

beloved child. When, suddenly, a thought came into his mind: "There is one whom I know to be the Lord of life and death. I will go and ask Him, that He may raise my child from death." Accordingly he went out, looking for our Lord; and the moment he met Him, he knelt down, first of all, and adored Him. Why did he do this? Is it lawful for a man to kneel down and adore his fellow-man? No! Is it lawful for a man to kneel down and adore the angels of God? No! Is it lawful for you or me to kneel down and adore, the Blessed Virgin Mary, the Mother of God? No! Adoration belongs to God alone; and we cannot take these words, "he adored him," to mean any other sense of the words than that man, was God,—that he was in the presence of God, and "he knelt down and adored" his God. How did he know this? He only saw the man, Jesus Christ; he only saw the man whom the Pharisees were watching, whom the priests were plotting against,—a man that was despised and hated by the highest men. And yet this man came and adored Him, because he had faith; and faith means the knowledge of things that appear not;—faith means the knowledge of things that eye hath not seen, that are not comprehended by the mind. Faith means more than this, the actual thought, acknowledging, kneeling down and adoring Jesus Christ wherever He is.

Then the woman came, and said in her own heart,—wasted as she was by an issue of blood for twelve years; drained of all her life-blood; languid even unto death; incurable; abandoned by all human aid,—the moment she saw our Lord passing, she said—"Oh! if I could only touch the hem of His garment, I know that I should be healed!" Faintly, with a great effort, she advanced; and the multitude mercifully let her approach. Flinging herself upon the ground, she just touched her Saviour's robe; and that moment she was healed. He turned towards her, and said—"Be of good heart, daughter; thy faith hath made thee whole."

Now, my dearly beloved brethren, it is to this great subject of faith that I invite your attention today. And why? Because we live in an age that ignores and despises this divine, theological virtue. Because we live in an age, and amongst men who tell us that if we have prudence, industry, sobriety, truthfulness, and all the other manly virtues, that these are enough, and that it does not matter much, after all, what a man believes,—that his faith is of little or no account,—provided he has the virtues that will enable him to get on well in this world, and be an ornament to society. This is the cant of our day; this is the language which is imputed in opposition to the Catholic Church. For instance in the system of education in the Public Schools, the State says: "I will teach the children. I will make smart, clever men of them. I will teach them to be honest and truthful. I will teach them to be upright and manly. I will teach them to be prudent, industrious men of business. But, as for faith, or religion, I have no particular form of faith. I will not teach them that. But, after all, it does not matter; it is a matter of very secondary importance." This is the spirit of our day that has made, inside the Catholic Church, that tremendous evil which is staring us in the face, of thousands of Catholics who say: "I have the faith. I profess the faith. I am a Catholic to the backbone," yet they do not act up to it. Ask that man when he was last at confession?—when did he go to communion? "Oh, it is not necessary!" It is years since he was at the sacraments. "I'll go when I am dying." They do not act up to it. With them it is a profession, nothing more. They believe. Yes, they have the faith; but that faith is not the principle of life. Therefore, the error which despises the principles of faith outside the Church, is found in the Church in practical contempt of the practices of faith.

