

THE TORONTO CATHOLIC SEPARATE SCHOOLS.

The *Irish Canadian* and the *Tribune* have assailed the management of the Toronto Catholic Separate Schools, and have gone so far as to insinuate that there has been a misappropriation of the monies intended for the institution. To these charges Archbishop Lynch has replied in the following letter to the *Globe*—

THE ROMAN CATHOLIC SEPARATE SCHOOLS.

SIR,—Finding that for some time past grave charges have been made and published against the management of the funds of the Separate Schools of Toronto, we hereby declare that there were no misappropriations as far as we could learn; but, on the contrary, the Episcopal corporation and the clergy of the city, since the establishment of the Catholic schools in 1851, have contributed thousands of dollars towards the building and maintenance of these schools.

(Signed) JOHN JOSEPH LYNCH,
Archbishop of Toronto.

The truth of this statement will be made apparent at the proper time. It will be shown that the Roman Catholic Episcopal Corporation have not expended one cent of the school monies for any other purpose but that for which they are intended. We are in a position to state that vouchers are held for all monies received and receipts for all monies expended. This the lodgers of the institution will prove.

INSTALLATION OF THE STATUE OF NOTRE DAME DE LIESSA, AT THE CHURCH OF THE GESU.

The services in connection with this interesting ceremony were held at the above Church, on Friday, 31st ult. The sermon was preached by the Rev. Father Cascan, after which a procession was formed to the Sanctuary, where the Statue was exposed to the view of the worshippers. We append a legend of Notre Dame de Liesse, which we are sure will interest our readers.

Notre Dame de Liesse is one of the most celebrated and venerated sanctuaries of France. Since its foundation in 1134 all generations have come in succession to lay at the feet of the immaculate statue the tribute of their faith, and to draw from it, as from an ever-flowing stream, a multitude of benefits of a spiritual and temporal order. The Kings of France often came there after their consecration, and this was easy, as Liesse is only ten leagues north-west of Rheims. Princes of the Church, the most illustrious members of the Houses of France and Lorraine have been pleased to piously visit, to adore, and to enrich this pilgrimage. The best manner in which we can make known the origin of it, is by relating in full the legend of the Princess Emeria and the three knights. We may state that this legend extracted from Bosio's History, an author of the 16th century, presents every mark of authenticity that the most scrupulous critic could exact.

"The caliph of Egypt held Ascalon, a city about 20 miles west of Jerusalem. This position was extremely strong, and its position on the frontier rendered it of the last importance, for it served as a communication between the Kingdom of Jerusalem and Egypt. The Caliph always feared lest a lucky *coup de main* should place it in the possession of the Christians, and thus render the tranquility of his dominions an impossibility; and therefore took every pains to maintain in it a numerous garrison well supplied with provisions, munitions of war and all other necessities. Every three months he revolted the place and changed the troops. Filled with vigor and during the soldiery made sortie upon sortie; they went as far as the gates of Jerusalem plundering and terrifying the inhabitants, harassing the Christians, and keeping them ever on the alert. The King Fouquier at length determined to put a stop to such an intolerable state of things; he resolved to construct a fortress near Ascalon, which from its position should check the incursions of the infidels and bridle their audacity. He visited the spot and after having surveyed the ground determined to rebuild the ancient city of Beersheba, which had been dismantled in the former wars. Nothing but the ruins of it remained; the barbarians had named Beth-gabrin, or the House of Gabriel; the Christians gave the new city the name of Ghibeline. Formerly Beersheba had been, in the south, the frontier of the Promised Land, in the north was the City of Dan, now called Dan or Cesara Philippi, hence the expression we meet with so often in Holy Scripture: 'from Dan even unto Beersheba.' Fouquier assembled a great number of workmen from all parts of his kingdom and the fortification was so rapidly carried on, that in a short time Beersheba was one of the best, the strongest and most impregnable places in the kingdom of Jerusalem. It was surrounded by high and solid walls protected by towers, ditches, and bastions; and could with justice be termed impregnable at that period. The guardianship of this city was of extreme importance. It became in effect, the 'key of the kingdom on the Egyptian side' and was distant but four leagues from Ascalon. His Majesty then, considering the importance of the place, assigned it to the care of the knights Hospitaliers, as being persons much attached to his service, and who had several times given sufficient proof of their courage and valor in the wars in the Levant. 'These events took place in 1133. The Knights of St. John were obliged to be continually armed. They were every day engaged with the enemy, sometimes by ambuscades, sometimes by open attacks, in which the barbarians often had the worst of it. After a long struggle in which the fortune of both sides were pretty evenly balanced, it happened in the year 1134, in the month of August, as related by Melchior Blandini, Chancellor of the Order of St. John in the ancient history which he has left us, that the knights having made a sortie for the purpose of rescuing a herd of cattle which the Muslims were trying to carry off, these latter feigned a defeat and by this means drew the Christians by degrees into an ambuscade prepared for them on the road to Ascalon. Now, whilst the knights were pressing after the fugitives with more courage than prudence they were surrounded by a countless host of Saracens whose attack they resisted for some time with so much valor that they killed many of them outright, but at length they were compelled—after having fought for a long while—to make a somewhat disorderly retreat, and yield to the enemy with a heavy loss of their own men; for several of them remained on the field of battle, others were wounded, and some were prisoners. Among these were by their mishap three brave seigneurs, brothers, French by nation, and knights of the said Order, born in the Province of Picardy, near Laon, called by the Romans Landunum. The eldest of them was Lord of Eppe; the second of Marchy; which two estates still retain the same name; the third bore no other title than that of knight. They were of noble blood,

