

CATHOLICITY IN IRELAND.

It was only in 1745, after the defeat of the English at Fontenoy, that the public worship of Catholics was permitted in Dublin by proclamation of the Viceroy, the Earl of Chesterfield. It was only in 1793 that an instalment of the Emancipation granted in 1829 was conceded. Since 1829, within a brief period of less than 50 years, the change has been marvellous. Two National Councils or Synods of the Bishops have been held for the promotion of ecclesiastical discipline and the unity of opinion and practice upon many important questions amongst Catholics. The education of the clergy has been vastly improved, and numerous diocesan seminaries and colleges have been founded. Parochial primary schools cover the whole country. Religious houses of men and of women have been multiplied, so that there is no considerable town without one or more of these foundations. In nearly all the dioceses Cathedral Chapters have been revived, and Diocesan Synods are numerous and productive of improved discipline. Ecclesiastical architecture has advanced to an extent beyond all expectation. Parochial houses and glebes are being rapidly provided in many dioceses. And the spread of religious confraternities and sodalities throughout the whole country is truly marvellous. In the cities and chief towns, especially in Dublin, the extension of special charities is extraordinary. Hospitals, orphanages, asylums, industrial schools, refuges, institutions for the blind, for deaf mutes and others, extend on all sides; and since the plunder of the Holy See rendered necessary pecuniary support for Christ's Vicar, Ireland out of her poverty has been one of the most generous subscribers. Another, and perhaps one of the most striking features in the modern history of the Irish Church is the dispersion by emigration of the Irish race, and the foundation thereby of Catholic churches in England, Ireland, the United States, the Dominion of Canada, Newfoundland, Australia and New Zealand. If the episcopate of the whole of the British colonies and of the United States be examined, it will be found that a very large proportion are Irish by birth or descent.

PHOTOGRAPHS OF SORROW IN TEXAS.

A few mornings ago a young lady came into Bingham's photographic gallery. "I would have come before," she explained, "but there has been sickness in the family; grandma died this morning, and this is the first chance I have had to have my picture taken since we came to town. I thought I would step over and look at the styles of pictures, and price them while they are laying her out."

Here the poor creature broke down, covered her face with a handkerchief, and sobbed convulsively.

"What does that size picture cost?" she added, pointing in mute agony to a photograph as big as a soup plate on the wall.

Bingham dashed the back of his hand quickly across his eyes, and said huskily, "In the midst of life we are in death—that size is \$10, without the frame." And he sighed heavily.

"If you knew what I have gone through you wouldn't say \$10 so coldly. That's just what the coffin comes to," and she gazed at the \$10 picture with swimming eyes.

"Perhaps you had better come after the funeral is over, when you feel better," remarked Bingham, feeling uncomfortable himself.

After inquiring how much it would cost to take the whole funeral procession, with her in the front carriage, alongside of the preacher, and saying she was going to find out the price at the other photographic galleries first, she pressed her handkerchief to her face, and took her departure.—San Antonio Herald.

THE POPULATION OF TURKEY.

THE war in Turkey has had the effect of discovering to the majority of newspaper readers their ignorance of its geography, history, and population. Especially with regard to the races subject to the Sultan and the inhabitants of tributary States included in maps as parts of the country does a general ignorance prevail. It may not, therefore, be presumptuous in us to present on this subject some recent and authentic information. The population of Turkey, exclusive of tributary States, is 8,430,000. Adding to these the number of inhabitants in Servia, 1,840,000; Montenegro, 125,000, and Roumania, 4,500,000, the total population is 14,895,000, of whom about 42 per cent are Mohamedan. The Greeks, Albanians, and Roumanians are of the Greco-Latin race, and the Servians, Bulgarians, and Russians, of the Slavonic. Besides these are represented in smaller numbers Armenians, Jews, Gypsies, Circassians, Arabs, Magyars, and foreigners; the Circassians, who are the most numerous of this group, only numbering 144,000. It is calculated that of the Greco-Latin race in Turkey the Greeks number 1,137,000; the Albanians, 1,011,000, and the Roumanians, 200,000; and of the Slavs, the Servians, 1,388,000; the Bulgarians, 2,877,500, and the Russians, 10,000.

To localise these numerous peoples is a work of considerable difficulty; but roughly it may be said the Turks are the majority in Constantinople, and in the sanjaks of Serayvo, Frizrend, Divra, Berat, Drama, Rasichuk, Tulcha, and Varna. The Greeks, of whom many are thought to be nothing but Grecized Slavs, are stronger in the Epirus, Thessaly, Macedonia, Thrace and along the shores of the Black Sea. The Albanians, a fine, warlike race, live principally between the Epirus and Montenegro; 723,000 of them are Mohamedans, 200,000 Roman Catholics, and 88,000 belong to the Greek Church. The Roumanians are of the bulk of the population of Wallachia and Moldavia. Most of the Servians are members of the Greek Church, but a large number having turned Mohammedan to save their lands from confiscation, there are now about 463,000 Servian followers of the Prophet. Over 60,000 are Roman Catholics. The Montenegrins and Herzegovinians are Slavs.