To such as those, then, I wish to speak. What is the faith among men that have it or desire to have it? St. Paul lays down this great truth,—that "faith is the principle of Christian life." Again he says, man lives by faith,—that faith is the governing power of his actions, giving tone to all the actions of his life; strengthening him in everything, guiding him, animating him, strengthening him, making him a thousand sacrifices. Therefore he says:—"Per fidem ambulamus, non per res videmus." We walk by faith, and not by things that appear. It is therefore, according to the Apostle, a principle. What does this mean? In the world every man has or is supposed to have certain principles. We talk of a man's political principles; we talk of a man's religious principles; we talk of a man's commercial principles; we say of a man, that he is a man of high principles; that he is a man of Democratic principles; or his political principles are Republican; or his principles are Radical, as the case may be. What does this mean? Two things. First of all, it means that that man has a certain conviction upon his mind of the truth,—a certain line of action,—certain principles that he admits into his mind, he goes and acts upon them. Thus, for instance, a man is a Democrat: What does that mean politically? It means that according to his judgment,—weighing the pros and cons,—he thinks it is better to preserve the State rights of this great Republic. Then he thinks it better to maintain each individual State in independence, as far as regards its own laws, in the Federal Union. The moment he admits that, after weighing the arguments, pro and contra,—the moment he admits it into his mind, the very next thing he does is to join a Democratic club, or give a Democratic vote in the election. In a word, his conviction becomes principle when he puts it into action. Understand this well: a mere intellectual conviction is not principle. What do you say of the man, for instance, who is convinced, intellectually, that the Democrats are right, and then votes with the Radicals? You will say he is a man of no principle. What would you say of a man that said the Catholic religion was the true one, and yet he went every Sunday to the Protestant Church? You would say, he is a man of no religious principle. And why? Because his conviction is there, but he does not act upon it. It is only when the conviction of the mind is reduced to action, and the man knows which of the candidates he will uphold, and which is the enemy of his principle. Thus it is in politics—thus it is in commerce, and in all the relations of public life.

Faith, according to St. Paul, is principle. I wish to look upon it in this light, measured by the standard of human principle. Now, in order that you may know what faith must be, what is the first thing necessary in man, when he pretends to have principles, political or otherwise? The very first thing necessary is, that he should know precisely what his convictions are. The man that does not know the merits of his party, does not know what line of action he intends to pursue, does not know the issue of a political vote; he knows nothing about it: that man has no principle. A man must have a clear idea in his mind, well cut and well defined. What do you say of a man, for instance, who is constantly changing, not knowing exactly on which side to vote; one day with one party, another day with another party; on one question on the Republican, and another on the Democratic side? You would say of him that he is a man who has no clear notion, no accurate idea of what Democracy, or Radicalism, or Republicanism means. As in politics, so, in like manner, the man who, in religion, does not know what to believe, and says: "Well, the Catholic Church may be the true one; I am really inclined sometimes to think it is the true one; but, after all, I don't know; the Protestant Church seems to me to be false, and sometimes I think it is all right?" You would say that man has no clear principle at all, and why? because that man has no definite idea in his mind either in political or in commercial relations. What do you say

of a man in the commercial relations of life who did not know the difference between right and wrong; who, but to-day would not steal, and to-morrow, again would stand up and say it is lawful to do this, that or the other disreputable thing? You would say of such a man that he has no principle,—no clear idea of right or wrong—he has no defined principle. The very first necessity of any principle is that it shall be a clear principle, well cut and well defined in the mind; without this it cannot even exist.

Secondly, being thus well defined in the mind, the next thing is that a man's principle, whatever it be, shall be firm;—that he shall grasp it firmly; and that it shall enter into his soul deeply, as an intellectual conviction; so that it shall remain there unmoved and immovable. Otherwise we deem him as a man without principle. Of a man constantly changing sides, the newspapers say, in the United States. "He is a great Democrat this year; last year he was a Know-Nothing. A Radical to-day, he was a Liberal Republican yesterday. To-day he goes in for Greeley; yesterday he was preaching for Grant." What do you say of that man? You say he has no principle at all;—no firmness of principle at all. What greater reproach can you put upon a man than to say,—"You turned your coat; you have shifted your politics." I remember, once, when I was a boy, seeing a man in Galway, who became a great "Repealer," and wanted to get into Parliament. His principles were well known; up to that very time he was a great Tory. He came into the court-house; and another gentleman there wanted to tell the people how he had changed from being a Tory to a Repealer; and he took off his coat and turned it inside out. I feel that it is scarcely proper—I feel the impropriety of illustrating, on such an occasion as this, my arguments with such familiar examples—I feel that this is not the time nor the place to say a word that will provoke laughter; yet, still I want to impress upon you by this means that principle, wherever it exists, must be firm in the mind—must be there unmoved and immovable; or else it is no principle at all.

Thirdly—Principle wherever it exists, should be reduced to action. It must animate a man's life. It must show itself in his support of the party he talks of in politics,—in the line he pursues in commerce, in his social relations, and also in religion; for, if not there, practically, it is not principle at all, but a mere mental opinion that slides in the mind, and goes back and forth from that. These being the three great features of principle let us apply them to faith.

