

AN IRISH SCHOOL.

(Melbourne Advocate, June 30.)

The Hibernian Hall was well filled on Saturday night when a concert was given in aid of the building fund of St. Joseph's Hall and School, Port Melbourne, which is under the charge of the Carmelite Fathers. The Archbishop of Melbourne, the Very Rev. Prior Butler and the Rev. Father Shaffrey were present. During the interval the Archbishop delivered the following address:—

His Grace said that as he was set down in the programme to deliver an address, and not allowed, as he desired, to remain a silent listener to the beautiful vocal and instrumental music, and to the admirable recitation, which filled the first part of the programme, he thought it would not be inappropriate—as this concert was given in aid of a Catholic school under the care of the Carmelite Fathers—to give a short chapter of history connected with a famous school, the very name and existence of which seemed to be unknown to general readers. He referred to the school of "Mayo of the Saxons." The history of that school carries us back over twelve centuries. The scenes are laid in far-famed Iona, in Northumbria, in the lone island of Innishoffin, but, above all, in "Mayo of the Saxons," where this school flourished from the latter part of the seventh to the close of the sixteenth century, when its light was finally put out in the bitter strife which accompanied the attempted introduction of the Reformation into Ireland. Ethelfrid, grandson of Ida, who may be said to be the founder of the Anglo-Saxon race, being defeated in battle, and slain, his sons, Oswald and Oswy, fled to the court of the King of Dalradia. By him they were sent for instruction to Iona, where during seventeen years they were taught by St. Columba's monks secular science in addition to Christian virtue. After this long exile Oswald, having recovered the throne of his fathers, determined to rule over a Christian people. When he looked around for an apostle he naturally turned his eyes to Iona where he himself had received the faith from Irish monks, Sts. Aidan, Finan, and Coleman became in succession Bishops of Lindisfarne, and succeeded in winning Northumbria permanently to the true Faith. The rule of St. Coleman was embittered by the disputes which arose between his Celtic and Saxon subjects regarding the proper time for celebrating the Easter festival. When the King sided with his Saxon subjects, St. Coleman, rather than abandon the traditions of the Irish Church, resigned his See, and taking with him the remains of his two immediate predecessors, all the Irish monks, and thirty of the Saxon monks, who had made their religious profession at Lindisfarne, sailed back to Iona. To provide a new home for his Irish and Saxon monks was his next effort. Sailing again from Iona he landed on the island of Innishoffin, off the western coast of Ireland. As the new monastery and the chapel and schools sprang up, the saint, no doubt, flattered himself that here would he end his days, and in death lie by the side of his two saintly predecessors in the See of Lindisfarne. But Saxon and Celt even then found it difficult to agree. So taking with him the Saxon monks, St. Coleman once more set sail and landed on the coast of Mayo. Here, in a large plain, covered with great oaks from which the place derived its name—Mayo means the plain of the oaks—he selected the site of the future monastery and school, which thus got its name of "Mayo of the Saxons." That the school soon attained a European reputation we know from authentic history. We may not believe that Alfred the Great ever visited Mayo, or that he sent his son to be educated by Irish monks, or that Alfred's son, who is said to have died during his scholastic course, lies side by side with the two sons of a French king beneath a mound which is still pointed out to the inquiring traveller. But the tradition of itself is a strong testimony to the fame which the school long enjoyed. We know enough from Venerable Bede, and from Adamnan, to convince us that few of the great Irish schools attained greater renown or success. Twice it was plundered, and twice burned down, but each time a new monastery and school rose from the ashes of the old. It was only in the reign of Elizabeth that it fell to rise no more. The moral which the Archbishop derived from the chapter of school history was that when an Irish monk or an Irish friar undertakes to build a school he receives great encouragement from the memory of the success of the great Irish schools of old, and when he makes an appeal for this purpose he has strong claims, not only on Irishmen, but also on the descendants of all those who in Irish schools, like that of "Mayo of the Saxons," received hospitality, gratuitous education, and the highest culture then attainable.

Mr John Good, of Clinton avenue, Brooklyn, is the first American who enjoys the distinguished honour of having been created a Roman Count.

The following statistics of the various religious denominations are taken from Dr. Doehner's new and elaborate volume, "History of Christianity in the United States":

Churches.	Ministers.	Communicants.
Methodist ... ..	32,071	27,542
Baptist ... ..	42,389	28,003
Presbyterian ... ..	15,902	11,241
Lutheran ... ..	7,573	3,990
Congregational ... ..	4,277	4,090
Episcopal ... ..	5,450	3,850
Adv. nist, etc. ... ..	3,492	1,321
Friends, etc. ... ..	600	500
German Evangelical Church Union	553	689
Christian ... ..	1,755	1,349
Christian Union Churches ...	1,200	1,200
Andry small bodies ... ..	6	10

The Roman Catholics have 6,912 churches and 17,658 ministers, their entire population is estimated at 7,200,000; the Jews have 250 congregations, with a population estimated at 300,000; the New Jerusalem Church has 128 societies; the Universalists have 934 parishes; Unitarians, 355 parishes.

General News.

