

govina. The position of the church in these provinces is as yet precarious, but the society of succor will be a powerful aid in the good work of placing Catholicity there on a firm basis. The society of St. Michael is somewhat older than that just spoken of, but pursues its good work with great vigor and success. Not long since it held its general meeting at Haag, in the diocese of Poelten. The meeting was as usual large and enthusiastic. There was on all sides manifested the heartiest love and veneration for the Holy Father, devotedness to the freedom of the Papacy, and a true conception of its rights and prerogatives. The president, M. Tillich, in the course of his speech, portrayed the situation of the Sovereign Pontiff and gave expression to his unalterable Catholic fidelity to the Holy See. "We will aid," said he in conclusion, "the Holy Father till the day comes when will be restored to him the patrimony of which he has been with sacrilegious rapacity and as a result of numerous acts of treason deprived."

The society of St. Michael has popularized throughout the Austrian empire the noble work of Peter's Pence. It is indeed a true manifestation of the Catholic spirit animating the Austrian people. When such good works become popular in any country, we can justly say that that country is truly Catholic, and that the sources of its greatness and devotedness will not soon dry up.

AN UNSETTLED COUNTRY.

The late troubles in Spain demonstrate the existence in that country of widespread discontent. The secret societies have evidently obtained such a foothold in the peninsula that it would require all the prudence and energy possessed by the ministers of king Alfonso to deal with them. The present Spanish administration has not yet shown any real statesmanlike foresight, tact or firmness. There are certain reforms which the interests of the nation demand, but which the government is either afraid or unable to grapple with. Of the indecision and delay of the administration in dealing with these important matters the radical party takes ready advantage. The land laws are defective, the administration of justice woefully behind hand, and the municipal government of the country scandalously neglected. There is in these respects urgent need for remedial legislation. But the present government, afraid, on the one hand, of radical violence, and, on the other, of aristocratic opposition, hesitates to deal with these important subjects.

The fact is that the Spanish people have been sufferers to an incalculable extent, by the weak attempts made to reconcile royalty with revolution. Attacks on religion, inroads on the rights of the Church, and violations of the privileges of the clergy have been made to take the place of genuine reforms. Such a line of policy could not, as a matter of course, satisfy the just demands of the people, and there is in consequence discontent amongst the noble Spanish race. The masses of the population in Spain were happy when Spain was really a free country—before revolutionary theories usurped the place of veritable statesmanship amongst her public men. When Spain was truly Catholic in her national life, and the Church there enjoyed full freedom of action, the country rejoiced in happiness, prosperity and administrative stability. Spain will never again see these glorious days till she returns entirely to her noble Catholic traditions.

A Word to the Boys.

Ashamed of work, boys?—good, hard, honest work? Then I am ashamed of you—ashamed that you know so little about great men.

Open your old Roman history now, and read of Cincinnatus. On the day on which they wanted to make him dictator, where did they find him? In the field plowing. What about Marcus Curius, who drove Pyrrhus out of Italy? Look him up; you will find him busy on his little farm.

The great Cato; you have surely heard of him—how he rose to all honors of the Roman state—yet he was often seen at work in the fields with the slaves. Scipio Africanus, who captured Hannibal and won Carthage at Rome, was not ashamed to labor on his farm.

Lucretia, one of the noblest of Roman matrons, might have been seen many a day spinning among her maidens.

THE FRENCH IN AFRICA.

France has done much for Africa, so much especially from the Catholic standpoint that we deem it a duty to lay before our readers a view, however imperfect, of the action of French missionaries and soldiers in Africa. We will begin with Madagascar, which of late has attracted such widespread attention. Madagascar, the largest and most important of African islands, is situated in the Indian ocean, between lat. 11° 57' and 25° 42' south and long. 43° 10' and 50° 25' east. The island is separated from the African mainland by the Mozambique channel, in its narrowest part 250 miles wide. The length of Madagascar from Cape Ambre, in the north, to Cape St. Mary in the south, is 1,030 miles, and its breadth 350, and its average breadth 225 miles. The area of the island is estimated at 250,000 square miles, and its population 5,000,000. There are several good harbors on the island, that of Tamatave being most frequented on the east coast. Several islands off the coast belong to France. Excellent iron abunds in the interior, and rock salt is an important article of inland trade. The forests of Madagascar are exceedingly rich and yield valuable woods in large quantities.