First of all, it follows, that, if faith be the principle of Christian life, that faith must be clear, definite, logical,—well defined, and resting upon an intellectual basis from which it can never be moved. It is mere sentiment, it is not faith. If it is mere opinion, no matter how strong, it is not faith. It must be an intellectual conviction, knowing well the reason why it exists, and as clearly defined, as well and accurately impressed upon the mind that conceives it as a mathematical conclusion. An opinion may change, whilst he who holds it, holds it only by the uncertain grip of his own reason. That, which appears reasonable to-day, may appear unreasonable to-morrow. Such is the uncertainty of the mind of man. But faith, which is only comprehended in the mind as the truth of God,—as the truth of God, as it is in the mind of God,—or the truth of God as expressed by the lips of God,—that faith must be as clear and as accurate as it is in the mind of the Eternal Truth that conceived it. I ask you where do we find it? Where, under the canopy of heaven, is this well-defined faith, the moment a man goes outside the limits of the Catholic Church? In the Catholic Church,—in this body, instituted by Christ to preserve, to perpetuate, and to spread His religion,—every man knows accurately and precisely what he believes. Ask any one Catholic a question on any matter of faith, and you have asked two hundred millions. Ask one Catholic man the simple question, "Is Christ present in the Blessed Eucharist?" and he will answer with two hundred millions at his back: "Yes; He is there as sure as He is upon the Father's right hand in Heaven." Ask one Catholic, can the priest forgive sins, in the Sacrament of Penance, and he will answer with the voice of two hundred millions: "Yes, he can forgive sins as surely as Christ, our Lord, forgave sins." So with every article of faith; clear accurate, well-defined, the Catholic Church never teaches with an uncertain voice. The Catholic never says, "We are inclined to believe that"—or "this may be true"—or "there may be a doubt, or probability, that Christ is present in the Blessed Eucharist."—A great deal may be said on the side of the priest's forgiving sins;—"some men believe that the child, on being baptised, is released from original sin." The Catholic Church never speaks that way. Why? Because she has the mind of Christ living in her; because He speaks in her; because the Holy Ghost is upon her lips. The Church is not inspired, but the Church is directed, and so she can never err, nor never teach with an uncertain voice. Ask the first priest you meet any question of faith, and he answers: "The Church teaches this: this is true; that is false; this is a right thing; that is a wrong thing. He that believes this shall be saved; he that believes not shall be condemned." No uncertainty; no doubt expressed; no wavering voice answers us in the Catholic Church. Everything is answered; is clear, well-cut in its firm dogmatic expression, as it lies in the mind of God. Go outside the Catholic Church, and faith ceases to have a voice of certainty. Go outside the Catholic Church, and at once, you find yourself in the midst of contending schools, one contradicting the other; one denying what the other admits. The Episcopalian Protestant admits the existence of an order of necessary Bishops. The Calvinist comes in and says: "It is not true; it is against the Scriptures and I have as good a right to the Scriptures as you." The Unitarian comes in and says: "There is no Trinity; there is only one God, and there are no persons in God." The Quaker comes in and says: "That is true; for the Holy Ghost has come into me." The Unitarian says: "No; there is no such being as the Holy Ghost; for I have as good a right to the Scriptures as you." In a word, the moment you go outside the Catholic Church, Christianity, as a religion, becomes contemptible. It cannot stand beside the Pragmatism of old. The Pagans of old, to be sure, all believed in a certain set of false gods, but they believed in them with a certain unity of belief. They had a certain unity amongst them,—a certain system of firm faith. Christianity, outside the Church, loses its respectability, because it loses certainty. What would a philosopher say,—what could one of the Chinese or Japanese pagan philosophers say, when he came to contemplate twenty, thirty, or a hundred sects, all fighting over the open page of the Bible,—all fighting over one sentence of the Bible. What could such a one say, but: "Oh! thou God of the Christians, you are, surely a God of confusion, or you never would have thrown such a bone of contention among your followers." But, the moment he enters the Catholic Church, there does he find the voice that claims to be the very voice of Christ:—there does he find the great, mighty mother of truth, teaching with the certain voice of authority, laying her hand upon the grave,—the empty grave of the Saviour, and saying: "I stood by this tomb, on Easter morning, when He arose, and stood in spirit with me. And when He sent down the seven-fold gifts of the Spirit upon me, preaching, I went forth upon Pentecost Sunday, and unfurled the banner of Christ in the streets of Jerusalem." That command I have carried into every land, and I defy philosophers and historians to mention one single persecution in which I have ever failed to preach with an uncertain voice, or contradicted my own testimony!

