

RUSSIA AND TURKEY. — IV.

The main purpose of this series is to dislodge the unreasonable delusion that a Power which has systematically degraded religion and suppressed liberty in every province of its own domain is likely to reverse its policy, and display a sudden reverence for both, as soon as it has annexed regions which, as yet are under the milder and more equitable domination of the Turk. Such a conversion is evidently a dream. The despot will remain a despot, and the false pontiff continue to use religion as a political tool, till the hour of judgment arrive, and his own limbs feel the pressure of the manacles with which he has tortured others. For this reason we have prefaced our narrative of Russian persecutions by certain decisive testimonies to the character of the Russian people, and the spirit of Russian policy. A bare recital of horrors which only a nation of barbarians, whose natural ferocity is intensified by a worse than Moslem fanaticism, could plan or execute, would have imperfectly revealed their real character. Their horrible malignity would perhaps have been sufficiently evident; but the story would have been maimed and incomplete if we had said nothing of the character of their agents, the political motives which animate them, the hypocrisy of their pretended zeal for a faith which all their own acts deny, the crushing slavery under which they live, and the frightful ruin of religion and virtue among a people who outrage all the rights of man and all the precepts of God in the name of both. On all these points we have heard the evidence of Russian witnesses. They have told us that the whole system of Muscovite government is, in the words of Prince Dolgoroukoff, "a vast pyramid of oppression," which degrades the soul, kills human dignity, and brutalises those who administer still more than those who endure it. They have told us that the clergy, regular and secular, in all the Phœnician communities, are types of pollution and infamy, while they never cease to rage against the very faith which their fathers professed, and to pursue with savage and unrelenting cruelty fellow-citizens whose religion is substantially the same as their own, and differs from it chiefly in refusing to exchange the pontificate of the successors of St. Peter, of which all Greek and Oriental saints proclaimed the divine origin, for that of the Russian Tsars. They have told us that the strife between Poland and Russia is a conflict between civilisation and barbarism, between the spirit of Europe and the spirit of Asia. They have told us that the pretended Russian unity, in spite of the ferocious measures by which the impure Cæsarism and the late Tsar Nicholas strove to maintain it, is now abandoned even as an official project, and that acts worthy of a Turk or a Tartar have only destroyed all sense of religion in those who adhere to, and kindled a fierce animosity in those who have departed from the so-called national Church. "With many of the mercantile classes, with most of the employes, and with the greater part of the lauded aristocracy, all faith and confidence in their creed has long departed." (1) While of the swarming sects, who have increased by four millions in a few years. (2) and now increase more rapidly than ever. M. Kohl says, "the hatred and contempt of these sects for one another and the enmity between all of them and the Orthodox Church are excessive." (3) "It is by religious divisions," said the Marquis de Custine thirty-five years ago, "and the Emperor Nicholas is reported to have made the same prediction when he saw the failure of his own barbarous policy,—" that the Russian Empire will perish. (4) "The Emperor Nicholas," says an English writer in 1870, "would not hear of any falling away from his Church, and never, perhaps, until his dying hour did Nicholas learn the truth about those men whom the breath of his anger was supposed to have swept away! . . . The result of thirty years of savage persecution is, that these nonconformists are to-day more numerous, wealthy, concentrated, than they were on the day when Nicholas began his reign." The same writer quotes a Russian priest who told him: "I have never known a peasant learn to read and think for himself, who did not fall away into dissent." Comparing his own observations with those of men long resident in the country, he adds: "The Old Believers," or dissenters, "are the Russian people, while the Orthodox Believers are but a courtly, official, and monastic sect. Excepting princes and generals, who owe their riches to Imperial favour, the wealthiest men in Russia are Old Believers. The men who are making money, the men who are rising, the captains of industry, the ministers of commerce, the giants of finance,—in one word the men of the instant future,—are members of the Popular Church"; (5) and abhor the "courtly sect" as false and impious, while they who still profess to belong to it for the most part are sensual unbelievers, in whom all living religion is extinct. The imposture of "tsarodoxy" has killed it. Every thinking man recalls from a fictitious Church, ruled by an aide-de-camp of the Tsar, and which he sees to be, in the words of Schnitzler, "stationary, withered by the spirit of formalism, and deprived of every principle of liberty." (6) "The Russians," says M. de Bonald, and most of them perfectly agree with him, "have a religion entirely composed of words, ceremonies, legends, and abstractions, which is to genuine Christianity nearly what the Judaism of the Rabbis followed by modern Jews, is to the Mosaic worship." (7) Yet all these men, infidels and sectaries alike, Galilæans and fanatics, display the only religion they have in savagely persecuting Catholics, with the same sort of piety which the Jews manifested when, after crucifying the Son of God, they besought Pilate to remove His Body, out of respect for "the great Sabbath day" which was at hand! So easily does a false religion survive in the form of superstition and fanaticism, when it is dead as a principle of faith, and barren as a motive of virtue.

