

IRELAND HAS NO FRIEND BUT HERSELF.—Ireland has no one to rely upon for the redress of the wrongs that paralyze her energies but herself. To say that the most liberal of her English friends desire to see her truly prosperous is a delusion. To imagine that France will send a fleet and an army to liberate her from English slavery is a stretch of imagination which we refuse to credit. And to think that America will lose one cent in despatching succor to the Irish war party, who say the sword alone can bring us a reign of justice is a statement not deserving of the slightest credit. If Ireland revolted, and continued for a year in arms, disputing with her foes, and was able to keep the green flag flying despite the efforts of the enemy to strike it down, she might receive some foreign assistance. But who is credulous enough to believe that anything so extraordinary could be accomplished by a nation, which is disarmed, and possesses no one with sufficient military talent to marshall her sons in battle array, and lead them into battle for the independence of Ireland? We do not believe that there is any possibility of witnessing such an event, and we think the Irish people should make a virtue of necessity, and use the only weapons within their reach—those of peaceful warfare—for their deliverance. They have lost their native parliament, and until it is restored, they must send representatives to the imperial senate. If these representatives are nothing but cheats, then Ireland will be cheated; but if they are honest men, they will be able to effect some benefits for their country. At the present moment there are some two or three hundred candidates moving through the country, four-fifths of whom are not worthy of the slightest confidence. They make great professions of patriotism. They promise to defend our rights, redress our wrongs, and make Ireland a perfect paradise. But the greater part of them, seek the trust of the people that they may use it as merchandise, and dispose of it to the highest bidder. If the electors of Ireland return such men, and then find themselves sold to the British government, they will have no one to blame for it but themselves. They should take special care not to be deceived by any one. It is because they have not elected proper members that tenant right has been so long delayed, and that the alien Church stands still erect, mocking them as slaves, and ridiculing those things they hold most sacred. The Irish electors, then, have the misfortune of the country in their own hands, and if they misuse their power, the misgovernment of the country will continue. Let them take special care of what they are doing, for they have no real friends but themselves, and if they are deluded andajoiled, want, misery and wretchedness will long abide in the country. —[Dundalk Democrat.]

The London correspondent of the Liverpool 'Albion' says: 'I have never known more general indignation in London than has been felt at the conduct of Mr. William Scully. He and his lease have caused men to almost put out of sight the terrible murders in which his assertion of landlord autocracy have resulted. Of course every one condemns the assassins; but I would be telling an untruth if I asserted that sympathy is felt here with Mr. Scully. There is very deep indignation at the murder of the unfortunate agent and policeman, and much commiseration in respect of the grief into which the families of these two men have been plunged. Mr. William Scully, no doubt, views with horror the agitation for tenant-right, but poetical justice is accomplished in the fact that no man has done more to promote it. The Irish Church is condemned by the great majority of this community, but the Irish land-gravians have not, up to this, been at all so generally admitted. One constantly hears this statement: 'The same landlords exist in Ireland as are in existence in this country. The Irish people have no right to exceptional legislation in this respect, and the demand for it shows that they want to do an injustice to the landlord class.' Now, since Mr. William Scully's dealings with his tenants have been brought to light, every one here is saying: 'The Irish farmers ought to be protected by law against such conditions as this man attempts to impose on his tenants, and he ought not to be allowed the assistance of a force paid by the nation at large in carrying out a policy which no landlord in England or in Scotland would dare to adopt.'

