

THE NEGRO RACE AND THE CATHOLIC CHURCH.

ST. BENEDICT THE MOOR

The Patron Saint of the Descendants of Cham.

SKETCH OF HIS LIFE AND LABORS.

The Catholic Church knows no distinction of color, race, condition of life, wealth, success, or misfortune among her children. For all the sons of Adam her Divine Founder has shed on the Cross, and for them all, whether they draw their life through Joseph, Sam, or Cham, she has an equal love. They all have the same Father, the same Christ, the same God, the same Holy Spirit, the same Church, the same sacraments, the same path to her favor. Never, perhaps, was this more strongly illustrated than in the history of St. Benedict the African, in whose honor the Church in New York by its bishops, prelates and priests have blessed a new temple. Well would it have been for the African race if the policy of justice and humanity which animates the Catholic Church had dominated Europe, and especially England. But when the Anglo-Saxon threw off the gentle yoke of the religion of Christ, and devoted itself to the lust of conquest and power, its greed of wealth wrung from weaker nations their liberty and every human aspiration. In every quarter of the globe races suffered under this power, none perhaps more so than those of Africa. We shall not, on a day which promises to mark a new epoch in the history of our colored brethren, allude to the sorrows of our past, except to say that as Catholics we owe them the duties of fraternity, that as Americans we owe them respectation, and that as sufferers from the persecution of the same strong, cruel Anglo-Saxon Protestantism we owe them a special sympathy.

ST. BENEDICT THE MOOR. The life of St. Benedict, surnamed the Moor, and the son of a slave, like that of his blessed spiritual Father, the Seraph of Assisi, is "the condemnation of the wise of the world," who look upon the humility of the Cross of Jesus Christ as a scandal and a folly, "to the Jews a stumbling block; to the Gentiles, foolishness." And the great Apostle goes on to say: "The weak things of the world hath God chosen that He may confound the strong; that no flesh should glory in His sight, but that as it is written: He that glorieth may glory in the Lord." We find in this humble member of the Franciscan Order a shining embodiment of the Apostolic description of God's economy, lowly after the notions of the world, a simple lay brother, the greatest part of his days spent in manual employment, unable to read or write, yet sought for counsel and advice by the most learned and noblest of his age; gifted with wonderful powers of sagacity; like the more recent Ours d'Arz, thousands flocked around him to come within the shadow of a saint.

St. Benedict was born at Sanseverino, in Sicily, in the year 1524, of parents who were both black slaves, and alike possessed of eminent Christian virtues. The child of blessing received the name of Benedict, and, like his parents, being completely black, was commonly called by the name of Benedict the Moor. So beautiful was his natural disposition that many applied to him the words of the Canticles, I am black, but beautiful. Even in his tenderest years, like another Tobias, he gave no sign of childlike meanness or levity; like his good parents, he practiced fasts and mortifications, frequently approached the sacraments; and while the devotion, recollected deportment and obedience of the little boy excited general admiration, nothing could inspire the holy youth with thoughts of vanity. He kept his mother's flock, contented himself with frugal fare, and employing his hours of rest in pious exercises, he had no other guides but the law of God and the wishes of his parents. In his eighteenth year, he engaged in agriculture, and in Sicily rivalled the great St. Isidore of Spain, as another protector, in the supernatural order, of this useful and honorable profession. In this vocation, the Saint was filled with that true happiness which worldly things neither confer nor desire; poor, self-sacrificing, hard-working, the peace of his soul shone on his countenance. At about this time the saint entered the hermitage of St. Dominick, a short distance from Sanseverino, where several devout hermits were imitating the angelic life of the ancient solitaries of Egypt. These holy men were under the rule of St. Francis, and added a fourth vow of perpetual Lenten abstinence and three days' fast every week. It was a new and rigorous institute; hard, coarse bread begged in the country; stale, ill-cooked vegetables; water their only drink; small, wretched cells; scanty clothing; the greater part of the day and night spent in prayer and manual labor. Such was the austere life the saint entered upon; but for him it was scarcely severe enough; so, like St. Paul, the first hermit, he wore a tunic of palm leaves, which was covered only by a woolen poncho; and here in the severest penance, macerations, prayer, blind obedience and rigorous observance of the rule, he grew spare, more and more conformable to the image of his divine Master. Having changed their abode so as, like the ancient anchorites, to increase the inconveniences and hardships of life, these holy solitaries, after a dozen years of the utmost mortification, came to Mount Pellegrino, where the people of Palermo had erected a statue to St. Basil, who is held by all Sicily in veneration; and near the holy grotto once occupied by this Saint, these holy men built little cells, where they divided their time between exercises of piety and manual labor.

