

had he opened his eyes than he covered his face with his hands and wailed:

"O, there she is again, who grinned at me!"

But Gertrude pressed back his waving curls, and said:

"Foolish child, what ideas enter your mind. You have had a long and bad dream, I notice. Am I not your mother, dear Otto?"

The boy gazed with timid eyes into her face.

"Yes; if you were my mother," he whispered, and began to cry, "I would embrace you most cheerfully. You know my name quite well; who told it to you, quaint woman?"

The wretch saw that all remembrance of the past was not banished from the boy's mind, and she thought it more expedient to communicate as little as possible of the awful reality.

"Mamma Lucinda and aunt Eliza have gone on a visit," she recommenced, soothingly; and she raised the child in her arms; "but you must not cry, they will return soon. Then they will bring dear papa along, and a splendid little pony for Otto. Mamma sends you her love, and says that you should be very obedient to old Trude."

But the boy would not listen, and hot tears rushed continually down his cheeks.

"Mother, mother," he cried, "good old woman, do take me back to her."

"Be contented till it can be done," the old wretch said, in an appeasing tone. "Look how beautiful everything is, and how nice it must be to live here. All these pretty flowers are yours. The little birds fly merrily through the branches of the trees, and eat the food from your little hands. I have an old tom cat in the hut, he shall be your constant playmate. And a tame deer comes every day to the window; and you shall reach him a crumb of bread. Oh, those are fine pleasures, dear Otto, and new and suitable enjoyments will be awaiting you. For all this you may call me foster-mother, for I'll be it with all my heart; until you have grown up and are able to ride a fiery horse, and carry weapons, like your father in the holy land. Oh, that will be a joy, when the young and knightly warrior, clad in blazing armor, hurries his horse through hill and dale. The people will all admire and greet you with joy, and their blessing will accompany you upon every path. The parents of the neighborhood will say to their sons: 'Look upon you model of a good and brave youth.' And old Trude will become proud of the many praises and deserved compliments heaped upon her adopted son. Therefore, be of a light heart, my dear Otto; and when you have reached your sixteenth year, and you are a strong and brave youth you shall be knighted at the grand tournament at Augsburg."

The words of the wretch pleased the boy, but still he would not forget his mother and aunt. She endeavored to bring his mind into a different strain of thoughts and continued: "You know a beautiful prayer, my child; while you were dreaming, two words escaped your lips: 'Our Father,' and Otto raised his little hands and prayed with his meek voice, 'Our Father, who art in heaven.'"

"That's right, my darling," replied Trude, and played with his hair. The Almighty, who has created everything around us, the high firs, the beautiful flowers, the singing birds; He is your Father. He protects you, and will never forsake you."

The words made a deep impression upon the soft heart of the child; and while he fondled the lean, brown fingers of the old woman, he continued:

"Hallowed be thy name."

Gertrude was highly pleased to win the boy's heart, and continued in her explanations:

"When you perform good actions, dear Otto, and omit and shun all bad ones; when you give always the honor due to God and praise him wherever you can, you hallow the name of your eternal Creator, whom you may call your Father. And that this may always occur—that is the reason of your fervent prayer." With more childlike devotion the boy continued in his prayer:

"Thy kingdom come."

"The kingdom of peace and happiness," interrupted the wretch, and smiled at the boy. "In heaven there is no discord and misfortune. Virtue remains immortal among the angels. There the living creed in God, the Lord, is changed into constant beholding, and eternal peace is the great watch-word."

Otto continued, unasked, his bright eyes, like those of an innocent angel, raised towards the blue heavens above:

"Thy will be done on earth as it is in heaven.—Give us this day our daily bread. Forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from all evil."

Gertrude explained to the end, while Otto listened with the greatest attention.

"You have spoken your little prayer most beautifully. It is a valuable inheritance your mother and Eliza have left you. But still we have received it all from Him who descended from heaven to redeem this world from eternal perdition."