We find in the annals of the Propagation of the Faith some very interesting details concerning Madagascar, which are of great historical value. From the Annals for July, 1868, we take the following:

THE MISSIONS OF MADAGASCAR.

The Malagasy Missions include two apostolic prefectures, entrusted to the members of the Society of Jesus, the one, whose jurisdiction extends over the islands of St. Mary and of Nossi-Be, and the archipelago of Comoro; the other over the large island of Madagascar.

Although divided into two prefectures, these Missions in reality may be considered as one. The same laborers, the Jesuits and the Sisters of St. Joseph (of Cluny), share the same origin, language, and customs. Before Missioners had been received in the large island, the Catholic faith had penetrated its borders, through the schools of St. Mary and Nossi-Be, where young Malagasy had been collected; these students, instructed and baptized, brought to their fellow-countrymen of Madagascar the first ideas of religious truths. These Missions continue to assist each other. We shall not therefore separate, in our account, what zeal and apostolic charity have united.

1.—PREFECTURE-APOSTOLIC OF THE SMALL MALAGASY ISLANDS.

The stations actually founded in the little Malagasy Islands are only three, Saint Mary, Nossi-Be, and Mayotte; these are little to France.

The Isle of St. Mary is situated to the east of Madagascar, from which it is separated only by a channel from three to seven and a-half miles wide; it is thirty miles long, by five broad. The population amounts to six or seven thousand souls. Louis XIV. had founded an establishment of Saint Mary, which disappeared in the evacuation of Madagascar by the French. At the beginning of the year 1822, French emigrants landed at Port Louis; no Missioner accompanied that expedition, and the Gospel was not preached anew in the Isle of St. Mary till the year 1837. Three Fathers and two Brothers of the Society of Jesus serve the Mission at present.

Nossi-Be has a population of fifteen thousand souls. This island, situated near the north-west coast of Madagascar, is twenty miles round. France took possession of it in 1841. In the preceding year a school had been commenced there, and a mission opened by the Rev. Mr. Dalmond. Nossi-Be is the residence of the Prefect-Apostolic, the two Fathers and a Brother of the Society of Jesus.

Mayotte, the most eastern of the Comoro Islands, in the Mozambique channel, lies 175 miles to the west of Madagascar, and has twenty-four thousand inhabitants. It was ceded to France by Andrian-Souly, its last sultan, and occupied in 1842. The first apostles of the island were two French Priests, the Rev. Messrs. Webber and Richard, sent by the Rev. Mr. Dalmond, then Prefect-Apostolic of Madagascar. They landed at Mayotte in the month of March, 1845.

Well received by the old sultan, who died a few months after, repelled by the fanaticism of the larger portion of the Mussulman population, tried by the fevers and diseases of that deadly climate, they had, nevertheless, the consolation to make known Jesus Christ to some of the people, and to open the gates of heaven to a few expiring persons. From that time, the assiduous and laborious preaching of the Gospel has hardly produced more favorable results; we may almost say that this ungrateful soil has scarcely yielded anything to the Missioners save opportunities for self-sacrificing devotion.

The three French stations which we have just named, were not definitely constituted till 1859, that is to say, at the period when the Members of the Society of Jesus went to reside in each of the islands. In the month of January, 1851, they were erected into a prefecture-apostolic, and the Rev. Father Finaz was charged with their direction. In 1879, the Propaganda placed Great Comoro, Anjouan, and Mohely under the rule of the Prefect. But these islands, inhabited by Arabs, the bitter enemies of Christianity, will require much time, great exertions and patience to bring them to the true Faith. The actual Prefect of the small Malagasy Islands is the Rev. Father Lacomme; he succeeded the Rev. Father Finaz the 20th September, 1865.