Pope Pius IV., in 1559, having learned of their austerity, dispensed them from the fourth vow of perpetual Lenten abstinence, and subsequently ordered that each of them might accomplish his vows in any convent he chose; so after much prayer our saint, chose of the Franciscan Order, the reformed Minor Observants, and was received at the Convent of St. Mary of Jesus, near Palermo. Here he spent the rest of his life, where, following the example of his seraphic Father, he cultivated universal detachment; going barefoot, however cold the weather might be; wearing the coarsest and the most threadbare habit; lying in his cell, which he called his palace, on a coarse coverlet spread on a board, a cross drawn on the wall with charcoal, and a few pictures of his patron saints being his furniture. This extreme poverty he loved ardently; and God showed

by several miracles how agreeable it was to Him. To this heroic love of poverty he joined an angelic chastity which won for him from the city of Palermo, when taking him for its protector, the glorious title of Virgin. His obedience, too, was so universal that he sought the will of his Superior in the least things.

The lowest and most painful employments were always Benedict's choice. So, for twenty-seven years, he was employed as cook of the convent unless when, at intervals, drawn to fill the most important places; and here we find as illustrating his life many such homely miracles as are found in that of Elias, Eliseus and the Cuts d'Arz. Great was his grief when he was appointed guardian of the convent in which he was cook, and only through obedience would he accept the position, in which notwithstanding his numerous occupations, he was always first in the performance of every duty, and made his recreation consist in helping in the kitchen, carrying wood, sweeping the house, digging in the garden and begging in the city; thus giving a splendid example of humility, which shone also amid honors, applause and success. So, when as a guardian, he was obliged to assist at the provincial chapter held in the ancient city of Girgenti, and was surrounded by the most respectable ecclesiastics, distinguished inhabitants and crowds of people seeking to kiss his hand, and crying, Behold the saint! he sought vainly to fly in this applause. Many wept for joy as they contemplated his modesty and humility amid so peaceful and glorious a triumph. When elected Visitor and Master of Novices his example was even more powerful than his lessons, and to the young men in his convent he was not only a master, but a physician, a father, a sure guide. He counseled them to the practice of abstinence and patience, weapons which he had inherited from the patriarch, St. Francis. Although unable to read and write, he spoke of the sublime mysteries of faith like one skilled in the deepest and most abstruse studies, and men grown gray in study, men honored with the public esteem, often sought without shame a favorable opportunity to consult him in difficulties, and receive instructions from him. Three eminent Franciscans, one of whom was a theologian at the Council of Trent, affirmed on oath that they asked Brother Benedict to explain abstruse passages in Scripture, which to them seemed very obscure, and he instantly did so. They acknowledged that their science was infinitely inferior to that of the good lay-brother. Human pride is confounded by such extraordinary favors, and wisdom coming from the lips of babes; while the so-called wise are abashed and brought to confusion. And his knowledge was not confined to religious matters, but extended to the domain of secular prudence. But now the Saint, having satisfactorily filled these offices, returned gladly to his humble kitchen, where he lived the hidden life of God; and at the door of the Luminous kitchen were to be seen the notes, the learned, the sick, the indigent, all desiring the holy man's help. And while the fame of his heroic virtues spread far and wide, the Saint humbled himself all the more profoundly before God, and confessed that he was the vilest of sinners. And how he prayed that God might make him humble, and bestow his brethren to help him by their prayers to gain him this virtue! But here, as all through his life, he was master in all the virtues; and above and beyond all shone his wonderful humility, without which there is no true perfection.

