

spent and tottering form into the dark and awestruck cave.

Stunned and bewildered, incapable of thought or reflection, and staggering like one who walks in his sleep, Macpherson wandered back towards Castle Feracht. With a strange expression of vague astonishment and hesitation he gazed upon his sister. At length he found words; 'Elizabeth Macpherson; if the honor of thy name, if thy own safety and happiness can move thee; if thy brother's life—but that is a trifle—assume the spirit of thy fathers, and go alone to Cour-nan-Taischatrin. Moran of the Wild has that to tell thee which deeply concerns thy safety and happiness. Canst thou execute his desire? He is a fearful man! At his first words the blood forsook her cheek, and her heart sank within her; but, ere he ceased speaking, a wild surmise flashed gleaming across her soul.

'Brother!' replied she, 'the daughter of Angus Macpherson dare go alone to Cour-nan-Taischatrin, and bear whatever the sage may have to tell. Fear not for me. Do not, by impatience or needless anxiety for my safety, rashly interrupt our interview. Ere long, you shall know what warnings or what information the seer has to impart.' Then, with a stately and determined step, and an eye kindled with an ambiguous expression of ardent hope or daring resolution, she beat her way to the dreaded cave.

The fearless maiden approached the cave.—She spoke; but the voice that answered was that of Allan Cameron. The wolf's hide was soon thrown aside, and he stood before her in the graceful garb of a mountain warrior; his noble countenance beaming with courage and triumphant love. Taking advantage of the time which Macpherson would delay at the castle, awaiting the expiration of their interview, they hastily fled from the hostile glen, and soon reached a concealment where the faithful cho-ah had horses prepared for their escape. Words would be feeble to express the fury of Ewan Macpherson when, after waiting till his patience was exhausted, he explored the cave, and found that he had been deceived, and that by the man whom he had begun to consider as his deadliest foe. He determined to take fearful vengeance upon Cameron, and all of his clan whom he might be able to overpower. Before he could get his purpose put in execution, he chanced to meet a small party of the Gordons; when, forgetting every other thought but that of his burning desire of vengeance on those who slew his father, he rushed upon them; and, bursting into the midst of them, was assailed on all sides, and wounded so severely that, though he was rescued by his own followers, and was completely victorious, he died ere he could be brought back to Castle Feracht. Dying unmarried, his estate and power passed to his sister, and from her to one of her younger sons, upon his dropping the name of Cameron, and retaining that of Macpherson alone. An amicable termination was thus put to the feud between the two families.—A descendant from this auspicious union still resides in Castle Feracht, and occasionally relates, with considerable pleasure, the tradition of Cour-nan-Taischatrin.

THE IRISH PRELATES AND THE GOVERNMENT.

The following letter has been addressed by the Most Rev. Dr. Leahy and the Most Rev. Dr. Derry to the Right Hon. the Earl of Mayo, M. P., Chief Secretary for Ireland:—

'My Lord:—It is but due to ourselves to call your attention to the explanations recently given by yourself in answer to Sir John Gray's question, and by another noble lord in the Upper House, both referring to the broken-off, if ever to be resumed, negotiations concerning a charter for a Catholic University. These negotiations, the public is now fully aware, were entered upon in consequence of the declared intention of the present as well as the late Government to remove in part the educational disabilities under which the Catholics of Ireland laboured; and they were conducted so far as they went by your lordship, aided by the Earl of Malmesbury on the part of the Government and by us on the part of the Catholic prelates of Ireland. Not only was public attention excited, but much satisfaction was felt when it became known that government was prepared to confer with the Catholic prelates of Ireland, through two of their number, upon the important subject in question. The negotiations went smoothly but very slowly through the first stages, and then were suddenly stopped short, naturally causing something like a shock to public expectation, proportioned to the suddenness of the abrupt and unlooked-for termination of the business, supposing it to be the termination. Then came the Parliamentary explanations from the Earl of Malmesbury and your lordship, to which we now desire to call your attention. If we may trust to the reports which have appeared in the public journals, and there seems to be no reason for doubting their correctness, the Earl of Malmesbury's explanation was a misrepresentation of the facts involved, quite unintentional; we are willing to believe, nevertheless real; for as reported, he said the negotiations ended in nothing, because the bishops rejected the plan proposed by Government, whereas the fact was that they ended, in nothing, because the Government rejected the suggestions which you had invited us to offer. And, then, as regards your lordship's explanation in answer to Sir John Gray's question, though far be it from us to impute anything like an intention to mystify or mislead, that explanation seems to leave it doubtful upon whom should rest the responsibility, whatever it be, of breaking off the negotiations—upon you or upon us. We desire to set the facts in their true light before the public, and so to correct the misapprehension in the one case, and to remove the doubt on the other.

