

**HEROIC CONDUCT OF A CATHOLIC PRIEST.**—Those who calculated on getting their voyages over before the equinoctial gales began must this year be grievously disappointed. The worst of it is that at sea cold weather seems no protection against cholera, while the prostration and fear caused by much sickness predispose people to an attack. Thus the *England*, starting from Liverpool on the 28th of last March, and meeting very rough and cold weather, lost four hundred out of the twelve hundred Irish and Germans whom she had on board. The Roman Catholic priest who buried most of these poor creatures, and who caught the cholera himself, gives a very sad account of the voyage; eight, ten, fifteen dying a day, and slid over the gunwale amid the shrieks of survivors. At Halifax they were put under tents on an island a mile out. Here the dead used to be found lying about with crows far too busy over them. The snow, too, was still deep; and many of those who had escaped cholera got terribly frost-bitten. One Danish girl, who had lost father, mother, three sisters, and two brothers, became a cripple for life. The only relieving feature in the sad story is the self-devotion of this young priest, Father Martin. Officers and passengers, joined in signing an address to him, testifying their deep appreciation of the way in which he had risked his life when cholera reigned as a plague on board, striking almost all with panic. While they were in Quarantine Bay, New York, the *Virginia* came in, having lost 250 on the voyage. They had no priest on board, so Mr. Martin divided his services between the two ships, and went on working till the quarantined was over, when the re-action came, and he had to go sick into the hospital. Altogether, it is such a tale of suffering and noble self-devotion as has rarely been put on record. We recommend the Protestant Alliance to find some exaggerations in it—if they can.—*Pall Mall Gazette*.

The Marquis of Headfort, presiding at a dinner in connexion with the Headfort Estates Cattle Show made the following remarks on the land question:—"My motto for my tenantry has always been 'Live and let live' (cheers), and I think that principle has always been carried out on this estate by my agent. (Cheers, hear, hear.) A Bill affecting the tenure of land was introduced by the late Government. At first misled by some of the speeches against the bill, I was induced to believe that it was a Bill for making landlords and tenants change places (laughter), which I had a natural objection to do, but when I came to look into the Bill itself I really could find nothing objectionable in its leading principle. That principle is simply that if a landlord ejects a tenant at will he must compensate him for improvements that have added to the letting value of his holding. Now, that seems to me simple justice—not a confiscation of the rights of property at all, but a recognition of them. (Loud cheers.)"

In alluding to emigration, Lord Headfort read an extract from a newspaper, showing that many emigrants were returning to Ireland, owing to the disappointment of their hopes in America, and expressed his hope that this would check the drain upon the population of the country, which otherwise might have moved too far. After a few remarks on the subject of the cattle plague, and recommending cleanliness and sulphur fumigation as a preventive, his Lordship concluded amid prolonged cheering.

Mr. Tinto Dalton, his Lordship's agent, in proposing the health of the tenantry, said he did not believe a word of the fashionable theory about the incurable savagery of the Irish character. He said:—

"The agricultural classes of Ireland are, as regards their humanity, very much like human beings in general. They are, as we all are, very much the creatures of circumstances; and many of them have a right to be so. At least, of their detractors, as Tony Lumpkin said to his mother when she complained of his bad manners, 'You ha' me as you reared me.' (Laughter.) I believe, my Lord, most solemnly, that if landlords had resided more upon their estates—if, from the days of Fitzbarron Strongbow to the days of Head-Centre Stephens, Ireland had not been withering under the curse of absenteeism—if such gatherings as we see to-day were the rule, and not the exception, on every large Irish estate—if the lords of the soil had lived on the soil, not only in law but in fact, but in the privacy of feeling with their tenantry, we should never have heard of Fenianism at all, or of that 'pois asinorum,' the Irish difficulty. (Cheers.)"