After having spent twenty-seven years in the kitchen of the convent, he died at the age of sixty-five, on April 4, 1589. His death was followed by many miracles, even as his life had been often marked by them. His country honored him as blessed, the city of Palermo having chosen him as its protector in 1552. In every house his picture was venerated, lamps and candles were placed before his images and statues, and all Palermo was joyful. His fame passed speedily into Spain and Portugal, and in the West Indies no saint is so greatly honored as St. Benedict.

The life of this great Saint teaches most strongly the virtue of faith. "Have faith," said our Saint. Now this virtue should be accompanied by fortitude, and our Saint always invoked the Archangel, St. Michael, to obtain it—Michael—who is like to God. While Lucifer is rebelling his efforts to destroy the true faith, let our faith be strengthened when we consider the life of St. Benedict, who, without worldly science, taught wisdom to the wise of the world, and learn, that if we have but faith, we can move mountains.—Catholic Review.

ST. ANDREW'S UNIVERSITY. THE HONORARY MINISTER LOWELL SAID TO BE UNDESIRABLE—CONTRAST REPORTS. LONDON, Nov. 29.—The News says:—The statement that Mr. Lowell has been asked to withdraw from the rectory of St. Andrew's is untrue. Mr. Lowell leaves the question in the hands of two principals of the university. The difficulty is not that Mr. Lowell is an alien, but being a foreign envoy he is not amenable to British law. The chairman of a committee of Lowell's friends denies that Earl Selborne has expressed the opinion that Mr. Lowell is ineligible.

The Fifeshire Journal says some time ago Earl Selborne, the Lord High Chancellor, wrote a letter to the students stating there was no law by which Lowell could act as Lord Rector of St. Andrew's. The letter has been suppressed until now. Mr. Lowell has been asked to withdraw from the rectory. The students have prepared a memorial expressing regret at his withdrawal and another election will be held soon. Bishop Wordsworth will probably be a candidate. It is reported that Baron Selborne, the Lord Chancellor, has declared Mr. James Russell Lowell, the American Minister, ineligible for the office of Lord Rector of St. Andrew's University, to which he was recently elected, and that he has been asked to withdraw. The students, it is stated, will upon the withdrawal of Mr. Lowell, re-appoint Mr. Malloch to become a candidate for the office.

The Boreen Courier, in its account by an "eye witness" of the reception of M. de Biers by Prince Bismarck at Friedrichsruhe, says: "The Chancellor looked very ill indeed. His face is still yellow from his late attack of jaundice, and looks terribly thin. His eyes, it is true, still retain their old force and fire, but he gave the impression of being a great sufferer. His body has become very lean, and there is nothing of his former elasticity in his gait."

The Albany Evening Journal says: "A large proportion of the moulding sand consumed in the foundries of the United States is dug out of the hills of Albany county. It is said that everything in scorable metal, from a Krupp gun to a heel plate for a lady's shoe, has been cast in Albany sand. Quantities of it have been exported as ballast. The annual shipment of sand obtained hereabouts from this city is estimated at from 75,000 to 100,000 tons, the price paid for it, delivered on board the cars or boats, being about \$1.25 per ton."

EUROPE'S GRAVE PROBLEMS

THE SEETHING UNREST AND MISERY OF THE OLD WORLD PICTURED.

Rev. Dr. O'Reilly's Lecture—Feudalism and Socialism—France Disunited—A Good Word for the Feudalists of Italy.

