The Flight of the Soul—A Fantasy.

BY M. P. MURPHY.

Disentangled, my soul, from its prison of clay,
Like bird from captivity freed,
Sprang upwards, and sped through the ether away.
In the glorified light of an infinite day,
Nor swifter the light in its speed.

Then broke into being strange senses and new,
As I swept on my circling flight
Through a fathomless ocean of limitless blue;
The mysteries that mankind with wonderment view,
Were oped, as a book, to my sight.

Oh, pencil can give no conception, nor tongue,
Of the song that the spheres evermore,
Through the length, breadth and depths of the infinite, sung.
Our planet, through space round its vast orbit swung
With a loud, but harmonious roar.

Below and above me, there shimmered bright rays,
Like an ocean of amethyst dust
On which the fierce light of a tropic sun plays.
And I saw, as I swept through the wildering maze.
That the grains were the souls of the just.

And so gloriously fair were these souls, and so bright,
That the beams of the young morning's sun
Seemed denser and blacker than ink to my sight;
And numbered—the stars on a clear winter's night
Were to thousands of millions as one.

An angel I saw, with a scroll in her hand,
From the depths of Eternity spring,
And she, as she sped with her Master's command
To some struggling soul, in some far-away land,
Swayed the spheres with her measureless wing.

The past and the future were present to me,
Neither bounded by distance nor time;
What I wished for I had, where I wished I could be;
My friend, in his grief, at my grave I could see,
And his grief, in my eyes, was a crime.

Swiftly down from my home in the heavens I sped,
To his soul bearing comfort and cheer;
But as well might I speak in the ear of the dead;
He listened, but turned, with a shake of his head,
Lest wisdom might enter his ear.

My journey was vain, without counsel of mine
He must travel his journey alone,
While I, for his soul, lay my prayers at the shrine
Where truth, love and mercy eternally shine,
Reflecting the light of the Throne.

THE COMING PLENARY COUNCIL OF BALTIMORE.

From the American Catholic Quarterly Review.

The trials, the labors, the hopes and the consolations of the Spouse of Christ are distinctly and authoritatively expressed in the synods and councils which have been held in provinces and countries, or in world-gatherings by the bishops of the Church of God. This has been the case from the first Council of Jerusalem, where the Church, rejoicing in the response of the gentile world to the call of the Apostles, solved the difficulties attending the reception of converts from heathenism into the body of the faithful, at first composed exclusively of children of the house of Israel. The decrees of that council bind, not because they were subsequently recorded under divine inspiration by a disciple of the Apostles, but because they were passed by the body of bishops, whom our Lord had appointed to rule His church, acting in concert and harmony with Peter, who then confirmed his brethren.

As the Church spread, local councils were held, and when the fierce fires of imperial persecution had burnt themselves out in the vain endeavor to crush Catholicity, its agents boasting most loudly of success on the eve of their terrible defeat; then it became possible to hold councils representing not a mere province, nor even the widespread Roman empire, but all the then known habitable world to which the preaching of the gospel had reached, and which were hence called œcumenical.

The conversion of nations, the rise of religious orders, new devotions, consolations as well as trials, the propagation of erroneous doctrine, contempt of the Church's authority, the hostility of the State, a decline of piety and morality,—all these from time to time called for the action of local or general councils, and the defining of the ever held doctrines of the Church in terms too clear to admit of cavil; or the enactment of disciplinary statutes to maintain the virtue, sacred learning and piety of the clergy, and through them promote the salvation of the flock committed to their care. The dogmatic definition of a council shows not the introduction of a new doctrine, but the condemnation of a new error. Down to the sixteenth century errors of all kinds had been promulgated and condemned, but the personality and attributes of God had not been denied by even the wildest. It is not till the Council of the Vatican, in the nineteenth century, that the Church found it necessary to state authoritatively that there was a God, infinite in all His perfections. No one can pretend that, therefore, the Catholic Church did not believe in God before the nineteenth century; the definition merely proves that after the Council of Trent impiety became bolder than ever, and that errors as to the very existence and attributes of God were put forth, some so insiduously as to seduce, if it were possible, even the elect. So in earlier ages the councils, by their distinct definitions, tell us when errors arose that it was necessary to condemn authoritatively.

