

Two Hundred and Fifty Thousand People.

A grand manifestation of faith has lately taken place in Antwerp, on the occasion of the Catholic worship in that city. On the 20th of August, 1866, a band of iconoclasts invaded the Cathedral of Antwerp, demolished its altar, burned its paintings, made a target of the statue of the Blessed Virgin and sacked the other religious edifices of the city. Fifteen years later, a band of Calvinists renewed these excesses and turned the cathedral into a Protestant meetinghouse. But the profanation of the holy place lasted only four years, and the Catholic people, having recovered their once beautiful cathedral, restored it to its former grandeur and magnificence. Every year the anniversary of this happy event is celebrated by a grand procession; and this year, being the third centenary of the restoration, the procession assumed unusual proportions. The Belgian papers estimate the number of strangers who took part in the ceremonies at two hundred and fifty thousand. Mgr. Mermillon, the eloquent Bishop of Geneva, delivered a grand sermon, in the course of which he proved that the conflict which at the present time divides the world, is the battle of faith against the materialistic doctrines which leave man without peace of heart and elevation of soul. Faith will come out victorious of the present conflict as she has always done through the greater trials of the last eighteen hundred years.

Studying Celtic.

In a quiet third-story room of Philopatrian Hall, Philadelphia, apart from the clatter and clamor of the English-speaking people of the city, a small band of enthusiastic Irish folk, brimful of love for Ireland and all that is Irish, meet three times every week to discuss the past grandeur of their native land and to teach their children its almost forgotten language. This little band is called the "Philo-Celtic Society for the Preservation of the Irish Tongue," and, as its name indicates, has for its object the perpetuation of the language and the revival of its literature. It was organized three years ago, and since then has made flattering progress in its different lines of work. Thomas McEniry is president of the society, Patrick McFadden is the vice president, Peter F. Murphy is secretary, Michael T. Roach, treasurer, and Mrs. L. Fox librarian.

Last night six little Irish lads and lasses, under the direction of as many elders acting as instructors, prattled Irish fluently in the class room, and traced with ease the mystic characters of the Gaelic script upon their copy books and the big black-boards at the sides of the room. Four of the classes are studying Canon Bourke's "Easy Introductory Lessons in Gaelic," one class is tusseling with Euclid, and still another class is reading "Keating's History of Ireland," done into the ancient tongue. Moore's "Irish melodies" are held almost as a sacred classic by everybody in the school. They read and sing the beautiful songs constantly. The society has a well filled library of other Irish works, and is in a flourishing condition generally. Little Sallie Meakim, only nine years of age, teaches one of the infant classes. She chatted pleasantly in Gaelic to some casual visitors, who were amused and astonished beyond measure at the novelty and picturesqueness of the language and her readiness in speaking.

Catholics in Russia.

Very little is heard of the condition of our fellow-Catholics in Russia, but what news does stray from time to time into the press shows that, notwithstanding all supposed rapprochements with Rome, the government still pursues its course of cynical oppression and secret persecution. Bishop Krynievski, of Wilna is still in exile, and appears to be treated with the harshest cruelty. His condition is that of a common culprit. He is allowed to pay no visits, and nobody is allowed to visit him except the doctor, and that only once a week. His entire correspondence must pass through the hands of the governor of Jaroslav, a man of morose character, and an official of the Muravieff school. Notwithstanding the repeated intervention of the Metropolitan of St. Petersburg, Bishop Krynievski is not allowed to have a chaplain, and though Catholic priests occasionally visit Jaroslav to hear the confessions of the Catholics who live there, they are not permitted to perform this work of spiritual mercy for the exiled prelate. Fanaticism goes so far as to forbid him a Catholic servant, so that he has nobody to serve his Mass. At the same time the climate, it is feared, will prove fatal to him; his health is giving away, and he is threatened with chest disease. Another Russian bishop has had a narrow escape of a like fate. Mgr. Beresiewicz, Bishop of Kalish, in

Russian Poland, was last month suddenly summoned to St. Petersburg. He believed himself that he should never return, and took an affectionate farewell of his flock, declaring he had twice already suffered banishment, and was entirely resigned to God's will. What was the object of this summons? It appears that some time ago the schismatical Metropolitan of Warsaw paid a visit to the national Polish sanctuary of Our Lady of Czenstochawa, which is in charge of the Passionist Fathers. In a weak moment yielding to the pressure and threats of the local sub-prefect, the prior consented to receive the schismatical prelate solemnly with the cross and holy water, and all other ceremonies, at the door of the church. Bishop Beresiewicz—and no wonder—hereupon suspended the prior for a week, which will appear to most Catholics a very lenient proceeding. The summons to St. Petersburg came soon after. However, the fears of his flock have not been realized. What happened at the capital we do not know. After several interviews with Count Tolstoi, the prelate has been allowed to return to his diocese. It is reported that the Czar Alexander's personal intervention has had a good deal to do with a peaceful solution of the difficulty.