Chilly blasts did not prevent a delighted audience from filling Chickering Hall, New York, when Rev. Bernard O'Reilly, D.D., LL.D., lectured on "The Old World, versus the New." Dr. O'Reilly is one of the most eminent of Catholic divines. He has been absent for three years in Europe, and this was his first public appearance since his return. When the hour for the lecture arrived, Monsignor Freston, V. G., and the lecturer of the evening, walked quietly on the platform, and were warmly received. Monsignor Freston's introduction was brief and eulogistic of "an old and valued friend."

In opening, the reverend lecturer recalled his visit to this country in the middle of the late war, and how the strains of "Hail Columbia," coming from an English ship-of-war, resembled faintly music sounding over the water. His welcome that evening was like that he said. Comparing this country with the nations of the Old World, he said: "My repeated visits to Europe have increased my admiration for the free institutions of which we are so proud and my gratitude to the Divine Author for the blessings which He has given us. Especially am I grateful for the practical, sound common sense which characterizes the American people, and which is the best safeguard of constitutional liberty." He described France at present as dissatisfied with her condition and uncertain as to the future. In 1855 he had observed that all France seemed to be intoxicated with military glory. But the lecturer found that the laboring classes generally regretted the downfall of the Republic of '48, and he noted the expectation of change as a fatal social symptom, for revolutions will come where the people are prepared to accept them. Hatred of all authority, human and divine, was spreading through France and beyond it. The explosion came, and the Napoleonic dynasty was swept away.

Looking to the cause of democratic discontent in Europe, he could trace it back to feudalism, which was founded on the ruins of the Roman empire. "All the evils of religion, all the shortcomings of society," continued Dr. O'Reilly, "have sprung from feudalism, which has been struggling to keep the Church in bondage and make her the instrument of its infamy. Woe to us if we allow that feudalism in any form, even in the form of wealth, to implant itself on our soil. [Applause.] I cannot but sympathize with those struggling masses of humanity, and I find that they need to have the yoke of feudalism from their necks. But it is contemplated to found the United States of Europe, and the prospective founders do not propose to make morally and religion the basis of their structure, as did the fathers of our Republic. Hence the infidel feeling, hence the radical unrest, hence the impracticability of their enterprises."

The lecturer denounced the gigantic standing armies as "the curse of Europe" and spoke of the latter as "a moral poison." The free cities of Europe, which had all been created by religious piety, were referred to in eloquent and picturesque language which displayed the deep research of the learned doctor. Of those who had been facetiously called "the lazy old monks," he said that he had saved for us the most magnificent specimens of ancient civilization, and quired facts in proof. He had heard that the Italians were idle, sensuous, passionate, superstitious, dirty; but after spending a year and a half in studying the populations of city and country, he had not found an idle man. There is nothing more lovely than the enchanted valley of Savoy, the gate of Italy. And as he progressed he found a country worthy of being called the garden of God, in the full spring-time of glory. How can a people that tills such a country be called idle?

"The Tuscan peasant," he said, "works in the field from winter to the dog-days, and the while devoutly thanking the Giver of all for His gifts. They are no more intemperate than idle. These poor Italians who come here may not come from the North or Interior of Italy, where the lecturer had traveled; but assuredly they hide much refinement beneath a rude, perhaps dirty exterior. Let them be a word of kindness and their hearts will go out to the giver." He remembered, speaking of the taste in dress which the Italian peasantry showed, that he had seldom seen any of them "wear two colors that would save at each other." All the refined taste, love of art, gentleness of disposition, come from the Church of Christ. Spain was spoken of as "the land of romance par excellence," in which there is much to fill us with wonder and very much to fill us with hope. Since the days of Ferdinand and Isabella the dynasties that have reigned over the peninsula seem to have vied with each other in opposing the Church. It was feudalism in its worst form—grinding, oppressing, thieving. But Signor Frendergast, the foremost man in the Spanish Ministry, would do his best to bring about a proper union of religion and liberty.