The decisions of the general councils, presided over by the Sovereign Pontiff, in person, or represented by his delegates, are irreformable and infallible; the decrees of local councils turn, generally, on discipline, and are of authority when approved by the Holy See. Yet, sometimes, great questions would come before a provincial council, and the decision there made by holy and learned men would be approved by the Sovereign Pontiff and accepted as authoritative by the Church throughout the world, in such a manner that no question in regard to it would arise for centuries. Thus a question as to the canonicity of certain books of Scripture came before a council at Carthage in Africa in 397, and its declaration of what books had always been received as canonical by the Church remained for centuries by tacit consent the official declaration of the Christian Church, eleven centuries confirming and retaining the tradition there expressed. Other particular councils in Africa and Spain, by the importance of their acts, exercised widespread influence. Yet, as a rule, these provincial councils have decided only on discipline, and local concerns of the Church. A Provincial Council is one composed of the bishops of a province, and presided over by the archbishop; still more important is a Plenary Council, in which the archbishops and bishops of several provinces, and including generally all within the boundaries of a country, meet in session under the presidency of an archbishop or bishop specially commissioned for that purpose by the Pope.

Such councils were frequently held in earlier ages, but on the increase of arbitrary power in the monarchs of Europe, after the revolt of the sixteenth century, they became more and more rare, as the civil power prevented the free action of the Church.

Yet America had provincial councils at an early period. At the commencement of the seventeenth century St. Turibius, Archbishop of Lima, held provincial councils at Lima, the decrees of which were regarded as models even in Italy. In 1625 Peter de Oviedo, Archbishop of St. Domingo, celebrated a synod of this kind, the decrees of which were in force in parts of our present territory of the United States sixty years ago. Still earlier were the provincial councils of Mexico, the first having been celebrated in 1555 by Fr. Alonzo de Montufar, Archbishop of Mexico; the second by the same metropolitan ten years later; a third in 1589 by the Most Rev. Pedro de Moyas y Contreras. The legislation in these synods, duly approved by the Holy See, was in full vigor in Texas, New Mexico and California when those parts were acquired by the United States.

Provincial councils are, therefore, no novelty in the Church or in America, and if we find few celebrated anywhere in the difficult periods of the last century, the young Church of the United States, nursed in earlier days in oppression and penal laws, used the freedom which Providence afforded her to revive these useful and often necessary conventions for the well-being of the whole body. The first Provincial Council of Baltimore, held in 1829, was viewed as the harbinger of a new era, and now the acts of the provincial synods held in the United States and in the British Empire, that is, in lands which in the last century seemed to offer no hope for future extension of Catholicity, when collected, form a solid quarto volume of more than fourteen hundred pages, and are reprinted in Europe for the study and use of Bishops in lands where the power and influence of the Church were once paramount. Thus the Church in the United States has led the way in the revival of Provincial and Plenary Councils, and during the last hundred years these assemblies have exerted an influence not discernable in the annals of the two centuries which preceded.

Dr. Carroll, on his elevation to the See of Baltimore, felt the necessity of some definite ecclesiastical regulations for the vast diocese imposed upon his care. It extended from the Atlantic to the Mississippi, from the St. Lawrence and the lakes to the borders of Florida. In city and country were scattered Catholics, whose numbers no one knew, with only a few priests to meet their wants. The nucleus was the body of Catholics in Maryland and Kentucky, mainly born in the country, who with their ancestors had been for a century governed by the Vicar Apostolic of the London District in England. In that unhappy country there had been no Catholic metropolitan, no sees filled by Catholic bishops from the time of Queen Mary; and of course the enactments of early councils had become obsolete, and no new councils could be held. The Church there, with its branch in America, had been governed under the instructions issued from time to time by the Propaganda. Now that the American portion was separated, much of the temporary code thus formed became inapplicable here, where circumstances were entirely different, and many questions that had distracted the Church in England were unknown.