It is evident, then, that Russia can only plant in other lands the same despotism which has crushed religious and political life in her own, and that even if she had the desire to promote abroad the Christian liberty and holiness which she has destroyed at home, she has no agents in all her wide dominions to whom such a work could be committed. An enthusiastic Protestant advocate of Russia, and especially of Russian "tsarodoxy,"—which he admires precisely because it has subjected the spiritual to the temporal,—gives this account of the actual position of a Russian priest. "Oppressed and disregarded by his superiors, he sees himself cast off by the upper class, tolerated by the middle class, and turned into ridicule by the common people." (8) This fact is so notorious, that while "in the eastern provinces of the Russian Empire the Mahometan carry on an active propagandism at the expense of orthodoxy," (9) a Russian only smiles when he is told that heathens or Moslems have been converted to orthodox. The extension of Russian influence, therefore, in territories now subject to the Turk can only involve them in the same vassalage which reigns in every province of Russia, without enriching those territories with a single teacher of spiritual wisdom, or a single advocate of Christian

liberty. Whatever is being done at this hour in the Turkish Empire, whether in Europe or Asia, for the glory of God and the salvation of souls, is the work of men who derive their mission from the Holy See. "Protestant missionaries," says St. Adolphus Slade, after many years residence in the lands of which he speaks, "is much extolled; it certainly costs a great deal, but the good it may effect is as a drop of water compared with the sea of benefits spread by the Roman Catholic Church, silently and unobtrusively, all over Turkey." (10) The agents of these benefits, the Turk respects and applauds; the Russian would send them to Siberia.

It is now sufficiently evident that in persecuting Catholics, while she smiles on Pagans and Moslems, Russia is mainly influenced by a political motive,—more ruinous in its effects to herself than to her victims,—complicated by the national and religious fanaticism which originally created the Greek schism and which at this day, as Father Newman observes, is only operative, when it can fasten on barbarism. But before we commence the narrative of Russian persecutions, we have still to invite attention to two additional facts, which give them a special character, and leave them without excuse or mitigation before God or man. The first is that these persecutions are violations of formal treaties; reiterated promises; and hypocritical pledges designed only to deceive Europe; the second, that the Russian subjects so savagely oppressed hardly differ in religious faith from their goalers and executioners, and where they do, maintain truths professed at this day in the Slavonic liturgical books, and which were attested by the very Councils which Russians still affect to receive, and proclaimed by the very Saints whom they still daily invoke.

