

church was well filled on Sunday morning, but crowded to excess on Sunday, Monday, and Tuesday evenings. There was a great number of strangers from all parts of Glasgow, including not a small number of Protestants.

IRELAND.

(FROM OUR OWN CORRESPONDENT.)

Dublin, December 5, 1877.

The Cardinal Archbishop of Dublin on the Advent Feast.—His Eminence the Cardinal Archbishop has addressed the following letter to the clergy, Secular and Regular, of the diocese, with reference to some changes in the discipline of the Advent Feast, changes which have been made for Ireland by the Holy See in compliance with a request to that effect forwarded to Rome by the Bishops assembled in Council at Maynooth:—

"Very Rev. Brethren,—You are aware that in past times the people of Ireland, imitating the example of their apostle, St. Patrick, and of other great saints, who were filled with the spirit of Our Divine Redeemer, and with sincere love of His cross, adopted a severe system of fasting and abstinence, and practised works of mortification which to Christians of the present day would appear intolerable. This penitential rigour was cheerfully submitted to for ages by the Irish people, and it appears to have been in full vigour even after the Reformation. How ever, towards the end of the sixteenth century the Bishops of the country, considering the difficulties of the times, and the poverty of the people, produced by persecution and civil wars, petitioned the Holy See for a relaxation of the discipline regarding fasting and abstinence which prevailed in the Irish Church. In answer to their prayer, the great Pope who then filled the chair of Peter, Clement VIII., in the year 1598, gave permission for the use of meat on Wednesdays out of Lent, which up to that time had been prohibited, and for the use of eggs and lactinia, or white meats on Fridays and Saturdays throughout the year out of Lent, which for the past had not been allowed. He also permitted the use of lactinia in Lent, abrogating the previous custom of prohibiting them. Thus we see that every Wednesday through the year was a day of abstinence from meat, and that all Fridays and Saturdays of the year were days of abstinence not only from meat, but also from eggs and white meats.

"This discipline shows the devotedness of our ancestors to works of penance and mortification, and is a proof of their readiness to accept the invitation of Christ, who proclaimed to His disciples that they should deny themselves, and take up the cross if they wished to be His true followers. It was this spirit of self-denial and of contempt for the pleasures of the world that enabled them to triumph over the enemies of their religion, and to preserve their faith in the midst of the direst persecutions and trials. But, in progress of ages, such extraordinary fervour was diminished, and from time to time the Bishops were obliged, by the circumstances in which they were placed, to imitate the example of the prelates of the sixteenth century, and to petition the Holy See for further relaxations in the laws of abstinence and fasting in favour of the faithful. All the Bishops of Ireland assembled in the late plenary synod in Maynooth, acting in the same spirit as their predecessors in the government of the Irish Church, and anxious to meet the wants of the country, and to facilitate the observance of the laws of the Church, considered it necessary to explain the present state of things to the successor of St. Peter, and to ask for further relaxations in regard to fasting and abstinence. Our Holy Father Pius IX., in his paternal solicitude for the welfare of his distant but faithful children, willingly listened to their reasonable prayers, and granted several changes, which I now communicate to you, in the laws already mentioned; changes which you will be so good as to publish in your respective churches on next Sunday and other Sundays, and to make known as far as possible to your flocks.

"First, then, the law or the custom which prohibited the use of eggs on Friday, when a fast fell on that day, is abrogated, and for the future eggs may be used on all Fridays in the year except Good Friday, and four vigils, that of Christmas, that of the festivals of the Assumption, of SS. Peter and Paul, and of All Saints, on which vigils, if they fall on Friday, eggs are not allowed.

"Secondly, the fast hitherto observed on Saturdays in Advent is transferred to Wednesdays. Therefore all Wednesdays and Fridays hereafter will be fast days in Advent, but there will be no obligation of fasting on Saturdays, except on Saturday of Quarter Tense, for which no dispensation has been granted.

"Thirdly, for the future, on account of the high price of butter, and other reasons, the use of lard or dripping for seasoning or dressing fish or vegetables, or other meagre food, is permitted on all days of abstinence during the year, and on all fast days in Advent except on the vigil of Christmas. In the instructions for next Lent we shall mention the other fast days to which this concession does not extend."

"When communicating these dispensations or favours to your flocks, you will remind them that the Church, when relaxing the discipline of fasting, expects that the laws remaining in vigour shall be accurately observed; and she does not at all take away the obligation of mortifying ourselves, and reducing into subjection our corrupt inclinations and passions. Indeed we cannot be worthy disciples of Our Lord unless we attend to this duty, for He proclaims, as we have said, that 'if any wish to be His disciples they must deny themselves, take up their cross, and follow Him.' Our dear Lord suffered hunger, and thirst, and all kinds of privations to teach us by His example; and it is one of the great duties of Christians to imitate their Master, and to walk in His footsteps. The saints, who have shed so much lustre on religion, made it the study of their lives to do so, and to renew in themselves the sufferings of the Lord. Unless we endeavour to deny and mortify ourselves as they did, we cannot expect to participate in their rewards or to share that glory which they merited by their sufferings and good works. Wishing you all and your faithful children every blessing,—I remain,

✠ PAUL CARD. CULLEN,
Archbishop of Dublin.

"Dublin, 29th Nov., 1877."