courageous and skilful in the use of their weapons. Their strength, however, failed them at length. After having killed and wounded a great number of the enemy, wounded themselves, spent with fatigue, they fell at length into the hands of the Saracens, who carried them prisoners to Ascalon.

CHAPTER II.—THE INVINCIBLE CONSTANCY OF THE THREE BROTHER KNIGHTS, PRISONERS OF THE SULTAN OF EGYPT.

The Muslims were soon aware of the illustrious descent of these three brothers, and how great their reputation for bravery and sanctity was among the Christians. Being known then and remarked, they were soon cured of their wounds, and promptly sent to Cairo, and presented to the Sultan, who then governed Egypt in the name of the Caliph. At first the three Seigneurs were very ungraciously received by the Sultan, who abused them roundly and threatened to make them feel the weight of his lash, as much on account of the hatred he cherished against Christians in general as for the heavy losses and damage he had suffered at their hands. Afterwards, by gracious and honeyed words, he sought to persuade them to renounce the Christian faith and embrace the false and superstitious creed of Mahomet, promising them not only many favors, but also offices and emoluments, in addition, worthy of their high birth and valor. The knights bravely replied that they were disciples of Jesus Christ and that they wished to be faithful to him; for his sake they had abandoned the paternal roof, their relatives, their wealth, their ease, to brave the dangers and fatigues of the war in Syria, that in order that they might be better able to defend the faith of their Lord, the true God and Redeemer of men, they had assumed the sacred habit of Saint John of Jerusalem, and that they were ready to suffer death not once only but a thousand times, if it were necessary, with joy and gladness rather than to obey the Sultan. At this courageous reply, which wounded the pride of the Sultan, he could not restrain his rage; he ordered the three brothers to be confined in a loathsome dungeon at the bottom of a tower, and assigned them as guard a fierce Saracen, a mortal foe to the Christians, and caused them to be harshly treated, giving them for their food only bread and water. Their noble constancy, however, and their desire to die for Jesus Christ, caused the Sultan to conceive a strong desire to gain them over to his religion, and a firm determination to employ every means in his power to accomplish this object. He assembled the most learned and skilled priests and narrators of Egypt and sent them to the knight's prison; they were ordered to employ all their eloquence and arguments to induce the three brothers to forsake the religion of Jesus Christ, and to embrace that of Mahomet, they were even empowered in behalf of the Sultan to offer them the highest commands in the army of his master the Caliph. These false priests repaired to the prison: they made use of most sophisticated arguments, threats, caresses, and the most dazzling offers; they hoped by this means to shake the firmness of the knights and gain them over to the desires of their master. To their great confusion they not only found them immovable, but were obliged to retire ashamed, after having been vanquished in the discussion. They were so much discouraged that they confessed to the Sultan that they did not know what reply to make to the reasons given by the knights to their searching questions, their arguments and their demonstrations; they told him that to attempt to shake the faith of these Christians was too difficult an undertaking, and one which might even prove dangerous to the faith of those who should attempt it. The Sultan in a fury drove them from his presence, calling them fools and dunces. His desire, however, to convert the knights increased in proportion with the difficulties he encountered; night and day, this thought gnawed and tormented him; he resolved, in order to attain his end, to shrink from no expedient however infamous and shameful it might be.