'We do, then, assert that the negotiations were not broken off by us, or because we had rejected the plan proposed by the Government, and consequently that we have not to answer for it if they have ended in a 'most lame and impotent conclusion.' At our interview with your lordship and the Earl of Malmesbury you invited us to commit our views to writing, in order that they might be submitted to the consideration of Government. You did not give us to understand, that this statement of ours was to be regarded as our last word in a negotiation but just opened, and upon a subject which, from its very nature as well as the divergence of views apparent at the outset, demanded a further interchange of ideas—a fuller discussion. If the whole business was to end in anything, it was not of ours, spoken or written, to demand a further interchange of ideas—listen to reason, and, as far as possible, make concessions as well as demands. Assuredly, there was nothing to make you think that you had to do with persons who would demand everything

and concede nothing—who would hold tenaciously to their own expressed opinion, but would pay no heed to anything you might have to say on the other side—and that, therefore, you might regard our statement of the 31st March as the final and unalterable expression of our views. It was not, my lord, intended by us to be final, nor was any such thing conveyed by us directly or by implication. It was final, it was your acting in the name of the Government who made it final. After waiting for a considerable time, we will not insinuate for the purpose of seeing how far the bare offer of a charter for a Catholic University might be made to subserve political exigencies, you in the name of the Government, as if to cut away all ground for any further treating, rejected every one of the suggestions which you had invited us to make, and without more ado you had the correspondence printed and submitted to Parliament. You it was then, my lord, not we, who terminated the negotiation in an abrupt termination; if terminated it has been. That this business should have been terminated in a manner abrupt as it was unlooked for, and without any benefit whatever resulting to the Catholic public such as was anticipated at the first starting of it, has naturally enough produced a deep sense of disappointment. We leave it to the public to pass its verdict upon the whole transaction, offering little or no remark ourselves beyond a statement of the fact. But, as one of the negotiating parties, and maintaining as we do that we did not break off the negotiations, we conclude we have a right to ask you, as the other party, and we do ask you, my lord, whether you consider what has taken place between us as final? Your reply will put beyond question upon whom rests the responsibility of an abrupt as well as abortive termination of the whole business; and it is but right that whatever responsibility may attach to it in the eyes of the public should lie upon the really responsible party. It is our intention to publish this letter.—We have the honour to be, my lord, your lordship's obedient servants,

† PATRICK LEAHY, Archbishop, &c.  
† JOHN DERRY, Bishop, &c.  
'Thurs., June 16.'

SERMON BY ARCHBISHOP MANNING ON PENTECOST SUNDAY.