In the following letter, addressed to the Central Council, 15th December, 1866, he tells the results achieved by the Missioners up to that time, and points out the hopes to which these results give rise.

"The history of our Mission, which is in the twenty-fifth year of its existence, teaches us that its foundation was due to the benevolent assistance of the Society for the Propagation of the Faith. It was the Central Council of that Society which allotted to the Rev. Mr. Dalmond, the first Prefect-Apostolic, the necessary funds to undertake this difficult Mission. The recollection of that benefit, recorded in our archives, is still better preserved by the gratitude of the Missioners, who have succeeded Rev. Mr. Dalmond. Your liberality has borne good fruit: I feel happy to bear consoling testimony of this in the account which I have the honor to send to you, of the state and progress of the Mission.

"1. Saint Mary.—The Rev. Mr. Dalmond, who began preaching the Gospel in this island in 1837, told the readers of the Annals, in 1846, the success which marked the opening of his apostolate. Unfortunately the want of Missioners, and the destructive climate of these shores, did not allow him to see all his hopes realized. After ten years' labor, he died a victim of his zeal, without having a single Missioner to attend him, or even to close his dying eyes (1847).

"The seed he had sown did not perish with him. It was cultivated and rendered fruitful by the care of those who succeeded him; it could not but produce, at a later period, abundant fruits of salvation. Indeed, for some time past, a very perceptible religious movement has been in existence at Saint Mary. It began at first amongst the children, who attended catechism, it spread amongst the young people, and ended by embracing within its influence the entire population. Every village has now numerous Christians, and as to those inhabitants who do not as yet profess Christianity, we look upon them as catechumens, for whose instruction time alone is required. In a few years, all this idle, flocking to the standard of the cross, will adore our Lord Jesus Christ.

"But we must, however, acknowledge that this great success is due in a great degree to the support and the freedom of action generally granted to us by the worthy governor of this island, as our knowledge here with thanks his liberality. 'If we meet with any resistance to the general enthusiasm, it is only from those who have grown old in superstition, or in the prejudices against our holy faith. And even amongst those, there are many to be found who only await the voice of the Missioner, to embrace the truth and to die Christians.

"A sickly old woman, living away in a village a long distance from our residence, and surrounded by idolatrous relatives, had only heard of our religion in a very vague manner. The little she had learned inspired her with a lively anxiety to know it better. But no one about her could teach it to her. The Lord provided instruction for her by one of those means which His providence never refuses to souls which seek Him. The wife of a soldier, who had been in the school, was passing through the village with his pupils, this woman, hearing an unusual noise, asked what it was. 'It is the children of the Fathers,' was the reply.

"Immediately she went out of the cabin, crawled with difficulty to the road, and thus addressed the Brother:

"—Is it true, that to go to God after death, we must be baptized?"

"—No one can enter heaven without knowing God; without having received baptism."

"—What shall I do, then? I am old; I do not know God; I am not baptized."

"—Nothing is easier. If you wish to be instructed, I will tell the Father, he will send a pirogue for you, you will come to him, he will teach you, and you shall receive baptism."

"—Yes, certainly, I desire it with all my heart; for I wish to go to heaven, and not with the evil spirits."

"Some days after, a pirogue came for the poor woman, who had the happiness to be instructed in the Catholic doctrine, and to receive baptism. This is not an isolated fact; I could cite instances of a number of old people brought to a knowledge of the truth, and baptized."

"We have two catechumens near the church; one for the men, the other for the women. They are always full; often even the poor building in which they are installed cannot contain all the postulants who come. During the present year we have administered the sacrament of baptism to eight hundred persons, and the number of converts is well organized; more than eight hundred attend it.

"The homogeneity of race acts most favorably on the progress of the Mission of the Isle of Saint Mary. The inhabitants are all Malagasy of the tribe of the Betsimisaraka, known in history for their attachment to France, especially at Mayotte, where they were attacked by the Hovas, who seemed to make to them a crime of the preference thus shown.