According to the following paragraph in the *Pall Mall Gazette*, 'the deans of the Anglican Church must be a very useful class of men, particularly in Ireland':

'With two deaneries vacant, one in England, the other in Ireland, it naturally occurs to the unsophisticated mind to ask what is a dean, and what are his functions? A dean, then, is a clergyman who receives a handsome income for regulating, in some sort of intermittent fashion, the service in a cathedral church. He is, in fact, a sort of clerical churchwarden, with the right to preach, and to appoint others to preach, and also to forbid others to preach. His work, in truth, is infinitesimally small, he has a handsome salary, and the house which is his official residence is comfortable. Consequently, deaneries are held to be the special perquisites of the English aristocracy, either in consideration of the dean's personal or matrimonial relations. Out of the twenty-seven English deaneries about one-half are held by gentlemen who are either the sons of peers, or have married the daughter of peers, or have some other connection with the territorial interests of the country. Lord Palmerston's rule, as suggested by Lord Shaftesbury, that, if possible, bishops should be selected from the ranks of those whose names are not only in the book of life but also in the peerage, is acted upon with even more fidelity in the making of deans. The working cathedral clergy are the minor canons, with whom the dignitaries for the most part decline to associate in that smallest among small institutions, the 'society of a cathedral city.'

A circular having been issued by the Protestant Archdeacons of Armagh and Dublin to the archdeacons of the other dioceses in Ireland inciting them to co-operate in soliciting the Protestant Bishops to pray that writs should issue convening the Convocation of the Church of Ireland, Archdeacon Martin, of Kilmore, has published a reply to the invitation, in which he comments on the use of the words 'Church of Ireland,' instead of 'the Irish branch of the United Church of England and Ireland,' and expresses the opinion that the revival of Convocation in Ireland at the present crisis could not enable the Irish clergy in the slightest degree to meet the hostility with which they are now assailed. This can only be done, he says, by helping to increase the number of members of Parliament favourable to the maintenance of the Irish Church, a work in which he does not see that the revival of Convocation would assist. On the contrary, he thinks that as the safety of the Irish Establishment depends on the strength of England's conviction of the utility of the two Churches, 'it would tend rather at this moment to shake than to strengthen the conviction for Englishmen generally to hear for the first time of the Assemblies' decrees and debates in Ireland, of Conventions which, in their presidents and Houses of Lords and Lower Houses, resemble Parliaments, and which thus may confirm an impression—already too widely spread in England—that we are really two distinct Churches, with separate, or perhaps opposite, interests.'

A Limerick correspondence dated Aug. 23, says:—'The provisions of the new parliamentary Reform Bill—so far as the lodger franchise goes—will add but few additional electors to the city roll as may be inferred from the fact that in this borough, with a population of nearly 60,000 inhabitants, only thirty-six notices of claim have been served on the Town Clerk Friday last 21st inst., having been the last day for that purpose. Had proper exertion been used at any side, the number might be brought to 800 but so far as the people themselves go, they are quite indifferent about having the privilege to exercise the franchise. Under the Valuation Clause,

where parties occupying premises rated at £4 are entitled to be placed on the roll, the same apathy is apparent.

GREAT BRITAIN.