Will Don Carlos be the Next Spanish King?

The new cabinet has been approved throughout Spain. The only fear is in regard to Senor Zorilla, the Republican chief, who will lose prestige unless he attempts a revolt. If he is captured, the sentence of death already passed upon him for participation in former risings will be executed immediately.

The manifesto of Don Carlos promising to confirm to the Spaniards all their present civil and religious liberties is considered a direct bid for the throne, and is also interpreted as a prelude to a proposal of marriage of Don Carlos' son, Prince Jaime, and the Princess of the Asturias, the late King's eldest daughter, in the event of no heir to the throne being born. Both the Carlists and the Monarchists would welcome such a settlement with acclamation, as it would end a fifty years' conflict and enable Spain to assume an appropriate position among the powers of Europe.

GLEANINGS.

Our sweetest songs are those which tell of saddest thought.

We put too much faith in systems and look too little to men.

History is the preserver of good deeds and the avenger of bad.

Perfect valor consists of doing without witness all we should be capable of doing before the world.

A good book is the precious life of a master spirit, embalmed and treasured up on purpose to a life beyond life.

Cheerfulness is the daughter of employment; and I have known a man to come home in high spirits from a funeral merely because he had the management of it.

The strange inconsistency is, that the very persons who have indulged in the most splendid visions about the perfectibility of mankind, have mostly rejected the only principle of perfectibility which has ever found place in man, the only principle by which man's natural corruptibility has ever been checked, the only principle by which nations and individuals have ever been regenerated. The natural life of nations, as well as of individuals, has its fixed course and term. It springs forth, grows up, reaches its maturity, decays, perishes. Only through Christianity has a nation ever risen again; and it is solely on the operation of Christianity that we can ground anything like a reasonable hope of the perfectibility of mankind; a hope that what has often been wrought by individuals, may also in the fulness of time be wrought by the same power in the race. As in a man's life, so in his studies I think it the most beautiful and human thing in the world, so to mingle gravity with pleasure, that the one may not sink into melancholy, nor the other rise into wantonness.

HUMOROUS.

"You must be having a hard time of it nowadays," remarked a traveller at a railroad station lunch-counter, to the proprietor of the establishment. "Why do you think so?" was the query. "Well, I noticed when I bit into this sandwich that you do not make both ends meet." "Did you divide that chocolate with your little brother?" asked Mrs. Fizzlepot of her greedy little Johnny. "Yes, ma, I ate the chocolate and gave him the paper with the pretty pictures. He likes to look at the pictures." Husband—"The census-taker was in, dear. He demanded the age of each of

the family, and I was obliged to give him yours. He said it was the law." Wife (enraged)—"Law! What do I care for law? John Smith, did you tell that man my age?" Husband (hurried)—"Yes, I told him you were 23." Wife (mollified)—"Well I suppose the law has got to be respected."

Black justices of the peace in Louisiana sometimes give queer decisions. Not long since, in one of the lower wards, Mr. Johns is suing Mr. Bozier for the ownership of an ox. Many witnesses were called, and long arguments pro and con followed. Finally the justice said: "I decide dat de ox belongs to Mr. Bozier, and dat de ox be sold to pay the costs of the court. Constable, cut de judgment."

"I can't understand how shipwrecked people starve to death at sea," said little Johnny Fizzlepot. "Why can't you understand it? There is nothing for them to eat in the ocean." "There ain't?" "No." "Well then my teacher is a liar. He said there were currents in the ocean. Nobody need starve when they can get currents to eat. I wish I had some now."

"Hello, Bascomb, I notice you stutter as much as ever." "I—I know—I do—do." "I thought you were under treatment?" "Well, so—so—I was. Under a dozen kinds of treat—treatment. All no—no good." "Why not try a new ten-cent stamp?" "Gracious, how would—that help me." "Well, they say it insures an immediate delivery."

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W. HARGRAVE,

Postmaster.

Post Office, Winnipeg, Nov. 19, 1885.

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