The Catholic Record.

"Christianus mihi nomen est, Catholicus vero cognomen."—"Christian is my name, but Catholic my surname."—*St. Pacian, 4th Century.*

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"CLERICAL."

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ECCLESIASTICAL CALENDAR.

March 1880.

Sunday, 7—Fourth Sunday of Lent. 2 *Cl. Semi-Double.* Solemnity of St. Josesph.
Monday, 8—St. John of God, Confessor. *Double.*
Tuesday, 9—St. Frances, Widow. *Semi-Double.*
Wednesday 10—Forty Martyrs. *Semi-Double.*
Thursday, 11—St. Thomas Aquinas, Confessor and Doctor. *Double.* (From the 7th inst)
Friday, 12—The Precious Blood. *Double-Major.*
Saturday, 13—St. Gregory I., Pope and Doctor

The Beggar's Prayer.

Close to the massive brazen door
Of an old cathedral over the sea,
A beggar crouch'd on the marble floor,
Weeping and praying continually;
From the first sweet blush of the morning red,
Till the twilight folded its pinions gray,—
Smiting his breast and drooping his head,
Ever and anon the beggar said:
"*Noverim Te, noverim me!*"

The changeful seasons came and went,
The daily masses were said and sung;
The lamp of the Holy Sacrament
Its fadeless light o'er the chancel flung;
And in and out, like a rustling tide,
The worshippers flowed by night, by day,—
Still in his nook at the portal wide,
Ever and always the beggar cried:
"*Noverim Te, noverim me!*"

At last, in the glow of a summer late,
Fair as the light in its eastern skies,
Tenderly dawned our Lady's fete.
The day of her crowning in Paradise;
But lo! when the last grand mass was o'er,
And the last fond votary drifted away,
The weeping beggar was heard no more
Crying aloud at the brazen door,
"*Noverim Te, noverim me!*"

They found him slumbering, cold and white,
On the step of our Lady's brilliant shrine,
Circled about with a wondrous light,
The peerless rays of a peace divine,
The shining hair from his temples blown,
His face, like a sun-touch'd lily, lay;—
Poverty, pain—forever gone,—
The smiling lips had ceased to moan,
"*Noverim Te, noverim me!*"

Then through the old cathedral stole
A heavenly whisper: "I, the Lord,
Have looked with love on the beggar's soul,
And crowned his works with a rich reward.
Knowing himself and knowing Me,
He hath soar'd to the light of the perfect Day;
On the pinions of faith he hath mounted, free
To the glorious heights of Eternity,
Blest shall the prayer of the lowly be,
"*Noverim Te, noverim me!*"

LORD DERBY ON EDUCATION.

Mr. Carlyle, in one of his most characteristic pages, observes that "the common Editor of a Daily Newspaper" is probably the most unaccountable example of productive facility. "Consider his leading articles," the sage of Chelsea urges, "what they treat of, how passably they are done: straw that has been threshed a hundred times without wheat: ephemeral sound of a sound: such portents of the hour as all men have seen a hundred times turn out insane: how a man with merely human faculty buckles himself nightly with new vigor and interest to this threshed straw, nightly threshes it anew, nightly gets up new thunder about it, and goes on threshing and thundering for a considerable number of years;—this is a fact remaining to be accounted for in human physiology. The vitality of man is great."

The candid reader, we think, will not deny the force of these remarks. But there is another class among the sons of Adam to whom they apply with no less force than to the writers of newspapers. We mean the set of ready talkers who, whenever called upon, have something to say, or to speak more accurately, say something, and whom the American public are wont to designate "stump orators." "The excellent stump orator," we are told, "is he who in any occurent set of circumstances can start up, mount upon his stump, his rostrum, tribune, place in Parliament, or other ready elevation, and pour forth his appropriate excellent speech, his interpretation of the said circumstances, in such manner as poor windy mortals around him shall cry bravo to." An excellent talent indeed, and much honored in this enlightened nineteenth century. Never since the days of ancient Athens has facile speech been such a power in the world. The age is so busy that men have scant leisure for thinking. Opinions of their own they must have on all subjects human and divine, or what is to become of the great principle of private judgment? And to whom shall they go for their opinions but to those representative men who can give them, at the least, good words, sonorous phrases, formulas which, whatever their value may be, at all events serve as fig leaves to hide the shame of intellectual nudity.