Answering the question, "What return can the New World make to the old for all it has given us?" Dr. O'Reilly said that selfishness making itself apparent in official corruption, greed for gain and love of luxury would prevent the tree of freedom from spreading everywhere. "We want perfect liberty, civil and religious; we want that equality which permits the farmer's son to attain to the highest station in the land. In the light of this liberty and equality, Communists and the like find their ground slipping away from them, and this is the return we make to the Old World. As to fraternity, there can be none without religion." The lecturer concluded with an eloquent exposition of the ties which bind religion and liberty, prophesying that while the times might come when Europe would acknowledge neither God nor master, that time would never come in this country."

A STARTLING AND HORRIBLE TRAGEDY IN LANARKSHIRE.

LONDON, Nov. 26.—A horrible story of murder and suicide comes from Scotland. A medical student named William Brown, residing in a village of Lanarkshire near Glasgow, had recently been paying his court to a Miss Spiers. Jealousy on Brown's part had caused many diatribes, and his morbid disposition had recently given great uneasiness to the relatives of the girl. Last night Brown met Miss Spiers by appointment in the highway near her father's home. He renewed his accusations, and, finally, becoming beside himself with rage, he drew a knife and made a rush at the unfortunate girl. Her shrieks brought a maid servant, who had probably been on watch, to the rescue, and the two women struggled desperately in the darkness for their lives. Brown quickly overpowered them, cut Miss Spiers' throat in such a manner that death resulted almost instantly,

and fatally stabbed the servant. He then cut his own throat and fell beside his victims. The servant, whose wounds did not immediately render her unconscious, managed to crawl back to the house. She knocked faintly at the door, but receiving no reply, she traced with her bloody fingers on the doorstep the following words: "Willie did it." Later in the night the prolonged absence of Miss Spiers and the servant caused a feeling of alarm. Search was immediately made, and Brown and his sweetheart were found lying side by side in the roadway, and the servant on the threshold—all dead. The parties were eminently respected and well known.

COLD BLOODED MURDER.

A POLICEMAN SHOT DEAD IN DETROIT—THE MURDERER STOOD AT LARGE—KILLED WHILE IN THE DISCHARGE OF HIS DUTY.

DETROIT, Mich., Nov. 29.—Detroit was the scene of another cold-blooded murder last evening. Patrolman ALONZO E. BULLARD was shot down while in the discharge of his duty. The report of the crime which followed so quickly after the assassination of Patrolman Kimball caused great excitement. The murderer made his escape in the darkness immediately after doing his work, and left no trace behind. About 5.30 o'clock the report reached Roundman Bessell, in charge of the station, that Patrolman Bullard had been shot. He hastened to the scene of the tragedy. Bullard was still alive, and when he saw Bessell, said: "Oh! he shot me." "Who shot you?" asked the roundman. "George Wilson, the man whom you were after," was the reply of the injured man; "he came toward me with a double-barrelled shot gun backed against the fence, and shot me. Oh, Bullard, what will become of my wife and three children, I leave them without a cent in the world." Bullard was removed to a neighboring house. The physicians, upon their arrival, found a gun shot wound on the left side, above the groin. The intestines were torn to pieces and protruded. Every possible attention was given to the sufferer, and he lingered until 6.30, when he died. The entire charge of the gun which had done the mischief was given to the coroner, and the body of the murdered man was placed in a coffin and taken to the morgue. The most important of the witnesses was Mrs. Erwald, who informed Roundman Bessell. She was on the street going towards home about the hour of the shooting when she heard the shot fired. She met George Wilson, her brother James, and another man running down a street. They ran against her so violently that she was thrown against the fence. As they passed her she heard one of them say: "Now, dig, dig, for your life." She could not distinguish who it was. Other witnesses could give no additional light on the matter, but it seemed to be settled beyond doubt there were two others with Wilson when the affray took place, that the officer attempted to arrest Wilson on a warrant and was shot. The warrant which the officer had for Wilson was on the charge of stealing a barrel of oil from a grocery. The report of the theft was made yesterday morning, and the police had traced oil by marks on the sidewalk showing where it had been rolled, into Wilson's shed. Wilson's wife was arrested and interrogated at length by the Superintendent of Police, but the statement made by her was not made public. He said, however, the woman claimed to know nothing about the affair. It is believed she knows more than she cares to tell, being detested of her husband. She will be held as a witness. Wilson's home was searched without finding the gun with which the murder was committed.