Again, faith must be firm, it must be immovable in the mind; it must be unchangeable. Where do we find this, my friends? Oh! dearly beloved brethren, what a comfort it is for us Catholics to know that our history—the history of our Church, of our mother—lies there open before the criticism of a hostile world, and bears the scrutinizing glance of thousands of hostile, inimical intellects. She says: "When have I ever wavered in my faith, or given up one iota of the Gospel's message? When have I ever allowed King, or Kaiser, or people to contradict me? The moment that any man, Bishop, Archbishop, Emperor or King, with a mighty nation at his back dared to raise up against her teachings, to deny one tittle of the Church's doctrine—that moment she cut them off as rotten branches. She lost to herself half the world, and she couldn't help it, unless she moved from its basis the magnificent faith that she got from God. "This world shall come to an end; all things shall pass away; but the Church of God will never sacrifice one iota of the truth; because Christ has said that 'the gates of hell shall never prevail against her.'" Now, for us Catholics, I come to the most important reflection of this sermon. Dearly beloved, as long as any truth is only viewed as a mere intellectual conviction, or a mere profession, it is not yet a principle. For instance, in politics, if a man says: "I am intellectually convinced that the Democratic is the best form of Government in America, I profess myself a Democrat," then when the election comes, he abstains from voting, or gives his vote to the opposite party, what would you say of such a one? You would say: "Your convictions may be Democratic, but your principles are not; you do not act on them. Now, so it is with faith. Faith, if it is to be the principle of Christian life must show itself, not only in the profession of the lips, but also in the actions of life. In order to do this, man must live up to his faith. Whatever that faith teaches him—he must live up to it. The Catholic faith says: "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." It is hard for the rich or avaricious man to enter there. Therefore, the Catholic man must never allow his heart and soul to be entirely set upon the things of this world, so as to induce him to forget his God. The Catholic faith says: "Blessed are the pure of heart, for they shall see God." Therefore, the Catholic man must restrain his passions; he must keep his vile, earthly, sinful, desires in check; he must never, in thought, in word, or in deed, offend the God of infinite purity; he must be pure in thought, pure in conviction, and pure in action. The Catholic Church teaches us that the sinner must approach and humble himself in sorrow, and show himself to the priest, and must, through the priest, touch the hem of Christ's robe,—the sacramental robe that flows around Him. He must come in personal contact with our Lord, through the priest, in order to be healed of his sin. Remember, in this day's Gospel, the woman did not touch our Lord; she did not touch Him at all; she did not touch His person; she only touched the hem of His garment; but that garment was upon Him; and therefore she was healed. The Protestant says: "If our Lord were present upon this earth, I would go to confession to Him, but not to a priest." It is true, we are nothing but the hem of the garment of our Divine Lord. It is true that you do not come, personally and directly, to Jesus Christ; but you touch the hem of His garment,—the garment that belongs to Him. We be long to Him,—we are, in ourselves, as lifeless, as mean, and as despicable as that piece of cloth was which He wore, and which derived all its healing power, all its peculiar virtue, and all its Divine power, was from the very fact that it floated around the feet and hung from the shoulders of the Son of God. So, the priesthood is the garment,—the robe which trails through this world behind Him; touching which every sinner finds that the priest is as the Lord of glory, touching him with a sacramental and a healing hand.

