

## IRISH FREEMASONS.

THE Parliamentary returns obtained on the motion of Lord Robert Montague with reference to Freemasons in Ireland have just been issued, and contain matter of particular interest. They show what Masonic Societies or Lodges, or Friendly Brotherhoods, in this country have or have not complied with the Acts 2nd and 3rd Victoria, exempting these fraternities, on certain conditions, from the penalties of the Act of Geo. IV. According to the provisions of the latter measures the conditions of exemption are that each Society or Lodge shall deposit with the Clerk of the Peace a list of its members, and shall also register itself by and before the expiration of the 26th day of March in each year. Failing to fulfil these legal conditions, every member of every such Society or Lodge is, under the earlier Act, a felon, and is liable to a penal servitude for a long term of years. The state of the law being thus, it cannot be questioned that the law has been broken. According to the official return signed by the Clerk of the Peace for Dublin, it appears that for a number of years several Societies of Freemasons in this country have not complied with the Act. Furthermore, it is required by the legal enactment that an affidavit, signed by two members of each Society, or Lodge, or Brotherhood, should be deposited at the same time with the roll and register. But here, also, it appears from the return that the Grand Master's Lodge, the high governing element of the Brotherhood, has ignored the requirements of the Exemption Act since the year 1867, while No. 2 Lodge (Grand Master's) has shown a similar disregard of lawful conditions except in 1869 and 1873. The other branches of the Brotherhood, whose members have been seriously amenable to the law, include the Victoria Lodge, No. 25 Lodge, the Eblana Lodge, and the Duke of Clarence Lodge. University Lodge and St. Patrick's Lodge have been equally remiss. None of these have complied with the Act since 1871. Every member of these lodges is, therefore, a felon by the previous Act of George. The Grand Lodge itself, of which the Lord Lieutenant and the Irish Chief Secretary are members, together with several other persons of high position, has been in effect an illegal association, and every member virtually a felon, who should, in the legal course of things, be at present working out his sentence of penal servitude. Mr. Gibson's amendment to the Peace Preservation Act, adopted some time ago, protects defaulters against the penalties of their violation of the law. They incurred the guilt of members of an unlawful society, and had they been treated according to the letter of the law, they would be at this moment in Spike, or Mountjoy, or Pentonville.

Laws are like spiders' webs, poor flies remain ;  
The rich and great break lightly through again.

We don't say the distinguished functionaries who ought have known their business better than to violate what they were appointed to administer ought to be punished for the felony; but it is unjust that a heavy and unrelenting hand should be held over the people of the country, while those whose place it is to set a good example may break the laws with impunity. In this, as in other cases, a clear distinction is made between the people of this country and those entrusted with its government and repression.—'Freeman.'

## THE ARCHBISHOP OF TUAM.

THE jubilee of his Grace the venerated Archbishop of Tuam, celebrating the 50th year of his episcopate, falls on Saturday, 5th June, but the day being inconvenient to the clergy the festivities and ceremonial have been fixed for Tuesday the 8th. On that morning High Mass will be celebrated in the Cathedral, and Father Burke, the eloquent Dominican, will have a noble subject to inspire him. His Grace is one of the most remarkable Prelates in Christendom. Born at Tobernaveneen, on the south-western shore of Lough Conn, under Nophin, parish of Addergoole, diocese of Killala, in 1789, he is now 86 years of age; yet the Archbishop appears to be in the enjoyment of as unimpaired intellectual faculties and bodily activity as he was in the prime of manhood. But a few days ago his Grace presided at the obsequies of the late Bishop of Achonry, who was nearly his own age, but not half as long in the Episcopate. He has never had a coadjutor, and performs all the duties of his extensive diocese with activity and energy, having only lately administered Confirmation in the island parishes which are in those cyclades, as Aran and Clare, Clew Bay and the western coast. The Archbishop of Tuam is three years an older man, and many years an older Bishop, than the Holy Father. After a brief education of only two years in Castlebar he entered Maynooth College on the 20th September, 1807, at the age of 18, in the second class of humanity, and such was the diligence and ability that he displayed that on Dr. Delahogue's health failing the Rev. John MacHale, then 25 years of age, was appointed lecturer under him in dogmatic theology on the 30th August, 1814, and on the 21st June, 1820, he was appointed successor to Dr. Delahogue in that Chair of Theology. From 1820 to 1825, when he left the college, he published his celebrated letters, signed "Hierophilus," some of which were addressed to the English people, some to Mr. Canning, and some to Dr. Magee, Protestant Archbishop of Dublin. These letters, like those of the same period by Dr. Doyle, Bishop of Kildare and Leighlin (signed J. K. L.), caused intense excitement. Some of them were answers to the Rev. Dr. Phelan, Fellow and Professor in Trinity College (an apostate), who published several highly offensive pamphlets under the name of *Declan*, and to another apostate, Rev. Mortimer O'Sullivan, to whom Moore devoted many of his satirical poems. Some of the letters are against the Bible societies, the proselytizing schools, and the New Reformation, as it was called, then opening. But perhaps the most remarkable topic discussed by him is the disestablishment and disendowment of the Irish Protestant Church, many years before Catholics were emancipated, and nearly half a century before the Irish Church Act of 1869 was passed. Dr. Waldron, Bishop of Killala, being infirm, desired a coadjutor, and for two or three years urged the appointment thereto of Professor MacHale, of Maynooth, as a distinguished subject of the diocese. At