The American Fenians, who have been in prison in Ireland, and have been returned to America, seem resolved to do all in their power to prevent the Irish Executive from liberating those who are still in custody. What could possibly tend more effectually towards such a result than the following language in an address to Mr. Stephens, by some of those who have been restored to freedom?—"We, the undersigned, respectfully report that, at various dates within the past six weeks, we were released from Mountjoy Prison, Dublin, where we were confined for six months under the suspension of the Habeas Corpus Act, on suspicion of sympathy with the revolutionary movement in progress through all parts of our native land. If, at the time of our arrest, we were fully convinced of the power in numbers, spirit and discipline of the I. R. A. to achieve the object for which the people had become banded together, more than ever are we now convinced that the seeds of disaffection have now rooted in the breasts of our countrymen at home; that they must shortly burst forth in successful revolution, if Irishmen in America will do but half their duty. In any case, it is morally certain that they will fight this year. Your ardent intention to return to Ireland this year has infused a most intense spirit throughout the whole country. Accessions are being rapidly made to the national ranks. The fire burns brightly, and we call on you in the name of our friends still suffering the tortures of a living death, waiting for the means of revolution to dash down their prison walls, to make one last appeal to Irishmen of all parties in America for the means necessary to enable the Irish army to take the field with fair chances of success on Irish soil."

Information is wanted of Jerry O'Brien, who went from Cork city in March, Forty-nine; He was searching for work, being a weaver by trade, And north of that city his search was being made. His complexion was dark, he was low-sized and stout, And was minus some teeth on the front of his mouth; His age, at departing, was just twenty-three, If he's living at present, two score it must be. Information of him will be gladly received. By his sorrowing father, who's old and bereaved. American papers, and Irish ones, too, Will please copy this—oh! through charity do. Direct to Jeremiah O'Brien, Ballymartle, Ballinacraig, county Cork.

#### GREAT BRITAIN.

The blasphemy and brutality of which this dear good England of ours is capable is something hardly conceivable. Near Bridgewater there is a church (belonging to the Establishment of course), of which a Mr. Hunt is the rector. This gentleman entertains more in 'ritualism' than many of his neighbours like. The other day, whilst church service was going on a select portion of his congregation improvised a performance worthy of a gang of devils. In the most sacred parts of the service, as they must have been (I assume) most sacred in the eyes of all believing Protestants, these brutes amused themselves by all sorts of foul cries and beastly bellowings. The humblest Catholic would not insult his Protestant neighbour in this way, and, above all, at such a moment; but these wretches were Protestant 'worshippers' in a Protestant church. When the clergyman was putting on their vestments, this model congregation roared in chorus 'here we are again, but not so dusty' with various other savage cries.

When 'the Lord's Supper,' as Protestants call the Communion, was being partaken of, the mob rose to a pitch of fury that savoured of demoniacal possession. One ruffian shouted out when the bread and wine was being taken, 'What's this going to have Dick—some pickled cockles, eh?' Another shouted to a neighbour, 'Hurry up, approach to receive the Communion.' Have a glass-full, Dick! Whereupon I read in the local paper, Dick seized hold of the communion-cup, and tossed off its whole contents at a draught! Brutal profanity could go no further.—And this is what Protestant Christianity is coming to in religious England, who has nothing of the Pharisee in her—oh! no—and who sends missions to convert and civilise Irish paupers with the agency of soup, and anathematises the Pope as Antichrist.—Doubtless, these pious Christians of Bridgewater are studious readers of the popular London newspaper which denounces all Christianity as a fraud, and describes the Redeemer as a 'cold-hearted fanatic.'

Remember that these atrocious mobs are hired by 'their betters,' the gentry men in broadcloth, to convert their own churches into places of obsequy, because the clergyman loves a little incense and literally follows the Book of Prayer. The Catholic churches they let alone: to meddle with them would be dangerous now. But they show their animus wherever they can do it safely. They will not let the inmates of their foul pauper prisons have the services of the ministers of religion (if they be Catholics) if they can help it. At the Strand Workhouse here in London, an institution notorious for its shameful bad management, and for the miserable condition of its inmates, the members of a Protestant Sisterhood (not even Catholic nuns) offered to attend the sick in the infirmary, whose neglected condition has been described as shocking—and to do it gratuitously: the Inspector strongly supported the application; but the enlightened Guardians (the class of which the shopkeeping element is made up) contemptuously rejected it: and thus the wretched sick poor are left in their helpless misery.—*London Cor. of Dublin Irishman*.