After this she took the boy by the hand and conducted him into the hut. Then she called the old cat and whistled the birds upon the trees. The deer came also, springing along; and the little knight was so delighted that he broke out in joyous laughter.

"Ha ha," he shouted, "this is splendid," and he gave the birds grain and the deer a crust of bread, while Tommy played the attentive attendant.

The wretch stepped back into a corner of the hut and mused:

"Oh, childish simplicity, how happy are your days of infancy. In innocent play the boy forgets his misfortunes and will soon be able to bear his loss. But to me, oh God, thou hast sent a joy in my solitude. Well, preserved, I will return to Thee this jewel that Thy wisdom and fatherly love has entrusted to me."

And so the days passed in happy contentedness at Oakdale; Otto proving a good, obedient child, while Trude instructed him in everything that was good and beautiful.

(To be Continued.)

Gribbins is a neat fellow. He says he can't spare time to take a bath; besides, it costs like thunder for soap and towels. We asked him how he managed to keep clean? "O," said he, with a highly inventive smirk, "I sand-paper myself every Christmas."

Domestic magazines—wives who blow up their husbands.

THE CHAOS OF ANGLICANISM.

We (Tables) have often been asked by Catholics in other lands, but always in a tone which implied that there could be only one answer to the question, whether Anglicans are ever really "in good faith?" It seemed to them impossible. Yet they were certainly mistaken. They did not consider that men who are able to believe what Anglicans publicly profess about the Church of God may easily believe that even the English Establishment is a part of it. The one, according to their view, is not more vile than the other. For if she who was fashioned by the Most High to be through all time, the pillar and ground of the truth, "erred from the very beginning, as the Church of England impudently asserts," in matters of faith; if she whose supernatural unity was designed to reflect the unity of God became "divided" and "has for many ages lost her likeness to her Founder; if all her saints and martyrs conspired together to approve the usurpation of a pretended Vicar of Christ, and even affected to find in Holy Writ the sanction of his supreme authority; if the Teacher of the nations, as Anglicans tell us every day, has "lost the power to teach," and nobody is bound to obey her; if, in other words, she is simply a human institution, with a history of shame and dishonor, so that it is at this hour a Christian duty to deny her claims and defy her authority, and men who believe in Christ do well to abide in division rather than consent to her terms of communion; why should Anglicans, with whom these horrible impieties are elementary truths, feel any uneasiness in being separated from her, or doubt that even their own chaotic sect is neither better nor worse than such an institution?

We have often offered this explanation to our foreign brothers, who did not seem to think it satisfactory. "It appears, then," they would reply, "that your countrymen are only in good faith because they are insane. Even Jews, Mahometans, and Pagans have a more rational view of God and His Providence than they. They pretend to believe in a Church of which their own revolt denies the existence. If she still exists, why do they not obey her? If she has ceased to exist, why do they talk about her? Have not Englishmen lost their reason when they gravely tell us that God made promises, but forgot to keep them; that He intended His Church to be pure, but allowed her to become corrupt; designed her to abide for ever in unity, but abandoned her in a few years to division; commanded her to teach, but deprived her of the power of doing so; endowed her with incomparable gifts, but only to take them away again; gave to her enemies an infallible skill in detecting errors which He did not give her wisdom enough to avoid; and while He charged all men on pain of eternal reprobation to show her love and obedience, made it a still higher duty to refuse both? It would be more rational to believe with the infidel that He never made a Church at all than that He ever made such a thing as this. Your countrymen may be sincere in their errors, as you allege, but in that case we may conclude that they have lost both reason and faith, and are neither rational beings nor disciples of Christ."