One of the most acceptable of our popular orators is Lord Derby. His Lordship is not, indeed, a brilliant speaker. He makes no pretence to the rhetorical grace of Mr. Gladstone, neither is he a master of invective and sarcasm like Lord Salisbury. But he is credited—and surely not without reason—with a clear and calm judgment and a great fund of common sense; nor is he unwilling, from time to time, to stir up the gift that is within him. One of his favorite topics is education. It is a subject upon which, for a great many years, he has been in the habit of discoursing, as opportunity has offered; and probably for a great many years to come, should life be granted to him, he will continue to discourse about it. His last utterance on this matter took place on Monday at the annual distribution of scholarships and prizes offered by the Liverpool Council of Education to the pupils in public elementary schools, and it is perhaps worth while to glance at it, for it contains a profession of faith. It will be best, perhaps, to quote the passage embodying that profession. It is as follows:—

I spare you the well-worn commonplaces about the advantages of mental culture and of literary tastes; but I will give you one result of personal experience, and I will suggest to you one observation, which you may make for yourselves. I have been many years a magistrate; and as Chairman at Kirkdale I have had to deal in the last 23 years with the cases of more than 1500 offenders against the law. That is sufficient number to judge by; and nothing has struck me more forcibly than the utter stupidity and brainlessness of 99 out of every 100 of those unlucky individuals. It is not merely ignorance—that might be explained by their mostly belonging to the poorest class; but, as far as my observation goes, they are for the most part as much below the average of their own class intellectually as they can be morally. Nine-tenths of them might be Zulus for any good that they have got from civilization; and that is my answer to the foolish talk you sometimes hear about the worthlessness of merely intellectual training. Civilized beings will at least not have the vices of savages or of brutes. My other remark is this:—Look about you, use your own eyes and judgment, and of all those persons whom you know anything of who have gone to the bad, just observe how many have any turn for books or study. You will find one, perhaps, here and there; but only as a rare exception. Intellectual activity is in itself a moral safeguard—it kills vicious tastes, just as in the bodily life a healthy appetite for food keeps out the morbid craving for drink. Therefore it is, that to the spread of School Boards, and of all that goes with them, I look for moral and social, as well as intellectual improvement.