(TO BE CONTINUED.)

CORRESPONDENCE.

To the Editor of the TRUE WITNESS:

SIR,—There are two papers in the City of Toronto, professing to write or edit in the interest of Catholics. The one proclaims itself the champion of the *Ins*. The other—well I don't know exactly how to define its position—the friend, the adviser, (assumed of course) the leader of Irish Catholics, their political advocate for equal distinction of the honor of participating in the making of the laws that govern us. With their weekly flying, still in hand, at one another's throat, in their unchristian gladiatorial fashion, and their very unchristian recriminations, with the unchristian and very unchristian exhibition they make of themselves before the old world, I have no part and will not further allude, save to say that I am convinced that every intelligent Catholic, no matter of what nationality is with me, are heartily ashamed, are grieved to think we should become the butt of laughter and contempt to our fellow-citizens by our tactless provocation. Why is there this unseemly course, this very bear-garden in politics, or is there none that may be heard? Cannot these warriors of the quill write up the *Ins* or the *Outs*, or any other legitimate cause they may deem proper to espouse without having recourse to the unchristian justice of personalities, desecrating of any cause however good? Then would they elevate and refine the taste of their readers, do a service to education, morality and Religion. Then, too, would the Catholic press commend the respect of its opponents and deserve the liberal sustenance of its friends.

But, sir, had it confined itself within these limits, and not essayed, as appears to me from sheer wantonness, to become the mentors of the hierarchy, assume the role of purists, and, by base insinuations, endeavor to unsettle the grand foundation of Catholic education laid by our clergy through years of sacrifice, for the last quarter of a century, it might be treated with the contempt of silence, and the evil patiently endured. As, however, unhappily, the case is otherwise, and one of them has outstepped the bounds of Catholic journalism, and apparently forgotten the teachings of his youth, I have a few words to say to the course lately pursued. I pen them not in anger, but in sorrow, and request you to kindly give them space in the *True Witness*. You are not a partisan of either party—neither am I. Were I to address myself to the public in the *True Witness*, my motives might be misinterpreted. Therefore, hoping to have the desired effect, I appeal to be heard in your columns.

The separate schools all over the Province have many difficulties with which to contend. The law, it is true, acknowledges them, gives them a legal standing, but that law is not as generous or effective as we are entitled to. It is hampered by restrictive conditions; unknown to the law in favor of the Protestant minority of your Province. And I am sorry to say that in Toronto, and in other towns and cities, there are to be found some resolute Catholic spirits that would add to the difficulties by their obstructive interference. It is

the old, old story, "I will not serve." And the authority of priest and prelate must be set at defiance that malcontents may rule, and if not allowed to follow the evil bent of their waywardness, destroy. The passions of these men, soreheads from some cause, has the *Irish Canadian* been editorially fanning, week after week, adroitly supplying fresh fuel, for several months, culminating in its issue of the 29th inst. in what I consider a grave and unpardonable insult to his Ecclesiastical superiors. Indeed, I can designate his last effort by no other term than rabid. To pass over former articles, not less disagreeable and distasteful to Catholic readers, I call a few choice sentences, and to read, much more to comment upon them, is to me extremely painful. In this he writes, (would he were better employed,) that he is "at issue before the public with several clergymen, including our (his) own parish priest, the trusted moulder (trusted indeed) of our children's conscience and the guardian of our own." And further on he tells us this issue is forced upon him "in submission to a sense of duty." I, sir, and every subscriber that reads the insulting article, as a consequence, asked to believe, that the several clergymen and his own parish priest are blind to every sense of duty on school matters. Oh, naughty priests of Toronto, how low you must have fallen! You who have so long and so faithfully and so perseveringly battled in the holy cause of Christian education—you must have become suddenly bereft of your reason. But happy Toronto that has one, and that in our editorial chair, to look after you.