On Whit-Sunday, High Mass was celebrated in the pro-cathedral of St. Mary's, Moorfields, London, in presence of his Grace the Archbishop of Westminster, assisting pontifical. The music of the Mass was excellently executed by the choristers, supported by an efficient choir. After the Gospel his Grace ascended the pulpit in full pontificals, and delivered a discourse, taking as his text these words, from the 54th chapter of Isaiah: 'And all thy children shall be taught of the Lord, and great shall be the peace of thy children.' It was in the third hour of this morning that this prophecy was fulfilled, when the Divine Spirit descended into the hearts of the Apostles. Our Saviour had long before admonished them of His coming when He said to them, 'It is expedient for you that I go, for if I do not the Paraclete will not come to you. When the Paraclete shall come He will teach you all the truth.' The Holy Ghost shall reveal to you the mystery of the Incarnation, of the Blessed Trinity, and other mysteries. He will make intelligible to you all that I have told you and you have not yet understood. In the beginning of the world, when mankind were separated into different nations and tongues, peace was lost: to the soul of man. God chose out Abraham, and made him the head of a visible Church on earth. After Abraham came the patriarchs, and to them were given a law, a sacrifice, and a temple in Jerusalem, which were types of the Church that was to come after, in which the truth would be infallibly guarded. Under the law there was not this provision, because the teachers were human teachers, and they interpreted according to human reason, and so the people fell into error. But of the Church that was to come Isaiah foretold that its foundations should be laid with sapphires, and that its children should be taught, not by human teachers, but by God, and that great should be the peace of its children. And this prophecy was fulfilled in the day of Pentecost. 'You shall receive the Holy Ghost,' said our Saviour, 'and that which you have listened to from My lips you shall be witnesses of to Me. There shall go with you the Spirit of Truth, and He shall guide you, etc. This is the mystery of to-day, and you are the heirs of this truth. The Divine Teacher is in the midst of you, infusing into your minds that truth which no power of man can take from you, and into your hearts that peace of which no power of man can deprive you. The second characteristic of the Divine Spirit is that of Paraclete, or Strengthener. It is evident from every passage that it was a Divine person that was promised in place of the Son, when He should have ascended, and it was through the Son that He was to come, although manifestly a distinct person from the Son. The Spirit of Truth existed from the beginning, but on Whit-sunday He came in a different manner, and there are many distinguishing characteristics of this His second coming. It is to this that your hearts ought to turn in this age more than in any other, when the powers of the natural order are become tyrannously strong when spiritual things are derided, and looked upon as superstitions. In this land of ours there are hundreds of thousands of souls distracted and confused, wandering about in the wilderness of error. Pray, then, that this truth may dwell in your hearts vividly, not only for the sake of yourselves, but that you may diffuse it among others. The Divine Spirit comes to us through the Son. Hence, St. John says, 'The Holy Ghost was not yet given, because Jesus was not glorified.' Not until the Incarnate was seated on the right hand of His Father did the Holy Ghost reveal Himself to man. As the Incarnation was the true and proper coming of the Son, so the Holy Ghost in the day of Pentecost came after a new manner. And when He came, He came to organize the mystical body of Christ. Until then the Church was, as it were, in its rudiments. The outline was traced, but it was like Adam when formed out of the dust of the earth but not yet quickened into life.—The Apostles had received their lessons, but the Church was not yet completed. There was a Church of God in Jerusalem, a temple, a priesthood, and a sacrifice of divine institution, yet this was not the Church of Jesus Christ. The Jewish Church was to the Church of Christ what circumcision was to baptism. The whole law of Israel was preparatory of the Christian Church. And the mystical body was not yet constituted because the head was not yet glorified. Then the spirit of God came and united the members to each other and to their Divine Head in Heaven as the soul is united to the body. And as the Apostle speaks of the head and members of the body acting in sympathy, so it is with the head and members of this mystical body. The Holy Spirit, completing this creation of this mystical body, united Himself with it forever. It will be asked, Was not the Spirit of God with the saints and patriarchs of old? Certainly; the Divine Spirit was with every one who strove after the kingdom of God, and made that soul a living member of the Church which was to be glorified hereafter. And the union of the Spirit of God with the individual soul may be lost, as in the case of Saul, who enjoyed the favor of God for a time and was made King of Israel, and who afterwards fell; and as, in the case of David, a man after God's own heart, who nevertheless sinned grievously, and the spirit of God forsook him for a time. But the union between the Spirit of God and the Church is indissoluble, and that union can never cease. Individuals may fall, priests may fall, people may fall but yet God's Spirit will never sever Himself from the Church of God. The Church is not examined and tested as we it can never cease to be holy, to be a teacher of truth, for the Spirit of Truth abides with it for ever. The