**THE LONDON BLACKGUARD.**—When will lawmakers and magistrates recognize the obvious truth that brutal natures can only be influenced by appeals to their own real character? The London police courts are just now exhibiting that occasional increase in savage assaults is characteristic of London Blackguardism. A baker makes a most brutal and unprovoked attack on a young woman, and is sent to prison for three months. A man smashes a publican with a poker, and gets a month's hard labour as a gentle hint not to do it again. Another personage stabs a woman with an oyster knife, but is not yet sentenced. A 'casual' assaults the St. Pancras Workhouse master, and is let off with three weeks' hard labour. What folly is all this? If a lad at a public or private school were to smash an usher, or stab a housemaid, or knock down the head master, or kick a little boy till he was half dead, common sense would prescribe something very different from a mere course of extra lessons and confinement to the house for a month or two. The severest flogging which the rules of the school would permit would be the instant punishment, together with expulsion, or whatever confinement and hard work might be most expedient. And yet we go on treating these brutal natures of the lowest type on a lenient and soft-hearted system, which we would not think of applying to far better natures. Flog boys, by all means, when they behave, not like gentlemen, but like brutes; but flog also the grown up scoundrels who are as inaccessible to reason as to gentle coercion as they would be to Latin sermons or addresses from the Peace Society. It seems a pity that Mr. Justice Lush cannot be divided into a good many police magistrates, and made to preside at all police courts of London.—*Pall Mall Gazette*.

**SUPPOSED FENIANS IN STROMNESS.**—Three young men from 'Auld Reekie,' out on their holidays, in their peregrinations in the north visited the Orkneys. Leaving Kirkwall by the mail coach on Thursday last week, they arrived in Stromness at 11.30 the same evening, that being the time the mail is due in that town. Immediately on dismounting they went in quest of lodging for the night; but the cry having got through the town the 'decent lads' were Fenians, they found it more difficult to procure than they anticipated. There are two good hotels close by where the mail coach stops, but the parties were refused admittance to either of them. As a last resource they applied to the police constable on duty to procure lodgings for them, but he too 'shied,' and, as it would seem, he only pointed out a house in the distance where he thought they might be accommodated; but told them not to say that he directed them, and instantly disappeared! The people residing in the house to which they went all being in bed, the party, unwilling to disturb them, came to the conclusion that they had no alternative but to walk the streets till five o'clock the following morning, at which hour the Royal Mail (Captain Oman) steamed off for Scrabster with them on board, and on arriving at Thurso they experienced every hospitality, and related their night's adventures at Stromness, to the amusement of those around.—*Cathness Courier*.

The danger to Canada from the Fenian conspiracy seems to us greater now than it has ever yet been, simply because both parties in the States are now competing fiercely with each other for the Irish vote; and we are no longer sure that we can even trust the Executive. Some of the Free-Soil party, with that too great smartness, that want of singleness of trust in a great cause, into which almost all the caucus-leaders fall, are petting the Fenians, pic-nicking with them at Buffalo, and altogether adopting the line of 'water-tight sympathies.' On the other hand, Mr. Johnson, whose party passions are evidently fiercely roused, is doing all in his power to detach the Irish from the Free-Soilers. The Attorney General has entered a *nois motu proprio* in the case of the Fenian officers concerned in the last raid, and it seems to be understood that the Government will not punish, even if they do not ignore, the threatened incursions. At the Buffalo picnic the Fenians acted with great dramatic force their little victory over the English in the first Canadian raid, two hundred of them personating the English and two hundred the invaders. The piece was very well received by the spectators, and appeared to inspire the Fenians with much hope. The real risk is the danger of a quarrel with America, in case the Executive really determines to wink at invasion.—*London Spectator*.