And this paper occasionally flourishes the Shibboleth of Soggarth Aroon and prates loudly of the Irish Catholics devotion to a love of him. But how, I would ask, are we to reconcile the flashy display of veneration with the by no means flattering article under consideration. If the Soggarth has no sense of duty on educational matters, on what special duty, I would like to know, does he come up to the standard that challenges our reverence. If the "Canadians" conscience and high sense of duty force him to be at issue with his priest, how, I would again demand, can this superciliously conscientious gentleman leave the moulding of his children's and the guidance of his own conscience in his hand. Were he guided by his parish priest, equally loose, slipshod, and of very doubtful morality, would never have been written. I would in all sincerity advise him to retract his steps. The literature he has been supplying lately does not suit Catholics. He may rest assured parents, be they Irish, English, Scotch, or Italian—beg pardon for saying Italian, Ex-Father McManus may be around—will not suffer editorially of like import to come under the eyes of their children, though embellished with ever so many Soggarths and Irish thunder. I myself, sir, have a large family to look after. I am accountable for the moral training of each member of it. I am bound therefore to see that in the reading material I supply there is nothing of a tending to lessen the respect due Ecclesiastical Superiors. The "Canadian" has been a weekly visitor at my house for the last sixteen years. Must I then in its own words, *in submission to a sense of duty to myself and family* close my door against it? Yes, if a change for the better be not speedily effected. The adage says, "It is human to err, hellish to persevere." And we are told by the poet, "there is no man wise at all times." The article I have been considering shews towards the end some small signs of repentance. But—well, I will tell you the rest on another occasion if need be.

FATHER.

Ontario, June 6th, 1878.

THE TWELFTH OF JULY CELEBRATION.

To the Editor of the Montreal Herald.

SIR,—In view of the feeling about the celebration in this city, of the 12th of July next, we think it well to inform the public of the resolution to which the Orangemen have come. Believing that the streets are open to any body of men conducting themselves peaceably and without offense, they mean to proceed to public worship in a body on that day; but they intend: 1st. To comply strictly with the law embodied in the Blake Act, and will be unarmed. 2nd. While on the streets they will play no party tunes that can give any annoyance to others, whether it be reasonable or unreasonable for annoyance to be experienced at such demonstrations. They will thus trust themselves without means of personal defence to the protection which it is the duty of the Civil and other authorities to afford to all persons without distinction, until it becomes the duty of these authorities to interfere with them, which, in that case, must be done in virtue of and in accordance with law, and by the hands of legal officials. As they propose to do nothing which will make such interference necessary, they expect the protection which, as we have already said, is due to all peaceable persons. They also hope that their fellow-citizens in general will see the absolute inoffensiveness of such a proceeding as is contemplated, and will refrain from the cowardice of attacking peaceable and unarmed men. It is impossible for any free men to make fuller concessions to the sentiment of others than is done by the resolutions above described, and it is hoped that what others claim for themselves they will accord to us. We ask no other purpose for which he walks the streets, nor why he walks in company with others; so long as he gives no offence. We claim the same thing for ourselves, and there can be no trouble if all parties will preserve this tolerance on the one hand and this freedom from disagreeable demonstrations on the other. Our object in writing the above has been solely to let you know what we mean to do, and how perfectly innocent that purpose is. We venture to think that the spirit thus manifested is that which most perfectly accords with the liberty of all classes, and yet should be no incentive to party strife. But we take the opportunity of adding that the Orange body would, if that better met the general opinion, gladly join in abolishing all public processions, except one which should be a national procession, common to all races and to all creeds, but distinctly Canadian.

We conclude by saying that, under the circumstances to which we do not allude more particularly, because we do not desire to enter upon any painful or disagreeable topic, we have the right to expect from the authorities an assurance that we shall enjoy the ordinary protection of citizens. If that is done there will be no reason to invoke any influx of persons from a distance. If, on the other hand, we are made to know that we are out-lawed, we cannot be expected to refuse such assistance as we may receive from friends.

DAVID GRANT,
County Master.
ABRAHAM MACKAY,
District Master.
Montreal, June 8, 1878.

REV. FATHER MITCHELL.

To the Editor of THE EVENING POST.

