

thus be lord paramount and free from all responsibility to any superior—at least virtually.—Under the new act also it is intended, as we learn, to do away with the employment of prisoners, as hitherto, on the public works of the colony, and that they shall instead be occupied within the prison walls with the time-honoured tread-mill, or with cranks, and other machinery useless for everything else except penal purposes—a very questionable improvement, we should say, on the present system by which the gaols are made of considerable use in developing the resources of the colony, and providing for the convenience of settlers at a great saving to the public purse. The Lyttelton Gaol is to be the central penal establishment under the act alluded to. Meantime, an exemplification of the actual status of the inspector of prisons may be found in that of Dr. Skae, the inspector of lunatic asylums, by whose evidence in the case of the Wellington Asylum it appears that he has no power whatever in the management of the institutions alluded to; he can neither direct nor reform, and his duties are limited to visiting and reporting. He is simply an ordinary visitor, on whom no responsibility lies, but for whose morning calls the colony pays pretty heavily. The inspector of prisons is in a similar position, and similarly costly; indeed, if the amount expended on his salary from the date of his appointment in England, joined to that necessary to defray the passages of himself and his family in the steamer which conveyed them to our shores were made known to us, we should probably learn that already the somewhat impoverished condition of the public exchequer had been heavily drawn on to provide us with a luxury, which might very well have been dispensed with. In future, as we have said elsewhere, the cost of our somewhat ornamental official might be reduced, and his appointment utilised by obliging him to add to his duties, which otherwise will be almost nominal, the care of the gaol at Wellington, or the Central Penal Establishment at Lyttelton, in either of which he undoubtedly should reside. It will, we conclude, be acknowledged now on all hands, that in the case of Dr. Skae, whose position is so much on a par with that of the prison inspector, it would have been much better had his residence been in the Wellington Asylum, whence everything would have been constantly under his eye, and where he might have paid his periodical visits of inspection; and, indeed, in all instances it seems desirable that the medical officer attached to each lunatic asylum should reside in the building. There are many reforms, in fact, that might with advantage be made in the management of the public institutions of the Colony. Such, for example, as holding inquests in all cases of deaths in Reformatories, Industrial Schools, and Benevolent Institutions—these, however, are in some degree beside our subject, and we shall confine ourselves to once more suggesting that whatever may be the changes now intended with regard to our gaols or lunatic asylums, economy may be kept in view. The Colony cannot afford to maintain mere walking-gentlemen, occupied chiefly in the attempt to kill time. And, if already considerable sums of money have been expended on useless officials, it is a stupid policy to throw away good money after bad. It is "never too late to mend," and we shall begin to believe in a sincere disposition towards retrenchment on the part of the powers that be, when we see Dr. Skae domiciled in some one of our lunatic asylums, and Captain Hume usefully occupied in the prison at Wellington or the Lyttelton penal establishment. Let these auspicious instalments mark the inauguration of a new era in the management of our public finances; it is much needed.

AMERICAN PRIESTS TO IRELAND.

At a meeting of the clergy of the Archdiocese of Boston, held on January 25th, at which his Grace, Archbishop Williams presided, a committee was appointed to convey to the clergy and people of Ireland an expression of their brotherly love and sympathy, and an assurance of moral support and material assistance in their present movement for the redress of their grievances.

In fulfillment of this intention the committee send the following address:—

To the Clergy and people of Ireland.—Many causes combine to make it becoming in us to address you words of fraternal sympathy at the present time.

We behold you ardently engaged in the pursuit of a noble end, the attainment of which will release a whole people from a host of evils, and regard you, therefore, as eminently worthy of our warmest sympathy and most outspoken encouragement.

That sympathy for suffering and indignation at injustice which are natural to the human heart, are in this case intensified by feelings that spring from community of race and nationality. You are our kindred in blood and for the most part of the same household of the faith, and thus natural affection and divine charity, as well as the claims of justice, engage us in your cause.

Citizens as we are of a flourishing republic, living among a self-governing people, and witnessing and enjoying the blessings of civil liberty and legislative independence we cannot withhold our enthusiastic approval of your well conceived and well conducted efforts to secure the same blessings for yourselves and future generations of Irishmen on their own soil.

The truths of religion and the dictates of patriotism being in perfect accord, it is the office of the priest to bless the labours of the statesmen who seek to frame laws for the benefit of their country.

Ireland, after centuries of suffering from the effects of unjust conquest, ruthless spoliation and an almost total alienation of the soil and its consequent evil of an intruded and rapacious landlord class, is now making a supreme effort to rid herself of these crying evils, and we joyfully seize the occasion to tender to her our deep concern for her welfare, our best wishes for her success, and all the solace and help in our power.