**POLITICAL DISSENSIONS IN THE UNITED STATES.**—It requires no more than this example to prove the error of those who tell us that political dissensions are the offspring of aristocratic institutions, class privileges restricted suffrage, and contrasted rights. In America all men are equal. Every man has a vote; every man, we presume, is attached to democratic institutions, political power is vested in the million, and no class or persons can clamour for an extension of political privilege. Nevertheless, we see that in America the quarrels of one class with another are far more intense, bitter, and ceaseless than in this country. Our Correspondent, himself an American, complains that the wear and tear and pressure upon American politicians are almost beyond endurance. They cannot get even the 'quiet autumn' for which Mr. Bright feels himself compelled to stipulate. A desperate strife which broke out into bloody war breaks out again in its original proportions as soon as that war is ended. One great political party emerges from the ruins of another. Meetings far larger than our largest Reform demonstrations are held in a country where Reform, in the sense of democratic progress, is an impossibility, and it would be hard to find any nation in which the people are more deeply and obstinately divided than the people of the United States. We are not making these remarks to their prejudice. The history of the Republics of antiquity exhibits exactly the same characteristics, and they are due in great part to the free expression of popular feeling which is incidental

to such Governments. The example, however, should not be lost on any who are tempted to believe that with democratic Reform political animosities would cease, and all parties be merged in one.

**THE RHINE PROPOSALS.**—Mr. Pope Hennessy, in the pamphlet on Napoleon III. and the Rhine which he has just published, gives a curious conversation which took place between himself and Lord Palmerston, in regard to French designs upon the Rhine. Lord Palmerston said to Mr. Hennessy one night in the tea room, 'I hear from Paris that the Emperor has been talking to you again about Poland. Do you know what he really wants?' 'I suppose,' was the reply, 'he wants you to keep the engagements which England shares in common with France, and which Lord Russell has in his despatches again and again.' 'Don't quote Lord John's despatches,' interrupted the Premier, 'let us talk sensibly. Don't you know the Emperor only wants the Rhine? Has he not been speaking about it?' 'I really know nothing of the kind,' said the other. 'The Emperor is a man of business. He speaks always of the matter in hand, and he is not very likely to waste his time talking to me on an abstract question of remote politics.' 'Ah!' replied Lord Palmerston, 'your favorite Poland is far more abstract and remote even at this hour than the Rhine frontier.' 'But, supposing so,' rejoined the other, 'is it possible to see any such benefit to England in keeping the Rhine frontier from France as would make you oppose its restoration?' 'Certainly not,' said the great Minister, 'certainly not; but there is a vast difference between opposing and encouraging. It would be insanity for us to oppose that which the French have such a natural desire to accomplish, and in which we have not the smallest direct interest one way or the other; but there are good reasons also why we must not do anything now to encourage them.' He returned to his seat in the House without saying what those reasons were.—*Pall Mall Gazette*.

Bishop Colenso, with a view to a statement of his theological opinions, in printing the sermons which he has recently preached, and in them he plainly discards some recognised doctrines and statements. He rejects the account of the Temptation in the Wilderness as a fable; the doctrine of the Trinity, he says, belongs to a later age than that of the Apostles, the accounts of many of the Saviour's miracles are spurious, and there is no such being as a devil or devils who have influence in this world.

The *Liverpool Albion* contains a letter from the adjutant of the Liverpool Irish Brigade upon the subject of the recent discovery of Fenian stores in Salisbury street, with which suspicion has connected several members of the brigade:—

Headquarters 64th L.R.V., Sept. 8, 1866.

