

staff; the Earl of Kingston is attached to the Connaught Rangers; Lieutenant Bruce (a grandson of Sir H. H. Bruce, of Downhill, County Kerry) is with the Highland Light Infantry; while Lieutenant Spencer Chichester (eldest son of Lord Adolphus Spencer Chichester and nephew of the Marquis of Donegal) and Lieutenant M'Calmont (son of Colonel J. M'Calmont, M.P., and nephew of Major-General M'Calmont, C.B., in command of the Cork District) are with the 6th (Militia) Battalion of the Royal Warwicks.

The Lord-Lieutenancy.—Lord Cadogan retains his position as Viceroy of Ireland. The *Irish Catholic* speaks of him as 'a practical and sympathetic statesman. As English Viceroys go, it would be hard to replace him.'

Emigration Statistics.—According to statistics compiled by the Board of Trade the number of emigrants from Ireland in September was 6158, as against 6529 in September, '99. The total number for the nine months ended September 30th was 39,371, as compared with 36,745 during the corresponding period of last year.

A New Irish Opera.—It is of interest for lovers of Irish music to learn that Sir Arthur Sullivan had practically finished a new Irish opera just before his death. The story is Irish, of it is understood, about the same period as that selected for Dr. Stanford's Irish opera a few years ago. The plot is, however, of course entirely different. It is a matter of congratulation that the great Irish composer had gone to his own country for his last theme.

Pilgrims leave for Rome.—On Tuesday morning, October 16, the first section of the Irish pilgrims, numbering about 290, left Dublin for the Eternal City. Many of the pilgrims reached the metropolis on Sunday, and wended their way to the Church of Mary Immaculate, Inchicore, where they were received by the Very Rev. Father Ring, O.M.I. The first to arrive were six delegates from the Holy Family Confraternity, Limerick. They were the guests of the Oblate Fathers during their stay in the city. The second section of Irish pilgrims were to leave a week later. They will go by a shorter route and for a briefer stay than the members of the first party, whom they will meet in Rome and with whom they will join in the various ceremonies. The pilgrims will be introduced on the occasion of the audience with the Holy Father by his Eminence Cardinal Logue. The associates in connection with the pilgrimage number half a million. Their names are inscribed in ten magnificent albums for presentation to the Holy Father. The ranks of the pilgrims are recruited from all over Ireland, and the entire party can truly be said to be representative of Catholicism in the country.

PASTORAL LETTER BY THE IRISH HIERARCHY.

ONE result of the National Synod held recently in Maynooth was the issue of a Pastoral Letter by the archbishops and bishops of Ireland. Their Lordships, on contemplating what has happened in Ireland during the past quarter of a century, find manifest reasons for joy at the progress of the Church. Efforts and sacrifices unsurpassed in the same period by any other people have yielded rich fruit in noble cathedrals, parochial churches of great richness and elegance, convents, monasteries, and religious institutions of all kinds. At other times and in other places, the venerable hierarchy remark, it has often happened that as the material building rose in strength and beauty the spiritual edifice was crumbling into ruin, but their Lordships have the further great source of consolation and gladness that it is not so in Ireland, where they have every reason to bless and thank Providence for 'the faith and labor and charity' of the faithful. One evidence of this latter characteristic is the notable development in recent years of private and public devotion.

Turning to the relations of the Church to questions that bear upon her interests at the same time that they touch those of the civil society in which she exists, the prelates can contemplate the course of events with satisfaction and gratitude. Among these questions none have been more important than education. For the cause of education after the Catholic ideal priests and people have stood firmly united. Both have been steadfast in vindicating the principles which they hold to be indispensable. In Ireland as elsewhere the struggle for the schools turned on everlasting issues. In every grade of education pastors and people have had to contend for the recognition of Christian principles.

The brilliant achievements of the pupils in the primary and secondary systems accentuate the grievances of Catholics in the matter of University education. The most brilliant Catholic students are led to the very threshold of the University only to find the door shut in their faces. This is not only a grievance, the Bishops state, but an insult to a Catholic nation; an insult inflicted by an opposition which draws its full force from religious prejudices, and is actuated by the bitterest hostility towards a people who will not renounce in education the abiding principles of their religious belief.