Your efforts to eradicate from your native land the evil effects of alien domination and usurpation of the soil, twin relics of conquest and feudalism, deserve the full approval and hearty support of all friends of human happiness in every land.

The worthiness of the end proposed, the practical and thorough character of the reforms demanded, and the wisdom of the methods adopted amply justify this declaration.

The gravity of the crisis through which Ireland is now passing, the magnitude of the interest involved, and the probable results of this great social and political movement have arrested the attention of the civilized world and engaged the serious consideration of statesmen at home and abroad.

Moreover, the system of land tenure which impoverishes Ireland affects us injuriously here in America, in as much as it creates an additional object of charity whose pressing claims have often to be met to the detriment of the poor at our own doors and the orphans of our diocese.

We, therefore, feel it our duty to aid and encourage any movement that by legitimate means seeks to rescue Ireland from the slough of misery and enforced poverty in which she has so long lain, and make her self-supporting, so that famine shall no more stalk over the land, nor the tale of Ireland's woe continue to wring our hearts with grief for our suffering brethren.

While we applaud your efforts to shake off the evils that oppress you, we admire your patience in times of sore affliction, your splendid constancy in the faith, your self-control in the presence of great provocation and your persistent pursuit of your rights in spite of unreasoning and brutal opposition, repeated failure, or only partial success.

We are filled with wonder at the efficacy you have known how to infuse into an orderly, peaceful, and constitutional agitation for the revision of the iniquitous land laws imposed upon your country by an alien legislature, and we hope and pray that no resort to arbitrary power or the substitution of the methods of tyrants for the peaceful process of civil law will be able to stifle your voice or paralyse your action.

We are friendly to any movement that is founded on correct principles, tending to redress the grievances of the people of Ireland, and feeling in this crisis in the history of Land Law Reform that the principles laid down in the platform of the Land League Convention at Buffalo, N.Y., are justified by religion, and morality, we extend our earnest and heartfelt sympathy and co-operation to all those who are labouring in such a just and righteous cause as long as they are guided by these principles.

We solemnly declare that if the British Parliament is unwilling or unable to apply an efficient remedy to "the cancer that is eating away the life of the nation," it is the duty of England to renit the cure of the evil to the people of Ireland themselves.

Nor, on the other hand, do we hesitate to denounce as pernicious and infamous the conduct of certain supposed emissaries of secret societies who seek to infuse into this movement a spirit of injustice, and a disregard for the laws of morality as expounded by the Catholic Church.

Following in the footsteps of our Holy Father, Pope Leo XIII., who has recently manifested his deep concern for the temporal as well as the eternal welfare of the faithful people of Ireland, by addressing them words of paternal sympathy and apostolic counsel, we declare that we are advocates of peace and civic order, and hold with St. Thomas and other Catholic doctors that the only laudable and stable order is that which is founded on justice to all men effective redress of wrong and an equitable adjustment of conflicting interests.

All civilized governments are more or less influenced by the public opinion of the world, and we will rejoice with you should this declaration of ours serve, even in the slightest degree, to give more force and efficacy to the desire of the nations that the condition of Ireland should cease to be the reproach of modern statesmanship, a blot upon the civilisation of the age, and a deplorable and needless exception to the general prosperity of the people of Europe.

Our confidence in ultimate success is much increased when we see the clergy and people of Ireland without regard to difference of creed or party affiliations tending to unite in the work of redressing the wrongs under which she has so long groaned, and we hope that the bonds of this growing union may be drawn closer day by day till the united voice of the children of Ireland, at home and abroad, demanding justice not alms, shall at length be heard and heeded.

We pray the Giver of all good gifts that He may reward Ireland's centuries of suffering and fidelity to religion with the fullest civil liberty, peace, and prosperity, so that she may be once again the home of learning and science and a source of blessings to other nations.

✠ John J. Williams, Archbishop of Boston.

William Byrne, V.G.

W. A. Blenkinsop, Chairman, Pastor SS. Peter and Paul's Church, Boston.

M. J. Flatley, Secretary, Pastor St. Joseph's, Wakefield.

Thomas H. Shahan, Pastor, St. James Church, Boston.

Thomas Magennis, Pastor, St. Thomas Church, Boston.

Michael J. Masterson, Pastor St. John's Church, Fenbody, Mass.

This address is to be followed immediately by a contribution from the clergy to the funds of the Irish Land League.

Mr. MacMaster, in the *New York Freeman's Journal*, assails Mayor Grace, and says it was like his Irish assurance to "cock himself up for mayor of an exceedingly indulgent city," and be elected. That's true; so it was.