Both these facts are easily proved. In the admirable and exhaustive work which the French oratorian, Pere Lescaur, has lately published on "the Catholic Church in Poland under Russian government," the felony of "tsarodoxy" against that Church is revealed on the title page, in the words which he selects as his motto. The 8th article of the second treaty of the partition of Poland, signed at Grodno in 1793, is as follows:—"Her Majesty the Empress of All the Russias promises, in an irrevocable manner, for herself, heirs and successors, to maintain in perpetuity the Roman Catholics of both rices in the undisturbed possession of their rights, properties, and churches, and the free exercise of their worship and discipline." The ink was hardly dry with which this treaty was signed when Catherine sent an army of barbarous Cossacks into Poland to punish "those who despise our holy religion"—of which her own letters to Voltaire prove she did not herself believe a single doctrine—and even Russian writers admit that in this initial persecution 50,000 Catholic Poles were slaughtered. As we shall have occasion to offer further illustration of the value of Muscovite treaties, including the Concordat of 1847, of which every article has been violated, we will only add here that even at the present day the Russian Code contains these words:—"The dominant Church does not allow herself to make use of any coercive means, how small soever, to convert to orthodoxy those who follow other confessions and other beliefs; and, after the example and the preaching of the apostles, she in no wise threatens those who will not be converted from their belief to hers." (11) Yet in 1839 began those sanguinary "conversions" in Lithuania which excited horror and indignation throughout Europe; and the more recent atrocities in Poland, of which we shall furnish details, were publicly justified by the Governor of Warsaw and other Russian authorities, by the frank announcement to their victims, "it is the will of the Emperor that you should enter the orthodox Church."

The second fact, worthy of serious meditations, is this, that the Catholic victims of Russian barbarity profess the very religion of the first apostles of Muscovy, and are the only Christians in Russia who maintain the very doctrines which are enshrined in the Slavonic Liturgies? The earliest Greek missionaries, as Theiner and others have proved, sent from Constantinople to Kiev and Moscow, were despatched by St. Ignatius, patriarch of Constantinople, a devout subject of the Holy See, by whose sentence his worthless rival Photius was excommunicated. St. Ignatius is at this day revered as a saint by the Russian Church, and all the true Slavonic saints—like St. Nicholas, who is the popular patron of the whole Russian nation—were fervent Catholics, and canonised by the authority of Roman Pontiffs. It was by quoting the Slavonic books that the blessed martyr St. Josephat converted tens of thousands of Greek schismatics, just as Robert dei Nobili converted a hundred thousand Brahmans by proving to them that their doctrines were condemned by the Vedas on which they professed to be founded. Even the furious schismatic Archbishop Smotrycki, who was the real author of the martyrdom of St. Josephat, found grace in his latter days to tell his colleagues in infamy that the Roman faith was "the pure doctrine of the Oriental Church." (12) Photius himself, the founder of the separated Greek sects, as Baronius relates, wrote to the Pope to confirm him in his usurped office, and Prince Galitzin observes that "the origin of the Russian schism is so shameful that it has not the courage to venerate its own founder, while, among its thousand happy contradictions, it unites with the Universal Church in the solemn celebration on the 23rd of October of the memory of St. Ignatius, the first victim of that founder." (13) Even the too famous Cyril Lucar, the schismatic patriarch of Constantinople, though himself a Calvinist, wrote as follows in a letter found in the archives of the See of Leopol, and reprinted by Pere Martinov in his life of Smotrycki: "If divisions appear to exist between the Eastern and Western Churches, they must be attributed to the misconceptions of ignorant men. In Greece as at Rome all who possess any knowledge profess doctrines absolutely identical, or at least nearly so. Far from detesting the Chair of St. Peter, we regard it with the respect and veneration which are its due. . . . In a word, as to the fundamental articles of Christian doctrine, there is no controversy nor disagreement between us." (14) If modern Russians, like Count Tolstoy, call the definition of the Immaculate Conception "a new dogma," the Pere Gararin replies that on the Feast of the Nativity of the Mother of God the Russian Church sings: "We proclaim and celebrate your Nativity, and we honour your Immaculate Conception." (15) If they dishonestly condemn the doctrine of purgatory, simply to have something to say against the Holy Roman Church, they do not cease to offer Masses for the dead, or, as the official Russian Catechism says, "the unbloody sacrifice of the Mass in memory of the departed." In these and all other Christian doctrines their own liturgies exactly coincide with the teaching of Rome. This is especially true of the primacy of St. Peter, and of his successors the Roman Pontiffs. "No orthodox Russian," observes Lescaur, "can consult his own liturgy, keep the festivals of his own religion, read the most ancient, authorised, and solid works of piety, without finding in them all St. Peter and his rights; the Holy See and its prerogatives, transmitted intact from St. Peter to his successors, without detecting in them finally the very doctrine of the Roman Church." Many Russian writers frankly admit, what it is impossible to deny, that "the Greek Church to the time of Photius, and after him to that of Michael Cerularius, was Roman Catholic,"