Church is the visible manifestation of the presence of God; making visible to men's eyes God's presence in the world. It is the manifestation of His presence and power, and the channel of His voice. It is the fountain of that power which has subdued nations, and made them subject to His word. It is the channel of His word, because it is the instrument by which God illumines and sanctifies the world. The whole revelation of God the mystery of the Trinity, of the Incarnation, all that constitutes the Catholic Church, is not from human testimony alone, because it is testified under the guidance of the Divine Spirit. Here we see the mystery that fulfils the prophecy—'All thy children shall be taught of God, and great shall be the peace of thy children.' The doctrines we teach you are not our own opinions or criticisms, but we deliver them to you as we receive them from the Church. The Head of the Church would place the mark of heresy on bishop or priest who should teach one's little different therefrom. Therefore are the people redeemed from human interpretations; Scribes and Pharisees have no place among us. Error and unbelief hover round the unity of the Church, within which is peace and tranquillity of conscience. There is unrest and perturbation of conscience from the beginning to the end of the year in this our country, because the Divine Spirit is not believed in, and is driven away from this our own country, which we love so much, and for which we would willingly make any sacrifice. But you, my children, possess tranquillity and peace of mind, arising from the consciousness of possessing truth. Be, therefore, docile to His inspirations, who has united you to Himself, and who will never dissolve the union unless you forsake Him first. You may quench His light and His love by injustice, uncleanness, sloth, or any of the seven mortal sins, which are seven solvents destroying the links connecting the soul with the Divine Spirit. You may weary His patience by resisting His inspirations, and, lastly, you may grieve the Holy Ghost as a loving friend, and as He is God and inhabits the heart, dear children, you owe Him docility. Obtrivate this docility which is a pledge of perseverance, because it will make you fear to lose Him. It will produce in you confidence in His love and guidance, and make you hold fast by Him. Never grieve the Divine Spirit by word or deed. Make amends for sins of the past. If we could see all our sins of the past at once, as we shall see them on the day of reckoning, we should feel thoroughly abashed. Make acts of faith, hope, charity, and contrition, and by that the personal presence of the Divine Spirit may remain ever with you here in the visions of glory through the fallow of grace, which shall be hereafter your eternal crown.

THE IRISH CHURCH BILL IN THE HOUSE OF LORDS.

Lord Granville, in moving the second reading of the Established Church (Ireland) Bill, said that the recent outbreak of Fenianism had shown the necessity of a policy to Ireland both of firmness and conciliation. Lord Mayo's suggestions respecting a Catholic University indicated that her Majesty's government felt the necessity as well as the opposition. He proceeded to vindicate Mr. Gladstone from the charge of having concocted a hastily devised scheme for the purpose of stealing a political advantage. After arguing that the present bill was a necessary preliminary to further legislation, he proceeded to defend, on the grounds of history, reason and right, the propriety of putting an end to an institution which was unjust both as to the Church and a minority and not the Church of the poor. He denied with emphasis that this was an attempt to lay hands on 'sacred' property. Such was not the opinion of Bishop O'Connell or Archbishop Whately.—When he asked, was this property dedicated? By the act of Henry VIII., who took it from the Roman Catholics, or by that of Queen Mary, who restored it. He denied, again, that the right of property would be affected by the interference with property acquired and held as such. Nor was this the case of the Established Church of Ireland the cause of the English Establishment. On the contrary, the separation of the two would be advantageous to the latter. Then it was objected that the Irish people itself did not care for this relief. This was not likely, and it was not the fact. It was argued against a moderate Reform bill introduced by a liberal ministry that the people were apathetic; and what sort of a message did the next year see. He passed lightly over other arguments against the bill, based severally on references to the coronation oath, on the personal sentiments of her Majesty, the supposed danger to the Act of Union, and the imaginary injustice to the poor of secularising ecclesiastical funds. The argument that to touch the Irish Establishment would be fatal to the Protestantism of Europe he thought might be disposed of by reference to the conduct of the Protestant communities of Continental Europe themselves.

