

the richest Catholics. Against these, they were at liberty to proceed by law in this name to collect the fines for not going to church, unless the recusant would consent to compound for a bulk sum!

1st. Was I right when I said that this is the crowning iniquity of English Inquisition?

2d. Was Hume right when he said that all the tyranny of the Inquisition, though without its order, was introduced into the Kingdom?

3d. Was Schlegel right when he said that the Era of the Reformation was a barbarous Era?

4th. Was not (I demand your verdict), was not the English Inquisition worse than the Spanish?

PROTESTANT CLERGY TO DENOUNCE OFFENDERS. It was the duty of the Protestant clergy to denounce all Catholic recusants; and courts were held every six weeks to receive the reports of the Priest-catchers, and to convict offenders.

But the law did not stop here. Over and above the payment of \$1200 a month for the luxury of staying away from the Protestant Church—the Catholic recusant not attending Church for the space of twelve months was to find two sureties of £2,500 each for his good behaviour.

How differently Catholic Kings acted towards their Protestant subjects may be learnt from the fact that whilst in "righte merrie England" of Reformation times; it was:

Death to be a Priest.
Death to say Mass.
Death to give food, shelter or raiment to a Priest.
Death to be converted to the Catholic Church.
Death to convert any one to the Catholic Church.

In Catholic France, Charles granted to his Huguenot subjects liberty to worship in one town of every halfwick.

This is a strong contrast—but it will be still stronger if you consider the numerical proportions. Elizabeth (with nine-tenths of her people Catholics) would not allow them to hear mass without hanging, bowling and quartering them.

How long the Protestants of this country would consent to pay \$1200 per lunar month to a Catholic King for the luxury of remaining Protestants, and how long they would have consented to be hanged down and quartered the second time they were present at Protestant service, I know not, but this I know, that the Catholics of Reformation times felt scant reverence for that English Inquisition which imposed so heavy an impost upon a luxury which no earthly power has a right to embargo, the luxury of adoring God according to the dictates of one's conscience.

THE LIFE OF AN ENGLISH CATHOLIC IN THE PALMY DAYS OF THE ENGLISH INQUISITION was anything but a life of that peace and domestic repose which an Englishman so dearly loves. Every Protestant was his enemy and might be a spy and an informer.

At any moment a Catholic might find his house broken into and entered by a rabble rout of insolent and drunken furies, who respected neither modesty nor honesty. Person tells us—"No night passed commonly but that soldiers and catpitches broke into quiet men's houses, when they were asleep, and not only carried away their persons into prison at their pleasure, except they would bribe excessively, but whatsoever liked them besides in the house. And these searches were made with such violence and insolency as divers gentlemen were drawn or forced out of their beds to see whether they had any sacred thing or matter belonging to Catholic use either about them or under their beds."

Where was the chivalry of England whilst these things were going on? Where was the courage gone to, that fought so nobly at Agincourt and Cressy? Had men become so besotted and degraded by the "glorious principles of the Reformation," that not one voice was found to cry craven to these scoundrels? Yes, ladies and gentlemen, one voice was heard to denounce the atrocities—one man was found with sufficient of the old fire of Agincourt and Cressy in his veins to cry "Craven!" to these scoundrels.

It was death, Christian people, by hanging, bowling and quartering, to give a cup of cold water or an old hat, or a dry crust, or a night's lodging to the poor priest who came homeless, houseless and a wanderer to your door. He, poor man, had come across the seas at the peril of his life to dispense the consolations of religion to the poor down-trodden Catholics of "Glorious England."

And he had landed secretly because the English Inquisition had set a price upon his head, and it was hanging to be educated or ordained Priest beyond the seas. Secretly though he landed, his coming was in all probability known. When Father Gerard passed through Paris on his way to England, a special messenger was immediately despatched by spies to the English Inquisition announcing his coming.

His arrival thus known, he must needs be a man of fact and courage to escape his pursuers. But he has escaped (thanks to his fact) because God wants him for nobler deeds. Father Gerard had not landed two days and was not ten miles from the coast-

riding on a poor pony which he had purchased in order to appear to have a stake in the country, before he was in the hands of the parish beadle and the constable, who had arrested him because he could not tell the names of the different villages around. But he has escaped, this poor priest, and by dint of guarded inquiries has found his way to some poor Catholic's door. He stands hesitatingly on the threshold; his coming will bring death and destruction on that peaceful household should his coming become known to the English Inquisition.