and that the Russian Church was equally so till the fourteenth century. "If the Russian Church never admitted the Roman supremacy, how is it that she has allowed some of her members to creep into their shrines in which at this very hour she still celebrates, with an enthusiasm which the West hardly equals, the Pope St. Celestine, who firm in his words and works, and following in the steps of the Holy See, proved himself worthy to merit the Holy Spirit?" (16) The patriarch of Constantinople, the patriarch of Alexandria, Sergius, the patriarch of Constantinople, Pyrrhus, and all their adherents? Do you wish to know how a Pope can write to an Emperor? The Russian liturgy will tell you. It quotes Gregory II., who wrote to Leo the Isaurian on the subject of the veneration of images: "We, who are invested with the power and sovereignty of St. Peter, have decreed to interdict you, &c. It is again the Russian Church which teaches us, in a fragment of the life of St. John Chrysostom, that a Pope can excommunicate not only a Patriarch but an Emperor, whether of the East or West. Pope Innocent," it says, "separated Arcadius and his wife Eudoxia from Christian communion, and pronounced anathema upon all who had taken part in driving St. John Chrysostom from his see. As to Theophilus, patriarch of Alexandria, not only he deprived him of his rank, but cut him off from the Church. Arcadius, the Emperor, wrote in reply to Pope Innocent, humbly imploring his forgiveness and assuring him of his repentance." Such is at this day the testimony which the Russian Church in her liturgical books bears against herself. "The conclusion is evident. Either the Russian theologians must cease to imitate Protestants in their invectives against the Papacy, or abolish their own liturgy." (17)

We may now begin our narrative of Russian persecutions. They are professedly intended to do honour to the Holy Eastern Church, and Catholics are the only part of the Russian population who still profess the ancient and undefiled doctrines of that Church; their aim is to crush them under the same "pyramid of oppression" which has destroyed all liberty, and quenched all spiritual life, in the rest of the nation, and to bind the Church of God with the same chains which have made the clergy and people of the Church of the Tsars a troop of dumb slaves; their ends is to substitute "tsarodoxy" for the commands of God and the practice of the saints; and lastly, they are even more odious, as we shall see, in the political hypocrisy which tries to veil their true character from the indignation of Europe, than in the fiendish barbarity which wins for them the applause of Russia.—London Tablet.

FATHER STAFFORD'S TRIP TO THE OLD COUNTRY.

TEMPERANCE AND EDUCATION—CATHOLIC PROGRESS—IRISH LIBERALITY.

