduced to the necessity of maintaining pet grievances in order that they may act as arguments in favor of self-government. If every bill of which notice is given by the Irish party were carried, Home Rule would still remain a great object for the Irish people, because it means national life, new energy infused into the country, the union of classes, and something like a restoration of that vigour which seemed to transform Ireland during the short period, which was terminated by the baleful Act of Union. Ireland has given proof that she could govern herself wisely; England no less emphatic has shown that she is incapable of so doing. Her best voluntary effort—if indeed any such can be said to be voluntary—is but the attempt to repair wrongs or blunders, while often one evil is covered only by the substitution of another equal or greater. Things may change as they have changed, and Englishmen may grow a little more modest in the estimate of their capacity to manage the business of other people better than they could do it themselves; they may grow actually wiser and understand Ireland better; but we see no reason to doubt that after all, those whose special and undivided interests are wrapped up in the country itself are those to whom the grave charge of its interests should be intrusted. Some people opposed to Home Rule ask what an Irish Parliament would have to do. An abundant answer may be found in pointing to the notice paper of the first night of the Session. The programme of the Irish members is longer than that contained in the Queen's Speech. It touches on matters of much graver consequence than any of the domestic questions spoken of in that document. There is not one of them which would not be held to be worthy the attention of the Imperial Parliament itself, if only it had time, as English members would say, and if only it were competent, as Irish members would suggest, to deal with them. Possibly not one of these bills will pass. At the best we only expect that a very small proportion will be successful. It will be esteemed good fortune on the part of an Irish member—as, indeed, we must admit it would be considered in the case of an English member—if he can carry a resolution, or induce the Government to promise at a future period to bring in a bill having some accordance with his views. Some practical good will, we hope, be done, because the members are active and zealous, and are supported by a compact body which neither of the two great parties can affect to despise. But the end of the Session will probably confirm the feeling which prevails at the beginning of it, that a radical improvement in the condition of the country is impossible so long as Irishmen are compelled to leave Ireland and go over to St. Stephen's to take part in a scramble for the bare chance of getting any one of so many important measures concerning the happiness and liberties of the Irish people, not to say carried, but even discussed.—*Cork Examiner*.