SIR,—I am sure it is with feelings of regret that the congregation of St. Patrick's will

hear of the removal, perhaps shortly, of Rev. Father Mitchell, who has become so popular amongst us by his eloquent preaching. I think if the more influential gentlemen of the congregation called a meeting and drew up a petition to retain him amongst us, it would certainly receive the hearty endorsement of every faithful member. It must be admitted that the present staff of priests now stationed at St. Patrick's is not any way numerous, and the loss of Father Mitchell would be deeply regretted. Trusting my suggestion is not out of place, and that it will have the desired effect.

I beg to remain, faithfully,
A MEMBER OF ST. PATRICK'S CHURCH.
Montreal, June 10, 1878.

CITY COUNCIL.

The monthly meeting of the City Council was held yesterday afternoon at half-past three. There were present Alds. Mercer, Grenier, McCord, Laurent, Clendinning, Philbault, Donovan, Gauthier, Martin, Kennedy, McLane, Childs, Wilson, Jeanotte, Rober, and Taylor.

REDUCTION OF SALARIES.

After the reading and adoption of the minutes Ald. Mercer referred to the fact that the reduction of the wages of the firemen and policemen had occasioned a great deal of comment throughout the city. It was then moved by Ald. Donovan seconded by Ald. Laurent that the Council should state that it was not their intention to reduce their salaries any further. Ald. Mercer spoke at length on this subject, he was averse to an unwise reduction instead of giving faithful and efficient public servants, it would have the effect of reducing their standard. After a general discussion the motion was unanimously carried.

RECEPTION OF PETITIONS.

A petition was presented from the 50 additional men who had reinforced the police, praying that they be not subjected to the five per cent reduction; another petition from the citizens to the same effect, signed by 1500 names, was handed in. Ald. Grenier, seconded by Ald. Kennedy, moved that they be paid eight dollars a week. Carried.

A petition was then read by the City Clerk from the various Fire Insurance Companies asking that the wages of the firemen be not cut down, especially those of the guardians and men, the arduous life and personal danger of the brigade was referred to; they hoped the council would see the justice of this plea and pay the men generously.

IMMORAL PLACARDS.

Ald. Grenier then called the attention of the Council to the scandalous placards which have disgraced the walls of our city and the immoral shows which have taken place in the Gaiety Street Theatre, and moved, seconded by Ald. Laurent that the City Attorney be instructed to prepare a by-law against all such placards and representations, and that it should be put in force.

Ald. Stephens said that there was a law subjecting placards to the inspection of the Chief of Police, but that it appeared to have become a dead-letter.

Ald. Grenier's motion was unanimously adopted.

SCHOOL COMMISSIONERS.

The question of the School Commissioners was then brought forward, and it was moved by Ald. Grenier that Ald. Rivard and Stephens be re-appointed to represent the City Council in the Board of School Commissioners, the former as Catholic and the latter as Protestant School Commissioner.

Ald. Clendinning was not satisfied with the School Commissioners, and asked an investigation. He considered they were too extravagant, but was not opposed to the re-appointment of Ald. Stephens to the Protestant Board. As far as Ald. Rivard was concerned, those who knew the workings of the Catholic Board better than he would decide, and he would abide by their decision.

Ald. Donovan considered the School Commissioners extravagant, and that instead of educating our poor children in the money went in splendid buildings. The present system should be abolished.

Ald. Mullin agreed with Ald. Donovan, and said that the poor children should be provided with a good education free of charge.

Ald. Kennedy maintained that where there were a number of children they should have proper accommodation in every way as regards play grounds and internal accommodation, and should not be crowded up in a small space.

Ald. Holland followed, saying that he entirely agreed with Ald. Mullin, and that when times would again become flush, as he hoped and believed they would, the men who grumbled now would thank them for having procured proper accommodation for their children.

Ald. Robert moved that Ald. Grenier's name be substituted for that of Ald. Rivard. The motion was amended was carried.

The Mayor was then asked by Ald. Clendinning if he had done anything to insure the peace of the city, and if the Government had done anything in the matter.

The Mayor said that he was not prepared to answer that question just then.

Ald. Mullin suggested that the City Clerk receive instructions to write to Alds. McLane and Nelson, asking them to press forward the prohibiting of party processions.

The Mayor said a draft of a by-law ought to be prepared by the City Attorney, and sent to our Quebec representatives; otherwise the Quebec Government might be too busy to attend to the matter.

Ald. Mullin did not think there was any necessity for this step, and did not believe there would be any difficulty in the way of putting the petition through.

