

THE CHURCH IN CONNEMARA.

THE Mayo 'Examiner' says:—His Grace the Archbishop of Tuam, accompanied by the Rev. R. Prendergast, arrived at Clifden on Thursday, the 5th November. He was received by thousands of people on the roads thereto. Thousands from all parts of Connemara with green branches in their hands saluted the arrival of the chief pastor, who was not deterred by the long journey, about seventy miles, nor by the usual inclemency of this advanced season of the year. The efficient brass band of Clifden contributed largely to make the scene in town and along the approaches interesting and honorable. The Vincentians, aided by the clergy of Connemara, had prepared the multitude of men and women, boys and girls, and very young children, too, for the holy sacrament of confirmation; but as the pressure on the confessionals was still undiminished, his Grace the Archbishop deferred confirmation for a full week, and aided in the hearing of confessions. On Tuesday, the third week of this most successful mission, his grace administered the sacrament of confirmation to over thirteen hundred of men, women, and children. This is no exaggerated fact. So great was the multitude that it was found impossible to administer the sacrament of confirmation within the walls of the old church, so all except those to receive confirmation had to be turned out into the chapel-yard, and even then the multitude of candidates had to be divided into four batches, three of which had to be excluded until the men and adult boys were confirmed, and the other three branches had to be taken in separate rotation after the first batch had been removed. These are plain unvarnished facts. Where are the tens of thousands paraded by the Soupers and Jumpers? After all the lavish waste of English gold and virulent exhibition of English bigotry the old faith, if possible, is more firm and more triumphant than ever. Another fact, the old church, with its three galleries, which contains close on three thousand persons, was filled to inconvenience during the entire mission, and considerable numbers had to remain outside. The venerable prelate and the priests of Connemara, in their grateful acknowledgments, are unanimous that a more fruitful mission was never held in the province of Connaught. It were vain to enumerate the number who were reconciled to their offended Heavenly Father. The number who went to holy communion was also incalculable. The untiring zeal and inexhaustible charity of the good fathers shrunk from any public notice; but it would be ungrateful in the priests and people of Connemara not to retain a lasting and affectionate remembrance of their apostolic efforts. Who can enumerate their unceasing efforts during the last three weeks? The Societies of the Sacred Heart, the Confraternities of the Scapulars and the Living Rosary, and the Conferences of St. Vincent de Paul have been re-arranged, and a fresh vitality has been communicated to the fervor of the religious but calumniated people of Connemara. Those concerned in the erection of the new church have been authorised by the zealous Vincentian Fathers to refer to them any persons wishing to aid the good work now so near completion, and, as the mission testifies, so sorely needed.

MR. GLADSTONE ON DR. MACLEOD.

THE late Rev. Dr. Macleod was, indeed, a remarkable man. Born and trained in the narrow sect of Presbyterianism, he rose superior to his class, both in habit of mind and nobility of character. He was, in his day, the light of Presbyterianism, whilst, as regards doctrine, he was far from being a Presbyterian. His cheerful, even playful disposition, no less than his convictions, placed him in contrast with the grim disciples of the most gloomy of all sects. He was made for truth; but, although attracted, almost led captive by its power, he never could wholly dissociate himself from the gross absurdities of the confession, which, from the accident of his birth, was his spiritual inheritance. Nevertheless, he was not unworthy of the high praise which the British ex-Premier so lavishly bestows. Next to the large-minded Chalmers, he was the greatest figure in the sect which claimed him. In many things he outshone this luminary. But let the great statesman speak: "He stands out, we think, as having supplied, after Dr. Chalmers, one of the most distinguished names in the history of Presbyterianism. In some respects much after Dr. Chalmers; in others, probably before him. He had not, as far as we see, the philosophic faculty of Chalmers, nor his intensity, nor his gorgeous gift of eloquence, nor his commanding passion, nor his absolute simplicity, nor his profound, and, to others, sometimes embarrassing humility. Chalmers, whose memory, at a period more than forty years back, is still fresh in the mind of the writer of these pages, was, indeed, a man greatly lifted out of the region of flesh and blood. He may be compared with those figures who, in Church history or legend, are represented as risen into the air under the influence of religious emotion. Macleod, on the other hand, had more shrewdness, more knowledge of the world, and far greater elasticity and variety of mind. Chalmers was rather a man of one idea—at least, one idea at a time; Macleod receptive on all hands and in all ways. Chalmers had a certain clumsiness, as of physical, so of mental gait; Macleod was brisk, ready, mobile. Both were men devoted to God; eminently able, earnest, energetic, with great gifts of oratory and large organizing power. A church that had them not may well envy them to a church that had them. Nor do they stand alone. The Presbyterianism of Scotland, which has done but little for literature or for theology, has, notwithstanding, been adorned during the last fifty years by the names of many remarkable persons—men of high and pure character, with great gifts of government and construction, like Candlish; of winning and moving oratory, like Guthrie; and only a notable fertility in the production of such men could have enabled the National Establishment of this small country to endure the fearful drain which has

been brought upon it, since its establishment at the Revolution, by repeated catastrophes within its borders."