The sentences of Lord Derby's oration were received with cheers, the newspapers tell us. And no wonder: for they express a sentiment which during the last half century has penetrated the mind of this country. A hundred years ago, if the question had been asked, How are you to make a man a good citizen? the answer generally given would have been, By making him a good Christian. However much people's views may have differed about Christianity, they were agreed on this—that religion was the mainstay of society; that its supernatural sanctions gave force to laws and were the basis of public duties and private virtue. A school arose amongst us some fifty years back which took quite another view of the matter. Its main principle was that intellectual cultivation was in itself a moral agent. "The pleasures of science," said Lord Brougham, "tend, not only to make our lives more agreeable, but better." Secular knowledge was prescribed as the nostrum for the cure of moral evil. And this has been repeated *ad nauseam* until people have got to look upon it as axiomatic and self-evident truth, so that the denial of it almost induces a doubt of the denier's sanity. Men do not stop to argue about it. They merely assert it, and dismiss any questioning of it with a contumelious epithet. Thus Lord Derby, in the passage we have quoted; "Intellectual activity is in itself a safeguard. It kills vicious tastes, just as in the bodily life a healthy appetite for food keeps out the morbid craving for drink." We put aside the comparison, as it is one of those illustrations that do not illustrate. "Intellectual activity is in itself a moral safeguard!" Is there any proposition which the experience of life more emphatically contradicts? Who has ever exhibited more conspicuous intellectual activity than Voltaire? But was it a moral safeguard to him? Did it save him from forgery, perjury, gross sensuality, and a host of other vices? Was intellectual activity a moral safeguard to Lord Byron, to Talleyrand, to Porson, to Alfred de Musset? Or, to come to the classes labelled criminal, are not the malefactors who are most dangerous to society precisely those whose "intellectual activity" is the greatest? The forgers, the swindlers, the promoters of bubble companies, the men who by subtile contrivance plan the destruction of ships in mid ocean in order to enrich themselves at the expense of the underwriters—are these men of otiose intellects, or unversed in secular learning? "Civilized beings," Lord Derby says, and by civilized beings he means those who have had a certain amount of intellectual training, "civilized beings will not, at least, have the vices of savages or brutes." True. But they will have other vices of their own instead. They will not have the vices of savages or brutes, nor alas! their virtues. Knowledge, as the trite saying tells us, is power. And it is nothing else; not virtue, not religion, nor even a colorable substitute for virtue and religion. It makes its possessor a more potent instrument for good or for evil. But it leaves him morally where it found him. Lord Derby appeals to his experience as a magistrate. In the last twenty-three years he has had fiteen hundred offenders to deal with, it seems, and he was streck with the utter brainlessness and stupidity of ninety-nine out of every hundred of them. Very likely. But does Lord Derby suppose that any amount of proficiency in the three Rs., or even in the sublimer learning imparted by the Schoolboards, would, by itself, have wrought any moral change in any one out of the ninety and nine? have cured any one of them of his concupiscence, or have banished his proneness to gratify it at the expense of others? Will the multiplication table lull the passions to rest, or the use of the globes minister to a mind diseased?

Let no one suppose we are railing at secular knowledge, or that we are indifferent to intellectual cultivation. All we are doing is to protest once more against these things being laid out to the world for what they are not. Nearly forty years ago Cardinal Newman, then an Anglican clergymen, contended, with arguments which have never been answered, and which are in fact unanswerable, that secular knowledge is not the principle of moral improvement, nor a direct means of moral improvement, nor a principle of social unity, nor a principle of action; but, to borrow the weighty words in which his Eminence summed up his argument: that intrinsically excellent and noble as are scientific pursuits, and worthy of a place in a liberal education, and fruitful in temporal benefits to the community, still they are not, and cannot be, the instrument of an ethical training; that physics do not supply a basis, but only materials for religious sentiment; that knowledge does but occupy, does but form the mind; that apprehension of the unseen is the only known principle capable of subdueing moral evil, educating the multitude, and organizing society; and that, whereas man is born for action, action flows, not from inferences, but from impressions—not from reasons, but from Faith.

PARNELL IN QUEBEC.

A LARGE MEETING OF CITIZENS INVITE HIM.

A most enthusiastic and highly representative meeting was held last evening in the Temperance Hall, by the Irishmen of Quebec. The object of which meeting was to devise means for obtaining the ardent desire of all Irish communities in the country, a personal visit from the greatest living exponent of Irish public opinion, Charles Stewart Parnell, M. P. The enthusiastic unanimity which characterized the proceedings throughout, was seldom equalled. The attainment of the object in view was plainly the all-obsorbing thought of each individual present.

On the motion of Alderman Henchey, the Hon. John Hearn, was called to the Chair, and Mr. J. E. Sutton was requested to act as Secretary.

The Chairman in opening the meeting said that he felt he gave expression to the feeling to the Irish people of Quebec, in expressing the desire to have Mr. Parnell as a guest amongst us, and to hear him, not alone expatiate on the famine, but to hear his views on the burning question between Landlord and Tenant; the settlement of which in a just and equitable manner was of the greatest vital interest to the dwellers on the soil.