A motion to adjourn was then put and lost, 11 to 9.

Ald. McCord moved that the following gentlemen constitute the Board of Health:—Ald. Hagar (chairman), Alds. Holland, Gauthier, Kennedy, Mercer, Philbault, Rober, Martin, Jeanotte, Drs. Hingston, Girwood, La Chapelle, Mount, Baynes, Messrs. G. W. Weaver, Dunbar Browne and C. E. Perrault.

The motion was put and lost, 8 to 6. The meeting then adjourned.

In the Radziwill Palace, newly occupied by Bismarck, the work of preparing rooms for the meeting of the Congress is actively going on. The hall of the Congress is fitted up in magnificent style.

NATURALISTS PORTFOLIO.

MORE THAN A YEAR WITHOUT FOOD.—The female anaconda in the Zoological Gardens, London, was torn from her home in South America some time in 1876. She was carried across the ocean in a narrow box, which caused her great discomfort, and may possibly have impaired her digestion. In February, 1877, the anaconda was consigned to her English abode, but she refused to be comforted or to take anything to eat. The dainties which have the greatest charm for her—live birds and other animated trifles—were, happily for them, exhibited in vain. She persevered in starving herself resolutely, not to say sullenly; and we do not learn that food was thrust upon her proforce. A few days ago, she recovered her taste for living, and gratified her friends by playing and swallowing an unfortunate duck. She may now do very well for appetite comes as we eat, but her prolonged fast of at least a year might prove trying to most serpentine constitutions.

A SALT RIVER IN ARIZONA.—It was long supposed that the blackishness of Salt River, Arizona, was caused by the stream running over a bed of salt somewhere along its course. Its waters are pure and fresh from where it heads in the White Mountains to within fifty miles where it empties into the Gila, where there comes into it a stream of water that is intensely salt. This stream pours out of the side of a large mountain, and is from twenty to thirty feet deep. It is very rapid, and pours into the Salt River a great volume of water. There could be easily manufactured sufficient salt to supply the market of the world. All that would be necessary would be to dig ditches and lead the brine to basins in the nearest deserts. The heat of the sun would make it salt. Were there a railroad near the stream, its waters would doubtless be turned and led to immense evaporating ponds. It is supposed the interior of the mountain out of which the stream flows is largely composed of rock salt.

THE SPECTER OF JUPITER.—The physical changes that are seen to take place on the planet Jupiter have of late years attracted an increasing amount of attention by the possessors of large telescopes, and, among these, Brechlin, of Moscow, whose eighteen photographic plates of the planet, as observed by him, constitute a rare contribution in this line. In making these he employed a telescope of nearly ten inches aperture, with a superb magnifying power of two hundred and fifty, and by this means he has distinguished six distinct regions, two of which he designates, as polar regions, one equatorial, two tropical and one lying between the north tropical and north polar. One of the tropical zones, says M. Brechlin, seems always to have had a colour—described as being somewhat green and somewhat blue; a very similar colour to that observable in a thick block of ice. The mean breadth of the equatorial band was 9 deg. 7 min up to 13 min. Luminous spots were frequently distinguishable here and there, surpassing in brilliancy all other portions of the planetary disc.

THE DISMEMBERMENT OF A SHARK.—Sailors generally make high festival at the dismemberment of a shark, and have great delight in opening the creature for the purpose of finding out the articles which it had swallowed. A shark when following a vessel will eat anything that falls overboard. The contents of a lady's work box, a cow's hide entire, knives, bats, boots, and all kinds of articles have been found in the interior of a shark; while on one occasion were discovered the papers of a sailor which had been flung overboard when the vessel was overhauled, and by means of which papers so strangely recovered the vessel afterwards identified and condemned. The muscles of the shark are endowed with astonishing irritability, and long after the body has been cut to pieces and parts of it cooked, the flesh will quiver, if touched with a knife-point; the separated heart will beat steadily while lying on the bare boards, and the jaws of the severed head will snap with frightful vehemence if any object be put between the teeth.