He turns to go, for he would not for the world bring harm upon any fellow man. But no! if his coming will bring death—it will also bring life. If a cup of cold water, or a crust of bread given to him by the good man of the house, will by the laws of England entail death upon the giver—in return for that death, he can give the bread of life—the chalice of salvation. The morrow's morn will see the holy and adorable mysteries of the Mass celebrated in that poor man's house; that evening will see the master of that house, his wife and children kneeling at the good Priest's knees bewailing their sins and their shortcomings, and asking sacramental forgiveness. Though the Angel of Death sent by the Inquisition may hover over that house—the Angel of life will reside within so long as the Priest remains. Was there no chivalry in England, then, I ask you when that humble peasant, at the risk of his life, invited that proscribed and hunted priest to enter his door.

Stowe tells us that in 1587 Nicholas Holme and Alexander Blage, convicted of relieving one Bales, a priest, were hanged, &c. The same year four others, the next year four others, and before the year was out, John Barways, haberdasher, for relieving Thos. Parmonte, priest, and Mistress Ann Lane, and a gentleman from Durham, for lodging Thomas Palamer in their houses. And all this, under that great and glorious light-of-love, good Queen Bess! Are Englishmen so besotted by their egotism, or are they mentally deranged, that they think the world does not take in their English Inquisition and their glorious Reformation at their true value?

But was there not one voice to cry shame upon these doings? Yes, and the man lost his ears! In James' reign an English gentleman, named Skittles, was condemned by Sergeant Philips to be hanged for having received a Priest into his house. POUND, a Catholic gentleman with more courage than discretion, complained of the illegality of the sentence. For this he was condemned to have his ears cut off (one in London, the other in the county where he lived); to pay a fine of £1,000; to be imprisoned for life, if he did not confess who had advised him to the suit. And this, for what? For daring to raise his voice against the iniquities of the English Inquisition! James' Queen interceded for poor Mr. Pound, and received this canine advice: "Never more to open her mouth for a Catholic."

By 27 Elizabeth, and Catholic priest who should remain in England three days without becoming a Protestant was to be hanged; and should he have been ordained beyond the seas, he was to be hanged again. But if the English Inquisition obliged every Catholic to become a Protestant within three days, it was equally severe on the poor Protestant who should dare to become a Catholic.—The priest who reconciled him, and the Protestant who was reconciled to the Catholic Church, were both punishable with death.

It would be amusing, if it were not melancholy, to see how many treasons a man might be guilty of in his own person in those palmy days of the English Inquisition. Had a man as many lives as a cat the Inquisition would have taken them from him. In 1592, Thomas Parmonte was guilty of seven several treasons.

1. Leaving England to be educated beyond the seas.
2. Being ordained beyond the seas.
3. For remaining three days unconverted to the Protestant faith.
4. For having reconciled John Barways, haberdasher, to the Catholic Church.
5. For having rosary beads in his possession.
6. For having said Mass.
7. For having heard Mass said.

The said John Barways—haberdasher—was likewise convicted of two treasons for having been reconciled by said Parmonte, Priest, and for having relieved and received the same. Both men were relieved of their lives, by the ordinary process in such cases provided, to wit: hanging, bowling, and quartering. Had they had nine lives between them, they would doubtless have better met the requirements of the English Inquisition.

Here we must draw to a close—not that the atrocities of the English Inquisition are yet exhausted, but your patience must. We have passed to-night through centuries of shame and sorrow and crime. We have seen deeds done in the sacred name of religion and purporting to have been done in the honor and for the glory of God—but which could only have been suggested by the devil, and carried out by demons. We have looked on deeds done by the power of darkness in high places, deeds which have left so foul a blot behind them, that they have disfigured the fair fame, not only of the several actors thereof, but of the very nations and religions to which these actors belong and of the very centuries in which they lived. We have reviewed institutions which may well have rendered Christ a scoff and a bye-word with Jew and Infidel.