He felt assured that if Mr. Parnell's engagements would permit of his acceding to the request, which would be made him, to visit our city, he would get such a reception from Irishmen here in Quebec as would fully establish their claim to be as good Irishmen as those in Ireland itself. Parnell was wanted here and it would be a slur on Quebec, if when he came so near as Montreal or Ottawa, he was not invited to the city; his reception would be pleasing to him and gratifying to the Irish people.

The Secretary here read a letter which had just been received from A. H. Murphy, Esq., M. P. P., addressed to the "Parnell Reception Committee," apologising for his absence, which was unavoidable, owing to illness, but it bore expressions of entire concurrence in the object of the meeting.

It was then moved by Alderman Henchey, seconded by James Shea, Esq., that a committee be appointed to carry out the object of the meeting, to invite Mr. Parnell to visit the city.

Mr. ex-Mayor Owen Murphy, desired to extend the provisions of the motion and make this a decidedly national movement, and to that end he would supplement, Alderman's motion by adding, that the officers of the several National Societies be appointed to act as such committee, with power to add to their numbers. The Alderman concurring, the resolutions were unanimously agreed to. A large, highly respectable and influential number of gentlemen were then named to act on the committee, in concert with the officers named. The Secretary was then desired to communicate with Mr. Parnell, and give his answer at the next meeting.

Several gentlemen present gave glowing expression to the feelings which were uppermost in the breast of all, the enthusiasm with which they were received, plainly evincing the fact that, as the Hon. Chairman said, "Parnell was wanted here."—*Quebec Telegraph, 24th Feb.*

Mr. R. Lazier, formerly representing himself a commercial traveller, was arrested at Napanee Sunday evening. It appears that he obtained money by getting customers to endorse drafts on the firm he represented, and the drafts being repudiated he was arrested. Some time ago, and while in charge of two policemen going to London, he junped from the train near Shannonville and escaped.

Slander.—Pay no attention to slanderers. Keep straight on your course, and let their backbitings die the death of neglect. What is the use of lying awake at night brooding over the remarks of some false friend? What is the use of worrying and fretting over gossip that has been set afloat to your disadvantage by some meddlesome busybody? Such things cannot possibly injure you, unless indeed, you take notice of them, and, in combating them, give them character and standing. If what is said about you is true, set yourself right at once; if it is false, let it pass for what it is worth.

THE HOME RULERS.

OPENING OF PARLIAMENT.

On Thursday under the genial influence of a bright sun and a mild atmosphere, the session of 1880 was opened by the Queen in person. All the splendour and magnificence of the English Court graced the ceremony, but it would be strange if in the breast of an Irishman, the regal pomp and pageantry of the scene, and the stilted and meaningless and heartless sentences of the Royal speech did not awaken a feeling of absolute abhorrence, the thought arose of the state of Ireland and the terrible and unmerited sufferings of her people. I may be forgiven if I pass by unoticed the dazzling scene in the House of Lords, and come at once to the question which presses on all our hearts—how are the representatives of Ireland going to fulfill the solemn duty that lies upon them of using the immense power in their hands to force the English Parliament to step in between the people of Ireland and the famine?

An immensely large number of Irish members have assembled in London, and immediately after the delivery of the speech from the Throne, a meeting of the Party was held in King-street, where it was unanimously resolved that Mr. Shaw should submit an amendment to the address, expressing the dissatisfaction of the Irish members with the course which Government had taken. Mr. O'Donnell expressed his intention of submitting also an amendment of his own, and it is possible that our members may follow his example. After the delivery of ordinary speeches from both sides of the House, regarding the general policy of the Government, Mr. Shaw at ten o'clock moved the adjournment of the debate until the next evening, when he proposed to bring up his amendment. Then commenced the first skirmish of the session, which ended, I am happy to say, in the triumph of the Irish members. With a studied insolence of manner the Chancellor refused to consent to the adjournment, and desired that the address to her Majesty should be voted without any discussion upon the only point of real importance, namely—the state of Ireland. The Home Rulers, however, showed a laudable determination, and member after member rose from below the gangway, and denounced the attempt to stifle discussion. Sir George Bowyer took the first opportunity afforded him by supporting his friend the Chancellor, while Chevalier O'Clery and Mr. Redmond spoke strongly on the other side. A division was taken, when a majority was announced against adjournment of the debate. The adjournment of the House was at once proposed. Sir H. Northcote well knew what that meant, and with an ill grace consented to the wishes of the Irishmen, rather than incur an all-night sitting.