THE SECRET OF HUMAN LIFE.—Dr. Aylwin Hewan, a Yankee physician, claims to have discovered at last the grand secret of human life. Scientific physiologists candidly confess their inability to determine the origin of the mysterious principle which animates our bodies, have contented themselves with demonstrating the manner in which our forces and faculties are sustained by the transformation of food within our systems. But they are all wrong according to Dr. Aylwin Hewan. There is, it seems, a property in nature, hitherto unrecognized, called thermo-motor force, which resides in the metaphysical oblongata, stored up in a state of rest, and which once expended can never be restored. Every mortal, in fact, is created with a certain amount of this mysterious motive power stored up in a state of almost infinite condensation in the little lump of brain matter referred to, much in the same way, in fact, if we can imagine the possibility of such a thing, as 40,000,000 horse-power might be bottled up in the pint boiler of a model locomotive. This power may be husbanded or wasted, according to every man's will, and the result is long or short life accordingly. Above all other practices, the consumption of meat helps to accomplish the deterioration of the thermo-motor force, and should therefore be abandoned.—*Echo*.

THE GIANT CENTIPEDE.—This creature sometimes attains a length of a foot or more, and is truly formidable in its native country, Venezuela. It possesses a pair of powerful venom fangs, and its bite is nearly, if not quite, as dangerous as that of the viper. These large centipedes are also plentiful in India. Being, from their shape, peculiarly capable of secreting themselves, they sometimes occasion very ludicrous accidents. A person once applied a flute to his mouth to play on it, but scarcely had he begun, when a large centipede fastened to his under lip, causing him to change his note very abruptly. Several have been bitten while smoking their hookahs; and on one occasion an old gentleman, who was remarkably fond of staving an hypothesis, and hunting it to death, and who would rather pay the piper than not have his own way on all occasions, perceived a large centipede deliberately crawling up an old door at Bethsaron Gardens, near Choringhee. The veteran assured the company that all venomous animals were in their native inoffensive and never wounded but when neglected. Experience having satisfied some of those present to the contrary, an argument arose, and the old gentleman, with much dignity, asserted that he would prove the validity of his position by placing his finger in the centipede's way. He did so, and received such a bite as occasioned a violent fever, from which a critical abscess under his arm-pit relieved him.

On Sunday morning, 19th inst., his Eminence Cardinal Borromeo was consecrated Archbishop of Adana in *partibus infidelium* in the Sixtine Chapel, by Pope Leo XIII.

The Irish Registrar-General reports that there were 93,509 deaths registered in all Ireland in the year 1877, and that in 67 instances the deceased was described as aged 100 years or upwards. Some of the local registrars inquire into the truth of these statements.

REVIEWS.

"CATHOLIC PROGRESS.—Burns & Oates, 17 & 18 Portland street, W. London; price, three pence. Contents:—Woman's Rights; The Romance of War; Australian Letters—IV.; Domestic Life in the Bush; The Kingdom of Christ; Book II., Canto VIII., The Presentation; The Diocese of Argyll and the Isles, II.; Russian Influences in the Holy Land; An Army Corps; Volcanoes; The Pontifical Zouaves; VI.; Capabilities Brown; Madeleine de St. Pol, chapters XIX—XXI.; The Lilies.

THE CHURCH AND CIVILIZATION, by H. E. Cardinal Pecci, now Pope Leo XIII.—New York: P. O'Shea; price 25 cents.

OUR YOUNG FOLK'S MAGAZINE.—Rev. Thomas Scully, editor, Boston, Mass.; price, 15 cents. Contents for June:—Three Months' Rustication; chapters I., II., illustrated; The Cobbler's Treasure (poetry); Stories of Emma Graves; The Birthday Wreath, illustrated; A Happy Old Age (poetry); Sister Ruth, illustrated; Stories of the Month; Pleasant Work for Little Fingers; Life in the North American Wilderness (concluded), illustrated; Of What is the Alphabet (poetry); The Nineteenth-Century Child; My Mother (poetry).

THE MONTH.—Price, two shillings.

THE WESTMINSTER REVIEW.—Price, \$4 a year. Contents:—The Literature of the Servians and Croats; Popular Buddhism according to the Chinese Canon; An Indian District: Its People and Administration; Peasant Life in France and Russia; Our Present Convict System; Life of the Prince Consort; Russian Aggression and the Duty of Europe; Contemporary Literature: Theology, Philosophy, Politics, Sociology, Voyages and Travels; Science, History and Biography, Belles Lettres, Miscellaneous; India and our Colonial Empire.

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