THE REV. MONSIGNOR TALBOT ON RELIGION IN ENGLAND. On Sunday the Rev. Monsignor Talbot, Chamberlain to the Pope, preached at St. Mary's Catholic Church, Moorfields. In the progress of his discourse, which was an appeal for a fund to restore the Church of St. Thomas at Rome, the Rev. dignitary spoke at some length regarding the attitude of religion in England. He had, he said, come from Rome, from the only city in the world in which religion was predominant. For some months past he had been travelling through the cities and villages of England, and he was grieved to behold the spiritual desert which existed in this beautiful island. The higher classes pursued their pleasures and the bent of their predominant ideas, while the poor, abandoned to their own vices, were in some places in a state of brutality. How had it come to pass that this beautiful island was a spiritual desert? The answer constituted a sad story. England was once the island of saints. To St. Peter the order was given to evangelize the world, and he was commissioned not to confine his teaching to the Jews but to extend it also to the Gentiles. He it was who sent apostolic letters all over the world, and directed Apostles to preach the Gospel through the nations of the earth. St. Patrick, who found Ireland peopled by a race of savages, tried to evangelize that country, but failed at first, because he had not received the blessing of the Vicar of Christ. But having gone to Rome and received that benediction, he converted the whole country, which still remained an example of devotion to the Holy See, and to the Catholic Church. So it was also with St. Boniface, who converted the Germans after his mission had been blessed by the Pope. Having sketched the history of the conversion of England by St. Augustine, the preacher proceeded to say that 400 years after that apostle of the faith had come to this island, the land was conquered by a race who were clad in iron from head to foot. The people commenced by insulting the Holy See, and the devotion of the simple Saxon inhabitants to the Vicar of Christ became less fervent day by day. So things proceeded until Thomas a Becket, a Saxon was murdered by the barons of Henry II. a Norman. Thomas a Becket was the humblest of men, and the holiest of prelates. All history had falsified his character. He loved the poor, and gave them all he could bestow. His humility was proverbial, and still he was put to death. Why? Because he defended the poor, and the rights of the poor, and of the Church. Henry VIII. accomplished what Henry II. had begun. He deserted allegiance to the Holy See because the Pope would not sanction a sacrilegious marriage. It was an afterthought to say that he did so because the people of England did not believe in transubstantiation and the invocation of saints. Although he was repeating a sad story he was cheered to see rising up all over the island side by side with the magnificent cathedrals built by our Catholic ancestors simple and unassuming temples of God. He was cheered also to observe this increased devotion to the Holy See, and to know that the sons of the highest in the land were willing to enrol themselves as simple soldiers to defend the Vicar of Christ from the assaults of the miscreants of Italy. Catholic worship was being extended and he hoped that the day was not far distant when this country might seek for union with the Holy See and make reparation for the past. He then briefly sketched the history of the Church of St. Thomas in Rome, and said that now it was in ruins. England was the only country in the world which had not its national Church in the capital of Christendom. If the Catholic Church was rising from its ashes in England, why should not the Church of St. Thomas rise from its ruins in Rome? England was the first country that ever erected a national Church in Rome, and he hoped that those who listened to him to restore what had been for 1,000 years the memorial to St. Thomas.

THE LATE CARDINAL WISEMAN.—A piece of ground, of nearly three acres extent, has been secured in Westminster, near Buckingham Palace and the splendid range of buildings now in course of erection on the Belgrave estate of the Marquis of Westminster, on which it is intended to erect a cathedral for 'the diocese of Westminster,' and as a memorial of the late Cardinal Wiseman. On the completion of the cathedral the remains of the Cardinal, which now lie in St. Mary's Cemetery, Kensal Green, will be removed to the chapel to be built for their reception. Meanwhile, Mr. Pugin has been commissioned to furnish a design for the shrine which is to cover the grave in the cemetery.

GROWTH OF ROMANISM IN GREAT BRITAIN.—Such is the caption of a Circular recently issued by the Scottish Reformation Society. A ter a cool deal of incubious twaddle the document closes with the following lamentation:—

'Romanism has been making rapid strides in this country, especially since the re-establishment of the Romish hierarchy, whereby the whole machinery of the Church of Rome and its canon law are wielded against the great principles of the reformation. Romish priests are now endowed, in connection with the army, navy, prisons, reformatories and industrial institutions, and common schools—besides the maintenance of a college at Maynooth, and chaplains in connection with the various public institutions in Ireland. It has been estimated that upwards of a thousand pounds a day is paid out of the British treasury for the promotion of Romanism. Monasteries, in defiance of the law, are established, and convents are multiplied throughout the country. Every session of Parliament, for many years, has brought fresh demands and produced new concessions, until, at last the Protestantism of the throne itself, and thereby the liberties of the nation, are threatened with subversion.'

LONDON, Sept. 16.—The registration of voters for the forthcoming Parliament election which will commence about the 13th of November next is being prosecuted vigorously throughout the British Islands. At many places women demanded that their names be placed upon the lists of voters on the ground that they possessed the proper qualification prescribed by the reform bill and the legal aspects of the question as well as the extent of the movement have excited much interest on the subject. Over six thousand women claimed the right to be registered in Manchester alone, and their demands were urged in an ample speech before the registering official by Miss Lydia Brecher. After arguments on both sides the claim was disallowed. Similar proceedings took place in other towns and in some cases the question was reserved for legal decision. The question has finally been brought before the judges at Westminster, and they have overruled the application of women to be registered as voters, on the ground that an amendment to the reform bill, which that proposed in the House of Commons by Mr. Mill, substituting the word 'person' for 'man' was rejected, and that by this action the house clearly indicated the intent and purpose of the bill in this respect.