On Friday shortly before the commencement of business it was ascertained that the fact of Mr. Shaw having being the mover of one unsuccessful motion for adjournment on the previous evening, precluded him according to the rules of the House from moving his amendment. A hurried consultation in the lobby resulted in Mr. Redmond being chosen to fulfill the important duty of framing the indictment of the Irish members against the Government, and with little are no time for preparation, the member for Wexford proceeded to discharge the duty which had unexpectedly fallen upon him. After a speech of some half-hour's duration, delivered to a crowded house, he was followed by Mr. Shaw, who spoke with all his customary ability and sound good sense, although the absence of determination to be jocose, which as usual characterised his utterances, seemed somewhat out of place under the circumstances of the present case. After him came the Chancellor, whose speech may be described as a string of platitudes, and who, while endeavouring to prove that the Government had not "lost sight of Ireland," entirely ignored the question of land tenure which is at the bottom of all the recurrent misery, poverty, and starvation of the peasantry of Ireland. As soon as Sir Stafford Northcote sat down the House rapidly emptied, and during the next two hours the debate dragged its slow length along in a hum-drum and uninteresting fashion. Not until Mr. T. E. Lewis, of unenviable notoriety, arose, did any animation return. By this time the telegraph had announced the result of the Liverpool election, and, apparently intoxicated with their success, the Tories flocked into the House, and gave vent to their feelings of triumph in hoarse shouts of approval of every vulgar and insolent taunt which the member for Derry hurled at Ireland and the Irish. But the spirit of the Home Rulers began to rise too, and angry shouts of defiance answered the derisive cheers of the Ministerialists. The benches had now become thronged, and the scene was a most animated one. When the shout from the Tories which followed the conclusion of Mr. Lewis' phillipic died away, it was found that the Irishmen were lustily cheering the rise of Mr. O'Counor Power, who, holding a small scrap of paper in his hand upon which he had been taking notes, proceeded to deliver by far the finest speech of the night. Devoting himself first to the member for Derry, to whom he administered a castigation under which he writhed, he then addressed himself to the general question raised by the amendment, and in eloquent words vindicated the agitation in which he had taken so honorable a part, and defended Mr. Parnell from the aspersions which had been freely cast upon him. When Mr. Power sat down Mr. Plunkett rose and commenced a speech fully an hour long, in which he attacked everybody and everything and excited the House to a pitch of madness. In the midst of his slanderous abuse of the absent member for Meath, Mr. O'Donnell, trembling with indignation, shouted "False!" and leaping to his feet, demanded the interference of the Speaker. Somewhat quieted by the rebuff which he received from the chair, Mr. Plunkett proceeded in a more cautious manner, and wound up his speech by a bitter personal attack upon Mr. A. M. Sullivan. That gentleman, rising immediately afterwards, delivered one of those eloquent and masterly orations which we are now accustomed to hear from him, and loud and long cheering marked every word he spoke. When Mr. Lowther rose, the House was wild with excitement; but, before many minutes had elapsed, his free and easy way of dealing with the question brought back the indifference which had marked the earlier portions of the evening. It is unnecessary to dwell upon his speech; suffice it to say that in its manner and its matter it was but the addition of insult to the injury being inflicted upon Ireland. A motion for adjournment to Monday proposed by Mr. Mitchell-Henry, was graciously acceded to by the Chancellor, whose experiences of the night before had evidently had the effect of improving his manners. A number of Irish Bills were sebsequently introduced and read a first time, amongst them Chevalier O'Clery's Volunteer Bill, and the Public Health Act Amendment Bill of Mr. Redmond. The latter is, I understand, intended to remove difficulties attending the amendment of Provisional Orders obtained prior to 1878.