Sunday, Nov. 26th, after vespers, Rev. Father Stafford concluded his account of his recent trip to the old country, mentioning a number of interesting matters that had escaped his attention the previous Sunday. When going across the "Sarnation" he heard a gentleman named Raper, from Manchester, a member of the United Kingdom Alliance, of which Cardinal Manning is Vice-President speaking against the vice of intemperance to the sailors and passengers almost every night. He was a Protestant, but he (Father Stafford) heard him state that although the Cardinal was a Roman Catholic he looked upon him as one of the best men living, and so did most of the people of England. He (Father Stafford) attached a good deal of importance to that statement, as showing how much the course of the Cardinal is approved by the Protestant people of England, and there is no other work that he could do that could bring forth such praise from such a quarter. In Belfast the clergy were working very hard against the vice of intemperance. The good bishop, Dr. Dorrain, by his own personal exertions, were doing all they could to diminish the evil there, of which strong evidence was furnished in the testimony of Mr. Keogh, the governor of the goal. He heard from the lips of Dr. Dorrain that the Catholic population, the church accommodation and the number of convents in Dublin had doubled within the past twenty-five years; and that the church in that locality is still making very fast progress. In Dublin, where throbs the pulse of Ireland, where the instincts of the nation are at once seen and felt, he was told the population was three Catholic to one Protestant; nevertheless they had a Catholic and a Protestant mayor alternately every other year. That was a thing not to be found in Belfast, where the Catholics were as one in three; nor in Glasgow or Manchester, or in any city in England or the United States or in any city he had heard of where there were large Catholic populations. Sometimes a Catholic was elected; but they did not find that a rule as in Dublin. It was something worth knowing because there was in it a good lesson of practical liberality. In Lower Canada Catholic constituencies often returned Protestant members; and he hoped that example would be followed more largely in Upper Canada or Ontario. He had the pleasure and profit of hearing Father Burke preach three times. Father Burke was just recovering from a year's illness, caused by over-work when lecturing in the United States. When coming out of church he felt that it was good for a man to hear such sermons; and that they are worth the whole journey to Ireland. You would feel when listening to him that there was something extraordinary in him; that there was some kind of divinity moving him while he spoke that you would feel proud of being an Irishman. It was a great pity that his eloquence was not employed in order to stop the ravages of the liquor curse in Ireland; and there were many who hoped and wished that Father Burke would be appointed by his superior to go through Ireland and ask the people to stop drinking. All that would be necessary would be for him to ask them; for he (Father Stafford) did not think it would be in the power of the people to resist his eloquence. He found the people of Dublin exceedingly hospitable and generous and proud of their reputation for being hospitable. While there he had the honor of being offered the hospitality of five or six bishops—Dr. Dorrain, Dr. McEvilly, Dr. Warren, Dr. Carnotly, the Bishop of Kilkenny, Dr. Duggan—him who was so viliely abused by the reptile called—"so help me God Keogh"—and others whose hospitality he would have been happy to accept had time allowed. He spent several days in some of the schools and convents in Dublin. He visited the Loretto convents there; and also convents of the same order in the adjacent towns, and expressed his great gratification at their success and prosperity; while their character was of the very highest, as was the case with all the establishments of that order. All had sprung into existence within the present century, and all the churches