Of the Spanish Inquisition I am no apologist. I can explain its existence, though I will not palliate it. Your university class book acknowledges that within a few short years of its institution, it had become degraded into a mere political machine.—Thank God! Catholicity was no where established under its agency. Had it been so, I should scorn the nation that accepted it on such conditions.

Of the English Inquisition, as a Catholic Englishman I am ashamed.—were I a Protestant Englishman I should hate and abhor it. When I consider the means by which Protestantism was established in England—when I consider the small number of bad men who succeeded in establishing it—I have only pity for that England that succumbed so pusillanimously. There must have been some lack in the Great English character—there must have been some flaw in that ancient fire that fought so bravely at Agincourt and Cressy when it did not rise up on the instant and drive the tyrants into the sea, for even the purest religion (excuse me if I say it) even a divine religion, if propagated by such hellish means, should be repelled with scorn.

But in all this sad retrospect have Englishmen no comfort? In all this dark drawing is there no bright spot? Yes! the fire of Agincourt and Cressy was not totally extinguished, there were still some true born Englishmen to be found. The poor peasant, who, at the peril of his life, preserved the faith—who, in face of all these horrors, of the Inquisition, adored his God according to his conviction rather than according to his interests, this poor peasant showed that there was still some virtue extant in old England—this poor peasant showed that the archers of Agincourt and Cressy had left their hearts behind them in the breasts of some Englishmen at least.—If this peasant could not repel the tyranny, he knew how at least to suffer it without succumbing to it.

And all those holy priests who died in English jails or under the ripping knife at Tyburn, for daring to be ordained beyond the seas; who preferred that their hearts and entrails should be given to a rabble crowd, a foot-ball, and a scoff, rather than that English Catholics should go unbaptized, unshriven, and without the bread of life.

And all those noble gentlemen and Catholic gentlemen who braved these horrors, and, reduced to poverty by the exactions of the Inquisition, yet held the faith; are not they the one bright spot

on that dark, dark drawing? Are not they the redeeming link of our English manhood? I know an Englishman—the last of a long line of ancestors who, from the time of Edward III. down to the present day, have held the Catholic faith. Previous to the reformation these ancestors held broad lands and fair fame in happy England. Those lands (now valued by the fool) have long since gone to pay recusancy fees and fines to the English Inquisition. And yet that man deems it a higher honor this day to have lost those lands through such a cause, than to have inherited a coronet by succumbing to the atrocities of the English Inquisition. *Luce, Ego semper.*

IRISH INTELLIGENCE.

ENNISCORTHY CATHEDRAL.—This magnificent sacred edifice was re-opened for public worship on Sunday, April 5, under most auspicious circumstances. The day was one of the finest of the singularly mild season, and the town filled with zealous and enthusiastic visitors, who crowded thither from all parts of the diocese to be present on the occasion of the completion of the diocesan cathedral, which is one of the most beautiful structures of its kind in Ireland, and possesses an interest quite peculiar to every true Catholic in the Province of Leinster. The site of the Cathedral is at once one of the most picturesque and historic in the historic County of Wexford. It is built on the summit of Duffrey Hill, on the banks of the river Slaney, with the celebrated Vinegar Hill, of historic reminiscences, on the opposite side, and the neat and prosperous town of Enniscorthy, with its hoar castle, once the property of Edmund Spenser, the poet, lying in the valley between. The sermon was preached by the Rev. Fr. Burke, O.P.

HOUSE OF COMMONS.—MAY, 4.—ANCIENT MONUMENTS IN IRELAND.—In answer to Mr. M. Henry, Sir M. Beach said, "The ecclesiastical ruins, on the Rock of Cashel are the only ancient remains which have been as yet constituted National Monuments under the 25th section of the Irish Church Act. For their preservation a sum of £7,000 has been lodged by the Church Temporalities Commissioners to the credit of the Board of Public Works in Ireland, and that Board has invested the amount in Government funds. The Church Temporalities Commissioners have communicated their intention to vest in the Board of Works for maintenance under the 25th section—1, all the ruins of ecclesiastical buildings standing in the valley of Glendalough, County Wicklow; 2, Killmarney stone cross, County Kilkenny; 3, two stone crosses at Kilkispeen; 4, stone cross at Kilkerran; 5, Donaghmore stone cross, County Tyrone; 6, Donaghmore Round Tower and Church, County Meath; 7, Gallers Church, County Kerry; 8, Killaah round tower, County Mayo; 9, Arifurth Cathedral and ruins of two churches in the same enclosure, County Kerry; 10, Ardmore Cathedral, round tower, and St. Declan's tomb, in the same enclosure, County Waterford; 11, Devenish round tower and church, County Fermanagh; 12, Monasterboice Church, round tower, and three crosses, County Louth; and 13, St. Columb House, Kells, County Meath.