PROGRESS OF RITUALISM.—The following is from the pen of the Rev. E. Husband, as published in the *Church News*:—'To a Catholic mind there is but one resource outside our own branch of the Church, and this is Rome. But can we do this? I think not. Not that we do not esteem her as a Catholic Church; not that we do not regard her sacraments as equally valid with our own; not that we do not feel that we owe her a debt of gratitude for what she has done for us in bygone days; but as English Catholics, we believe the Church of England is by God's appointment England's own Catholic Church; and that it is our duty to stand by her in all times of oppression and persecution as well as in the time of prosperity and peace. But if our bishops and legislators persist in driving us, and robbing us of our Catholic faith, what are we to do? The cold, lifeless, unsympathizing heart of one who wears a mitre, or ermine, cannot understand how dear and precious is the Catholic faith to an earnest, zealous soul. They seem to judge others by their own standard, and to place earnestness and religious zeal in the same boat with idleness and heresy and infidelity. They do not seem to understand that Catholics would as soon, eye, far sooner, think of losing their lives, than of giving up for one moment such momentous doctrines as the Sacrifice of the Altar or the power of the Keys. These doctrines once thoroughly believed in, rivet themselves to the soul with an indissoluble connection. They become our very life—the essence of religion. If Caesar forbids the use of the legal vestments, "incense or lights," is it not very much the same thing as saying that the Eucharist is not a Sacrifice; that Christ is not objectively present; that the Mass is not the chief act of Christian worship? Why are our ceremonies multiplied, our services more adorned at the celebration of Holy communion, if it is not that we believe Christ's presence to be more real then than at masses or eversions? And surely these are questions we may well ask, with the Ritual Commission and Privy Council judgments awaiting us as events yet to take place. I believe that "concessions," even in small matters will eventually lead to legislation. Dr. Littleale, in his recent lecture upon "innovations," said: "We don't mean to be quiet, and we don't mean to recede, and we don't mean to be put down." Good. And the way in which the Catholic party are putting it practices these words argues, I trust, well for the future. But the aggressive force of Ritualistic legislation is endeavoring to thrust itself upon us, and we must be active, zealous defenders against the assault. I am confident that in the present crisis our strength is not to sit still, much less "concession."

The following remarks on a sermon by the Rev. Dr. Lee, a Ritualist, are from a journal of that denomination:—'It was to be expected that as the Catholic Revival progressed, the position of Our Lady would come to be considered first in its dogmatic and then in its practical character. Theological treatises will give us the first, while sermons and devotional writings must supplement them for the information and practice of the faithful. Dr. Lee's sermon, "Mary the Mother of God," is one of the first of these attempts to bring long neglected truths before our congregations. It is not to be expected that all who are theoretically sound upon the doctrine of the Incarnation will at once be able to see all the legitimate deductions which follow, but time and the increase of devotion to our blessed Lord and those nearest to Him, will gradually show that to be simple and beautiful which at first may sound startling. Dr. Lee shows how the rise of heresies necessitated the gradual consolidation of the honor to which Our Lady's position in the Christian dispensation entitled her, and quotes from the Fathers passages which show from the first how she had been regarded as the Mother of all Christians. Possibly the view taken by Dr. Lee of the Blessed Virgin Mother's sufferings may require some qualification before it can be considered to express the whole truth, but can it be advisable to say that her sorrow was without consolation. Meditation and devotion as they increase will advance, and if need be, correct our ideas on this three points Dr. Lee specially brings before us:—1—The Martyrdom of Mary; 2—The fact that Mary is the Mother of the faithful; 3—The veneration due to the Mother of God. Dr. Lee is one of the few who have ventured to dwell upon a subject of which too many have what Dr. Pusey has called "a diseased dread," and he deserves the thanks of all who believe that increase of love to the mother must necessarily accompany that of her divine Son.