While the Church in England was homogeneous, made up of men of one race and country, the little Church in America had grown and was growing rapidly by accessions of Catholics from various lands,—from Ireland, from Germany, from France,—the Irish and German immigration coming with few priests, while the French, owing to the Revolution which had levelled the throne and the altar, came with a large body of learned, zealous clergy who preferred exile to any compromise with infidelity. Where the Irish formed the bulk of a congregation they began to ask for priests from their own country, but they blended with the Catholics already in the country, and accepted cheerfully and lovingly the ministrations of priests whether Irish, American, English or French. Up to this time the German Catholics in Pennsylvania and elsewhere had mingled with Catholics of other extraction in the churches and missions, special instruction and catechism being given. As a demand was made for a distinctly German church in Philadelphia, Bishop Carroll remonstrated in vain, showing the importance of having all Catholics meet in harmony before the same altar and growing up in brotherhood. He yielded reluctantly, and the Church of the Holy Trinity was begun. His forebodings were soon fulfilled. Led by a conventual friar named Reuter, this congregation denied his authority as bishop, claiming that he was bishop only for the English-speaking of the faithful, but had no jurisdiction over Germans. When he visited Philadelphia, in the hope of arresting this dangerous schism, he was arrested and compelled to sit in court and listen to the abuse on everything Catholic poured out by the lawyer of the rebellious church. His authority was ultimately recognized; but Reuter was undaunted and renewed the schismatic effort in Baltimore itself, where the case came before the courts of Maryland, which upheld Catholic discipline.

But the great Archbishop Carroll looked to the future of Catholicity, and labored for it. His Catholicity was cramped by no narrow nationalism. On the twenty-seventh of October, 1791, twenty priests, English, Irish, American, German, French, met with the bishop in Synod. Statutes were then adopted as to baptism under condition; the age for confirmation; the celebration of mass with proper respect and all possible neatness in the place; collections of money and their application; the wearing of the cassock; the catechizing of the young; the sacraments of penance, extreme unction and matrimony, adopting in regard to the last a decree of a Council of Lima; on the Divine Office and holidays of obligation; on the life of the clergy and their support, and on the refusal of Christian burial to all who had neglected to receive communion at Easter.

When the See of Baltimore became archiepiscopal, and the immense diocese was divided, New York, Boston, Philadelphia and Bardstown having been created, one of the earliest desires of the archbishop was to be able to convene his suffragans in a provincial council.

Obstacles arose. No council was held; but in 1810 the venerable Archbishop, with the Bishops of Philadelphia, Boston and Bardstown, and the Coadjutor of Baltimore drew up and signed ten articles of ecclesiastical discipline. These referred to the powers of priests on the borders of dioceses; to the removal of regulars by their superiors from charges having cure of souls, without the knowledge of the bishop; the Douay Bible; Parish Registers; baptism; sponsers; offerings for masses; on the necessity of celebrating masses in the church; theatres, balls, light reading; on the renunciation of freemasonry to be required before a member of a lodge can be admitted to the Sacraments.

As the Church grew, and new dioceses were formed, the desire for a Provincial Council was more and more felt. It engaged the attention of the Archbishop and Bishops here, and of the Sovereign Pontiffs, Pius VII. having issued a brief in regard to one, August 3d, 1823, and Leo XII. another in August, 1828. Archbishop Marechal drew up the scheme for a council, which his successor, the Most Rev. James Whitfield, submitted to Pope Pius VIII. When this had been approved and authority given, Archbishop Whitfield, in the month of December, 1828, issued letters convoking the bishops of the Province to meet in Provincial Council at Baltimore on the first of October, 1829.

The United States, as recognized by the Treaty of 1783, formed the original diocese of Baltimore, and the actual province of that name; but the republic had subsequently acquired the Spanish colonies of Louisiana and the Floridas. These had formed part of the diocese of Santiago de Cuba, and as such were governed by a Bishop Auxiliary, until in 1793 they were constituted a distinct diocese. As the diocese and province of Baltimore had been guided by the Statutes of the Synod of 1791, so this diocese had its code of local ecclesiastical law in the acts of the Synod of Santiago de Cuba, held in June, 1684, by Dr. Juan Garcia de Palacios, Bishop of Santiago, which were renewed by successive bishops, and are in force to this day in Cuba, their wisdom being universally recognized. A portion of its enactments applies directly to Florida and to the Indian missions on the continent, a restricted list of holidays and fasts of obligation being framed for the Indians.

The original diocese of Louisiana had in time been divided, and there were sees at New Orleans, St. Louis and Mobile, originally suffragans of St. Domingo or of Santiago de Cuba, but subsequently made exempt. At the time of the summoning of the Council the see of New Orleans was vacant, but as it was eminently desirable that the bishops of the whole country should take part in the deliberations of the coming council, the bishops of St. Louis and Mobile were invited. Bishop Portier, of Mobile, was in Europe, but Dr. Rosati, Bishop of St. Louis and administrator of New Orleans, attended, "salvis cœteroquin suis privilegiis." This first council was, therefore, if not in name, yet in fact plenary.

TO BE CONTINUED.