DUBLIN, MAY, 4.—A singular case came before the magistrates at Thurles Petty Sessions on Saturday. Mr. O'Callaghan Ryan, a land agent, was charged with firing a revolver at two men, one of whom he wounded in the leg, and also with having arms in a proclaimed district without a licence, on the evening of the 24th of April. John Condon, one of the complainants, gave evidence to the effect that he had an altercation with Mr. Ryan about not sending him a horse, and that Mr. Ryan produced a revolver and deliberately fired at him, but the shot did not take effect. The accused went away and in about 20 minutes returned and fired another shot in the direction of a door in Condon's house, and another man, named Ryan, received a ball in the leg. A sister-in-law of Condon corroborated his evidence. The wounded man was not present, but his informations were read. He stated that he received the shot, but could not say that the weapon had been intentionally discharged at him. Mr. Ryan's professional advisers reserved his defence, and the magistrates committed him for trial at the Assizes, refusing to admit him to bail.

Mr. Butt has introduced a Bill for extending the Tenant Right custom of Ulster to the whole of Ireland. The Attorney-General for Ireland assented to the first reading, but declined to express any approval of the Bill.

VOTING IN IRELAND.—In the following words dropped by Colonel Taylor, there is a lesson for the popular party drawn from the past, and a warning with regard to the future: "I will recollect the advice of the late Sir Robert Peel, that 'the battle of the Constitution was not to be fought at the hustings, but at the registries,' and since that time I and several other friends set ourselves down with a will to watch the registry, and the result is the present strong position of the Conservative party. This was not the case in other parts of Ireland, and when I spoke to several friends they said, 'Oh, leave us alone. We will take care of ourselves, and we will do very well.' But the result of the late general election has made those men wiser, and already in the North of Ireland, as my friend Mr. Johnson knows, two counties have set themselves to work and they will soon be able to give a good account of themselves."

CONVICTIONS FOR TREASON-FELONY.—Mr. Butt has obtained a return to the House of Commons made by the Home Office, dated the 17th ult., respecting the number of persons now suffering on convictions for treason-felony, &c. There are 18 persons—two for murder, two for treason-felony and 14 for breach of the articles of War, the latter having been tried by court-martial in Ireland; 11 were transported to Western Australia, and it is stated by a note that they were transported in October, 1871, and the Home Office is not in possession of any information respecting them since the date of their arrival in the Colony. The other convicts are in an English convict prison. In the two cases for murder tried at Manchester and Lancaster, the penalty of death was commuted to penal servitude for life, and in the two treason-felony cases to 15 years and 7 years' penal servitude.

Our Dublin correspondent telegraphs last night:—"The Mayo election petition came before the Court of Common Pleas to-day, on a special case. The facts were that the nomination of Sir George O'Donnell was objected to by the agents of Messrs. Brown and Tigue, on the ground that he had not appointed an expense agent before 2 o'clock on the day of nomination; he appointed one before half past 3 o'clock, but they considered it was then too late, and the Sheriff adopted their view, and refused to allow the nomination. The Court unanimously held that the nomination should have been received. They declared the election null and void, and ordered the sitting members to pay the costs.—Times, May 6.

The Freeman's Journal, of the 30th ult., says:—"We commend to the best attention of all Englishmen, who thrilled with emotion at Mr. Gladstone's famous letter on Neapolitan prisons, the case of Patrick Casey, mentioned yesterday in the Court of Queen's Bench. Casey, the son of a Meath farmer, was arrested in December, 1871, under the Peace Preservation Act. He has now languished in a goal for over two years. He has never been brought to trial, been arraigned before any magistrate, or been informed what the definite charge against him is. We need scarcely say that such treatment of an unfriended man is at variance with every principle of freedom and every constitutional theory. In the case of a country in actual rebellion it may be excused; in the case of a country profoundly tranquil

the continued incarceration of Casey is utterly inexcusable."