Every fresh incident in the history of Anglicanism only tends to confirm and justify this judgment. Men who can continue to believe, in the face of all which is taking place around us, that the English Establishment is a part of Christ's Church, have evidently no higher idea of that wonderful creation of God than the jester or the libertine. Is it not, therefore, incredible that they should remain contentedly even in such a sect as their own? They have tried indeed for thirty years to heal its shameful disorders, and to persuade it to accept truths which hitherto it had only reviled; but we need not go beyond their own confessions to prove that they have failed. Not a single object at which they have aimed has been accomplished. It is their own avowal. They began by asserting the dignity of the Episcopal office, and have ended by surpassing all their fellows in their contempt for that office which hold it. "A great gulf," says the *Church Review*, "seems to be fixed between the Ritualists and the Bishops." If the latter appeal to Parliament for new powers, with the avowed object of bringing their clergy under control, only twenty-nine members of the most Conservative branch of the Legislature decline to entertain the appeal. If the new school insists that spiritual reforms are the business of Convocation and not of Parliament, the Bishops repudiate the pretence so emphatically that, as Archbishop Denison asks in a letter to the *John Bull*—"What answer is left to the allegation that we are an Act of Parliament Church only?" "If the Church of England," as the *Church Herald* puts it, "with the active support and open connivance of our Fathers in God, is to be exclusively legislated for by a State which may not be Christian, what possible defence can be made against the forcible arguments of the Church of Rome, that the English Communion is a State-made and State-bound establishment, and has no single mark of a true part of the Family of God?" On the other hand, the proposal that Convocation should legislate is ridiculed even by the advocates of the Establishment; who know, as the *Times* says, that it is childish "to ask the advice of so perplexed a body," and that "the Church is in no position for remodelling its constitution," because "confusion confronts us on all sides."

And this confusion, the curse and the chastisement of all human sects, is still more frightful in questions of doctrine than of discipline. The master-crime of the Church of England was that it cast down Catholic Altars, in order to root out from the English mind the very notion of the Real Presence, and abolished the "Daily Sacrifice." From that guilt it can never be purified to the end of time.—Yet some of its members, having learned of late years that this Adorable Sacrifice is the essence of the Christian religion, have endeavored to restore it. How completely they have failed even to revive the form—being laymen they could not revive the reality—is proved by this fact, that at the present hour, out of 20,000 Anglican churches, there are about 1,700 in which there is even a weekly communion! And this is not all. The doctrine itself is still as vehemently rejected by a great majority of Anglicans as it was by the Apostates Bidley and Latimer. It is, says Canon Selwyn, "subversive of real unity, and contrary to Anglican principles;" and he adds, just as the Bishop of London triumphantly argued from the successive changes made in the Anglican Prayer Book, that "the words of the office, and the position of the minister, declare the mind of the Church of England, that the Sacrament of the Lord's Supper is not a Sacrifice." "The Real Presence," says an Anglican Bishop, Dr. Alford, in a recent letter on the Archbishop of Canterbury, "is the very heresy in faithful protest against which Archbishop Cranmer and other Bishops died at the stake;" and which, he adds, he would rather quit the Church of England than tolerate. Yet men who profess to discern in this Holy Presence one of the chief truths of the Gospel, the very life of the soul, and the central object of Christian devotion, are equally indifferent to the fact that it was abolished out of England by the deliberate action of their own sect, and to restore the proscribed and dishonored Rite, is only received by Anglican Bishops and dignitaries with a fresh outburst of malediction, or a still more criminal proposal of profano and heartless compromise. "At present," says the Bishop of Lichfield, as reported in the *Staffordshire Advertiser*, "I am at liberty to respect the conscientious feelings of those who omit the Athanasian Creed," though they reject the Catholic Faith, "and of those who celebrate the Holy Communion in the eastward position," though they deny the Real Presence. If they professed to accept both, it would be all the same to him; for there is no truth so sacred but that it may be either exalted or blasphemed in the English Establishment