had spoken of last Sunday had been built within the last thirty or forty years. In Wexford Rev. Father Stafford had on the same day twelve years ago laid the foundation stones of two fine brick churches that had cost £300,000, which had all been paid leaving a surplus at the credit of the church. These two churches replaced a small old church not in large or as respectable as the old wooden one; and, indeed, the (Father Stafford) first came to it. In Wexford there was one of the largest malting places in Ireland and he there made particular enquiry into the liquor business. He determined to study the question, thoroughly, and went to the Inland Revenue-office and with the assistance of the officials examined the returns and other statistics in the office. He found that the consumption doubled within the last twenty years; while the population of the neighbourhood had not increased but rather diminished. It had been stated by the Board of Health of Massachusetts that forty millions of dollars were expended in liquor drinking in Ireland; and he found by the official figures that the statement was strictly true; and that this was for whiskey alone and did not include beer or other drinks. The effect of this increased consumption of whiskey was to be seen in every city in Ireland. "He also found" by the same report that the consumption of liquor was increasing fearfully among the women. Seventeen years ago when he (Father Stafford) was a young priest there he would never have thought of mentioning the name of women in connection with liquor; and he mentioned this to show what a change had come over us in that direction. In Carlow and Wexford new churches have been built, and in a country place the farmers without any aid from any quarter had built a fine edifice the like of which they would not see in any country place in Canada. He had forgotten to mention that they were building and nearly finished a magnificent cathedral at Queens-town, the port of Cork, that would cost \$600,000. Our church cost \$8,000; and we think we have done a wonderful work; and yet the people of that little place have built a church costing over half a million dollars. He would leave them to draw their own inferences as to what must be the faith, devotion and piety of the people who were putting up those churches. He noticed that in Ireland there were always large congregations in church—of both old and young, business men and others. In Dublin the people commenced to pour into the churches at five o'clock in the morning and continued to fill them until nine o'clock at night. You might go in at any hour you liked and there was always perpetual adoration going on, and the churches were always well filled. The business men of the city, the servant men and women, the rich and poor, without any distinction. He (Father Stafford) went to the Jesuit church of St. Francis Xavier to hear Father Burke preach. The pulpit was at the middle of one side of the building and when the preacher entered it he (Father Stafford) turned his head to look at him. He noticed, however, that all the rest of the congregation did not turn their heads but looked straight towards the altar. He found on enquiry that turning his head to look at the preacher was regarded as a practice peculiar to America; and he did not feel flattered at the distinction. The people were earnest and intent in their devotions; so that when you went in to pray you could almost feel them pray. He never saw any men, either Protestant or Catholic, loitering outside the church, but they always walked straight on as soon as they got to the door, and they generally hastened their steps as they neared the entrance. He hoped his congregation some day or other would behave in the same way. He noticed that it was a common thing for a family to lock up the house and go into the church at nine o'clock at night to say their night prayers; and if you went into a church at that hour you would see little family groups all over the church engaged in devotion. Could there be anything more beautiful or more edifying? Another praiseworthy thing he noticed in Ireland was the frequency with which members of the church built the altars. This they looked upon as a special privilege. Mr. Fitzgerald gave the church in Cork an altar that cost \$10,000. A young lady in New York presented one of the side altars in Armagh Cathedral at a cost of \$5,000; and the other side altar was the gift of another young lady. A farmer not very rich had given the altar of the church in Longford, Kings Co., a country place, at a cost of \$400. The altar in the cathedral at Belfast was the gift of Miss Coyle—and one in a church at Cork from a Miss Kelly. He visited the college of Ushaw, Durham, in England, where the principle of manliness and honor take the place of surveillances, and he noticed that the students and professors were intent and earnest at their work like keen men of business and were determined to accomplish the best results. While at Durham he heard a remark worth mentioning. On enquiring of a woman, who looked comfortable and well-clad, the wife of a collier, how the times were, she replied, "Very good, indeed, particularly since the wages were cut down." On enquiring how she explained that, she said that "when the wages were high the men worked only three days in the week and were drunk the rest of the week; but now they had to work all the week and could get drunk only on Sunday. Had the high wages continued we should soon have no husbands at all." When in London he visited a church called St. Etheldra, in which great interest was felt because it was one of the finest churches at the time it was built; and was the first that had come back into Catholic hands since the days of the so-called Reformation. Queen Elizabeth had taken it from the original owners and handed it over to those in whom she had more confidence. In later times they had broken away the figures and other ornaments on the walls. The fragments of those broken stones were buried beneath the floor of the crypt, and are now taken out and used as models, and are found sufficiently complete and full to enable them to work out the original designs and to restore the church to its original appearance and design. There might be mentioned a fact which should have been stated when speaking of the north of Ireland which is that much of the industry of that favored spot must be accredited to the presence of a large number of Scotchmen and their descendants. The linen-trade owes its great prosperity largely to them—and in reference to the Scotch he might be permitted to add that they occupied the same relative position in Ireland and England as they do in Canada—all he believed owing to their having had for centuries past the best schools in the country. A little incident on the return voyage had come to his notice that went to illustrate the truth there was nothing like cold water by sea or by land. He came home in the White Star Line, and they made the shortest passage ever made across the Atlantic—the quickest time that has ever been made since the days when men first began "to go down to the sea in ships"—that is from Cork to New York in 7 days, 13 hours and 16 minutes. The captain of the ship, "Britannia," the commodore of that line, was a Canadian by birth, named Thompson. He was not merely a total abstainer but a vigorous almost bigoted coldwater man. On one occasion last summer in entertaining Don Carlos and suite at his residence near Liverpool he had placed no wine on his table; on which Don Carlos said that when he had to cross the Atlantic again he would not ask which was the best ship or the best line, but simply where was Captain Thompson. The captain was a model of manly beauty, and was the picture of health and comfort. He (Father Stafford) had of late been studying this question of the liquor curse more earnestly than ever, and he had come to the conclusion that no Government had a right to authorize the manufacture and sale of liquor at all. Blackstone, who is