Now, my friends, how is man to be pure?—how is he to be unworly?—how is he to be humble and forgiving?—how is he to make sacrifices, every day if necessary, even the sacrifice of life if he is demanded, as it was demanded of our Irish forefathers in days gone by?—how is he to do all this, unless the grace of God be with him? How can we do it of ourselves? Even with all the faith that we have,—even though we were the best of Catholics (as far as regards belief,) in the world—even though our faith were strong enough to move mountains, without grace,—that is to say, without divine charity—we can still do nothing. Therefore whenever faith is the principle—whenever it is the Catholic principle—it must be accompanied by grace. Christ, our Lord, in the day that He unfurled the standard of the Gospel, gave faith by His preaching. He also poured forth grace, in order that men, through their advancement in grace might be able to live up to their faith; even to bear the efficacious principle in their lives. Faith alone would not do this. If faith alone would do this, St. Paul never would have said:—"You may have faith strong enough to move mountains, and not have charity." If faith alone—that is to say firm belief—made man able to do good, Christ never would have said: "The devils believe and tremble." The strength of their faith did not make them able to do good. No! a man may have the faith of the Catholic Church in his mind; and yet he may be a disgrace to his church, and to his fellow Catholics. Now, the fact is, as we all know well, the great truth is the unhappy man who is a disgrace to his religion is never so demonstrative in proclaiming his Catholicity as when he is under the influence of drink, actually scandalizing his Church and proving a stumbling block to the church to which he belongs. Faith must be accompanied by divine grace, or else it is mere conviction, which never will be elevated to the dignity of principle by being let into the life of the words of our Lord when he said to his Apostles: "You are the light of the world, by your preaching." "You are also," He said "the salt of the earth: the healing power, which is to heal and preserve the corruption of mankind from further corruption, by the Sacraments. Whenever the Sacraments are not side by side with faith, there can be no faith as a principle. Wherefore He said: "Go teach all nations teach them"; that is to say, give them light,—give them a principle of faith, by teaching; and give them grace, by the Sacraments.

Now, I ask you, where is this faith to be found? Faith,—accompanied by divine grace,—where is it to be found, except in the Catholic Church? Oh my friends, like the garden of Eden of old,—the earthly paradise around which flood the great rivers, so around the Catholic Church, through it, and irrigating it on every side, flow the channels, ever filled with waters of divine grace,—the rivers that flow from the fountain of mercy, to meet every requirement of our spiritual nature; to meet every requirement of our souls:—bringing us forth unto God in Baptism: strengthening us unto God in Confirmation; feeding us, as men must be fed, in order to live, by Holy Communion: healing us, in our spiritual sickness, by the Sacrament of Penance; and preparing us for the last terrible journey, by Extreme Unction. In a word, every requirement of the spiritual body,—every requirement for society and for the individual,—is to be found in the Church. Christ, our Lord, has opened up a new river of divine grace.

Where outside the Catholic Church, is that faith to be found? The most that anybody pretends to outside the Catholic Church, is to create a conviction in the mind. The greatest preacher or the most eloquent minister, outside the Catholic Church, does not pretend to do more than to give a mental principle or conviction. Ask any one of them,—go stand in their pulpits, and say: "I have admired, sir, the eloquence with which you have advocated the cause of Christ. You have taught me how humble He was; you have taught me to love Him. I see many objects of human love around me dis-