"II. Nossi-Be.—The population of Nossi-Be has not the same unity of character. Besides the numerous Malagasy belonging to the three tribes of the Sakalava, the Antakar, and the Betsimisaraka, we meet the Mozambique, brought into the island as hired laborers, the Anjouanais and Arabs, whose restless spirit paralyzes the efforts of the Missioners in many quarters, even amongst Malagasy.

"Religion all the while advances at Nossi-Be. The first nucleus of Christians, formed by young Malagasy reared in our schools, and especially in our establishment of Ressource (Reunion), has been gradually enlarged by the neophytes, who come every day to group themselves around their predecessors. They form now a small Christian congregation, which affords us consolation, and gives a precious pledge for future advancement. In the course of this year we have baptized close on a hundred adults.

"The respect entertained for the new Christians by the Arabs, their natural opponents, attests the influence of the faith on the souls which it has penetrated, and brought forth a new life. Thus it was that an Arab, a rich merchant of Nossi-Be, and a zealous for Islamism, came to me, begging that a Christian woman might marry him. The reason which

induced him to select her, was the wisdom, the probity, and order, which common report assigned to Christian women.

"We have native Christians of all ranks of society. Some are employed in the offices of the government, others are soldiers of the native company, or pursue the useful arts; lastly, we have a number of agriculturists. This last occupation would not be disadvantageous, if it did not compel them to leave us frequently for the purpose of getting land on the great island of Madagascar, where they sow rice, and make up their harvest. Half a year is consumed in that labor. We should accompany them and reside with them. But we are not numerous enough to do that.

"III. Mayotte.—The population of Mayotte is even more mixed than that of Nossi-Be. The Malagasy are its real native inhabitants. But at different periods the Malagasy, the Comorens, the Arabs, the Mozambique, and Indians known by the name of Dayas, have established themselves at Mayotte. Each race has preserved its idiom, whilst speaking the two common dialects of the country, the Malagasy and the Soueli. From this mixture of languages, of customs, of tribes, a confusion is created out of which it is difficult to find one's way. The only thing in which they agree is dress. The general costume is that of the Arabs, who rule in the country by their influence rather than their number, and who have succeeded in assimilating almost all the population, at least exteriorly. Hence it is that we have such difficulty to reach the souls of this nation, and that outside our schools we have but few catechumens. You know, gentlemen, that wherever the Koran, with its demoralizing principles, reigns, the austere teachings of the Cross find few partisans. Our little congregation goes on strengthening itself, however, and increases day by day by means of the two schools which we support. Our influence is chiefly felt by that part of the population which has escaped from the Arabian proselytism.

"With the view of securing an asylum for those inhabitants who might desire to attach themselves to us by a closer bond, and thus escape the annoying attempts of their enemies, we have purchased a plot of eighty acres in the valley of Rouveny, where we propose to establish a new central Mission. But we are not as yet in a condition to devote our energies to that work, which, however, has already borne fruit.

"At Mayotte, as well as at Nossi-Be and Saint Mary, we are ably assisted by the good Sisters of Saint Joseph, who devote themselves heart and soul to the education of the young Malagasy girls.

"The Isle of Mayotte is the only one of the Comoro archipelago which has a Missioner. The Great Comoro, Anjouan, and Mohely are deprived of that blessing. The population of these islands being enslaved to the Koran, a Catholic Mission, with any hope of success, would be, humbly speaking, difficult to establish. But we must not despair, the Cross, which has saved the world, is destined to spread all over the globe. The Isle of Mayotte, south of the Great Comoro, and west of Anjouan, is worthy of special regard. Placed under the protectorate of France, it is governed by a queen from thirty to thirty-five years of age, an earnest friend of the French, who have watched over and preserved her from many dangers. She had been reared in the Catholic faith, but not baptized. At a later period she was influenced by the Arabs, who drew her over to Islamism, and who, under the pretext of saving her, caused her to endure much suffering and even dangers to her life. The French intervention delivered her from her perilous defenders. The queen, Jumbé Souli, is very grateful for that assistance, but her gratitude does not extend to make her disavow the Koran. She keeps up an intimacy with the Mission at Mayotte, especially with the Sisters of St. Joseph, to whom she sends young girls to be educated. She welcomes heartily the Missioners who visit her island, and manifests a favorable disposition towards the Mission which is to be established there. The only fault is, when we propose to her to become what she was formerly, she contents herself with this reply: 'Why did you not give me baptism when I asked for it?' Frustrated in that time, and the course she has pursued since justifies our conduct. Now she is free, with good people about her, mistress of herself; these circumstances, in addition to the good spirit which seems to animate her actions, make us hope that she will become a convert.