according to the private tastes of each individual. The policy of that institution, as even the *Daily Telegraph* observes, is to proclaim that the most distinctive doctrines of Protestantism on the one hand, and the most distinctive doctrines of Catholicism on the other, are non-essentials of English Christianity as established by law; and if the proposal of Dr. Magee to legislate on that basis has been withdrawn, this is only, as the *Standard* regretfully avows, because no truce can be made between "mutually exasperated factions," who profess totally opposite religions within the bosom of the same Church. The only remedy, it adds, is "to wait till the calmer temper of parties allows, or their fury forces on, that revision of the rubrics which seems by general consent to be the only complete solution of our difficulties." Yet there are men who are able to persuade themselves that such a sect as this, which reflects, not the unity of heaven, but the discord of hell, and exists only to "neutralize" the revelation of the Most High and deliver His sacred word to derision, is an integral part of that majestic and indelible "Church of the living God," upon which He has lavished all the highest gifts which even Divine munificence could bestow. If it were so, who could justly reproach the world for despising both the truths of Christianity and their vile and impotent witness?

That the Church of England, in spite of the good intentions of some of its members, exists only to dishonor Christianity, and betray it to the scorn of unbelievers, is proved more clearly every day. Even the fruitless attempt to force it to tolerate truths which it had impiously cast out, though they were the heritage of the children of God, only serves to display its apostasy in a stronger light. Ritualists succeed in revealing the infamy of their sect, but only to show that it is incurable. It may even be said that they add to it, both by what they do, and by what they leave undone. One of their representative men, the Rev. T. Carter, we read in the *Daily News*, preached the other day on "the festival of Corpus Christi." He might as well have preached on the festival of Jupiter Tonans as far as any sanctioned or approved of the Church of England was concerned. And what did he say? The "doctrine of the Sacrifice," he observed, "needed quickening." And why? Not for the sake of truth, nor for the glory of God, nor for the healing of souls, but "if we would restore the just influence of the English Church!" Such language seems to us hardly less revolting than the candid blasphemy of Dr. Alford. "The Atonement," he continued, "was not, as was sometimes thought, finished on Calvary." Jesus Christ said, "It is finished!" Mr. Carter says it is not. There is more of the same kind, but we spare our readers. The *Church Herald*, pondering it may be such facts, and speaking of some recent conversions to the Catholic Church, says: "from what we hear from quarters which are well informed, there can be little doubt that another large and influential exodus in the same direction is imminent." If Anglicans are not converted now, the case is indeed hopeless. But they need more than ever at this moment a solemn warning. They may begin to desire reconciliation, and to flee from the house of bondage; but if they think they can criticise the Church as they have been in the habit of criticising their own sect; if they propose to teach instead of to learn, to command instead of to obey; if they do not seek her pardon and blessing in the loving spirit of penance, humility, and submission; they would perhaps incur less guilt by staying where they are. The Church of God is no home for the lawless and self-sufficient.

The new school began by professing to desire the "restoration of unity," though only on conditions imposed by themselves, with obedience. Having found this to be a vain chimera, and that the sole fruit of their sterile agitation and unblest labor has been an enormous increase of strife and division in their sect, they now announce that this very desire of an impossible unity is a morbid feeling against which Anglicans should be on their guard. It is thus that they advance from bad to worse.—One of the most awful penalties of their impatient self-will is this, that even the gracious pleadings of the Holy Spirit have become to them suggestions of the evil one. The very aspirations of grace they reject as temptations. No darker cloud ever rested on the human soul. But if they despair of reunion with the Catholic Church, and boast that they can do without it, they humbly solicit recognition from the enslaved State-Church of Russia. That is the end of all their aspirations: as if a treaty between two purely national sects, supposing it were possible to make one, would advance them one step towards true Christian unity.