GREAT BRITAIN.

DOGMA IN THE NINETEENTH CENTURY.—If we may believe certain English writers, there is an end of Dogma. The Westminster Review has no doubt about it, and the Pall Mall Gazette quite as little. Nor do such writers, for whom Christianity is only one of the many transient forms of human opinion, see in the alleged fact anything to regret. "Rather the reverse. Even the literary *Athenaeum*, which can look at the meridian sun without blinking—no uncommon faculty with modern journalists—can discuss a creed in one column and a novel in the next, and analyse St. Athanasius as easily as Miss Bradon, assures its readers that "intuitionism has set in," and that "dogmas in religion occupy a lower place in the minds of the present generation." Is it true? Archdeacon Denison evidently thinks it is. Within the narrow field which his own view embraces, he is probably right. "The hostility to all dogma," he says, "which characterizes the present century"—we take the report of his words from the *Daily News*—"is the natural offspring of the abuse of private judgment, and is synonymous with the rejection of revealed truth. Infidelity is the hideous child of religious liberty." It will be seen that he not only attests the growing dislike of dogma, but accounts for it. The evil, he thinks, comes from religious liberty; that is, the liberty of denying whatever you please. Men began in the sixteenth century with denying the Church, and have come in the nineteenth, as Bossuet warned the Protestants of his day they were sure to do, to deny everything else, and last of all the very Bible on which they professed to found their religion. Protestantism has committed suicide, and at this moment is struggling itself with its own cord. "To allow the Bible in schools," said a speaker at the London Conference of Dissenters on the 25th of February, "is to violate the sacred principle of religious liberty." Of course it is. And so is saying the Lord's Prayer, at least if you say it in public. Any overt profession of Faith at all, except in the bosom of your own family—and even in that tranquil sphere it is apt to disturb domestic harmony—is a clear violation of the "sacred principle"—which makes a good many people think that the sooner the sacred principle is buried in the first convenient ditch the better. It taints the air, and breeds the worst kind of epidemic, but the difficulty is to find a grave deep enough to hold it. The corpse seems likely to remain above ground, putrid as it is, for want of an undertaker to put it out of sight.—*Tablet.*

LORD SHAFTESBURY ON THE SPIRIT OF PROTESTANTISM.—At a recent meeting of the Young Men's Christian Association Lord Shaftesbury said:—"We wanted a little more of the spirit of John Knox in the present day. If things went on at the rate they were going we should have revived in this country the spirit which had broken out at the Reformation and at periods in Eastern history, and which was called the Dynasty of the Iconoclasts or breakers of images set up in places of public worship."

THE NAVY ESTIMATES.—The debates on the Navy Estimates disclosed, as these debates usually do, some uncomfortable facts. First, of our fifty-five iron-clads, forty-one are put down as sea-going vessels and fourteen—including our last experiment, the *Devastation*—as only fit for harbor and coast defence. Next, of our forty-one sea-going vessels only fourteen are ready for service, and nine are "either obsolete or not worth repairing for sea-going purposes." Then of our fourteen vessels for coast and harbor service only eight are effective. Moreover, the cost of repairing ironclads has become something tremendous, and boilers have been found to have "a much shorter duration of life than was formerly assigned to them," being worn out in about five years at most, and requiring to be overhauled about every three years and a half.—*Tablet.*

CURIOUS PHASE OF THE ANTI-WHISKEY WAR.—Opinions may possibly differ as to the probability of our ever having a whiskey war in England; but it must be confessed that a piece of news which reaches us from Bath seems to indicate that hostility to liquor may even in this country take some curious shapes. A coal merchant in that city has written to several of his customers, who have hitherto been in the habit of buying coals from him for brewing, and other purposes connected with the manufacture and sale of beer, to say that having become a total abstainer and Good Templar he can no longer conscientiously supply coals for the manufacture of the articles of such a trade. We do not know how far he proposes to carry this principle; whether for instance, he would object to supply coals to a man who makes tubs, or to a company which pumps water that may be used in the manufacture of alcoholic drinks, or may even be employed to make grog; for when once a man gets a tight hold of a conscientious objection there is no knowing where it may lead him, and the business of making and consuming drink has ramifications in every portion of our social system.—*Standard.*