"A WONDER OF EUROPE."

THE LITTLE HOUSE OF DIVINE PROVIDENCE IN TURIN—THE WORK OF A SAINT OF THIS CENTURY.

[*From the recent Lecture of Rev. J. L. Andreis, of St. Leo's, on "Three Wonders of Europe."*]

At the north of the city of Turin, the traveler's attention is called by the inscription: "The charity of Christ urges us," and by a large group in white marble, representing an old man stricken down by poverty and contagious disease, and lying in a suppliant position at the foot of a man of God, who lifts him up with the left hand, and pointing out heaven to him with the right, with expressions of sympathy and tender love, invites him to trust in Divine Providence. That inscription and that group tell the beholder what work is done in the institution which bears them. It was founded fifty years ago, and is called the "Little House of Divine Providence" under the auspices of St. Vincent de Paul.

The origin of that institution was a heart-rending spectacle to which the man of God was the principal witness. While passing through Turin on her way to France, a young woman, accompanied by her husband and three little children, was suddenly taken ill. Her disease was of such a nature as to preclude her admission into any of the hospitals. Upon being refused in one place, she tried another and another, but all in vain. Being brought back to her little room, she grew worse and died. Her husband almost became insane from grief, and the children were rending the air with their distressing cries. In a strange land, with scanty means, and struck by the great calamity, the justly grieved family found a benefactor and a friend in the man of God. Having filled their hearts with the balm of religious consolation, and made them adore the hand of God in their afflictions, he gave a large amount of money to the grieved widower that he might provide necessaries for himself and children. He was all charity and solicitude to help and console that afflicted family; but his heart was steeped in anguish. The thought of that dead young woman, who might have received proper treatment; the remembrance of the great desolation of her husband and children, being constantly in his mind; he was saying within himself: "What would it be if another case of the like kind should occur to-morrow? What happened to that foreigner, might it not happen to some of our own people? and what difference is there between a foreigner and a native? Are we not all children of the same Father, and are we not all brethren?" While these thoughts were pressing upon his mind, tears were rolling down his cheeks. But while he was giving vent to his feelings of charity, mercy and love, God was guiding him and using him as an instrument to draw infinite good from a seeming evil. Yielding to the divine inspiration, he resolved to open a home to receive all the afflicted people that could not find admission elsewhere. Without interposing any delay, he rented one room and had four beds fitted up in it. They were soon filled. Seeing that the demands were increasing daily, he rented more rooms, and then the whole house. There he was day and night,

THE ANGEL OF CONSOLATION;

there he would work, wait on the sick, go after choice food for the most needy, and bring it to his little hospital with his own hands. Those he could not accommodate he was wont to visit at their homes, and carry to them, with the spiritual consolations, food, medicine, bed covers, clothes and money.

The fire of his charity was spreading so broad and fast that in a few years he built as many houses as required by the increasing demands made on him from every part of the province. The old and abandoned people given special quarters, an hospital was erected for those afflicted with contagious diseases, another for other kinds of infirmities; here a place for the epileptics; there another for the deformed; on the right there is the asylum for the blind, and on the left that for the deaf and dumb. Yonder are found schools and laboratories for the young. Above there is a reformatory asylum for strayed girls, another for penitent Magdalens. Next there are several convents of different orders of Sisters and nuns. At the other end of the institution there are monasteries of lay priors, and close by there is a house for a congregation of saintly priests. Everything there is in perfect order; the schools are taught, the sick are cared for night and day, medicines are prepared, linens washed, ironed, put away in wardrobes, and regularly dispensed. Baking and cooking is incessant.

The visitor who inspects the Little House of Divine Providence is amazed at its enormous extension, at its extraordinary cleanliness and perfect system reigning in every department. The sheltered in that immense institution number three thousand! They are all consumers, and there never was, nor is there a cent of certain revenue. Not one of all those inmates ever gives himself a thought about his own shelter, food and clothing, yet all always had and have all they need. There is one person only that sees to everything, the superior, whom all call by the endearing name of Father, on whom, after God, rests the whole institution. Everything comes from him; he alone is the head and the heart; all others obey.