London, February 7th, 1880.

UNTIMELY CARPING.

From the Toronto National.

With a sharp but hardly creditable desire to make a little sectarian capital out of the present deplorable condition of affairs in Ireland, the *Canada Presbyterian* calls attention to what it assumes to be a fact, that the suffering is confined to those parts of the island where the population is exclusively Catholic. It coolly assumes that it is in the religion of the people that we are to look for the causes of the distress. It would not, of course, so it says, give this as a reason why Protestants should withhold their aid from the distressed, but all the same, it is not sure that it would not be the best plan to allow each church to succor its own poor. This doctrine may be, probably is, the natural outcome of the churchianity and creed worship which has to only too great an extent supplanted Christianity, but it has nothing in common with the great-hearted religion of love which the Saviour taught. The Presbyterian would probably read the Divine command thus, "Thou shalt not harden thine heart, nor shut up thine hand from thy poor brother, unless he believes in transubstantiation or extreme unction." The man who can say that he knows of no reason other than creed for the unfortunate position of the Irish peasantry, is either very dishonest or else blissfully ignorant of the history of Ireland. We say blissfully, for the knowledge of that history is not a pleasant one for those who would like to look on English legislation and law as the outcome of ripened wisdom and a high sense of justice. But suppose that the present distress was due altogether to the improvidence or other faults of the Irish people, even then we would be compelled to think poorly of that religion or humanity which would choose their hour of sorrow and woe to taunt them with it. We prefer, we confess, the sentiments of Whittier, as expressed at a recent meeting. There may possibly be some difference of opinion as to the legislation needed for the relief of Ireland, and as to the share which unjust laws, oppressive landholders and unthrifty tenants have had in producing the present distress, but the important fact to us is that there is great suffering, and that we are called upon to relieve it at once. It is an exigency which cannot wait for the slow remedies of wiser legislation and social and industrial reforms. Starvation cannot be argued with; the gaunt spectre cannot be laid by speeches and resolutions. We must share our abundance of bread with the hungry. We are one great brotherhood, children of Him whom our ancestors truly called the All-Father, and it is not for us to ask the old question of Cain: "Am I my brother's keepers?" Whenever and whereever men, women and children suffer, we are bound, irrespective of any considerations of nationality, creed, class or color, to relieve them. At a meeting of the New York Young Men's Hebrew Assocociation held lately an association was formed for the collection of funds from the Hebrew churches for the succor of the starving in Irela..d, and the society started to work with a contribution. The sentiments uttered and ratified at this meeting were not less significant and gratifying than its action. Said one eloquent speaker, Mr. Henry Morrison:

"At fireplaces beyond the see there is shivering destitution: the cupboard is bare; on the boards there is not food spread for little children.

Tho' man may work and women may weep,
There's little to earn and many to keep,
Though the harbor bar be moaning.

It will moan again and again unless money, rainment and food cross it for the Cove of Cork and fair Dublin Bay, making then Fastnet Light and old Kinsale gleam again, to beacon your argosy, sighted for your benevolence from Belfast to Tipperary. Let the sound of revelry and feast among our kindred be hushed till the stranger's stomach had ceased to gnaw his vitals."

We command the sentiments of the eloquent Jew to the *Presbyterian*. Possibly our contemporay may improve the quality of his Christianty by a perusal of them.

The Cook's Friend Baking Powder has worked its way to the front rank.

CANADIAN NEWS.

A lady named Cooper, a member of Dr. Potts' church choir, Toronto, has been dismissed because she took part in a "Pinafore" performance for charitable purposes.

Mary Ann Sutherland and her daughter were arrested at Lynden on Tuesday afternoon on a charge of leaving the latter's infant child to perish on the roadside about three miles from Brantford.

A sailor named Wm. Brown, attempting to get ashore Tuesday afternoon from the schooner Emerald, anchored between Garden Island and Wolf Island, broke through the ice and was drowned.