Lord Grey justified his taking from the hands of the government the task of moving that the bill should be read that day six months on the ground that it was desirable this should not appear a mere party vote. His own belief had ever been that the existence of the Irish Church was a gross injustice; but he thought the present proposition to suspend the filling up of ecclesiastical vacancies was not the right mode of remedying that injustice, or even of carrying out the end proposed by the advocates of the present measure. He argued that machinery which at present did not exist in the Established Church, and which this bill did not attempt to provide, ought to be first created with reference to the disposal of the property which—for instance, the proceeds of private munificence—was conceded on all hands must be left to the Episcopal Church in Ireland. The present proposed course was unjust and needlessly offensive. What was not to be done was explained, but not what was to be done. Still further, he complained of the policy by which a measure of this kind, which it was especially expedient to reserve for calm deliberation, had been made the occasion of a great party fight, and he vehemently deprecated the advocating of its acceptance by appeals to the fears of Fenianism.

Lord Malmesbury, after expressing his surprise that the resolutions of the house of commons had not been, in accordance with precedent, communicated to their Lordship's House before this bill was flung upon their table, and dwelling upon Mr. Gladstone's inconsistency, as proved by his own speeches and letters to his constituents, went on to argue that the present bill was really no partial measure, but in effect covered the same ground as the first resolution of the House of Commons.

Lord Clarendon showed that Lord Grey had formerly used a very different tone from that of his speech this evening. On the merits of the question he argued that if we had a *tabula rasa* to fill up we should never at this date think of erecting such an institution as the Irish establishment, and that there was no sufficient reason for our not removing it now if it were an injustice. What a scandal! It must be in the eyes of unfriendly foreigners might be imagined from criticisms, to which he referred, by friendly foreigners. He called for the measure as required by the feeling in Ireland of a grievance. This reform would not at once cure rancour, the growth of centuries, but it would be a step in that direction, and indeed, whatever its expediency, it was demanded by our conscience. The liberal party had been tainted with not having brought forward this question when in office. If they had, they would have been reviled as traitors. But the conservative party had passed through a process of development since then. After reviewing and disposing finally of the several objections to the bill, he lamented its rejection, which he anticipated, as well because he foresaw the acceleration which it would tend to feeling on this special subject as from regard to its effect upon the reputation of that House, which it was peculiarly important to maintain in view of the coming House of Commons.

The Archbishop of Canterbury said that he had always been a supporter of Catholic Emancipation, but he denied the justice or expediency of concessions like that now demanded. It was the land question which engendered exclusive interest in Ireland.