During his visit to Rome the King of Sweden spent three hours in going in detail and with great attention over the Vatican Exhibition. Curiously enough his Majesty—the only sovereign who did not contribute to it (except, of course, King Humbert)—is the only one who has seen it. The King expressed with great feeling his pleasure to Mgr. Macchi. On the day following the visit to the Pope, Cardinal Rampolla, representing Leo XIII, called on his Majesty.—*Weekly Register.*

A big tiger made his appearance recently on the verandah of Mr. Nanabhy Byramjee Jejeebhoy's bungalow, "Springwood," at Matheran. Mr Nanabhy and several of the members of his family returned to their bungalow after an evening ride, and when they were making preparations for dinner a large tiger was observed prowling on the verandah of the bungalow. An alarm was raised by the children, and such was the panic caused by the presence of the most unwelcome visitor that they all lost their presence of mind, and forgot to close the main door of the drawing-room. A number of servants, armed with sticks then, came out of their quarters, and created a great noise which frightened away the brute.

There are at present sixty-one Cardinals and nine vacancies in the complete roll of seventy. The oldest member of the Sacred College is Cardinal Newman, who is 88, and the youngest, Cardinal di Rende, is less than half that age by three years. Eighteen of the number were created by Pius IX., and the remaining 43 by Leo XIII. No fewer than 55 Cardinals have died under Leo's Pontificate, during which time the Holy Father has created one patriarch, 13 archbishops, 57 dioceses, 34 apostolic-vicariates, one apostolic delegate, and 11 apostolic prefects. The whole Catholic hierarchy now numbers 1,254.

Mr. Gladstone's criticism of "Robert Elsmere"—the novel of the day by Mrs. Humphrey Ward—which appears in the current number of the *Nineteenth Century*, will remain valuable for the free and full expression it contains of the great statesman's faith in the Divine Redemption as the essence of Christianity. According to his belief it supplies—"the most powerful remedial agency ever known in teaching how pain may be a helper, and evil transmuted into good; and in opening clearly the version of another world, in which we are taught to look for yet larger councils of the Almighty wisdom. To take away the agency so beneficent, which has softened and reduced the moral problems that lie thickly spread around us, and to leave us face to face with them in all their original rigour is to enhance and not to mitigate the difficulties of belief." Concluding his singularly able review, Mr. Gladstone thinks that they must have a low estimate both of the quantity and quality of sin who desire to retain what is manifested, yet thrust aside the manifesting person and all that His living personality entails.—*Catholic Times.*

One is so accustomed to French duels in which, after a miss or a scratch, the antagonists abandon their pistols or swords, as the case may be, that the fatal end of the contest on Sunday between M. Dupuis and Habert is a shock. Both duellists were artists, which may account for the correctness of their sight and the result of the conflict. M. Habert, a critic as well as a painter, sneered in print at the picture in this year's Salon of his artistic master, and has proved himself superior to M. Dupuis in the use of firearms, who was shot dead, was over fifty, and leaves a widow and family; and M. Habert, who seems to possess no other distinction, now wears for all time the brand of Cain. A more sorry and melancholy end to a trifling squabble could hardly be sought, and it only makes once more apparent the inherent folly and cowardice of the evil practice of the duello.—*St. James's Gazette.*

The critical condition of Don Pedro, the Emperor of Brazil, who is at present lying dangerously ill at Milan, is creating no ordinary uneasiness in Vatican circles. His Holiness received a few days ago a touching letter from the Empress, in which that august sovereign requested for her husband the favour of the Apostolic Benediction, which was immediately transmitted to the Imperial patient. Don Pedro is one of the most enthusiastic admirers of Leo XIII. and his policy. Thanks to the Emperor, Catholicity is making rapid progress in Brazil. By order of the Pope, his Imperial Majesty was visited by Monsignor Scalabrini, a learned and zealous prelate, whose name has been associated with the project of Italian emigration—a religious enterprise that has already received the blessing and encouragement of the Sovereign Pontiff. His Lordship is fortunate enough to have secured the protection of the Emperor for the emigrants who are about to proceed to Brazil. Emigration from Italy is, by-the-by, assuming alarming proportions. Statistics inform us that 56,000 persons have left the peninsula for France or South America during the first four months of the present year. Is not this exodus a startling commentary of Italy's prosperity under the new régime?—*Nation.*

Some highly important and edifying conversions have taken place in Rome during the celebration of the Jubilee. Among those who have embraced the Catholic Faith were eminent scholars, several English pastors, and Russian and German ladies of wealth and distinction. The latest neophyte is a Bavarian dame—the wife of an officer in the Italian army. This lady was a governess in the family of the late Premier, Sigar Despretis, and married an *avide-do-camp* of the General attached to the Ministry. The religious ceremonies which she witnessed in several of the Roman churches had such a salutary effect on her imagination that she finally abjured Protestantism, and was received a week ago into the Catholic fold. Apropos of Germans, it may be remarked, that the leading Italian families have, to a large extent, lately given up French for German governesses of the Catholic creed. Signor Crispi, himself, has his daughter trained under the supervision of a Catholic lady from Munich. This penchant is due to the respect which has grown up in the peninsular of late years, for the Vaterland, which has become, as you are aware, the close ally of young Italy. Severity of this kind is characteristic of Umberto's subjects.