"I here close, gentlemen, this little summary of the Mission which has been confided to my care. Although I have not said it will give you some consolation. The grain of mustard seed which you have assisted in planting and cultivating at first, has become a shrub and already shoots out branches. May Heaven grant, yielding to your prayers and to those of the Associates of the Propagation of the Faith, that I may soon have to tell you that the shrub has waxed into a great tree."

"We shall complete the details given in this letter by some extracts from the last communications of the Missioners.

"The Rev. Father Bidault wrote from the Isle of Mayotte, on the 21 January, 1867:

"In our school at Mamoutzon, we have forty or fifty children, whom the Arabs had carried away from the coasts of Africa, and whom the Mission purchased. They are being brought up, partly at the expense of the French government, partly at our own. We buy these poor children to restore them to liberty, whilst others buy them to make them slaves; for slavery is not abolished in these regions. The slave trade is carried on still, not at Mayotte, where it is formally forbidden to Europeans, but in the other islands of the archipelago, where no mission having been made against this abominable traffic, the inhabitants conclude they can indulge in it. It is to those islands that the Arab coasters go loaded with human beings, whom they sell for a few piasters. As to the children whom we purchased, they have recovered their native vigor, which they had lost from the sufferings and privations they underwent in their captivity."

"Many of our native Christians," wrote the Rev. Father Lacomme, from his district, the 10th of October, 1867, "have quitted Nossi-Be to establish their households on the large island of Madagascar, whence they come back to us but seldom, some of them even never. I proposed

this long time past to go to visit them in their new residence; circumstances have at length allowed me to carry out this design. I embarked on a pirogue. In these parts the pirogue, with a good sail and strong oars, is almost the only mode of locomotion in use to guard against dead calms or contrary winds.

"I found everywhere, dispersed along the coast, our Christians like sheep without a shepherd. I would not wish to speak ill of them, since they are our children; but I must say that their departure from the centre of the Mission has had a bad effect. Lost in the midst of a pagan population, they have resumed some of the Malagasy customs, of which Christianity had in part stripped them. They nevertheless received my visit gratefully, and it appeared to be joyful to all. I have had the pleasure to find some Christians whom I did not know, and the pleasure to baptize many persons, octogenarians, who appeared to have waited for me to close their long career in Christian peace. In one of these adventures I recognized a visible interference of Divine Providence. I was going from Andranbon to Ankify, when contrary winds obliged me to stop at Amboro, which I did not think of visiting, because we had no Christians there. When passing through the village, I discovered, in a miserable hut, an old man just dying. I set about instructing him in the principal mysteries of our faith. No one could be more docile, and he desired to receive the sacrament which effaces sin, and opens heaven to the believer. Could I refuse him, above all, when it would be so long before I could come back? The needs of the Mission call me back to other places so often, that I cannot renew these excursions, which would be, however, very useful. As to the two Missioners at Nossi-Be, they are hardly able to fulfill all the duties which devolve on them; how can they give the aid of their ministry to that portion of their flock which circumstances have removed from them? It is thus, indeed, we are placed: kept on one hand by our Christians of Nossi-Be, called on the other by the emigrants, we are not able to respond to such numerous demands. May we soon be blessed with the assistance of new laborers!