Lord Derry, who began apologizing on the ground of infirm health, but spoke with great animation, after criticising the conduct and motives of Mr. Gladstone, denied the moral competency of Parliament to carry such a measure of spoliation as had never been accomplished, except in the case of the monasteries, against ecclesiastical property in this country. If a certain length of possession gave a title to private property, prescription reaching far beyond the Reformation ought surely to insure a tranquil possession to the Church of Ireland unless, indeed, the maxim, *Nullum tempus occurrit Ecclesie*, must be read backwards. On the principle on which this bill was supported, the property of the great companies might be equally confiscated; and as for the qualification that at all events, Parliament might take away what Parliament had given—in the first place, Parliament could not take away what it had given [said Bismarck and Strathfieldaye were not safe] the Church of Ireland its property. But what he asked, was the Roman Catholic grievance which called for so violent a remedy as this? The Catholics in Ireland had at present equality, unless equality implied equality of possessions. They had, in fact, everything they wanted, except their neighbours' goods. The present movement was, in fact, due to a strange combination of Catholics and of enemies of all religious endowments. How novel a view it was that such a disendowment could be legitimate he showed by quotations from Lord Plunkett, Palmerston and Grey and Mr. Gladstone. After adverting to the special difficulties of a gradual disestablishment and to the impropriety of calling on Her Majesty to act in direct opposition to the terms of her coronation oath, he dilated on the positive evils which would result from depriving Ireland of the class of resident gentry supplied now by the clergy, and the substitution of a more intemperate ministry. It would be a conclusion dangerous to England and inconsistent with the preservation of the Union; but to Ireland it would be fatal. He warned the House not to shrink from deciding as it thought right by the fear of a conflict which it had not provoked with the other House or with a current of public feeling which he doubted the existence.

The Earl of Kimberley, missed, in the preceding speech, any reference to justice to Ireland. He himself still saw a distinction between private property, to which there were natural heirs, and Church property, to which he thought the whole nation was heir; and he could not perceive the distinction between the principle of the present proposal for dealing with Church property, and the not very distant dealing with tithes, which was not usually represented as confiscation. He defended, moreover, the plea for the bill drawn from the consideration of Fenianism. It would be dangerous to legislate in a panic on threats of disaffection; but it was wise, when there was dissatisfaction, to legislate with a view to remove the cause. As for the kind of legislation, he himself had at one time been somewhat in favour of concurrent endowment; but to carry out that, the consent of the different religious bodies must be obtained, and it now appeared that they repudiated any such plan.

The Bishop of London explained certain expressions of his which were construed as imputing unworthy motives to the author of the bill. He denied that this bill was founded on the precedent of that of 1833 or of any other suspensory bill, and showed that the present bill would entirely stop the action of the church wherever a vacancy occurred. But his main objection was that there was not before them any scheme of disestablishment. When there were their lordships would doubtless consider it carefully, but at present, besides discovering numerous difficulties in the way of forming such a scheme, he could not discover the need of it, or indeed, among moderate Irish Catholics the desire for it. Peace was what Ireland required. The Irish church establishment might be modified with advantage; but to destroy it would be to hand over Ireland altogether to the Roman Catholic church and to bring on the repeal of the union. The debate was adjourned.

THE IRREPRESSIBLE RACE.

(From the Dublin Nation.)

Centuries of oppression and cruel persecutions have not succeeded in blotting out the Irish race, although it was long hoped that this object could be fully accomplished. When the Irish had multiplied at home to eight millions and upwards, then came famine, and plague, and pestilence followed by emigration; and the *Times* rejoiced that 'the Irish had gone with a vengeance.'—But their 'going' was only to multiply in other lands with greater rapidity than at home, and in the midst of plenty, to grow up independent. There is not a country in which the English themselves have ever established a footing and founded a colony, in which the Irish people are not now, to all intents and purposes, a controlling power. From every portion of this earth we daily receive intelligence of the influence of the Irish people, and the position which they occupy in their relations to the affairs of the countries in which they have settled.—Maguire's Irish in America shows us what our race has accomplished in the United States, and in every part of what is, for the present, known as 'the Dominion of Canada.' Intelligence from the Antipodes, such as we published last week press how, in New Zealand and New South Wales, the Irish stand out as a powerful portion of those communities, imbued still with the strongest and most patriotic attachment to the old land.