THE ALTERATIONS OF THE LATERAN CHURCH.

No one has ever been to Rome without gazing in admiration upon the beauty of the grand mosaic which covers the vault, the upper portion of the wall and lines the windows of the apse of the great Basilica of St. John Lateran. In a few days that mosaic will be lying on the ground, either in a quantity of numbered pieces or a more or less irreparable mass of rubbish, according as the process of detaching it from the wall may be successful or not. And who can tell? This operation carried out, the apse itself is to be levelled with the ground, in order that the Basilican plan may be converted into that of a Latin cross, by the construction of the upper limb, which the clerical papers describe as having been hitherto wanting, as being required to give sufficient space for the proper celebration of religious ceremonies, and necessary to the decorum of the *Mater et Caput* of all the churches.

From many points of view the mosaic is one of the most important in Rome. It forms the only connecting link between the works of earlier date and those in the tribunes of Sta. Maria Maggiore, St. Clemente, and Sta. Maria in Trastevere, while at the same time it affords example of different periods of workmanship harmoniously blended together. In the upper third is the miraculous head of the Saviour on a deep blue ground-work, surrounded by angels, and this part is believed to date from the time of Leo I. It is probable that the lower portion was destroyed during one of the fires, and replaced with that we now see, representing the Virgin, St. Peter, St. Paul, St. John the Baptist, St. John the Evangelist, and St. Andrew, standing three on each side of the great jewelled cross. Again it was injured and replaced by Jacob Torriti, the master who wrought that in the apse of Sta. Maria Maggiore, and who introduced the smaller figures of St. Francis, St. Anthony, and Pope Nicholas IV., placing at the same time his own name in the left hand corner. Then between the windows, are nine grand Prophets, the work of another Jacobus, in all probability the monk who in 1825 made the mosaic in the tribune adjoining the Baptistery of St. Giovanni at Florence.

But even supposing that the mosaic should pass with comparative safety through the imminent danger of utter destruction to which it is about to be subjected, and finally reappear in no very different state on the niche to be built at the head of the Latin cross, yet the "improvements" to be made will entirely destroy all that remains of the Basilican character of the edifice. Although in Panciroli's days it was in great part no longer the same that had been erected by Constantine, it retained its original form, and the nave was divided from the double aisles on each side by lines of columns. These were buried in pairs within the clumsy pilasters substituted in 1650 by Bonimino. Then Clement XII., nearly a century later, continued the "improvements," and the old front, with its portico and frescoes by Giotto, gave place to the actual facade, to what was considered the better taste of the period. But the apse, with its grand mosaic remained, and the Basilican plan was in the main preserved until now, when Pius IX. has resolved to complete the transformation by giving the church the "better" form of a Latin cross, with big statues in two great pilasters on each side of the upper limb, like those in the nave.

Pius IX. has undertaken to bear the expense of this, which will amount to about 5,000,000 francs.

CARDINAL MANNING ON TOLERATION.

CARDINAL MANNING, in reply to a letter addressed to him by a Methodist minister at Harrogate says:—

So far as I know, the English Catholics have made no representation to the government of Spain in reference to the Protestants in that country. So far as I know, the laws of Spain do not extend to the private conscience or belief of any one, but restrain only the public propagation of religious tenets or worship at variance with the religion of the Spanish people. Under these circumstances no Catholic would consider any representation to be justified. The Spanish people are united in faith and religion, and are fully justified in preserving their country and their households from the miseries of religious conflict. And, believing as they do that this unity of faith and of worship is a divine law, they hold it to be of the highest obligation to transmit it faithfully to their children. If the Catholics in England were a majority to-morrow they would molest no one in matters of religion by civil laws. In a pamphlet written by me last year, in answer to Mr. Gladstone, you will find this more fully treated than I am able to do now. The principles on which I answered then, and answer now, are these:—1. So long as the unity of a people in faith and worship exists unbroken, it is the duty of such a people to preserve it from being broken by public law. 2. When once that unity is broken up by the religious conflicts of a people, no civil laws can restore unity, which can be restored only as it was created—that is, by the obedience of faith. 3. The public law of such a country can do no more than protect the freedom and welfare of all its subjects by restraining what is injurious to human society, such as the propagation of blasphemy, impiety, polygamy, etc. There is, therefore, no parallel between Spain and England, nor between a people united in one faith and a people unhappily and hopelessly divided.

An English magazine says:—"Scattered about the earth there are supposed to be 10,000,000 or 11,000,000 of Jews alive. Thousands of these persons are rich, some of them own colossal fortunes. Rothschild could buy up the fee simple of Palestine. Goldsmid might rebuild the temple of Herod. Montefiore has money enough to cast a golden statue of King Solomon. But of these wealthy Hebrews, not one is willing to go back.