The Dominicans in Waterford.—On Sunday the Dominican Fathers of Waterford had the happiness of witnessing the dedication and the opening of the beautiful new church of St. Saviour in that ancient city, for whose erection they have been labouring for the past three years. The connection of the Order of St. Dominic with the historic city on the Suir dates back to a very distant period, and its memory is preserved in many old memorials and monuments in its streets and in its neighbourhood. The church, which was dedicated on Sunday, and which is built from plans supplied by Mr. Goldie, of the firm of Messrs. Goldie and Child of London, is an exceedingly pretty one, and differs in great part from the new churches which have sprung up over the country wherever the Dominicans have found a habitation for their Order. The style is Italian of the Renaissance period, and has been exquisitely elaborated. The church consists of a nave sixty feet in width, and 120 feet in length, with a choir twenty-five feet deep, flanked by chapels of St. Dominic and the Rosary. On entering the church the perspective of six high arches on either side, with monolithic shafts of polished grey granite crowned with Corinthian capitals, produces a pleasant and impressive effect. The sacred edifice is ingeniously and effectively lighted, and its roof is a splendid specimen of panelling and moulding. A Campanile to rise to a height of 100 feet, is provided for in the design, but is not yet complete. The ceremony of dedication was carried out by the Lord Bishop of Waterford, accompanied by his Grace the Lord Archbishop of Cashel and the new Lord Bishop of Ross. The solemn High Mass was celebrated by the Bishop of Ross, assisted by the Rev. Messrs. Keating, C.C., Nockle, C.C., and Phelan, Professor in the Diocesan College, as deacon, sub-deacon, and master of the ceremonies. There was a large assemblage of priests of the Dominican Order in the sanctuary, and, in addition, a considerable body of the secular clergy of the diocese. Father Burke, O.P., preached the sermon, and spoke with great eloquence and feeling of the old and holy ties that had ever existed between the Order to which he belonged and the citizens of Waterford. He mentioned as a singular fact in the history of the Order, that whilst, when the Dominicans were fixing their converts at Galway, Sligo, and elsewhere, it was a chieftain in a noble house who gave them their first greeting in those places. At Waterford it was the Bishop, priests, and people who went forth to meet them, and joined in praying God's blessing on the young foundation. At the close of the sacred functions a meeting was held, under the presidency of the Mayor, to make arrangements for clearing off the heavy debt still due upon the church. A sum of £400 was subscribed at the meeting. The estimate for the complete work was £10,000.

The Mayors for 1878.—The elections for the Lord Mayoralty of Dublin, and the mayoralties of Cork, Belfast, Limerick, &c., &c., came off on the 1st inst. In Dublin, Alderman Taepye, who filled the office of Lord Mayor for 1877, was unanimously re-elected Lord Mayor for 1878. This is a compliment which Alderman Taepye has well deserved. He has discharged the duties of the office with admirable efficiency, and has given universal satisfaction. He is a Catholic, but whilst never shrinking from any work to the help of which his Catholicity was invoked, and never abandoning any of its public duties, he has professed and maintained his religious belief and opinions without offence to any one of that body of citizens over whom he has been called to preside as chief magistrate. His hospitality at the Mansion House has never been surpassed, and has been dispensed by himself and his excellent and most estimable Lady Mayoress with a tact, a grace, and a *bonhomie* that are beyond criticism. Their fellow-citizens hope for them another happy year in the Mansion House. The Catholic Corporators of Cork, who are greatly in excess of Protestants in the civic body, did a generous thing on Saturday by electing a Protestant for the mayoralty of this city. Alderman Greff, the gentleman elected, is not only a Protestant, but a strong Conservative, and Conservatism in Ireland does not often mean the same thing as Conservatism in England. I regret that the toleration of Catholic constituencies is not emulated or imitated when Protestants are in the majority. There is scarcely a Catholic in the large corporation of Belfast, and as to the selection of a Catholic for the mayoralty of that city, it would be easier to accomplish such a revolution in the religious and political sentiments of its non-Catholic inhabitants.

SLIGO CATHEDRAL.—Messrs. Gillett and Bland, of Croydon, have just completed the erection of one of their patent Carillon machines in connection with nine bells in the tower of Sligo Cathedral, presented by Peter O'Connor, Esq., of Cairnsfoot. The machine is constructed to play 45 tunes. The *Sligo Chronicle* describes the machinery as very elaborate and perfect.

THE MARRIAGE of the King of Spain will take place on January 23rd.

LONDON UNIVERSITY.—At the recent second B.A. and second B. Sc. Examinations for Honours, Mr. Nicholas Joseph Synnot, B.A., Catholic University College, Kensington, was placed first in the Third Class; and in the examination for B.A. only Mr. Francis Ince Anderson, Oratory School, Edglaston, stood alone in the first class of Classics, with Scholarship.

DISEASES OF THE THROAT MOST SUCCESSFULLY TREATED WITH DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—Sir G. DUNCAN GIBB, Bart., M.D., LL.D., Physician and Lecturer on Forensic Medicine, Westminster Hospital, author of various works on Diseases of the Throat and Larynx, writes:—"The experience of many years has abundantly proved the truth of every word said in favour of Dr. de Jongh's Light-Brown Cod Liver Oil by many of our first Physicians and Chemists, thus stamping him as a high authority and an able Chemist, whose investigations have remained unquestioned. Its value, therefore, as a therapeutic agent in a number of diseases, chiefly of an exhaustive character, has been admitted by the world of medicine; but, in addition, I have found it a remedy of great power in the treatment of many Affections of the Throat and Larynx, especially in Consumption of the latter, where it will sustain life when everything else fails. Dr. de Jongh's Light-Brown Cod Liver Oil has an agreeable flavour, is very palatable, and liked by children; hence its value in the third stage of Hooping-Cough, when it acts as a restorative and tonic." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capped and signed imperial half-pints, or 1 pint, or 1 quart, or 1 gallon; with his stamp and signature on the capsule and the label under wrapper, and the signature of his sole consignees, Ansar, Harford, and Co., 75, Strand, London.