Mr. Newgate has postponed the second reading of his Convict Bill till May. One reason for this is said to be that he feared to go to a division last night on account of the activity and unanimity of the Catholic members. However there is little reason to suppose that this change will facilitate the second reading of his measure, as the Catholic members do not intend to relax their efforts to throw out the obnoxious bill. Among the petitions against the measure was one from the Catholic Union presented by Sir George Bowyer, who was also entrusted to present the following which was signed by the Bishops of England:

"To the Honourable the Commons of Great Britain and Ireland in Parliament assembled. The humble petition of the undersigned Bishops of the Roman Catholic Church in England.

"Sheweth:—"That your petitioners have learned that a Bill has been introduced into your honourable House under the title of the Monastic and Conventual Institutions Bill. That on examination your petitioners find that the measure is one of exceptional legislation, apparently applying to Roman Catholic Institutions only, and limited to England and Scotland. That the proposed enactments of the said Bill are in part needless, as being already provided for by existing statutes, by the ordinary tribunals of the country, or by commissions already constituted by the Legislature. That the proposed enactments are also in part unconstitutional, as erecting an inquisition into matters of religion and conscience, as renewing many of the arbitrary functions of the Court of Star Chamber, abolished in the year 1641, and as violating the liberty of association which is permitted under the protection of the law to all subjects of these kingdoms. That your petitioners therefore regard the proposed Bill as inconsistent with religious toleration, as a grievance to conscience, as unjust because exceptional, as unconstitutional in its character, and at variance with the liberty of the subject. Your petitioners therefore respectfully pray your honorable House not to suffer the proposed Bill to pass into Law.

The following petition, on the same subject, was sent in by the Catholic Union of Great Britain:—"To the Honourable the Commons of the United Kingdom in Parliament assembled. The petition of the undersigned Roman Catholics of Great Britain humbly sheweth.

"That your petitioners have heard that a Bill is before your honorable House, appointing commissioners to enquire respecting monastic and conventual institutions in Great Britain. That this Bill is an unprecedented instance of interference with the property, the private lives, and the Constitutional liberties of British subjects, who complain of no grievance themselves, and against whom no offence

has been proved. That it is felt by the Catholics of Great Britain as an affront to themselves and to their relatives, who are the inmates of these institutions, and whose religious liberty and peace is threatened by the proposed inquiry. That it creates a tribunal with powers and privileges unknown in recent history, whereas the ordinary forms of law and the existing institutions of the country are amply sufficient to check any real abuse. Your petitioners most earnestly pray your honorable House not to pass a measure so odious, to large numbers of her Majesty's subjects. And your petitioners will ever pray." &c.

Several incendiary fires are stated to have occurred in North Devon. In one case about 60 acres of brake and fir used for game preservation were destroyed.

The Liberation Society held its triennial conference yesterday in London, when the steps to be taken to procure the disestablishment of the Church were discussed.—*Times, 6th inst.*

The Spectator administrators a severe castigation to Mr. Froude for the extreme anti-Irish doctrines he enunciates in his new volume. Mr. Froude, it says, hates Ireland and the Irish, wishes the Island to be governed Cromwell-fashion, and makes up history to prove that he is right in all his views. If the reader's blood does not boil under Mr. Froude's cold defence—not of slaughter, which can be often defended—but of torture applied, not by invaders, but by a dominant caste, the Spectator observes that any words of its own cannot make it boil. It also describes Mr. Froude as being filled with hate and utterly demoralized with fanaticism; and in conclusion states that reviewing a book penetrated with sentiments such as his is folly.

The London Telegraph says:—"When a patron sells the reversion to a vicarage or a rectoryship, he uses his own legal power to make one of the most flagrantly disgraceful bargains ever devised by the wit of man. There could not be a more astonishing satire on our belief in Christianity than the fact that the right to teach in the national churches is sold for hard cash. The giving of bribes to Members of Parliament was a great scandal. So was the selling of commissions in the Army. But commission by purchase in the Church is one of the most astonishing institutions ever seen among civilized men. If the Church of England has survived that, a satirist might say it will survive anything."