PHOTOGRAPHS OF THE MURDERERS

have been secured. His description is 23 years of age, black moustache, full face, wears a dark coat with velvet collar and dark pants. It is thought Wilson took the shot gun with him and secreted it in his flight. Wilson has a bad reputation and has frequently been suspected of theft. He is a chicken thief and known as a cockfighter. He is reported to be a man of quick temper and desperate when forced. The sad news of the death of her husband was gradually broken to Mrs. Bullard. She broke down, exclaiming: "My God, you don't tell me that my darling is dead," and swooned, falling to the floor. The terrible news was a crushing blow to her. Patrolman Bullard was 35 years of age and his record during his term of service was a good one, and will be closed with the entry: "Killed while in the discharge of his duty."

A DOCTOR'S "PILL."

What It Costs to Perform a Surgical Operation in Ireland and Awaiting Its Result—Alleged Collision Between the Late Under-Secretary for Ireland and the Operator.

LONDON, Nov. 28.—Dr. Wheeler, President of the College of Surgeons in Ireland, commenced an action in Dublin to-day against the Government to recover \$5,735 for professional services in attending upon Mr. Carter, the landlord, who was shot and fearfully wounded at Belmont in March, 1882. The eminent physician asserts in his complaint that his services were engaged by Mr. Burke, then Under Secretary for Ireland, who was soon afterwards assassinated in the Phoenix Park. The Government utterly repudiates the transaction, and the doctor will have to prove his claim before a judicial tribunal. The size of the items in the bill excites surprise and some comment. The charge for each visit to Belmont, which lies on the coast directly across the Irish Channel, is \$550. There is an item of \$250 for performing a surgical operation, and \$225 for sending a Gospel to the patient, awaiting its result. The Government to show collusion between Mr. Burke and the complainant, and the National League are gloating over the prospect of scandalous developments to the discredit of the Under Secretary, who was so cordially hated. It is even hinted that they will attempt to show that irregularities of this kind were of common occurrence in his office.

The Earl of Devon, who owns a large estate in southern Ireland, offers to sell out to his tenantry. For such part of the purchase money as they are unable to pay, by borrowing from Government under the act to assist tenants to buy their buildings, he proposes that they should pay him four per cent. until they can pay it off, he, of course, having a lien on their farms until that is done. The tenants are of a superior order, the estate has been excellently managed for the last fifty years, and the relations between landlord and tenant continue to be most satisfactory.

Mr. David Ward owns 2,000,000 feet of standing pine in Michigan and Wisconsin. The axe is his horror, and he has never lumbered a tree of his land except when the timber is killed by fire, except the operations of his neighbors. For much of his sap and he'll sap he has been offered \$5 per thousand, and from \$6 to \$8 per thousand for his cork.

Political Parties in Ulster.

A RELIGIOUS OMBUS.