Sir—Having seen in the morning papers that this corps and some members lately belonging thereto were mentioned in the reports of the seizure made yesterday, in Salisbury street, I deemed it to be desirable for your information, to inquire personally into the particulars regarding the men named—Cox, Mullida, and Farrell, as to their connection with the house and its contents. I therefore went this morning to Mrs. Blackmore's, and learned from her that Lennon, Cox, and Mullida had lodged with her for periods varying from two to three years. Cox was paying his addresses to Miss Blackmore, but owing to some difference, Cox enlisted early in 1865, but was bought off by Mrs. Blackmore, but again enlisted towards the end of the year, and is now serving as an hon. commanding officer at Gibraltar, with his regiment, the 87th. I have seen his letter to Miss Blackmore, dated the 23rd August, so that the report of his having left his regiment is not correct. When Cox left, Mullida and Lennon left for other lodgings. Mullida since went to Dublin, and Lennon to Glasgow. Both men left Liverpool to seek employment. Farrell left Mrs. Blackmore's house in March last, and lived for some three or four months in Devon street, when he was joined by his wife from Ireland, and went to America. Previous to his leaving Salisbury street, Farrell introduced Brooks, the hardware merchant. Cox never saw the man, though it is reported that he it was who introduced Brooks. Beyond the mysterious fluid, nothing, I am informed, was discovered, except an old small-bore rifle and some pistol cartridges.—From my observation of Lennon—one of our oldest members—also of Cox and Mullida while in the corps, as well as from the result of my inquiries, I am convinced that no taint of Fenianism should attach to their names, nor can I discover anything of the kind with regard to Farrell beyond his acquaintance, for a short time, with the man Brooks, which acquaintance may, or may not, have been casual. I have hastened to give you these particulars, as I know how anxious you will feel at seeing such reports as have been this day published, and from which an inference may be drawn prejudicial to the well-established loyalty of the corps under your command.—I am, sir, yours, &c.

GEORGE HUDSON GRAVES,  
Adjutant 64th L.R.V.  
To Lieutenant-Colonel Bidwell,  
Commanding 64th L.R.V.

**SISTERHOODS.**—An article in the *Pall Mall Gazette* upon 'Sisterhoods,' occasioned by a letter on that subject from Mr. J. M. Oates, brings out in strong relief the absolute opposition on first principles which exists between Catholics and an important part of the best educated, most thoughtful, and, in their own opinion, most enlightened portion of the British public. The *Pall Mall Gazette* allows that the present system of nursing in our hospitals is unsatisfactory, that it would be much improved if ladies undertook the superintendence of hospital servants, and that the establishment of a great number of sisterhoods might contribute to this result. It admits, too, that the institution of monasteries might be attended with some conveniences, and might supply us with bodies of men willing to undertake laborious and repulsive, but useful duties which at present go unperformed, or are performed less efficiently than they might be. 'But then,' says the *Pall Mall Gazette*, 'if the gain be getting better hospital nurses, let us consider the loss.' The danger is the risk of a moral injury to the whole nation. As matters now stand, the domestic and social ideas, practically speaking, the one generally recognized by Englishwomen as the highest to which they can aspire. To be a good wife, mother, daughter, or sister, is, so to speak, the highest ambition of a woman. Recognized and heartily encouraged the ascetic monastic system and you change all this. You inevitably throw a slur on the common occupations of life, and imply that they are either not good at all or at least not nearly so good as the ascetic life. The woman who marries and lives in the world looks up with a sort of misgiving to the superior piety of her sister the nun, and doubts whether the occupations of herself and her husband are not coarser, unseemly, and on the whole rather irreligious. Moreover bigotry is a passionate belief that your own religious creed is perfectly true and that to doubt is a sin. Nunneries are strongholds of religious bigotry. Are we to endanger the hopes of a comparatively cool and rational discussion of the fundamental questions of religion for the sake of getting better hospital nurses. Our great theological controversies embrace all the fundamental problems of religion and morality. The mental attitude of a reasonable woman on these topics should be that of conscious ignorance, coupled with a recognition of the right and duty of inquiry on the part of those who are qualified by circumstances to conduct it.—By the time that we have got thus far we perceive the gulf that divides the writer in the *Pall Mall Gazette* not only from monks and nuns but from every Catholic. The gift of Divine Faith, the virtue of Faith, at the very mischiefs which he dreads. A passionate belief that your own religious belief is perfectly true, and that to doubt is a sin—is bigotry. The fundamental truths of religion and morality are problems. It is the right and duty of men qualified to conduct an inquiry into them, to inquire into

them. Conscious ignorance on these matters is the proper mental attitude of a reasonable woman, but her conscious ignorance should be coupled with a recognition of the right and duty of inquiry on the part of qualified men. It is an illustration of the truth of Count de Maistre's assertion that the Catholic religion restored woman to her forfeited position of equality with man as a rational and responsible being, and that this position of equality is not maintainable except by the Catholic religion. In proportion, he says, as any people departs from the faith and practice of Catholicism, exactly in the same proportion does the position of women among them become degraded. The *Pall Mall Gazette* is a better authority than ourselves upon the Protestant system, and if it be true that in the Protestant system conscious ignorance on all the fundamental problems of religion and morality should be the mental attitude of a reasonable woman, with the right and duty of inquiry into them is the reserved province of qualified men, the position of womanhood under the Protestant system is more degraded than most of them (as we think) have been accustomed to believe, or will like to hear.