The Rev. W. N. Truss, of Donington, near Wolverhampton, wrote the Premier the following question:—'Can women vote at the next election? and received the reply from Mr. Montagu Corry that "it rests with the revising barrister alone to decide whether names are properly placed on the list by the overseers." It appears, however, that any person registering the name of a woman, or of any man unqualified to vote, is liable to a fine of £500.

A movement has been set on foot in Paisley for getting up a public testimonial to Samuel O'Connor, a young Irish cabin, who has saved three persons from drowning in the river Gart, and had also rescued two parties from the river Callen, Ireland, previous to coming to Scotland, while he had dived three times after another, in whom however life was extinct when brought to the surface.

It is a curious fact that while not forty persons in Glasgow have voluntarily paid their poor rates so as to entitle them to a vote, no fewer than 330 working men in the neighborhood, and much smaller town of Greenock have paid their rates, although they had not been assessed. This is accounted for by the eager determination shown by the working men of the latter town to elect Mr. Christie as member of Parliament.

A prize of a hundred guineas is offered for an essay on 'Eptemonia,' with a view to determine whether a passion for thieving should be held as disqualifying for employment of trust and authority under the Crown; also to inquire under what circumstances this mischievous propensity becomes criminal? The essays are to be sent to Dr. David Wilson, Brooks street, Grosvenor Square, London.

EMIGRATION FROM LIVERPOOL.—The returns for the last month show that there has been a considerable falling off in the emigration from Liverpool in August 1868, compared with August 1867. During the month just ended the total emigration from Liverpool was 11,145 against 12,575 in August 1867. To the United States there were 9,237 emigrants, and to Canada 1,579.

SUNDAY IN LEEDS.—On a recent Assize Sunday in Leeds Mr. Baron Bramwell and Mr. Justice Lush visited the Exhibition, and for several hours enjoyed an inspection of the splendid art works there collected. On the same Sunday Mr. Conncillor Oliphant gave a band performance of sacred music in the Leeds Royal Park, which was attended by many hundreds of the working classes, for which 'offences' he was fined £5 and costs by the local magistrates. Mr. Oliphant has issued a bill in which he says that he has, during the present summer, been compelled to pay £91 in fines (exclusive of costs) for giving performances of sacred music on Sundays. —[Leeds Daily Express.]

MR. GLADSTONE AND OXFORD.—Rumors are afloat, which must be taken for what they are worth, that some of the leading Liberals of the University of Oxford are discussing the propriety of putting Mr. Gladstone in nomination at the forthcoming general election. Since his rejection in favor of Mr. Hardy it is said the Liberal party has been greatly strengthened in the University, and it is thought that Mr. Gladstone might without difficulty be returned now. —[Pall Mall Gazette.]

MR. MURPHY'S LECTURES PROHIBITED.—Mr. Murphy, whose lectures at Ashton, Bury, Bolton, Dunkinfield, Staleybridge, and Rochdale, have been the cause of so much violence, riot, and tumult, has advertised a series of lectures at Manchester this week. In consequence of information sworn before the mayor on Saturday that such lectures would be likely to lead to a breach of the peace, a meeting of the city justices was held yesterday in the mayor's parlor, when it was decided that the lectures should not be allowed, and Captain Palin, the chief constable, was directed to give public notice of the decision, and to take all necessary steps for preventing the lectures and for preserving the peace.

The Innatic Wood, whose conduct gave rise to the report of an attempt on the Queen's life, has been sent to England at his own request. His insanity has nothing to do with Penalism.