tracting me, drawing me away from Him: so many evil examples among men; and, hearing the words fall from your lips, and through your words, I am convinced of my duty of loving Him; and that duty can be accomplished only by the divine grace given me, by which I shall be enabled to keep myself in communion with Him." Outside the Catholic Church, neither preacher, nor any other man can give any guarantee to him who thus asks. He says: "I have no power from God. I cannot touch you with a healing hand. Are you weak? I have no food to give you: there is no Eucharist here. Are you trembling in your spiritual infancy? I have no sacramental grace of Confirmation to give you. There is no grace here: the fountain is dried up; the river of purifying waters has long since ceased to flow. A man whose name was Luther, with all the power of hell, damned up the stream, and kept back the sacramental graces which flow now in their old channels around the paradise of the Catholic Church: but here the river bed is dry." But, on the other hand, dearly beloved, in the Catholic Church itself, where there is the water flowing of Divine grace, there are children of the Church standing, who refuse to make use of the Sacramental waters, and remain with all their sins upon their head. Of what avail, then, is it to be a Catholic for the man who stays away three, four or ten years from confession; and he was a most fervent Catholic. I said to him this one word: "Now, you believe in my power to absolve you from sin;—you know the curse of God is upon you, and not a single ray of Divine grace can ever penetrate to your soul, as long as that curse is there. You cannot pretend that it is a misfortune of yours, that you had not those graces at your call; yet, for every moment of this time, you know God will judge you. The Protestant does not know anything about it; consequently he does not go to confession; but you know it; and I ask you, if you both stood before the throne of God, which of the two would be the most guilty?" Like a true man, he laid hold of the collar of my coat, and would not let me go until he brought me into a private room; and he did penance and changed his life. So I say, my friends, of what avail to good are the waters of penance that are flowing, if you wash not in them? When Naiman, the Syrian, came to the Prophet Elias, and asked to be cured of a leprosy, the Prophet told him: "If you wish to be cured, go down and bathe three times in the river Jordan." The foolish man said: "I will not do it," and was returning home with his leprosy, when his servant stopped him and said: "Why, master, it is such an easy thing to go down into the water. Why will you refuse to do it? Come, let us go back." He bathed and came out naked, with his flesh as clean as that of a little child. Before you, Catholics, is the Jordan of divine grace flowing,—the waters of penance tinged with the blood of Christ. You stand there upon those banks, in sight of the running stream of divine grace, with leprosy and defilement upon you,—an object of disgust to the angels of God. You stand there like the Syrian Naiman, and you say: "I will not do it." Was ever foolishness to be compared to this? And still you pretend you have religious principles as Catholics! No! It is only your conviction; it is not your action; it is not your principle. You are believing with the Church; but you are acting with the enemies of the Church; you are acting with the devil. How is it that, in this our day, there are so many Catholics that say: "I don't understand all this talk about Catholic parochial schools. I send my children to the Public School. I send them there to learn; for the Protestant schools are the best for education; and it is no matter to me about religion. I do not wish to have my children educated under the hands of the priest and the nun." What do you say of a Catholic who speaks of things in this way? You say you are a Catholic by conviction, and you are hostile to Catholicity by your action; for it is the outside view,—that determines his principles, his Church and his religion.

Why is it that so many, now-a-days, say: "Oh, the Pope! it was time for him to give up his temporal power. Victor Emanuel keeps him in imprisonment! Well, after all, there is a great deal to be said for Victor Emanuel, who is a man inclined to fight against the Pope." The Catholic who speaks in this way would not deny any one point of Catholic doctrine, and is prepared to die rather than do it; yet, he is only a Catholic by conviction, and is anti-Catholic in principle. So, I say to you, that unless you let this divine religion into your hearts;—unless you let this divine influence purify your lives;—unless you let the Sacraments come and cleanse you from sin, and rest upon you in all the cleanliness of purity, strengthening you in the way of God and enabling you to live a life that will be a shining light in the domestic circle of your friends, (and, indeed, of the world,) according to the word addressed to the Apostles by our Lord: "Let your light so shine before men that they may see your works, and give glory to the Father who is in heaven."—unless you do this, you do not live up to the faith,—to the dignity and the principles nor the glory of your religion. For, my friends, it is when the sad, dark days come,—then it is that a man's principles are put to the test. It is only in the evil days of their crucifixion, and sacrifice, and danger,—then it is that the strength and grandeur of principle shine out. Thus it was, in the olden time; a law was made in Ireland, that any priest found saying Mass should be dragged upon the spot to the scaffold and hanged until he was almost dead, and then, before the life left him, his heart was to be taken out from his body, and held before his dying eyes! And yet, in that day, there were as many priests as there are today. Time was, when, if a Catholic in Ireland was found sheltering a priest, it meant confinement, imprisonment, confiscation, and banishment. Yet, there wasn't an Irishman in the land that was not ready to open the doors of his house to shelter the priest of God. Thus it was, their strength of faith and principle was tested and found true. We are their children. And shall we in this land, or in any other land, so far forget the practices of our religion as to make ourselves a reproach to the religion for which our fathers died? No! No; where the Irish race is, there the faith seems the grandest, and the only religion principle is in every man amongst you! Now, let the Holy Catholic faith into your lives; and then, the arguments of the ministers of the Church appealing to the intellect of America will come with ten-fold increased power, and a momentum,—a rush,—that no intellect in the land can withstand. And you, illustrating the Gospel which the priest preaches,—illustrating it in your lives,—you, as well, will become the apostles of this great and mighty land; and every blessing of high intellectual, practical religion,—one in thought, one in profession, and standing in Divine grace, will be the last crowning blessing that God will put upon the head of this great nation.