**WHITENED WHEAT.**—It is stated that a large quantity of the whitening manufactured at the chalk quarries on the banks of the Thames is exported to America to be returned mixed with flour.—*The Grocer*.

Advices by the City of London indicate much danger throughout England with regard to the crops owing to the wet weather. Similar reports come from France and Germany, where the crops are also short. The harvest in Russia, however, is abundant, and heavy orders for grain are sent there.

The number of deaths from cholera in London had greatly diminished; but the disease still prevails in various parts of England.

#### UNITED STATES.

**THE SECOND PLENARY COUNCIL OF THE UNITED STATES.**—As is generally known, the Second Plenary Council of Baltimore will convene in the Cathedral on the first Sunday—the seventh day—of next October. It will embrace among its constituent members all the Archbishops and Bishops in the United States. In virtue of the delegated Apostolic authority vested in him by the Holy See, the Most Rev. Archbishop Spalding has invited the members of the Hierarchy in this country to participate in this most interesting and important Council.

Inquiry is frequently made as to the object to be accomplished by so august a convocation of our ecclesiastical dignitaries. In general it may be replied, that the main object of the Council is to promote uniformity by producing amelioration in the discipline, and such other matters as pertain to ministerial functions in the various archdioceses and dioceses of the United States. As the Roman Catholic Church is one in dogmas, morals and practice throughout the world, it is unnecessary to inform the intelligent inquirer that there are no theological questions to be defined or considered, no sectional religious differences to be accommodated no discussions to be held. The seal of infallibility is stamped upon Catholic faith and doctrines, and they cannot be amended or improved by the hand of man.—But as the Church, in its visible body, is administered through human agencies, it results that in matters of discipline there is demanded, by the progress of events, the growing wants of times, and the spiritual exigencies of our immense Catholic populations, corresponding changes and improvements in Church administration. When, for example, (to borrow an illustration from secular affairs,) our public domain is reclaimed and carved out into territorial Government, the President of the United States sends the people a Governor, who may look after their general interests, and the people under its protection. Constitutional principles require this course, and the course itself may be designated as a part of the internal policy of the government. Thus it is with our Holy Church. Not many years have elapsed since Catholics in America were numbered by thousands; to-day they are numbered by millions. Order, discipline and internal polity require an enlargement of the field, and modifications in the administrative plan that was adapted to another day and for other circumstances. New Sees will probably be erected, a judicious distribution throughout the country of the ecclesiastical forces, in order the better to subserve the spiritual wants of the people, will doubtless be made; and we believe that special attention will be given to the question of how the spiritual requirements of the colored race can be best met. In view of the abolition of slavery, and the new relations which the late slave race have come to occupy in the Republic, the subject will probably be one of the most interesting before the Council.

The distinguished dignitaries who will gather together in our city, under the presidency of our Most Rev. Archbishop, will be accompanied, each Arch-bishop, of whom there will be six, by three Theologians, and each Bishop of whom there will be thirty-eight, by two Theologians. There will, besides, be present in the Council at least three Mitred Abbots, one Benedictine and two Trappists. The Council promises to be one of the most interesting and impressive which ever assembled in America. The session will continue for two weeks, from Sunday, Oct. 7th, to Sunday, October 21st, inclusive; discourses will be pronounced each evening at half past seven o'clock, except Thursday and Saturday evenings by eminent Prelates and Theologians, to which the public are invited.

At the close of the deliberations, a lengthy Pastoral letter will be issued by the Prelates, explaining to the people the results, and enforcing the decrees of the Council. These will be published in full only after they will receive the sanction of the Holy See, which is the great conservative centre of Catholic unity binding all the portions of the Catholic Church together, protecting the integrity of the faith, and preserving uniformity in discipline.