considered an authority, lays it down as a proposition admitting of no exceptions that according to natural law every one should so live as to do no harm to his neighbour. According to natural law no Government has a right to sanction the manufacture and sale of that which causes the death of 60,000 of its own subjects in Great Britain alone, not to speak of the murders and crimes that fill the prisons and penitentiaries for the cost of those establishments, and of the millions of souls that are granted to be the natural law aside altogether from all positive legislation and religious teaching there is also the common law of England according to which "no man had a right to do anything with what he possessed—to make any use of his property—that was injurious to his neighbour; and the consent of the injured party is no mitigation of the offence—no justification of his conduct." People say that if a man does not want to drink liquor he need not take it; but taking these two principles as true he thought no Government had a right to authorize the sale of liquor, and no man could give one good reason why the whole traffic should not be suppressed. They all knew it did an immense amount of harm. Sixty thousand a year made 1,200,000 in twenty years killed by the traffic—murdered by the license of the law—murdered at the hands of the Victuallers. Finally, stripped of all useless words and placed in its naked deformity before the world, this business may be thus briefly stated: The state enters into a contract by which it binds itself, for a consideration, to deliver over, yearly, to the Licensed Victuallers 60,000 of its subjects to be put to death. The consideration—the value received by the State—is £300,000, or in the American money \$150,000,000 yearly. This is the price the liquor sellers pay for the license to kill yearly sixty thousand of their fellow men—the subjects of England. There will be a day of reckoning. Meantime he should like to hear one good honest reason why the traffic should not be stopped.—Lindsay Post.

IRISH INTELLIGENCE.

At the last meeting of the Drogheda board of guardians the master reported that a sale of two acres of mungolds, grown on the workhouse farm, had taken place and realised the handsome price of £40 19s 6d.

The Christian Brothers at Nenagh have introduced a department for classics in their schools. Among their science classes there is one in which the theory and practice of telegraphy is taught. The Brothers contemplate opening a night school for the benefit of the shop assistants of the town, and young men otherwise employed during the day.

The interest in a farm containing eleven acres Irish measure, near Oulart, in North Wexford, has just been sold by public auction in Ennisceorthy, for over £150, to Mr. Jonathan Walsh, of Raheenascree. The rent is £40 a year, and there is no lease of the farm.

The Rev. James O'Haire, an Irish priest on the South African Mission, who is at present in Ireland, has just sent three ecclesiastical students to the Seminary of African Missions at Lyons, and other students are preparing to follow. Several young ladies who have been accepted as postulants for the same arduous service, under the title of the Daughters of Propagation of the Faith, will be accompanied by Rev. Father O'Haire himself.

At a meeting in the Chamber of Commerce, Limerick on the 11th ult., of the committee appointed to promote the establishment of a Transatlantic Packet Station at Foyles, letters were read from the Earl of Limerick, Lord Montagu, Mr. Isaac Butt, M.P.; Mr. S. Du Vere, D.L., J.P.; and Mr. O'Shaughnessy, M.P., approving of the project. Mr. J. G. V. Porter submitted an estimate of the probable earnings and expenses of the line of steamers, and a sub-committee was appointed to consider and report on these details.

On Saturday the 11th Nov. (says the *Kilkenny Journal*) the parishioners of Aghavee, (Queen's Co.), presented the Rev. P. J. Mackay with an address and purse of sovereigns on his removal from amongst them, as a testimony of their appreciation of his exertions in the cause of education and his strenuous efforts towards the suppression of intemperance. This compliment is enhanced by the fact that the rev. gentleman has been so short a time on the mission in Aghavee. It affords an additional and gratifying proof of the generosity of the parishioners, and of the affection subsisting between them and their pastors.