They have failed then, in every point of their programme; and we have only to add in conclusion that even such local successes as they seem to have gained are purely ephemeral. This also is their own confession. They establish in certain places the system which they prefer, but it expires with the individual who introduced it. "There is Mr. Kennion," says the *Church Times*, "who destroyed Mr. Adam's work at St. Mary's, Kilburn; Mr. Fox, who has brought the abomination of desolation into Christ Church, Westminster; Mr. Cumberlege, who has deprived Mr. Berdmore Compton's congregation at St. Paul's, Covent-Garden, of the very modest privileges they once enjoyed; Mr. Rogers, who abolished the almost immemorial weekly Communion at St. Botolph's, Bishopsgate; Mr. Walrond, who scattered Dean Cowie's flock, in St. Lawrence, to the winds; . . . to say nothing of Islington, Bethnal Green, and other waste places." When will Anglicans understand that they are only beating the air, as long as they fight against the Church, and that it is to them before all men that the prophet says: "Your strength shall be as the ashes of tow, and your work as a spark; and both shall burn together, and there shall be none to quench it."

IRISH INTELLIGENCE.

Cardinal Cullen has issued a pastoral in view of the celebration of the twenty-eighth anniversary of the accession of the Pope. His Eminence states that the Pope is in full bodily and mental health, and he recognizes in this circumstance the interposition of Divine Providence at a time when a vacancy in the chair of Peter would be fraught with danger to the interests of the Church. He urges the faithful to pray that the sun of Pius IX may not set until he shall have witnessed the final triumph of the Church over its enemies.

ORDINATIONS AT MAYNOOTH.—At the annual ordinations held at St. Patrick's College, Maynooth, the following gentlemen from the province of Munster and of the undermentioned dioceses were promoted to Holy Orders, during the week ending the 21st of June, 1874:—

TO PRÆBEND.—Rev. James O'Connell, Cashel; Rev. James Walsh, do.; Rev. John O'Leary, Ross; Rev. Cornelius M'Sweeney, Kerry; Rev. John Hart, do.; Rev. Lawrence Condon, Waterford; Rev. Philip Dunphy, do.; Rev. Dennis Duggan, Cork; Rev. Jeremiah O'Hea, do.; Rev. Cornelius O'Driscoll, do.; Rev. William Buckley, Killaloe.

TO DEACONS.—Rev. John Doody, Limerick; Rev. Dennis O'Riordan, Kerry; Rev. John O'Hea, Ross; Rev. James Costigan, Killaloe.

TO SUBDEACONS.—Rev. Malachy Scannell, Kerry; Rev. David O'Leary, Kerry; Rev. Patrick Dillon, do.; Rev. John Molony, Killaloe.

THE NEW CATHEDRAL OF SLIGO.—This beautiful new cathedral is rapidly approaching completion. The designs have been largely supplied by the good Bishop of the diocese, who is unremitting in his attendance at the works, taking the greatest interest in their progress. The solemn dedication of this noble building to the service of God, and its open-

ing for public worship, will take place on the 28th of July. The high altar is at present in course of erection, and the two side altars—that of the Blessed Virgin and of St. Joseph—are almost finished. When the cathedral is completed, it will be the finest temple of the west of Ireland, and a striking proof of the progress of Catholicity in this district.

THE CARDINAL ARCHBISHOP OF DUBLIN ON SUNDAY CLOSING.—His Eminence Cardinal Cullen has addressed the following letter to Mr. Nichols, Secretary of the Sunday Closing Association:—Dear Sir—I am much obliged to you for your letter informing me that the Lord Mayor of the city has convened a public meeting, to be held to-day, for the purpose of advocating the total closing of public houses upon Sunday. I regret that I cannot attend this meeting, but I wish you every success, in a movement in which, as your requisition states, you have the sympathy of a large portion of the Irish people. Undoubtedly, the peace and morality of the city would be greatly promoted and many useful and hard-working citizens saved from ruin, if the principle of closing public houses and beer shops on Sunday, were adopted. I am also of opinion that some measures should also be taken to check drunkenness on Saturday evenings, for those who abandon themselves to excessive drinking to a late hour on Saturday night are unfit to take part in the public services of religion on Sunday morning. This is an abuse which should be prevented, and I hope it will be taken into account by our legislators, and some effective remedy applied to an evil which regularly prepares the way for the neglect of all religious duties on Sunday. Wishing you ever success, I remain, with great esteem, your faithful servant. —PAUL GARD. CULLEN.