We need not follow the learned Premier in his remarks on that Establishment which fails to interest us, but might we not ask him how Dr. Macleod could be said to belong to it, abhorring as he did, its leading, distinctive doctrines? The Kirk has always persisted in its narrow view of redemption; Macleod maintained that Christ died for all. The Kirk is fatalist and predestinarian; Macleod preached that men will be judged according to their works. The Kirk repels the idea of an intermediate state, and declares it impious to pray for the dead; Macleod believed that there is education beyond the grave, founded on that passage of the New Testament, which says that our Lord "went to preach to the spirits in prison," and he prayed devoutly for departed souls. The Kirk's confession set up the strictest Sabbatarianism; Macleod demolished it. No wonder if his brother ministers repelled him. He was as little in harmony with them as they were in sympathy with him. So complete was his isolation that he could write: "I felt, at first, so completely cut off from every Christian brother, that had a chimney sweep given me his sooty hand, and smiled upon me with his black face, I would have welcomed his salute and blessed him." Meanwhile, the people, whose abhorrence of true teaching is not so complete as that of their spiritual guides, loved Macleod; "a'body (everybody) likes the Doctor," said a working man; and this was the universal sentiment. Would Mr. Gladstone explain to us, for it is to us an unfathomable phenomenon, how Macleod came to abhor Puseyism? Perhaps he considered it a sham, whilst holding its distinctive doctrines. He was, even, more Catholic. In addition to what has just been stated, he wrote: "The living Church is more than the dead Bible, for, it is the Bible and something more. We ignore sixteen centuries almost." Was he sincere in his professed hatred of Puseyism? Was his finely-toned mind capable of harboring diabolic hate? Mr. Gladstone, perhaps, could reply, speaking from his own experience. He professes to hold all the doctrines of the Catholic Church and declares that her pastors derive their office in an unbroken line from the Apostles. Nevertheless, the ex-Premier hates "Popery" as he is pleased to term the Church, and is not ashamed to own his hatred. "*Tantane animus celestibus Ira?*" We are unwilling to ascribe such sentiments to so great a theologian, although he be himself the self-accusing witness.—C. Review.

MR. A. M. SULLIVAN.

MR. A. M. Sullivan, M.P., was recently presented with an address and a costly collection of articles in bog oak, comprising a writing-desk, ink stand, etc., by the general staff of the 'Dublin Nation' newspaper, on the occasion of his resigning the proprietorship of that journal, and leaving Ireland to reside in London. The presentation took place in the editorial room of the 'Nation,' where the entire staff had assembled to meet Mr. Sullivan, who was accompanied by his wife and children, Mr. T. Horan, sub-editor, read the address, which referred in flattering terms to the career of Mr. Sullivan as a pressman and a politician, and wished him God-speed and all success in his future field of labor. Mr. Sullivan replied at considerable length, taking leave of his old employees with evident emotion. He had been connected with the 'Nation'—proprietorially and editorially—for twenty-one years, since he took it from Mr., now Sir Charles Gavin Duffy, and during all that time it had held an elevated position as a national and literary journal. In now bequeathing its management to his brother, Mr. T. D. Sullivan, he could not but express a hope that it would continue in the old paths. He could not disguise from himself the fact that in all probability, within a very short time of this farewell of his, the staff of the 'Nation' would be put to the test in an hour of crucial trial for Ireland. If such a time did come, he trusted that they would be true to Ireland—that they would counsel her with firmness, with prudence, and with courage. The principal article of the presentation bore a suitable inscription, and each of the articles was enriched with Mr. Sullivan's monogram in silver, and the words: "God prosper you."—The 'Freeman' says that "the reason for Mr. Sullivan's departure from Ireland is no secret; he alluded to it himself. He goes to find in the great arena of the English Bar 'that career which unhappily the cramped condition of our provincialised life does not offer even to the greatest talents and the greatest assiduity.'"

The Holy Father has nominated as his Secretary of State his Eminence Cardinal Giovanni Simeoni, pronuncio apostolic at the Court of Alfonso XII., King of Spain. The new Secretary was born in Paliano, diocese of Palestrina, on the 23rd July, 1816, and is now sixty years old. He was for many years secretary of the special Congregation of the Propaganda for affairs appertaining to the Oriental rite, and prefect of studies in the Pontifical Lyceum of the Roman Seminary. He also belonged to the Congregations of Sacra Romana, General Inquisition, of the Council for the Revision of Provincial Councils and Extraordinary Ecclesiastical Affairs. In 1869 he was elected a member of the Preparatory Commission for the Council of the Vatican on the Oriental churches and missions, and ecclesiastical discipline. Learned in every branch of canonical science, and skilled in diplomatic customs, he was selected by the Holy Father to fill the post of Nuncio to the Court of Madrid, at a time when it was of the utmost importance that the Holy See should be represented by a man of judgment, ability, and tact. His success was such that, to show his satisfaction therefor, and at the same time to give to Catholic Spain a proof of his paternal love, the Holy Father recompensed his nuncio for his important services by creating him cardinal. He was reserved in *petto* at the consistory of March, 1875, and the 17th September of the same year was announced. He was inscribed in the Order of Priests, and continued in charge of the nunciature at Madrid.