We are well aware that there are those who, in the face of every proof to the contrary, assert that the Irish in America and elsewhere do not remain Catholic-Irish for the second generation. Now, we have at hand this week the most unexpected evidence on this point, and we offer it in support of every statement which even Mr. Maguire's volume contains. At the meeting of the General Assembly of the Presbyterian Church in Ireland just concluded in Belfast, a deputation from the Presbyterian Church in the United States attended and addressed the assembly. The speakers naturally referred to the Irish in America, and the Rev. Dr. Booth, of New York, said:—

'The ties that bind us and you together are ties that strengthen every year. I suppose that no one but those who have been in America can realise how much of Ireland we have amongst us. I have in mind a certain town, an inland town, in Worcester County, Massachusetts, where twenty years ago, the first Irishman that was engaged as a day laborer was visited by all the children in the community and looked upon as a curiosity, as if he had been an African gorilla. And 'in that town to-day there is a Roman Catholic chapel in which there worship more individuals of Irish birth than are gathered in all the other churches in that besides. That is in one locality the work of twenty years.—In New York we have, as you know, more Irishmen than you have in Dublin, and in Philadelphia more than you have in Belfast, and for good or ill they are coming—coming all the while. And we have reason to thank God they have come with their strong arms, with their earnest industry, with their loyalty to what they hold to be true manhood. Finding in the midst of us some things that they did not find at home, not always finding such a welcome as might be desired; and yet finding in many cases, where there is industry and temperance, the elements of prosperity and wealth.—There are a thousand things among us we should have failed to possess but for Irish emigration. There are some trifles we should have been relieved of had we not that element.'

This is language which the Protestant Ascendancy Church in this country could not produce one bishop or minister capable of honestly uttering. Dr. Booth knows of no Law Church Ascendancy in the United States; and he was not afraid, even in the heart of Belfast, in Dr. Cooke's Church, and amid the bigotry of Ulster Orangemen, to boldly tell the truth regarding Irish Catholics in America. Dr. Booth admits the rapid growth of Catholicism from an Irish source; he thanks God that these Irish Catholics have peopled the Great Republic; and he is thankful, not only for 'their strong arms,' but for 'their industry,' which maligners say they want at home; and also for 'their loyalty to what they hold to be true manhood.' Doctor Booth did not stop to explain what this is. He is thankful to God for it, however. May we not explain the reverend gentleman's words to mean that the Irish Catholics who have brought their strong arms and earnest industry to the United States are loyal to the principle of freedom, and stand fast in their love for their native land. We take this to be what Dr. Booth meant. He also admits that, while the Irish emigrant has not always found 'such a welcome as might be desired,' yet with 'industry and temperance,' he has found prosperity and wealth; and while there are a thousand things in the United States which the States would 'have failed to possess but for Irish emigration,' yet there are only 'some trifles' which that element has introduced which Dr. Booth thinks the Americans could possibly do without. A nobler testimony than all this to the character and position of the Irish in the United States we need not desire; and whenever a single line of Mr. Maguire's statements regarding the Irish in America is questioned, we have this disinterested testimony of the Rev. Dr. Booth, Presbyterian Divine, to offer in corroboration of every word which Mr. Maguire has written as to the Catholicity, the industry, the temperance, the hospitality, and the worth of the Irish in America.

'No one but those who have been in America,' said Dr. Booth, 'can realise how much of Ireland we have amongst us.' The irrepressible Irish have thus formed a new Ireland in America, and the same may be said in relation to every Colony of England. In every place they carry with them their heartfelt detestation of their taskmasters at home; and they teach it to their children and their children's children how they were bondmen under the Egyptians, and how they hope one day for the deliverance of their race and their native land from the yoke of the stranger. 'Their loyalty to true manhood' is thus exemplified; and those who 'left with a vengeance' are everywhere turning up, to the great annoyance of England, and to the great dread and terror of English rulers. Whenever Australia and New Zealand and Jamaica separate from the rule of England and become independent—whenever 'the Dominion of Canada becomes united to the American Republic—the Irish element in each country will have been the chief means in bringing about these results. At some time the independence of 'the old land' will also be accomplished, and mainly by the same influence.

IRISH INTELLIGENCE.