PROTESTANT LOYALTY.—The Rev. Isaac Mitchell, Protestant Rector of Kiltwood, made use, at a public meeting the other evening, of language that deserves to come under the attention of Mr. Gladstone and the others who are so anxious about the loyalty of the Catholics. "Who," says the "Rev." gentleman, "would have thought forty years ago that the Irish Church would have been disestablished, and the Presbyterian Church stripped of her Regium Donum, or that a Monarch would perjure herself in the face of 300,000,000 of her subjects?" Calling the Queen a perjurer is not a habit with at least Catholic clergymen.

P. Netterville Barron, Esq., died, on the 14th ult. at his residence, Beresford street, Waterford, in the 72d year of his age. Mr. Barron, who was a member of an old and much respected Waterford family was for years up to his death the agent of the Gurteen estates of Count de L'Isle, late M.P., for the county, and during his management of that property justly earned and retained the confidence of the proprietors, with the esteem and confidence of his unwilling readiness to assist deserving merit. Some twelve or thirteen years since, he was elected secretary to the Grand Jury of the county of Waterford, a position which he filled up to his demise.

As our readers are aware (says the *Clare Independent*), some changes have been for some time in contemplation regarding the Franciscan Order in Ennis. They have doubtless heard that the present esteemed guardian, the Rev. J. Cahill, is about to be removed to Limerick—a change which would cause widespread regret among all classes, and we may add creeds, here. A memorial subscribed to by the principal inhabitants of the town has already been sent forward to the Provincial O.S.F., and it is also proposed to communicate with the Most Rev. Dr. Fossate, Visitor, on the matter, for though the Rev. J. Cahill is himself most willing and ready to bend to the will of his superiors, his friends are determined not to say adieu so soon.

On the 10th ult., a man named Coyne had a most miraculous escape from drowning, having fallen from the pier at Roundstone, county Galway, into the sea, the night being extremely dark and rainy. He owes his life to the promptitude of Mr. Fitzgerald, police officer, who procured a lantern, by the light of which he was seen struggling in the water, from which he was with some difficulty rescued, and carried by the police to the barracks, where Dr. Gorham, who was immediately in attendance, administered restoratives, which had the desired effect. This is the second case within the present year, wherein Mr. Fitzgerald has been instrumental, by his timely aid, in saving life at Roundstone quay.

Great improvements have been carried out during the past couple of years in the river Lee, between Passage and Cork. During the present year the

(1) *Revolutions of Russia*, ch. xi., p. 334.
 (2) Dollinger, p. 141.
 (3) *Russia*, p. 272.
 (4) *La Russie en 1839*, Lettre XXII., p. 134.
 (5) Dixon's *Free Russia*, vol. i., ch. 8, ch. 27, p. 287.
 (6) *Histoire Intime de la Russie*, par M. J. H. Schnitzler, Notes, p. 472.
 (7) *Legislation Primitive*, par M. de Bonald, tome iv., p. 176.
 (8) *La Tolérance et le Schisme en Russie*, Par Schedo-Ferroti, p. 318, quoted by Tondini, *The Future of the Russian Church*, p. 14.
 (9) *Ibid.*, p. 8.

[10] *Turkey, Greece, &c.*, vol. II., ch. xi., p. 423.
 [11] Tondini, *The Future of the Russian Church*, [p. 13].
 [12] *Saint Josephat*, t. ii., p. 201.
 [13] *L'Eglise Grecque-Russe*, p. 8.
 [14] *Saint Josephat*, t. ii., p. 187.
 [15] Quoted by Lescaur, t. ii., p. 511.

[16] See Lescaur, t. ii., p. 514.
 [17] It was this Greek patriarch who told the Emperor that he had no power to define doctrine "without the sanction of the Roman Pontiff," whose supreme authority, he added, was conferred "by the sentence of the Lord."
 [18] Lescaur, t. ii., pp. 514-517. The Slavonic texts of these and many similar passages are given by P. Gararin in his *Etudes de Theologie*.