The treatment of Ireland is recognized by all men as destined to be, what Mr. Bright says it will prove, the foremost question to be considered by the new

Parliament. Not only so, but the actual course of legislation with reference to the Irish Establishment is as good as settled. All attempts to withstand the inevitable act of justice have served only to prove more clearly how truly it is inevitable. There has not been in our time 'a dead horse' so dead, so utterly irresponsive to flogging, as the cry of 'No Popery.' When Parliament meets in December there may be, and must be, much questioning on the form of disestablishment and disendowment must take; there can be no real opposition to the principle of abolition of the Establishment. We may, indeed, detect already symptoms revealing a desire on the part of many of the Ministry to retreat from the untenable position in which they had intrenched themselves. —*Times.*

UNITED STATES.

CATHOLICITY IN WISCONSIN.—MILWAUKEE, Aug. 16, 1868.—The Diocese of Milwaukee was founded in 1844, and embracing the entire State of Wisconsin, had but a few laboring priests, when Monsignor Henn became its first Bishop. Under his prudent government in a period of twenty-four years, this part of the vineyard has flourished wonderfully, so that, at present, or rather lately, before the erection of the two other Sees of Greenbay and LaCrosse, there were in this State about 230 priests, 365 churches, and a Catholic population little short of half a million of souls!

SISTERS OF MERCY IN OREGON.—The *Oregon Daily Unionist* gives us a glowing account of the exhibition of the Academy of the Sacred Heart, given in Salem early in July. The paper says:

'The school of the Sisters is a great success. It has wrought out its own high status in spite of prejudice and opposition, and it now stands the first female Academy in the State, not because of any out side influence, but simply because people are aware that their school is the very best female academy in the State. These are facts that cannot be controverted, and it becomes the Protestant who would make proselytes, or maintain their present prestige to take note of them, and also note that the best schools which female scholars can attend, are those now managed by the Roman Catholics.'

We cite the school at Jacksonville, Salem, Portland, Vancouver, and other places in support of this opinion. There are no schools or academies for girls conducted by Protestants, at either of the places named, which are not inferior to those managed by the Roman Catholics. And this being true, it is not strange that Protestants, whose means are limited, and whose desire to give their daughters as superior an education as possible, is predominant, should prefer to put their daughters under the tutelage of a set of teachers whom they may consider heterodox in dogmas and heretics in faith but whose purity of life is spotless, and whose ability to educate is unexampled.

We repeat, the schools conducted in this State, for the education of girls, by the several Protestant denominations, are deplorably behind those conducted by the Catholics.

CATHOLICS ON "COLOR."—The Catholics are laboring among the freedmen in Baltimore; in their schools and churches white and black sit together. The priests openly declare that 'God makes no distinction, and the Church cannot.' The above is from the last number of the 'Presbyterian Witness.' When was the writer of that item born where has he lived? He must have been taking a Rip Van Winkle snooze for some eighteen hundred years. The Catholic Church has always done this. Blacks and whites study and recite and eat side by side at the College of the Propaganda, Rome. There are now seventeen negroes being educated for priests in one institution in Naples. Last year a negro student carried off the highest prize at the Propaganda, Rome. The same equality prevails in her churches throughout the world. —[Catholic Telegraph.]

Many of our religious 'granaries' delight in calling this a Protestant country, on the principle, perhaps, of giving it a bad name. To show how well grounded is the claim the country has to the title of Protestant, we give an extract from the 'United Presbyterian:—'Neglect of Worship. The greatness of the people attend no church. There are 57,000 places of worship in this country, but not 100 persons on an average are found in each on the Sabbath. Of our population of 40,000,000, not more than 5,000,000 attend any place of worship. Thirty-five millions of our people have no church accommodations, or do not improve them. These are startling facts! This speaks volumes! But when we bear in mind that Catholics to the number of 6,000,000 (we take a low figure) attend church, and only 5,000,000 Protestants do so, we presume, the inference must be that this is a Protestant country. —[Pittsburgh Catholic.]