length he succeeded, the Holy See having appointed Dr. MacHale Bishop of Maronia; *in partibus*, and his consecration took place on the 5th of June, 1825. Dr. MacHale was then 36 years of age, eighteen of which he had spent at Maynooth, seven as a student, and eleven as a lecturer and a Professor. In 1825, after his consecration, Dr. MacHale was examined for several days before the Royal Commission on Education in Ireland, in reference to the authorship and publication of the letters of "Hierophilus," a charge of violation of the College statutes having been preferred against him for publishing them without the authority of the President, and circulating them in the College. His defence of his act, and of the political and religious opinions in the letters is a masterly triumph. On the death of Dr. Kelly, Dr. MacHale was translated from the See of Killala to the Archbishopric of Tuam on the 8th of August, 1834, having then been Bishop for nine years. When the national system of education was proposed in the latter portion of the year 1831, Dr. MacHale and a few other prelates urged the Hierarchy not to accept it even as an experiment, and assured them that if they held out a little longer the Liberal Ministry of Earl Grey would grant a Catholic system of education. Unfortunately timidity and temporizing prevailed; and here we have the *fons et origo* of the mixed system, State model and training schools, Queen's Colleges, a secularized Trinity College, and charterless and struggling Catholic University. Experience of 44 years has affirmed the truly marvellous sagacity of Dr. MacHale in his early condemnation of the mixed system, and his Grace has lived to witness the gradual conversion of Catholic Ireland to this opinion. This consistency is the greatest, noblest trait in the Archbishop's life and labors, a consistency to maintain which he incurred painful enmities and estranged ardent admirers; but they were only temporary, and he has lived them all down. His Grace has published two volumes of "Christian Evidences," translations of most of Moore's melodies into Irish, and also of the earlier Books of the Pentateuch into the native tongue, which he speaks with eminent fluency and power. It is 68 years since he entered Maynooth, 61 since he was appointed to a Chair of Theology, 50 since he was consecrated Bishop, and 41 since he was appointed Archbishop of Tuam. More than sixty Irish Bishops died within the fifty years of his episcopate, so that with the present living prelates he has been the contemporary of 100 Irish Bishops, apart from at least fifty others who were called from Ireland to fill colonial or other sees. Of few living members in the Hierarchy of the Church could such a marvellous statement be made. Of thirty Archbishops and Bishops now in Ireland, excluding his Grace the Archbishop of Tuam, only one has worn a mitre for 27 and two for 25 years, while only five have been more than 20 years on the Episcopal Bench. Confining myself to this outline statement, which to many must be interesting, I have only to add that the coming jubilee will be celebrated with all the warmth and enthusiasm becoming the filial affection and popular veneration entertained by the Irish race, abroad and at home, for the illustrious and beloved Archbishop of Tuam.—'Tablet.'

## THE JOAN OF ARC FESTIVAL AT ORLEANS.

ON the 8th of this month there was celebrated the 446th anniversary of the raising of the siege of Orleans—one of those national festivals that have a character peculiar to themselves. Amongst all the commemorations that have survived the lapse of centuries I do not know one that has the power—and rightly—of exciting such deep feelings. The front of the old Cathedral of Orleans was decorated throughout its whole extent with hangings of tapestry. Around the arms and standard of Joan of Arc they were grouped, as once on the field of battle, the standard and arms of Dunois of La Hire, of Haintraillles, and of the Sire de Raiz. Together with them were displayed the arms of the Echevin Raoul de Gaucourt, of the City and Duchy of Orleans, of the Cathedral Chapter, of Pius IX., and of the Bishop of the Diocese, Monseigneur Daupanloup; while above the high altar, and round the entire circuit of the sanctuary, were placed on a level with the lofty clerestry the effigies of numerous saints, both male and female, whom the Diocese of Orleans is privileged to claim as its own, and amongst whom the names of Aignon and Coulmiers are inseparably united to that of Joan of Arc. At 8 p.m., the hour when Joan made her triumphant entry into the rescued city of Orleans, the Bishop appeared on the parvis of the Cathedral, surrounded by his clergy, who chanted the *Ave Maria*, and a procession was formed, which traversed the Grande Rue Jeanne d'Arc accompanied by a military escort, and followed by a vast multitude, amidst the glare of flambeaux and the sound of drums and trumpets, and so returned to the Cathedral, which now presented a magnificent spectacle. The ancient building was illuminated with Bengal lights in three tiers from its peristyle to the summit of the Bell-tower, belonging to the period of Joan of Arc, and the warlike clang of the trumpets responded to the tolling of the great bell of the Cathedral, and the chant of the clergy to the salvos of cannon. The Bishop and the Mayor embraced each other, in token of that union of religion and country without which nothing is truly great. Here is a festival such as religion can produce, a festival that speaks to the heart as well as to eyes of men, and calculated to reanimate the spirit of true greatness of human nature. M. Bernard, chaplain of the *Ecole Normale Supérieure* of Paris, ascended the pulpit, and eloquently maintained the thesis that Joan of Arc is the ideal type of love of country, as St. Vincent de Paul is of charity, St. Francis of Sales of kindness, St. Francis of Assisi of holy poverty, and St. Thomas Aquinas of learning.—'Tablet.'

It was stated in the lobby of the House of Commons that the narrow escape of the Government from defeat on one of the clauses of the Peace Preservation Bill was owing to the wire between the House and St. Stephen's Club, where a number of supporters of the Government were dining, having been cut. It is certain that some derangement of the wire prevented the notice-bell from acting.