GALWAY.—A work of unusual beauty has just been erected in the chapel of the Convent of Mercy in this town. The old tasteless stone mullions facing the bridge, and seen from a good distance, have been removed, and a beautiful stained-glass window, with splendid Gothic stone mullions, has been introduced. The window was executed by Messrs. Mayer, of Munich, and 70, Grosvenor-street, London, and is a most successful work of Art. It represents the Magi presenting their offerings to the Infant Jesus. The Divine Infant, held by Our Lady, with St. Joseph standing by her side, is blessing the kings kneeling in adoration. There is a large rose window above filled with a group of Angels, holding the star which illuminates the whole. The window is not only splendid in drawing and colouring, but also very devotional in expression and Catholic feeling.

Sir Charles Gavan Duffy, late Prime Minister of Victoria, has arrived at the Alexandra Hotel, Hyde Park.

THE UNIVERSITY QUESTION.—Mr. Pim, late M. P., has published a very able and most argumentative letter, pointing out the danger that menaces Trinity College until justice is done to Catholics, by conferring a Charter and an endowment on the Catholic University.

THE LUNATIC ASYLUMS.—The Government has under contemplation the placing the Irish Lunatic Department under the Local Government Board, an amalgamation open to very grave objections.

HOME RULE.—Besides the twelve priests of the Dernity of Castlebar, Diocese of Tuam, the Very Rev. Dr. Durcan, Dean of Achonry, has also withdrawn from the Home Rule League, owing to the public action taken by officers of that League in supporting Mr. Power at the late election. The Council of the League has passed a resolution disassociating the League from the acts of its officers. It is supposed that further defections will issue owing to this cause.

A circular has been issued by the Commissioners of National Education announcing that they have decided to stop the payments made to the pupils of the industrial classes in agricultural national schools on the 31st of March next. The manager of the Castlebar Agricultural School has addressed a remonstrance to the commissioners, representing the great injury that would be certain to result to the interests of Irish agriculture if the threatened step were carried out.

MR. O'CONNOR POWER, M. P.—The extraordinary declarations made in the House, in his first speech, by Mr. Power, the new member for Mayo, have attracted deserved attention in Ireland, especially in Mayo and Connaught. His repudiation of Catholic bigotry, and his proposal to register the names of Nuns, are bad enough; but neither elicited such comments as his boast, that he has just been engaged in conflict with three Bishops and one hundred and fifty priests. The three Prelates referred to are the Archbishop of Tuam, and the Bishops of Achonry and Kildare, who have spiritual jurisdiction in that county.

The annual rent dinner to the tenantry on the Smith Barry estate took place at Queenstown on Tuesday. In the absence of Mr. Smith Barry the chair was occupied by Mr. Garfit, who in responding to the toast of his own health, announced that Mr. Smith Barry was prepared to grant leases of thirty-one years to any of his tenantry that wished to avail of the offer. The proceedings passed off in a harmonious manner, and fully exemplified the friendly relations subsisting between landlord and tenant.

The *Saltman* correspondent sends the following item relating to the irresistible Major O'Gorman:—During the lively conversation in the House of Commons early on Friday morning on the motions to adjourn the debate on the Licensing Bill. Major O'Gorman rose after Mr. Disraeli had consented to adjourn on condition of there being a morning sitting, and, addressing the speaker, said:—Sir, seeing the effects of sorrow upon my life I thought it was to-morrow. (Laughter, the hon. member then looking at the clock.) Really, sir, I don't know whether it is to-morrow or yesterday.—(loud laughter)—but I want to know at what hour the House will meet.