But whence have the extraordinary means come to support such an immense family, not only for a single day, but for months, nay, during these last fifty years? We are all well acquainted with the miracles recorded in Holy Writ, specially of the manna which for forty years was sent from heaven to the people of Israel on every day except the Sabbath. Then the repeated multiplication of a few loaves of bread and a few fishes, to feed four thousand people on one occasion, and five thousand on another. Prayer by Moses, and prayer by Jesus did all that. The institution which forms the subject under consideration is called the daily miracle of prayer, because it is through constant prayer, that it derives its constant supply of all daily necessaries. The spacious church which centres the institution has day and night a band of one hundred people who pray for one hour. The moment the hour is up prayer ceases, to be immediately resumed by another band of equal number. This goes on all the time without any interruption. That uninterrupted prayer is the inexhaustible mint from which all the necessaries come to the daily support of those thousands of helpless creatures. It has often happened that in the whole institution there was not a loaf of bread nor the wherewith to procure it. The bakers of the house would report that to the superior. He at once would double the number of people to pray in church, and he himself, prostrated before the altar, would join them in prayer; and lo! presently wagons full of bread, and flour, and linen, and money, would come to the house. Such is the fruit of confidence in the Providence of God.

You may be anxious to know the name of the man of God, the superior of that wonderful institution. His name is Canon Cottolengo, a priest. The fame of his extraordinary charity and success soon spread broadcast over the city, the kingdom and the whole of Europe. The bishops were wont to speak of him as a saint. King Charles Albert would call him "a man of God and his sincere friend." The Monthyon and Franklin Society of France, whose object it is to publish and cast abroad portraits and histories of men useful to and benefactors of mankind, passed a resolution that Canon Cottolengo deserved to be classed among the greatest benefactors of society, and had a large golden medal coined, and a biography describing his life, with his own portrait affixed to it. This tribute of high honor was presented to him by a royal prince, accompanied by the French embassy.

THE HUMBLE SERVANT OF GOD

received those personages with indifference, and showed his holy indignation for the present of the medal and of the biography, saying; "But is it possible that they do not leave me in peace?" Being forced to accept the noble testimony sent to him by the French society, he hid it away, and never showed it to any one, not even to his two brothers, who were also highly respected priests. Pope Gregory XVI. wrote him a letter in which he praised his great piety and the extraordinary benefits he was bestowing upon the souls and the bodies of the afflicted, and encouraged him to continue in his enterprise, and, with the letter, he sent him the Apostolic Benediction, and the gift of a large silver medal. But this testimony was also kept from others' gaze.

He was an enemy of any demonstration of honor; but the more he endeavored to hide his miraculous deeds and his own person from outsiders, the larger was the number of high personages who craved to see him. Distinguished prelates, writers of high repute from every country in Europe, deemed their travel through Italy incomplete, had they not visited

THE LITTLE HOUSE OF DIVINE PROVIDENCE.

Upon the return to their respective countries, they would write about it what their gratitude and hearts dictated to them. On one occasion a band of non-Catholic gentlemen came to Turin from Geneva. The first thing for them was to visit the Little House, about which they had heard great wonders at home and abroad. They leisurely visited every part of that place, and though they found nothing elegant or beautiful, still they noticed the heavenly beauty and the magnificence of its evangelical charity. But they considered their visit unsatisfactory until they could see and speak to Canon Cottolengo. They imagined they would see a man of stern commanding appearance. But, to their utter astonishment, they found him in the passage surrounded by a large number of poor who were presenting to him their certificates which they had obtained from their pastors or some other good persons to prove that they were worthy of admission. Being seated in a large antiquated chair, he was joking and laughing with every one of those poor. That sight was so impressive to their hearts, and their joy so pure and great, that those gentlemen considered themselves exceedingly happy to have seen that holy man, to whom they presented a handsome sum of money upon leaving his place. His jokes are still proverbial; among them, he was in the habit of saying to any one he wanted to go with him through and out of the city: "Come with me, and I will treat you to a bottle of the best wine at such a hotel." The holy man would take his companion to some poor afflicted family, and carry some provisions and medicines. The hotel he meant was the home of the needy and distressed, and the wine was the work of charity by relieving and comforting them. Canon Cottolengo died in the year 1842; but his institution outlives him in the enjoyment of his spirit, and bids fair it will last with the lasting of charity, forever. His sanctity is a by word, and is so well-grounded that the immortal Pius IX. declared him venerable, and his canonization is in process. Before long the Holy See will proclaim Canon Cottolengo a saint, whom I now present to you as a great wonder in the heart of Europe.

CATHOLICISM IN ENGLAND.