Eggs in Case of Trouble.—The white of an egg is said to be a specific for fish bones sticking in the throat. It is to be swallowed raw, and will carry down a bone easily and certainly. There is another fact touching eggs which it will be well to remember. When, as sometimes by accident, corrosive sublimate is swallowed, the white of one or two eggs will neutralize the poison, and change the effect to that of a dose of calomel. A Virginia editor has come to the conclusion that a man might as well undertake to hold himself at arm's length and then turn a double somersault over a church steeple, as to attempt to publish a paper that will please everybody. Truth—Lith's purgatory.

IRISH INTELLIGENCE.

THE COUNTY AND CITY OF DUBLIN.—THE CENSUS.—We (Freeman) redeem our promise; and present to the public such facts as to the religious profession of the population of the city and county of Dublin as we gleaned from the recently issued Census Report. The "note" to the table for the county is painfully suggestive. Under the heading "All other denominations"—there are but four in the table, Catholic, Episcopalian, Presbyterian, and Methodist—are included a very large number of persons who described themselves in all sorts of ways. We find there are in the county 1,409 males and 1,845 females (3,254 persons) who set themselves down as "no denomination," "Church of God," "no religion," "Deists," "Freethinkers," "Latter-day Saints," "Rationalists," "Theists," "Undecided," "Buddhist," "Mormon," "Natural Religion," "Universalism," and so on. We hasten to add that 1,200 come under such headings, a large number having entered as Protestants, Friends, Independents, and Christian Brethren. Oddly there are 189 in the city. There are nine persons in the county as against eight in the city of "no religion." We could hardly have imagined this lamentable condition of things. There are in the county 158,936 persons, of whom 111,964 are Catholics, 39,289 Protestant Episcopalians, 2,995 Presbyterians, and 1,434 Methodists, and then come 3,254 "All other denominations," to whom we have referred. In the city there are 246,326 persons of whom 195,189 are Catholics, 46,039 Protestant Episcopalians, 4,517 Presbyterians, 1,828 Methodists, and 4,964 of "All other denominations." We have in the city 6 Mormons, 5 Moralists, 5 Deists (all males), three Revivalists, three Undetermined, two Rationalists, one Darbyite, one Idemite, one Mussuman, 1 Protester against all Priestcraft, 1 Theist, and 64 males and 55 females "unspecified." Of the 158,936 persons in the county, there are 43,394 illiterate, of whom 36,736 are Catholic, 5,216 Protestant Episcopalians, 469 Presbyterians, 220 Methodists, and 459 of "all other denominations." This last item gives a larger proportion per cent. than the others, and proves that Theists, and Deists and Idemites, and such like, are the most illiterate of the population. The illiterate are 1 in 7 of their number, their total being 3,254. The Christian de-larg disadvantage of their gross number (155,000 as against 3,000) show more favorably, the illiterate being but one in 4 amongst the bulk of Christians. That only 1 in 4 in 155,000 should be illiterate, explains the education and intelligence of the respective bodies. In the city of Dublin there are illiterate 69,485 persons, of whom 61,720 are Catholic, 5,972 Protestant Episcopalians, 741 Presbyterians, and 267 Methodists. The gross numbers being compared show a result favorable to Catholics. The greatest ignorance should be found in the greatest number—it is not so here. A useful table at the close of the return shows the proportion per cent to the population under each religious profession of persons receiving instruction in the city and county. We find that the proportion of Catholic males and females receiving instruction in Primary Schools in 1861 was 9 as compared with 11 per cent in 1871; the proportion for Protestant Episcopalians was in 1861 8 as compared with 9 in 1871. In superior establishments the increase was pretty equal in all denominations. In the 20 years ending in 1870 there emigrated from the county and city 56,500 persons.