Mr. J. A. Fox, writing to the Pall Mall Gazette on the alleged "Invasion of Ulster," says:—It is still so commonly understood in England, although without the slightest warrant, that Ulster is almost an exclusively Protestant province. It may be rendering a service to the politics of common sense to expose the fallacy once more, even though it should be for the hundredth time. No person need be surprised at the Ulster landlords fighting those whom they conceive to be their enemies tooth and nail, or considering the material interest at stake, at their being unscrupulous as to the means of carrying on the fight, everything being fair in war. But it is quite another thing when we find grave politicians, Whig and Tory, taking comfort from the conflict, under the impression that it "has evoked an overwhelming outburst of Protestant loyalty." The truth is the Orangemen, who are making all the noise, compose only a body relatively small in Ulster. They are mostly to be found among the Protestant working men in the towns, together with a certain proportion of farm labourers in the rural parts. As to the Presbyterian farmers, despite the sectarian differences existing between them and their Catholic neighbors, they are far too astute to lend either moral or material support to the landlords at the present juncture. The landlord has only two friends left him, neither of whom is endowed with any special powers of endurance—namely, the episcopal clergyman of the disestablished Church, who is allied to him by the double tie of creed and self-interest, and the nomadic Orangeman, who is always ready to transport himself (at the landlord's expense) to any part of the province where there is a prospect of his being regaled with blatant oratory apropos of Anghrim and the Boyne, or partaking in a free fight with the Papists, when, by the aid of judicious reinforcements, the conditions are somewhat in his favor. On the other hand, it would be idle to deny that Mr. Parnell has his friends in a really overwhelming majority in Ulster, inasmuch as he can reckon (1) upon the active support of the entire Catholic population, and (2) upon the good will and good wishes of the Presbyterian farmers generally, who, as a body, have everything to gain by the overthrow of the landlord, and not a tear to shed for the further abasement thereof of an ancient enemy, the landlord's clerical adherent of the disestablished Church. Such being the condition of things in Ulster at the present time, the following figures, compiled from the census returns of 1881, furnish very instructive reading, especially for those persons who have been so far misled by the senseless rhetoric of the platform and the press as to imagine that the Northern Irish province is exclusively, or even essentially, Protestant in its population:—

Antiim County—Catholics, 107,175; Episcopalian, 96,415; Presbyterians, 178,415; Methodists, 11,407; other denominations, 18,350. Antrim County—Catholics, 75,709; Episcopalian, 53,390; Presbyterians, 25,677; Methodists, 4,884; other denominations, 3,109. Carrickfergus, County of the Town of—Catholics, 1,169; Episcopalian, 1,746; Presbyterians, 5,526; Methodists, 475; other denominations, 1,127. Summary of the population of the Counties of Ulster, showing the numerical strength of its three great religious bodies:—Catholics, 823,560; Episcopalian, 379,402; Presbyterians, 451,629.

TRAVELLING INCOGNITO.

MRS. ALEXANDER SULLIVAN INVESTIGATES EVERY PHASE OF IRISH LIFE—SHE TRAVELS THROUGH FRANCE AND BELGIUM—SHE GETS AT THE SECRETS OF DUBLIN CASTLE RULE. LONDON, Nov. 27.—Mrs. Alexander Sullivan, wife of Alexander Sullivan, Esq., of Chicago, president of the American Irish National League, is about to return to the United States, having concluded a somewhat extraordinary mission. Mrs. Sullivan, who is a woman of uncommon mental ability and executive power, last summer made a contract with a prominent New York publisher, under the terms of which the lady was to travel incognito over the whole of Ireland in the capacity of a reporter, making careful investigations into every phase of Irish life, keeping minute notes, and then to travel through France and Belgium, obtaining in the same manner information about French and Belgian life, for the purpose of publishing as complete a comparison as possible. The lady has completed the three tours, and is now in London on her way home. Mrs. Sullivan, in an interview this evening, stated that her Irish travels were completely successful. She succeeded, she says, in securing a complete inspection of Dublin Castle and its entire management. Her recorded interviews with the Castle officials show that those gentlemen were, perhaps, imprudently communicative. Mrs. Sullivan concluded her Irish tour by a visit to Lady Mayores Dawson, of Dublin, by whom she was entertained. Her travels through France and Belgium were accomplished without difficulty. Mrs. Sullivan states that her recent observations have convinced her that the soil of Ireland, taken as a whole, is incapable of doing more than comfortably supporting the tiller, and utterly incapable of supporting the tiller and the superimposed landlord system; that the natural needs of Ireland require a total abolition of hereditary land tenure at present in force; that every obstacle in the way of confining the division of