Passing from education (says the *Irish Weekly*) the venerable hierarchy express their congratulations that the powers of local government, which, for the first time in this century, have been conferred upon our fellow-countrymen, and add with singular satisfaction a tribute of admiration of the prudence and moderation and liberality with which they have entered on their exercise, and voice a fervent hope that 'this measure of local government will not only help to heal the soreness of ancient feuds, to mitigate class prejudices, to draw all Irishmen together in the service of our common country, but that it will demonstrate our fitness for wider responsibilities, and remove much of the distrust with which some persons, no doubt honestly, still regard the prospect of national self-government.'

As a means towards extending among the laity the practices of religion, the Bishops most earnestly commend the Society of St. Vincent de Paul. Beyond, and in addition to these ordinary precau-

tions of a Christian life, the hierarchy consider it their duty to warn their people with all earnestness and solemnity against the special danger, which has assumed such proportions, from the spread of irreligious and immoral literature. A sad change, their Lordships deplore, seems to have come over public opinion on this point. 'No subject now is too sacred to be made the matter of popular discussion in magazines and newspapers—the mysteries of faith, the solemn truths on which man rests his eternal hopes, are tossed about with as little reverence or reserve as if they were some topics of the most trivial importance.' Against this great peril the Bishops pronounce a most solemn and weighty warning, and not less grave and impressive is their warning against the dangerous literature which is poured almost in floods over the country, and which for corruption is worse than anything to be found in the pagans'.

Finally, the revered prelates, after raising their voices in protest against the intolerable wrong to which Catholic sailors in the British Navy are subjected, who, when at sea are afforded no opportunity of satisfying their conscientious requirements in the practice of their religion, refer to the approaching pilgrimage from Ireland to Rome, a witness to the faith of this Catholic land and, in particular, of its unfaltering loyalty under all circumstances to the Vicar of Christ and the See of Rome.

THE COST OF A GENERAL ELECTION.

THE editor of a London paper is reported to have recently figured out the normal cost of a general election at two millions. Curiously enough, this seems to have been the cost of a general election in the eighteenth century. In April, 1768, the expense of the parliamentary elections held in that year was calculated to have been two millions, and was so announced in the *Scotts Magazine*. That the cost may have remained stationary is not so incredible when we consider the sums that used to be lavished to secure votes in a small electorate. A case in point is furnished by an electoral breakfast given in Westmoreland in 1761, on the day of an election. The spread comprised, among other Gargantuan supplies—31 pigeon pies, 24 sirloins of beef, 13 quarters of veal, 44 quarters of house lamb, 244 chickens, 20 dozen bottles of strong beer, 10 hogheads of beer, three hogheads of wine, two hogheads of punch, etc. When all this had been swallowed the results came out:—Sir James Lowther, 751; John Upton Esq., 637; Edward Wilson Esq., 574.

NAPOLÉON III. AND THE BISHOP.

A PARISIAN newspaper recently recalled one of the incidents of the misunderstanding which the illustrious Bishop of Poitiers, Cardinal Pie, had with the Emperor, Napoleon III., over a pastoral letter, which, at the time, made a deep impression in France. The letter displeased the Emperor, who gave orders for the arrest of the bishop. The latter having had wind of the day and hour that he was going to be arrested, put on his full pontificals, with crozier and mitre. He then surrounded himself with his canons, also clothed in their insignia, and waited patiently for the police officers in the large drawingroom of the palace. At the hour appointed the officers arrived, and were shown into the drawingroom. But they were thoroughly abashed in the presence of so strange a spectacle, and the officer in charge muttered out: 'My Lord, I can hardly arrest your Lordship under these conditions.' 'It is as a Bishop I am accused,' replied the prelate. 'I shall not leave this place unless clothed as a Bishop.' In their discomfiture the officers left the palace and wired to Paris the story of their reception at Poitiers. The Emperor answered, 'Let me alone, and that Tartar of a Bishop too!' A pleasant ending to the misunderstanding was an invitation extended the following year to the Bishop to give the Lenten course at the Tuilleries. At the end of the season the Emperor presented the Bishop with £5000 for his Cathedral. This anecdote shows that the powers that be can sometimes get themselves out of an awkward pass by using their wits.

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