£50,000 TO BE CLAIMED.—Longford Sale Gipp's Land, Victoria Colony, Australia, Nov. 1, 1872. To the Editor of the Nation.

Sir—I beg to request that you will be good enough to make inquiry respecting the affairs of Mr. Patrick Cody, who died here on the 16th of June last, intestate, leaving property valued at £56,000 (fifty thousand pounds). All the account that I can give you at present is that his father and mother were living with some respectable family in Dublin, where the mother was convicted of larceny and sentenced to transportation to New South Wales about the year 1817. The deceased, Patrick Cody, was born either in jail or on shipboard coming out here. She had two daughters at home—namely, Bridget and Margaret. I have been said that the father had been convicted of some crime also, but I cannot give you any account of him at present, as he did not come out here. By searching the prison records of 1817, or thereabouts, you may find out the name Ellen Cody, sentenced for larceny, supposed to be a plate. It is said that the deceased, Patrick Cody, has advertised in yours and other papers, seeking his relations, but did not hear from any; being in a respectable position, he may have been dilatory in stating how he came out here. It is supposed that Ellen Cody is a native of the County Meath, and that one of her daughters got married in Scotland. Hoping you will excuse my freedom, I am, dear sir, yours truly, P. K. BRENNAN.

THE IRISH TILES versus THE SCOTCH.—ONE of the few proverbs which are true without exception is the homely one, "Love me, love my dog." We were reminded of this on Saturday last by Sir Robert Stewart's reference to Her Majesty's patronage of the Scotch bagpipes. Probably there never was a more frightful phonetic machine invented than the pipes in question. Only for Sir Walter Crofton's well-known humanity, they would certainly form part of the discipline of our improved penal reformatory code. The silent system, as our readers are aware, was abandoned because it was found in so many instances to develop insanity. But silence would have lost its terrors for the most morbid minds had it been relieved with an occasional burst from the Caldonia instrument. Between the two provocatives to madness, a *vis medicatrix* of insanity might possibly be discovered. It was thus that Professor Haighton proposed to cure persons who had swallowed strychnine by administering to them a dose of nicotine, the two poisons acting in opposite directions on the nervous system, and so tending to neutralize each other's effects. If all the experiments that were tried on this subject unfortunately issued in death, that was not the fault of the principle, but only because the doctors have not yet hit on the precise quantity of nicotine required to counteract a given amount of strychnine. This, however, is a digression. The object of Sir Robert Stewart's lecture last Saturday was to exhibit the qualities and the relative merits of the Scotch and Irish bagpipes. What the nine notes of the former can do, our readers, with a few happy exceptions, are well aware. The Irish instrument is as grateful to the ear as an oboe or a flute, the properties of both of which it combines; it has a range of three octaves and is furnished with semi-tones. Sir Robert's exposition was illustrated on Saturday by performances on both instruments, the Irish pipes in the hands of Mr. Bowen, the Scotch by Mr. Hingston, the Head Steward of T.C.D. Of course, there was no comparison between them. Of course, our Scotch friends will say that their national instrument did not get a fair trial—that to bring out its delicate intonations, a native artist should have been retained. The fact is, however, that no injustice was done. Mr. Hingston is a proficient on the Scotch pipes, and whatever his preferences may be, he did his best in the competition. The difference lay in the pipes, and in them alone. It was all Lombard-street to a china orange. It was Talleyrand, as a diplomatist, to Sargent Bates. How, then, are we to account for the fact that the Irish bag-pipe is as good as extinct Mr. Bowen being almost the sole surviving representative of the Irish instrument, while the Scotch bag-pipes are to be found everywhere? Is the fact itself a new illustration of Mr. Froude's theory—that might makes