At Kleinburg, on Tuesday night, a lamp exploded in the house of Archibald McTaggert, setting fire to Mrs. McTaggert's clothes, and burning her so seriously that she died yesterday.

In Quebec, Feb. 27, Adolphe Thibaudau was caught in the machinery of a mill in Quebec on the 27th and dragged around with the shafting, shattering his limbs and causing instant death.

On Friday night as James H. Bowers, a gunner of "A" Battery Kingston, while crossing the ice between Barriefield and the city broke through and was drowned. The body was recovered, and taken to Bethany, Ont., where he belonged

A switchman named David Turnbull, employed in the Canada Southern yard, St. Thomas, was crushed between two cars the other morning, and had a couple of ribs fractured, besides receiving other injuries.

A fatal accident occurred at Colchester, Ont., Wednesday forenoon, whereby a carpenter named Jno. Quick was instantly killed. While in the act of raising a barn for Walter McCormic a bent slipped and struck the man. He leaves a wife and family.

On Tuesday morning about nine o'clock a boy named Gemmell, aged ten years, was smothered to death in a bin of wheat, at H. Parker's elevator, Port Dover Station, in Woodstock. As soon as discovered the elevator was stopped and every effort made to get him out, but life was extinct before that could be accomplished. The accident happened while he and some others boys were playing around and jumping in the bin.

Bethany, March 1.—Last evening one Edwards, an apple tree agent from Port Perry, left the village about seven o'clock, with a friend named Lewis Keiley, to drive home, and while passing a dangerous place in the road, about two miles from here, the night being very dark, the buggy by some means upset, and the occupants were thrown into the ditch. Edwards fell undermost, striking his head against a stone, and was instantly killed. Keiley escaped with a few trifling bruises.

A terrible case has come to the ears of the county authorities in Ottawa. About two weeks ago small-pox broke out in the family of a man living on Richmond Road, but the the man denied that the disease was in his family, and would not allow his neighbors to come near his dwelling. Last Thursday the man was stricken with the disease, and on Saturday night his wife was confined, and died, with her infant, from neglect. Up to the last, and well knowing the condition of his wife, the the man refused to send for assistance. On Sunday a medical man heard of the case, and drove out to find out the state of affairs as described above. To make matters worse, a family of six children are left helpless and homeless. The man has been taken to the city hospital, and should he recover, an attempt will be made to have him punished for his heartless conduct.

THE IRISH FAMINE.

THE DISTRESS STILL CONTINUES.

Dublin, Feb. 26.—Galway now heads the list of the distressed counties. Terrible distitution is reported. The list of destitute shows a large increase. The Mansion House Committee yesterday distributed $200,000.

Dublin, Feb. 26.—The Mansion House Committee estimate that the additional amount required to complete their work will be £105,589.

Dublin, Feb. 27.—Davitt, Daly, Killen and Brennan pleaded "Not guilty" to the indictment against them.

A committee has been appointed in Calcutta to raise funds for the relief of the Irish. Two thousand rupees has been collected in Candahar for this purpose.

Dublin, Feb. 28.—Notice has been published by the *Herald* Relief Committee that they are prepared to receive applications for relief. In districts where parochial organizations exist, applications must be signed by the chariman. Where such organizations have not been formed, applications must be signed by a resident clergyman of at least two denominations, or by the chairman of the Town Commissioners or Mayor of the corporation, as all cases should be thoroughly investigated before relief is afforded.

London, Feb. 28.—Urgent petitions for relief have been received from over forty villages and towns in Donegal. The increase in the destitution for the past three weeks is alarming.

Dublin, Feb. 28.—The Mansion House Relief Committee's total subscriptions to date are £82,405.

London, Feb. 29.—At a second meeting of the *Herald* Relief Committee two members, Prof. Baldwin and Dr. Hepworth, were delegated to visit the distressed districts immediately, with power to act in case of special need. Donegal will be the first field of operations. Archbishop McCabe has consented to act for Cardina McCloskey on the Committee.