"The Malagasy are leaving the Isle of Nossi-Be more and more, and we see before us the time when the Mission must be transferred to the Island of Madagascar. A large portion of the population, composed of Antakar, of Betsimisaraka, and, above all, of Sakalava, whilst recognizing the sovereignty of the queen of Madagascar, Rasoherina, pay immediate allegiance to the queen Mazoungou, daughter of the sultan Andrian-Souly, who ceded Mayotte to France. Here, in a few words, is the history of that personage:

"Andrian-Souly was king of that part of the coast opposite Nossi-Be. But his tyrannical government disgusted his subjects, who nearly all left him, to submit to the rule of his sister Tey-Oumekou. This queen, attacked by the Hovas, sought an asylum in Nossi-Be, then a deserted island, which she finally ceded to France (1841). Andrian-Souly, in the meantime, abandoned by most of his subjects, had quitted Madagascar with those who remained faithful to him, seized on the Island of Mayotte, which he afterwards surrendered to France, following his sister's example. His family returned to Madagascar, and it was there that, some years since, the people went to seek out his daughter, the young queen Mazoungou, to reign in the old kingdom of her father.

"A simple detail will give you an idea of what governments are in this country. In the village where the queen Mazoungou resides, there are no hens nor ducks, whilst everywhere else they abound. Now for the reason: The whites, who come into these quarters on business, are accustomed to offer a present to the queen. The queen, in her own way, responds. She causes all the fowls in the village to be seized, and sends them to the strangers. Such a proceeding is not encouraging to prudent housekeepers. So they have almost all ceased to rear fowl. I had not the honor to see her majesty on my voyage; she pretended to be ill, and as I had no present to cure her, she remained sick, and I proceeded on my journey.

"I was well received by all the chiefs of the villages. When I appeared in a locality, and the people saw me speaking with the chiefs, men and children pressed round me. During the conversation, the usual present, a fowl and very white rice, was offered, with a complimentary address on my visit. But I sought vainly to get some children for the school, whether it be that the Malagasy do not understand the value of instruction, or that they are so ardently attached to their children as not to wish to be separated from them, even for a short time, no matter what advantages we offer them. It is only some extraordinary circumstance or a superstitious motive that can induce the pagan families to confide their children to our care. Thus, lately, they brought a little girl of eight or ten months old to us from Nossi-Faly. The poor child was sentenced to perish, because her upper teeth pushed out the lower set before them, a certain sign, they pretend, that the infant will bring misfortune on her family. This was the reason why the father and mother wished to get rid of her. The old chief Tsiminouna, whom I had recently baptized in danger of death, would not allow this crime to be committed. He made them bring the child to us, knowing that we would take care of it. Indeed, we received it with open arms. Mother Casimir, superiress of the Sisters of St. Joseph, was only too happy to be able to adopt a new daughter to lead her to heaven."

"Lord Stamford, who died lately, owned tons of plate, partly in consequence of a member of his family having left a bequest, the interest to be annually applied to the purchase of plate. Some similar arrangement has led to an enormous accumulation of the same at Burleigh, where the hinges of some of the doors are said to be solid silver. There are in England and Wales at least five hundred complete dinner services of silver. A full service usually has plates for twenty-four persons and the cost is from \$15,000 upwards. Ignorance and sloth are the twin sisters of perversity.

LORD WOLSELEY ON IRISH SOLDIERS.

This is the passage in Lord Wolseley's speech in Dublin that created, it is said, a sensation in England:

"Success, my lords and gentlemen, we have been always told, breeds enemies in the same way that the sun breeds flies. I have been what is termed a successful man, and I am no exception to that rule. I, in my turn have had my enemies—my share of them—I think too many of them. Many stories have been propagated by which which are wholly and entirely untrue; but of all the unfair stories, the foulest story ever invented about me, the greatest untruth started against me is that which has been started by some people recently that I am anti-Irish in my feelings, and that my sympathies are not with the Irish people. That calumny I repudiate with all the strength that is within me. I decline most emphatically to be dissociated in any way with the land of my birth. I decline especially to be dissociated or disconnected in any way whatever with those gallant soldiers with whom I have spent so much of my life; those gallant Irishmen who have, according to my experience of them, always been prepared, ready, and willing and anxious to take their fair share of danger on the battlefield. My lords and gentlemen, I should be a coward—I would be unworthy the uniform I wear, and unworthy the position I hold in the army—if I wished in any way to be dissociated from them.