When a bill has passed our National Legislature it is admitted for executive approval, and does not pass into law until it has received the President's signature; so the decrees of this Plenary Council must be submitted for the action of the Holy See before they can be officially promulgated.—*Catholic Mirror*.

**A METHODIST CONVERT.**—There has been quite a sensation at the Methodist Church on Penn street occasioned by what is called the conversion of a Rev. Flannery, who is said to have been a Professor of St. Vincent's College, Westmoreland Co., Pa. We are familiar with nearly every one connected with the institution in question, but we have never known any one there by the name of Flannery, from Professor to scullion; yet we cannot say that such an individual has never been harbored by the hospitable Benedictines. The Methodists, however, have acted with commendable caution in placing the gentleman on probation, their experience with converts of that class has been of a nature to render such a course imperative. Father Chiniquy of Kankakee, became a Presbyterian convert, and actually preached by special invitation in the church with the stone front on Wood street in this city. He soon proved, however, rather a troublesome customer, and has long since been denounced by the very men who employed him to preach against Popery. We don't say that this will be the case with the so-called Father Flannery; indeed the Methodists seem disposed to guard against the possibility of such a catastrophe. We hope, however, he will have a good time among them and that the Rev. Parson who has the matter in charge, will let us know through the *Christian Advocate* his experience as a trainer of refractory priests. If he succeeds in this new profession, his celebrity will be little less than that acquired by the famous horse tamer, and the name of Snyder be hailed by future generations as equally illustrious with that of the immortal Rurey.—*Pittsburg Catholic*.

**JEFFERSON DAVIS.**—The *New York Times* has seemed to differ with us touching the actual and the proper treatment of the official head of the late Confederacy; yet the following article from its columns is but a *résumé* of what we have been saying on the subject for months past. There is a conglomeration of snuff, sham, shirk, and sneak, in the treatment of this prisoner, which is calculated to nauseate the civilized world and for which somebody will be held to a stern responsibility. Every manly instinct demands that Davis should be promptly tried; if he is not to be tried, or is only to be subjected to a costly and mischievous sham trial, with no expectation or desire of convicting him, he should be liberated at once. And, if he is to be tried only for treason, then the charge of assassination should be retracted as publicly as it was made. And it is the duty of the Executive, through his Attorney General, to act promptly and frankly in the premises, so as to relieve the Government from the imputation of calumniating an enemy and holding for eighteen months a prisoner whom it dare not put on trial. The American people are being disgraced by the acts of their rulers, and they must insist on a speedy change.—*N. Y. Tribune*, October 1.

**FENIANISM.**—Stephens, C.O.I.R., in an address at a Fenian picnic at Jones' Wood, New York, on Monday, said:—

It is my deliberate intention to go to Ireland this year, and let no man be mistaken in this. Some men have said as if I were in earnest I would not have made it public; but those are men who either by their treachery or their blunders made it a necessity on me to do so, and if I were a free agent I would not do so. I choose this course only as the least of two evils forced on me, because, if I did not make a definite statement, I could not hold the men in Ireland together, they have been so much meddled with; nor the men in this country either; their complaints have reached me, and it is therefore that I am forced to say that I will undoubtedly be in Ireland this year, for I fully believe, even if I did not go over, they could not be held in over there, and the fight would go on without me. If I thought it would be of any gain to delay the action, I would do so and risk all my popularity; but I cannot, for they are determined on fighting this year, and I am fully determined on being with them, come weal or woe. No matter what others say, take my word I will be in Ireland, and then the people will strike a blow for liberty.