THE PROFITS OF AGRICULTURE

entirely among the tillers of the soil, should be at once removed; that so long as tillers of Irish soil have to support a non-producing landlord class, they will remain too poor to be able to encourage or support manufactures in Ireland; that emigration has been a misfortune to Ireland, because it has lost to the country so many thousands of fine, deserving peasants, and that this misfortune has been entered entirely by the landlord system, which, without any return to the country, has for every landlord it has supported crowded out scores of tillers.



What the Great Fish Culturist Says:

Last winter I went to Florida and while there contracted Malaria in a very severe form. When I returned home I went to bed and remained there until spring. My symptoms were terrible. I had aching pains in my head, I was all around my back, my appetite was wholly gone, and I felt a lack of energy such as I had often heard described but had never experienced. Any one who has ever had a severe attack of Malaria can appreciate my condition. As I failed to get any better I determined to try a remedy made by a gentleman in whom I had the greatest confidence. I am happy to say it effected permanent relief and that I am well today through the influence of Warner's SAFE Cure. After such an experience I can most heartily recommend it to all sufferers.

Seth Green

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Removes hair from the face, neck and arms without injury. Price 25c. It is securely packed from England by post. Alex. Ross' HAIR DYE produces either very light or very dark colors. His Spanish Eye Oil or Oil of Carabades produces white whiskers on the head. His Skin Tightener is a liquid for removing furrows and crows' feet marks under the eyes. His Bloom of Roses for excessive paler, and a liquid for black specks on the face, are each sold at 25c, or sent by post for Post Office Order. The Nose Machine, for pressing the cartilage of the nose into shape, and the Ear Mashing for outstanding ears, are sold at \$3, or sent for Post Office Order. Letters invited. Had through chemists of Bryson, 401 St. Lawrence Main street Montreal, or direct from ALEX. ROSS, 21 Lamb's Conduit street, High Holborn, London, England. 16 G

AFFAIRS IN IRELAND.

NEWLY PROCLAIMED UNDER THE PEACE PRESERVATION ACT—A COUNTER DEMONSTRATION—LORD ROSSMORE'S COMMISSION SUFFICIENT—THE MARQUIS OF HARTINGTON AND THE IRISH FRANCHISES.

DUBLIN, Nov. 27.—The Privy Council has proclaimed Newry under the Peace Preservation Act. NEWRY, Nov. 27.—At a meeting of Orangemen here to-day, arrangements were made to hold a demonstration counter to that of the Nationalists on Sunday next. Twenty thousand Orangemen have promised to attend.

LONDON, Nov. 27.—Lord Rossmore's commission as Justice of the Peace in the County Monaghan has been suspended owing to his action on the occasion of the Orange and League meetings at Roslin, County Fermanagh, October 16. The Lords Commissioners of the Great Seal in a letter to Lord Rossmore, charged him with endangering the public peace by leading a procession of Orangemen in close proximity to a League meeting, despite the remonstrances of the magistrate and police. The letter concluded by demanding explanations. Lord Rossmore has replied he was unable to control the Orange procession, which he says insisted upon marching straight to the place of the League meeting. He says he is convinced his action at Roslin was the most practical manner of responding to Gladstone's appeal to the wealthier portion of the Irish people to help themselves.

The Marquis of Hartington, Secretary of War, referring in a speech at Manchester to the proposed inclusion of Ireland in the schemes for Parliamentary reform, said that many people outside the ranks of Conservatives would view with dislike any measure likely to increase the power of the Irreconcilables in Parliament.

John Boyle O'Reilly is at work on a book in which he will treat of social problems from his own peculiar standpoint.