SUBSTITUTION IN DEVONSHIRE.—A belief in witchcraft prevails more generally than is supposed. A few days ago a woman was fined by the Exeter magistrates for annoying another woman because, as she said, her children had been "overlooked," and two had died. Last week, at Payhembury, Devon, a young woman named Miffin became very melancholy after a visit to Taunton, where she said she was "overlooked" by a witch, and subsequently she was found drowned in the vicarage pond. At the inquest a verdict that the deceased had committed suicide while temporarily insane was returned.

UNITED STATES.

ONE HUNDRED AND FIFTY CONVERTS.—The Brooklyn Eagle, April 27, says:—"For the past two weeks a mission was in progress at St. Anne's Catholic Church, corner of Front and Gold Streets, which has proved in a spiritual point of view a great success. Yesterday the ceremonies were of a very imposing nature, as there were about one hundred and fifty converts baptized and confirmed, and six hundred and fifty of the pupils attached to the school confirmed also. The mission is said to have been the most successful one that ever was held in the city of Brooklyn, five thousand persons having made the mission."

From the London Catholic Opinion of the 8th of April we take the following item:—"Father Damen, the greatest Missionary priest in the United States, has baptized over 4,000 converts with his own hands, during his missionary life of thirty-two years, and perhaps as many more were baptized by other priests as the result of his labors." To this may be added that Father Damen has erected in this city one of the best Catholic colleges in the United States, and still continues to baptize converts daily. May he live to bring 4,000 more into the true fold.—*St. Paul N. W. Chronicle.*

The Memphis Southern Catholic says:—"The project of a proposed monument to the Fathers of the Catholic Church, who died of yellow fever last fall, is receiving many marks of favor. The subscription lists are being filled out with alacrity and liberality. Protestants, as well as Catholics, who were witnesses of the single-hearted devotedness of the priests, during the prevalence of the epidemic, are putting in their contributions. The Committee that have charge of the execution have already been shown six or seven designs of monuments in Italian marble, all put in by Memphis artists, and all proposed to be made at Carrara, in Italy. Some of these are very beautiful and chaste, but expensive. The selection will be made in a few weeks, and will be such as to satisfy the taste of those most nearly interested in the memorial."

The first priest ordained in the United States was the Rev. Stephen T. Badin, ordained May 25th, 1793. The Detroit Free Press says: "If the cremationists have their way, the number of ash canis will need to be increased. And how it will sound to hear the ash men ring their bells and bawl, 'Bring out your mother-in-law's ashes!'"

A hard shell Baptist preacher thus characterizes the religious sects in Kentucky: "The Methodists go out into the wilderness and new countries and blaze the trees for the Baptists to come along after them and cut out roads for wagons and carts. When macadamized turnpikes are made, you will see the sturdy old Presbyterians come lumbering along in their buggies and carriages; but after you hear the steam whistle sounding over the railroads, then you may look out for the kid gloved and silk-stocking Episcopalians running around talking about the church, and succession, and ordination, and such stuff as that, as if there never had been any church or religion until they got there."

On the 6th inst., at New York, a curious case of a thrice-married woman who draws alimony from two divorced husbands was discussed in the Supreme Court. An inferior court refused the application of one of the disbanded husbands to be released from his legal obligation to support another man's wife and the case became public on his appeal.

Eighteen States have held general elections since 1872, when President Grant was chosen. Owing to defection, he received a total majority in these States of 458,391 at the time. Returns of recent elections in the States show majorities on the side of Liberal Democracy to the enormous aggregate of 647,356—a positive gain of 188,965. These, of course, have been made largely in New England. When the balance of the Union votes, it promises to be pretty much a unit against the Administration. A million majority will no way surprise us.—*St. Paul Pioneer.*

During the trial of the temperance crusaders before Judge Denny, in Portland, Oregon, one of the witnesses swore that a crusader replied to the interrogatory, "Why don't you pray for him [in your houses and churches, instead of here?]" in the following style: "The Lord won't hear our prayers for him in the church; we want to kneel here, *oh*, Walter Moffett won't see us." Talk about the "dark ages" after this. Could the insanity of fanaticism go further?

A Gravel claim in Nevada county, California, has just been sold to an English company for \$20,000 in gold. It has been worked for fifteen years, but still pays enormously, and is said to be good for twenty years to come.