The *New York Herald* says:—The letter of our correspondent in Dublin presents some interesting features of Fenianism in Ireland, the despondent condition of the organization affording a strong contrast to the assumptions of the recognized leader now in this country. One point which our correspondent alludes to will strike our readers with the force of the coincidence that the same class of men who have withheld themselves from any prominent connection with the movement in America have also remained outside of its ranks in Ireland at the same time that here the Irish people have been most devoted to the cause. 'The Fenians proper are the farm laborers and peasantry,' says our correspondent. 'The farmers themselves are not connected with the movement; the landowners, shopkeepers, and in fact, tradesmen, all keep aloof from it. There is not a man worth a thousand dollars in the country connected with it, nor is there a man of note as a lawyer or other professional or literary man connected with it.' In view of these facts, which are not stated without the authority of observation or experience, what consistency is there in the addresses and promises of Stephens made here every day? The leaders in this country have collapsed under the weight of their stupendous folly, and the few who have escaped with enough of influence to accomplish anything can best use it in furthering the ends of practical men in the amelioration of their country.

A Philadelphia paper says it is estimated that the corn crop of Pennsylvania for the present year will amount to about 30,000,000 bushels, being an average yield of thirty-three bushels for each acre planted. Last year the corn crop of that State amounted to 25,477,106 bushels, and 888,923 acres were planted in corn, being an average of about 17½ bushels to the acre. Last year's crop was valued at \$28,838,168. The corn crop of Illinois last year exceeded 177,000,000 bushels.

The Yankee traveler who saw the live Hoosier has again written to his mother, telling her his experience as follows:—"Western people are death on etiquette. You can't tell a man here that he lies without fighting. A few days ago a man was telling two of his neighbours, in my hearing, a pretty large story. Says I, 'Stranger, that's a whooper.' Says he, 'Lay there, stranger.' And in the twinkling of an eye I found myself in a ditch, a perfect quadruped. Upon another occasion says I to a man I never saw before, as a woman passed, 'That isn't a specimen of your Western women, is it?' Says he, 'You are afraid of fever and ague, ain't you?' 'Very much,' says I. 'Well,' replied he, 'that lady is my wife, and if you don't apologise in two minutes, by the honor of a gentleman, I swear that these two pistols, which he had cocked in his hands, shall cure you of that disorder entirely.' So I knuckled down and politely apologised. I admire this Western country very much; but darn me me if I can stand so much etiquette. It always takes me unawares."

**PRESIDENT JOHNSON AND THE IRISH.**—We find the following paragraph in the Washington correspondence of the *New York Tribune*. It shows that President Johnson is making a strong bid for the Irish vote at the forthcoming elections:—

A few natives who had some time previously held a meeting, and resolved that the President should have a Fenian endorsement, waited upon Mr. Johnson to-night and made a statement of grievances, while proffering considerable advice. Not a member of either of the Brotherhood factions was present, while the Hon. John Hogan, of Missouri, headed the delegation; which professed to speak for the District of Columbia. Dr. Antisell, an American, delivered the address. The burden of his remarks was, that they welcomed the President back, and asked that changes be made in the Cabinet. The Irish citizens by an intense yearning for their native country, have placed themselves in an apparent antagonism to the government. They think some of our consuls in Ireland deserve rebuke, and they ask their removal and more acceptable ones appointed in their place. They suggest that the Alabama claims should be pressed to adjudication, and that it would be well if England would imitate the wise policy of the United States in pardoning those concerned in the civil war, and hope that an effort will be made to induce her to release Irish prisoners. The Irish are a nation here with three-fourths of a million of voters, and they suggest that in appointments to be made in post offices and in the Internal Revenue, that Irish citizens should receive their pro rata share of the offices but in the diplomatic corps, they suggest that Irish citizens be represented. They hope these suggestions will receive the President's favorable consideration, and they extend their best wishes to him. The President in reply, said that the action of the administration shall be so directed as to thoroughly promote the best and dearest interests of the Irish citizens. He felt the force of their suggestions, and highly appreciated the deep interest manifested by those present. He referred them to his past record. He was always consistently and earnestly a friend of the Irish. He was himself strongly inclined with sympathy for the Irish. The administration would do all in its power to promote the interests of the Irish prisoners, said that determined action had already been taken to effect their release, and attain this end they sought. In conclusion the President remarked that all the suggestions of the committee should be deliberated, and in all instances where it could be properly done especially in the interest of the Irish citizens, favorably considered. The members of the committee then shook hands with the President and withdrew.