DEATH UNDER EXTRAORDINARY CIRCUMSTANCES.—The following extraordinary story is sent to us from our correspondent at Listowel, whom we think it right to say, we have always found trustworthy and accurate: A young woman named Murphy, aged about 19, the daughter of a farmer in the parish of Abbeyfeale, came by her death under these circumstances. The deceased young woman and a younger sister of about 17 years, had gone to the early Mass at Abbeyfeale, last Sunday, and, it is said, they both received the Holy Communion that morning. Having returned home, the sisters went out for a walk about 12 o'clock, and proceeded along the banks of a stream which runs adjacent to their residence. They had not gone far, when to their surprise and amazement they observed four men bearing a coffin coming towards them from the fields, and as they approached where the sisters stood they deposited the coffin on the ground. The men then advanced and attempted to lay hands upon the elder sister who, with a piercing shriek, retreated from them, but the men closed upon her, and as they dragged her towards the coffin she cried out in a piteous tone, "Oh! leave me until I am better prepared." The younger sister, who was almost paralyzed with fear, waited to see no more, but ran home in a state of intense alarm and excitement, and calling loudly as she went for help and assistance. The young girl's mother, on hearing what had occurred, proceeded at once with the younger daughter to the place where the latter had witnessed the struggle between her sister and her extraordinary abductors (if I might call them so). On nearing the spot they observed no trace of the men, nor the coffin, but they beheld the form of the young woman lying apparently lifeless on the ground. On attempting

to raise her, they found to their unspeakable grief and horror that she was dead, and her features were so altered, that the cadaverous hue of death, was to be scarcely recognized by the bereaved mother. Such are the facts, as narrated by the surviving sister, and the impression the story has made in the minds of all who have heard it cannot be well described.—*Cork Examiner*.

THE MORAL CONDITION OF DUBLIN.—The Dublin Commissioners of Police have issued their annual report, from which we gather that there is a continuous decline in the amount of crimes of a serious character, the number of indictable offences committed last year being 3,806, against 4,127 in 1872—a reduction of 321, and compared with 1871 the improvement is still greater.—A larger number of persons have been proceeded against on charges and summonses before the magistrates, owing probably to a more effective organization of the police force. It is satisfactory to find that it is now at its full strength of 1,096 men, without a single vacancy at the beginning of this year. This proves that the advance of pay made by the Government has removed the discontent which for a time threatened to break out into mutiny, and had induced many of the best constables to leave the service. The total number of arrests last year was 26,635. The charges of drunkenness numbered 12,891, showing an increase of 1,665 over the year 1872. There is unfortunately abundance of other evidence of the greater prevalence of intemperate habits among the lower orders, and an earnest desire is manifested on the part of the clergy and respectable classes to check the growth of a serious evil.

ENGLISH DOMESTIC BLISS.—The peeps occasionally afforded by the Police Court reports of home life show the utter groundlessness of the complaint frequently urged against domestic enjoyments, that they were apt to become "monotonous." A case heard at the Westminster Police Court on Thursday gives a pleasing picture of comfort by the fireside at home varied by playful amusements. Joseph Bouquet, a laborer, was charged with assaulting Mary Ann Bouquet, his wife. According to Mrs. Bouquet's evidence, Mr. Bouquet returned home on Wednesday evening "the worse for liquor," and let the child fall, injuring its nose. She tried to get it away, when he struck her in the eye. Mrs. Bouquet resented this indignity by snatching up a flower pot and striking Mr. Bouquet. That gentleman retaliated by again striking her about the head until she was covered with marks and bruises, but when Mrs. Bouquet took up a chopper and threatened to cut off his head, he prudently desisted from further violence. Mr. Bouquet, on the other hand, explained the injury to the child's nose by stating that he fell over a perambulator, when he was attacked by his wife with a chopper and a flower pot, and called "fearful names." The magistrate, evidently thinking there were fault on both sides, let Mr. Bouquet off without a penalty, but directed him to find a surety in £10 to keep the peace for six months. In the event of this plan for promoting comfort in the Bouquet's household proving successful, it would be advisable for both Mr. and Mrs. Bouquet to get themselves bound over periodically of their own accord to keep the peace towards each other. A little scheme of this kind might end in their living happily together for ever, like people in a story book.—*Pall Mall Gazette*.