On June 19 his Eminence, the Cardinal Archbishop of Dublin laid the first stone of the new church about to be erected in the immediate neighbourhood and on the site of that venerable and primitive structure known for over a century as 'Church-street Chapel.'

On June 15 the Archbishop of Tuam held confirmation in the parish chapel in Castlebar. Early Mass was celebrated by his Grace, second Mass by the Rev. M. O'Donoghue, C. O., immediately after which the Very Rev. James Browne, P. P., Carnacun, ascended the pulpit and preached an impressive sermon in the Irish language.

The annual diocesan synod of the clergy of Killaloe, was opened on Monday at the pro-cathedral church of Killaloe, and presided over by the Most Rev. Dr. Power, Lord Bishop of the diocese.

There were 130 clergymen at the synod of the diocese held in St. John's Cathedral, Limerick, on June 15.

CONFIRMATION.—The Bishop of Osnabruck conferred the sacrament of Confirmation in St. Patrick's Church, on Saturday, about two hundred and ten children and adults (50+) amongst them, one man who had attained the extraordinary age of 109 years, being, in all probability, the oldest person ever confirmed by any bishop. The children had been carefully prepared for a considerable time previously by the zealous clergymen of the parish and by the Christian Brothers. On Monday the sacrament of confirmation was conferred by the bishop on 350 children and adults in Callan.—*Kilkenny Journal*.

CONFIRMATION AT CASTLEBAR.—Castlebar, June 15.—Yesterday the Archbishop of Tuam held a confirmation in the parish-chapel in this town. Early Mass was celebrated by his Grace, second Mass by the Rev. M. O'Donoghue, C. O., immediately after which the Very Rev. James Browne, P. P., Carnacun, ascended the pulpit and preached an impressive sermon in the Irish language on the holy sacrament of confirmation, which was listened to most attentively by the children, as well as by the large congregation present. After the sermon the children, numbering over 500 boys and girls, were arranged in rows along the body of the chapel by the clergy. The Archbishop then ascended the altar and delivered a most instructive discourse. After his discourse his Grace examined the children in the Christian doctrine, both in the Irish and English languages, in which most of the children were capable of answering correctly. After the examination his Grace distributed a number of prizes to the most deserving, and then administered the holy sacrament of confirmation to those who were prepared to receive it.

It is understood that the Irish Catholic prelates have addressed a strong letter to Lord Mayo, expressing their surprise at his recent statement, that negotiations for a charter to the Catholic University were broken off by them.

The Catholic institutions of Carlow would reflect much credit even on a larger and more important town. It has a splendid cathedral, and a noble monument to the memory of the great, sainted, and brilliant Dr. Doyle.

THE POPP AND THE ILLUSTRATED HISTORY OF IRELAND.—A great honor, an enviable mark of favor, a reward more precious and more prized than the most exalted dignity of any earthly power, has been conferred on Sister Mary Francis Clara Cusack, of the Convent of St. Clare, Kenmare. It is a distinction that zealous and gifted lady has well earned—a recognition of her noble labours in the cause of the Faith and Fatherland of our faithful Island of Saints and Scholars, which must give joy and gladness to every true Irish heart. The Popp, under his own venerable hand, has specially blessed her and her labours. This signal favor was conferred specially in recognition of that admirable national work, with which, as the accomplished and venerated Bishop of Clonfert so justly says, 'Sister Mary Francis has enriched the historical literature of our country.' Truly did the Most Rev. Dr. Derry testify that her practical pen, her innate sense of justice, her Catholic appreciation of events, undoubtedly facilitated for her the solution of the light and pose in which these should be placed before her readers; while the collection and digest of the materials of Irish history she so successfully worked up, was, indeed, a formidable work. It was a work, however, in which her warm heart, as well as her great intellect, was centered; and a power more than human has crowned it with a glorious termination. She labored humbly, untriflingly, in the sweet retirement of the convent cloister, for the good of others, and now the fruit of her genius and of her labor of