A good story was told us lately of a popular preacher in the town of P., in Pennsylvania, which we shall take the liberty of reproducing. It appears the Minister had been wedded to a most worthy lady, whose first gift was a dowry of ten thousand dollars, with the promise of as much more upon the decease of her invalid parent. Shortly after marriage, while occupying the pulpit he chanced to give out a hymn, the fifth verse of which commenced:

'Forever let my grateful heart
—then adding: 'The choir will omit the
His words paused—he coughed slightly fifth verse.' sat down with something like a nervous haste. With curiosity excited at this conduct of their Minister, the congregation smiled some as they read:
'Forever let my grateful heart
His boundless grace adore.
Which gives ten thousand blessings now,
And bids me hope for more.'

The Albany *Argus* says there are ominous signs from the South. The negroes are arming and encouraged by demagogues from the North, are threatening violence. The last effort of the Radicals in Congress was to order the deportation of arms to the South—a measure which even the Radical Republicans of the South protested against as a sure provocation to blood shed.

BUTLER'S SPOON STORY.—ALLIED THEFT OF PLATE.—The New York Sun, in its issue of the 17th inst., asks for evidence of Gen. Butler's propensity to appropriate the spoons of others. The instances are innumerable, and are susceptible of proof. As a specific one is required, we will select that of Dr. Campbell. During the occupation of the city, Butler seized his house, and upon its restoration the silver was retained and carried North by Butler, some of it having since been seen in his own residence. It consisted of nine dozen pieces, all marked. A suit for its recovery is either about to be or has already been brought against the spoon fancier. It is notorious that the first act of Butler was to institute search for silver plate, all of which he professed to confiscate in the name of the United States. So actively did he prosecute the search that many of the resident families endeavored to transport their plate to Europe. Mr. Hamilton Wright, and Mr. Gillis, two of our most respectable merchants, were arrested and sent to Ship Island on this charge. In one case Butler succeeded in capturing the silver; in the other it eluded his vigilance. If the Sun is sufficiently honest in its desire to investigate this subject, we shall return to it again, with numerous other well-creditable and traceable charges, selected from the host of instances of the spoon spoliation, either committed by Butler himself, or in his name by the creatures under him.

American newspapers object to the London *Times* and other British journals expressing so much anxiety for the annexation of Mexico by the United States to eclipse the best things in anarchy and general demoralization that Mexico has yet produced. Under these circumstances, it is not generally considered politic that any foreign country should at present be annexed.

General Blair says:—There is but one way to restore the Government and the constitution, and that is for 'the President elect to declare these acts null and void; compel the army to undo its usurpations at the South, disperse the carpet-bag State Governments, allow the white people to re-organize their own Governments, and elect Senators and Representatives.' The House Representatives will contain a majority of Democrats from the North and they will admit the Representatives elected by the white people of the South, and with the co-operation of the President, it will not be difficult 'to compel the Senate to submit once more to the obligations of the Constitution.'

Affairs in Tennessee are growing worse and worse. Gangs of negroes, instigated by white scoundrels, are traversing the country, plundering and destroying wherever they can, and often attacking houses and shooting the inmates when they show themselves at the doors and windows. In some counties a reign of terror appears to have been established, and the white families are in constant fear for their lives.

JAWS IN THE STATES.—Every careful observer of the present tendencies of the Jewish mind in this country, must be convinced that it is gradually letting go its old beliefs. At a late convention of the Sons of the Covenant, in which one hundred and twelve lodges were represented, one of the speakers said: 'The restoration of the Jews to Palestine, and the expectation of the advent of a Messiah, were no longer tests of orthodoxy in Judaism. They believed in the brotherhood and common destiny of all mankind. The principles of the Jewish faith are thus comprised: "Hear, O Israel; the Lord our God is one Lord; and thou shalt love him with all thy heart, soul, mind, and strength, and thy neighbor as thyself; also, "Do to others as you would that others should do to you." Thus the entire doctrine and hope of a Messiah is abandoned, and all that was foreshadowed in the types of the Old Testament is set aside. The above declaration approaches the very verge of the boldest rationalism.'