The conclusion drawn by the Tablet from the statistics which it published the other day will not, of course, very readily commend itself to the Protestant reader, but whatever view we may take of their import the figures are remarkable enough in themselves to suggest serious reflection. The Catholics of England and Scotland, it seems, have increased at between twice and three times the ratio of increase in the population. In the year 1840 the Catholics of Great Britain numbered 539,500, their clergy 624, and their churches 522. In 1880 the first of these totals had risen to 1,384,000, the second to 2,282, and the third to 1,461. Thus, while the inhabitants of Great Britain have increased in number by 60 per cent. the Catholics have increased by 158 per cent. within the period under consideration. "At present," says their representative organ, "we constitute 5 per cent. of the population of Great Britain, and should have 27 members in the House of Commons, whereas there is actually but one—the member for Berwick." In the United States—for a reason which lies, of course, upon the surface—the growth of the Catholic community has been much more rapid even than this. They have there multiplied 820 per cent., while the rest of the population has advanced only 192 per cent. during the last forty years. Numbering only 666,630 in 1840, they have now reached a total of 6,143,000. In Australia, according to the authority from which we quote, the Catholics could on the accession of Queen Victoria "have been almost counted on one's fingers." There is now a Catholic laity 600,000 strong, attending 800 churches, and receiving the ministrations of 400 priests and 16 bishops. Perhaps, however, the most singular example of the vigorous growth of Catholicism which the Catholic journal has instanced is to be found in India. There the number of Catholics is stated to be 1,318,000; or more than four times that of the Protestants, and to amount to thirteen-sixteenths of all Christian denominations put together. And here, too, the case seems really to be one of genuine missionary success, for Dr. Hunter records in his Cyclopædia that in the single Province of Pondicherry no fewer than 50,000 adults were baptized into the Catholic religion in the three months ending December, 1880. In the United States, on the other hand, the case is exactly reversed. There, at any rate, it would be gratuitous to assume any remarkable triumph of proselytizing energy; for the increase, immense as it is, of the American Catholic population during a period which covers the years of the Irish exodus produced by the great famine may be said to explain itself. And the same explanation may be taken perhaps to account, at least in some considerable measure, for the growth of the Catholic element among the people of Australia. But what is the explanation as regards Great Britain herself? Is the increase of Catholicism in the country to be set down to the "propagation of the faith," or to the propagation of a particular race by whom the faith is held? * * * That the Irish element in our population shows a tendency to increase thrice as fast as the English—or, in other words, that certain influences which tend to lower the standard of living among the working-class of the community are nearly three times as active as the influences tending to maintain it—is scarcely a comfortable reflection. We may console ourselves to some extent by reflecting that processes of this kind are not necessarily beyond the reach of correction, and that they do sometimes, in fact, correct themselves in various ways. But meanwhile the inordinate growth of this particular ingredient in our social whole seems certainly to be threatening us for the time with something like the "Chinese problem" of the Americans on a very small scale.—Pall Mall Gazette.

THE TWO COLORED CONGRESSMEN.

WASHINGTON, April 10.—There are two colored men in the present Congress, Smalls, of South Carolina, and O'Hara, of North Carolina. The former has long been a power in his State. Among the negroes of the coast counties he rules like a king. Smalls sprang into notoriety by a daring act he performed early in the war. He was a slave but had been trained to the sea, and was loaned by his master to the Confederate government to act as pilot in Charleston harbor. While serving in this capacity one very dark and stormy night he ran the steamer Planter into the Federal fleet and surrendered her before anybody on board discovered his purpose. The newspapers were full of this feat at the time, and Smalls became famous. He went into the Union navy, came North, and was lionized in New York, Philadelphia and Washington. The act made him rich as well as famous. With the prize money the government gave him he purchased an extensive plantation near Beaufort after the war. During the carpet-bag reign in South Carolina he was active in politics, and materially increased his wealth. Smalls lives in fine style at Beaufort, and drives the handsomest pair of horses in South Carolina. He is a widower, but has a daughter who keeps house for him. She is well educated and unusually intelligent. In Washington he boards with a colored family on L street, near Sixteenth.

O'Hara is a native of New York, a graduate of Harvard University, and a lawyer by profession. He went south in reconstruction times, and has been pecuniarily successful in politics. He has his wife and family with him here, and lives in good style on Fifteenth street, near M. Mr. and Mrs. O'Hara are both devout Catholics, and attend the colored church of that faith near their residence. O'Hara employs a white tutor to educate his children.—New York Sun.