THE GREAT DEBATE ON HOME RULE.—The important debate on the subject on Home Rule for Ireland, took place Tuesday night, June 30th, in the House of Commons. Mr. Butt first offered his resolution in favor of Home Rule. He maintained that home rule involved no disturbance of the principles of the constitution. The Imperial Parliament, in which Ireland will still be represented, would have the power to tax the resources of Ireland as well as Great Britain. Since the union of Ireland she had always been unprosperous and dissatisfied. He acknowledged efforts had been made to redress her grievances, but these had failed, and always would fail, because real liberty was denied. He appealed to the House to adopt his resolve as the only real remedy. By restoring its constitutional rights contentment and prosperity would be established throughout the country. The Attorney General for Ireland gave a decided and emphatic negative to all the propositions which Dr. Butt advanced. The present proposal was infinitely more dangerous to the peace and prosperity of the country than the demand for the Repeal of the Union. A collision of the Imperial and Irish Parliament would be inevitable; particularly on questions of commerce and finance. The proposed action would endanger the commercial and social fabric and political constitution of both countries. It would be dangerous for England, but practically ruinous for Ireland. He regarded the agitation of the subject as mischievous and futile. Viscount Creighton, member for Enniskillen, said the people of Ulster were unanimous in the opinion that home rule was equivalent to civil war, and would inevitably result in the subjugation of Ireland by some foreign power hostile to England. Marquis of Hartington said the great bulk of Irishmen do not desire home rule. The question must be regarded from an Imperial standpoint, and the House having charge of the Imperial interest, must reject the motion whatever be the effect upon internal affairs. Ireland under no consideration would ever induce Liberals to purchase Irish support by sacrificing the slightest interest of the empire. He felt that any coquetting with the question will immediately result in the complete disorganization of the Liberal party. On the 2d of July the debate was resumed. Disraeli was unable to agree that Ireland had a right to a greater amount of self government than Scotland or England. He demonstrated as groundless the complaint that Irishmen were not appointed to high places by the Government and denied Ireland was treated as a conquered country. He said two separate parliaments would constantly be in collision. A minority in each Parliament would be always appealing to the Imperial Parliament. He opposed the motion because it was injurious to both countries. At the great crisis of the world, which was nearer than some supposed, he wished the people to be united. To accept this motion would be to produce disintegration in England, and might result in the destruction of the Empire. McCarthy, Mitchell, Nolan, the O'Connell, and others, spoke in favor of the motion. At a late hour the House divided and Dr. Butt's resolve was rejected by a vote of 61 yeas to 458 nays.

HIDDEN SORROWS.—The wounds of the soul are not always such as bleed outwardly, nor is the most poignant anguish caused by visible agents. When we speak of consolation, our minds naturally call up the images of illness, bereavement, or peril of life or limb. But man is so constituted that an assault on reputation, or even a public or general censure of conduct and character, will often inflict as keen and lasting pain as the piercing of a sword. There are, moreover, some who could with more equanimity go to the cannon mouth than withstand the voice of disapprobation when proceeding from great numbers or from persons of rank and importance. And when censure and rebuke actually fall, there is always an emotion of unhappiness, at least for a time, under which the supports of religion are as truly needed as under the more palpable inflictions. Nor is there any means of rising altogether above such suffering except that which is afforded by Christianity; because the true believer is the only man who can rationally and universally appeal from the judgment of man to the judgment of God.

Josh Billings says, "I will state for the information of those who haven't had a chance to lay in their wisdom as freely as I have, that one single hornet, who feels well, can break up a whole camp-meeting."