"With the Ireland of politics—with the Ireland of differing and different creeds—I have no concern whatever; but with the Ireland of chivalry my earliest associations were connected.

"I was brought up, my lords and gentlemen, to believe in the great superiority of Irishmen. I was brought up to believe that Irishmen were cleverer, were abler, and were in every way better men than any other people in the world. I now speak of my countrymen as I know them, and after a long experience of them. After I have seen much of the world, making a clear view of all I have seen and gone through—speaking of them now, I must say that I have seen nothing and heard nothing to make me waver in that faith. I cannot feel feeling that every page of the military history of Great Britain bears record of the valor of Irish soldiers.

"There is scarcely any event connected with the military history of Britain to which we can look back with pride and pleasure but has the name of some Irish soldier prominently associated with it.

"In my own special walk in life I have had a great deal to do, I believe, with Irish soldiers. I have been associated with them in various parts of the world, and under all sorts of circumstances. I have seen them under difficulties. I have seen them undergoing the hardships to which a soldier's life is liable, and I can only say with reference to them that I have always found the Irish soldier to be like clay in the hands of the moulder, and that it was always an essential point that the moulder should thoroughly understand the material with which he was working.

"My lords and gentlemen, I do not think there is a greater folly than to imagine that the strict discipline—that discipline that we know to be necessary for the maintenance of the army—can be maintained among Irish soldiers by the cold, unsympathetic rule of Englishmen. I have great respect for Englishmen. I know their good points. I have lived among them, and there is no one can admire Englishmen more than I do; but my own experience is that if you want to have Irish soldiers in a fair state of discipline, and get as much out of them as may be got out of gallant men, they should be commanded by their own countrymen. Irish soldiers, I think, are much like Irishmen generally and the Irish people generally—they require to be ruled firmly but justly. They require to see the man who rules them. The administration which suits other races in the world and which suits other armies does not suit the Irish soldiers any more than it suits the Irish people. They require to be ruled firmly, and they require also to know the man that rules them.

"I have been so impressed with the manner in which those Irish soldiers did their work in the late campaign that, if it should be my good fortune at any future time of my life to take command of an army in the field, I hope and trust sincerely that there will be in that army an Irish brigade commanded by an Irish brigadier. In the many wars in which I have taken part, I have always found there was a Scotch brigade, and I cannot see any good reason why an army which has on its banner the cross of St. George, St. Andrew, and St. Patrick, should not have also an Irish brigade. I am quite certain that, if ever an Irish general have its confidence, it will prove itself worthy of the country. My lords and gentlemen, I wish I could more worthily or properly acknowledge your kindness to me this evening."

CHURCH DUES.

The following extract from a sermon delivered recently by a priest in a church in New Orleans, will apply with equal force to the grand army of "dues" who assemble about some of our Catholic churches on Sundays, much to the disgust of many:

"Last Sunday," said the priest, "I was at my window, and looking down the street (it was ten minutes before the end of Mass), saw a roof of straw hats in front of the church. They were all in single file. And I said to myself, 'Under these hats can there be nothing?' and an echo answered 'Nothing?' Surely, I mused, there must be something under these hats—heads, I suppose. Then I thought of the fox admiring a mask and exclaiming, 'A beautiful head, but there is nothing in it,' was remembered, and I went away. It is wrong for those who call and think themselves gentlemen to stand in front of places of worship for the purpose of staring at the ladies coming out of church. True, the ladies like to be admired, but this ordeal through which they have to pass of being subjected to the glances of a regiment of church dues in a single file, is unworthy of country boys staring at strangers who chance to cross their village."