Immoral literature is one of the greatest iniquities of the present age, and one of the worst, if not the very worst signs of social corruption. Out of the press day by day, come papers, pamphlets, magazines, and books, with foulness on every page, and a deadly moral poison in every sentence. These vile works are spread broadcast over the land—they are hourly read by thousands—by both young and old, until we are convinced that this evil has now reached such a height, that we may now say, without any fear of exaggeration, that not a single hour passes in which innocence does not pass away from some soul, and purity from some young life, before the evil influences of our corrupt literature. There was once a time when the author of a bad book would conceal his name from the public. There was once a time when the readers of a bad book would seek secrecy, where, beyond the reach of any human eye, they might feed on thoughts of passion and scenes of sin. But now, the authors of the vilest books give their names to the public; their works are publicly bought and sold; they are also publicly read; for not only have people lost all love for virtue, but they are fast losing all shame for sin. The minds of the rising generation is giving evidence of the terrible influence which is exercised over them by immoral reading. Among our young there is manifested a fearful precocity in evil. Boys yet young in years, are men in crimes; and girls who are yet in their teens, are women in knowledge. The immoral literature of the day is revealing in the ruin of the hearts of our children, and we must do something in order to save them from its baleful influence. For the evil reading we must substitute something that is pure and high in its nature, something that will appeal to virtuous feelings of heart, instead of its vicious propensities. Read they will and read they ought; but it is our solemn duty to see that what they read is of such a nature that the purest cannot suffer from it. Let parents see to it that no book, paper, story, or magazine be allowed to enter into the hands of their children, unless they are perfectly certain beforehand as to its moral character. There ought to be a public conscience that would silently rebuke immoral publications of every kind. In the absence of such a censor, why are there not laws forbidding their circulation and if there are such laws in existence, what is the reason that they are not rigorously enforced against the publishers and sellers of such pernicious writings? An impure literature corrupts a people more deeply and rapidly than any other cause, and all history teaches us that a corrupt people have never yet long preserved their freedom. —*Banner of the South.*

ATTEMPTED ROBBERY.—Saturday night four negroes entered the house of Mrs. Lavinia Jones (at President Island), just below the city, and commenced pilfering it. A negro named Simpson attempted to outrage Mrs. Jones but she seized a knife and stabbed him in the groin and chest. For screams brought the neighbors to the spot, and they succeeded in arresting the entire party and bringing them to the city. Simpson is not expected to live.

THE WESTERN CATHOLIC.—A new family journal with the above title has been started in the Diocese of Detroit. Its first number is on our table, and the make-up and selections are all that could be desired. We trust that *The Western Catholic* will not only grow more worthy, with every issue of the community whose patronage it seeks, but that it will also receive a generous and enduring support, and that it will, in time, become a useful and welcome visitor at every Catholic fireside in the State of Michigan.

New Hampshire prohibits police courts from issuing naturalization papers.

No light is allowed in the British Museum.—This may be all right, but it sounds odd coming from a centre of intelligence.

East Tennessee marble is becoming an important item. Brownlow furnishes some items from the same State.

It is proposed to mount the Paris police on velocipedes. Our police are content to do duty less conspicuously if their bills were regularly footed.

There is a hole in the sun five hundred miles long. Is this a radical defect?

The best telegraphic operator in St. Louis is a deaf mute.

The great Cathedral at Leavenworth will be finished in December.

Texas mustang grape wine is pronounced superior to claret.

The water power of Maine is equal to that of one million horses.

A Catholic priest it is said inherits the copyrights of the 'Wandering Jew' and the 'Mysteries.' If so, they will meet the fate which probably has been meted to their infamous author.

A Cincinnati minister has been converted—from politics to religion.

One of the finest plantations on the Arkansas river was recently sold for five cents per acre.

The new St. Louis waterworks will cost three and a half million dollars.

A farmer in Derbyshire, England, recently took a prize at a fair on three cabbages that averaged 72 pounds.

The Paris post office has fifty-five branch offices and 543 boxes. There are seven deliveries daily.

The consumption of cigars in France last year was 7000,000.