

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, FEB. 4, 1888.

NO. 485

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NEAR TALBOT.

The Grave on the Hill.

There's a spot on the hillside far away,
When in summer the grass grows green,
Where, beneath a spreading elm tree's shade,
A moss-covered stone is seen.
Tis a quiet and unrequited spot,
A solitude lone and wild;
Yet—somebody's hopes are buried there—
'Tis the grave of a little child.
In the winter, alas! that mossy stone
Is laid 'neath a shroud of snow;
But around it, in springtime, fresh and sweet,
The daisies and violets grow;
And o'er it the summer breeze-bum,
With a fragrance soft and mild,
And the autumn's faded leaves thickly strew
That grave of a little child.
And every year there's a redoubt comes,
When the month of May is nigh,
And buds for use in this quiet spot,
Mid the elm tree's branches high;
With a melody sweet, by the hour she
Trills.
And by the scene beguiled,
Perchance—who knows?—an angel comes
To the grave of that little child.
Yes, somebody's hopes are buried there,
Some mother is weeping in vain,
For through years may come and years may
Go,
Till never come back again,
Yet blessed are they who die in youth,
Some—'mid the angels—
Some—'mid the angels—
That grave of a little child.

In the course of a rainy day spent in overhauling the library of a priest in the diocese of Antigonish, I came across an old brochure on the cover of which was scrawled in faded writing: "On Sunday, 24th June, the Right Reverend William Fraser, Bishop of Taten, and Vicar Apostolic in Nova Scotia, was consecrated at Antigonish by the Rev. Dr. MacEachern, assisted by Rev. Pere Vincent, and Pere Francis of Tracadie. Rev. Colin Grant of Arisaig, and Rev. James Grant of Quabourne, attended. Over two thousand were present at the ceremony." This little note is valuable as having been written by one of the aforementioned two thousand spectators.

Nowadays when one speaks of Bulls and Bears, the money making part of creation, in cities at least, allow their thoughts to wander in the direction of those haunts sacred to brokers and to the fluctuation of the stock exchanges. But down in Eastern Nova Scotia, where money is scarce and bucket-shops unknown, such is not the case, and legendary lore has at least one story in which Bruin and the Bulls figure with good effect. At the time when Dr. Fraser was preconized Bishop, communication between Halifax and the country districts of the Province was rare and irregular; there were no carriage roads, and people were obliged to make long journeys on foot or on horseback, unless, indeed, they could by water. The Papal Bulls authorizing the consecration of the bishop-elect had arrived in Halifax in the care of the Rev. John Laughlan, and the question arose as to how they were to be conveyed to the hands of Father Fraser. The mail would not leave for several days, and Father Fraser, then in Antigonish, was about returning to his parish at the Grand Narrows, Cape Breton, and might be expected to leave any day. Father Laughlan looked anxiously about him for some means of sending the important documents by private hand. He was fortunate in finding a man from Antigonish who had been in Halifax on business and was on the eve of starting for home. He consented to be the bearer of the "despatches." The journey was long and tedious. It was early in the spring, and snow was beginning to fall when the traveller reached Mount Tom in Pictou County. New a mountain familiarly dubbed Tom would suggest a radiant friendly hill, thickly settled and having a neighborly aspect. Not so, however, with this wrongly-named spot. The road climbed over a bleak mountain in the heart of a dense forest nine miles from any human habitation. The traveller was plodding along under a large and stout umbrella, when looking up he saw, not far distant from him, a huge black bear. What was to be done? He cast about for a climbable tree, and spied a beech near by, in which he decided to take refuge if pursued by Mr. Bruin. However, thinking it well to show fight, he advanced a step or two and shut, then suddenly unfurled, his large umbrella in the bear's face, the meanwhile shouting in Gaelic at the top of his voice. Now, the bear had not been brought up in Scotland, and although his ancestors at one time lived near the Garden of Eden, it was before Eve arrived there to talk Gaelic with Adam. The family had been for many centuries in America and had, as

it were, become naturalized there. So the bear may be excused for not admiring what was being said to him. But judge of the amazement of the traveller when Bruin rose on his hind legs and stood with his fore-paws placed over his ears, as if to say "Co the so." After gazing at the man, or rather at the umbrella, for some seconds, Bruin made up his mind that discretion would be for him the better part of valor, and leisurely lowered his paws, turned about and slowly trotted off, pursuing the tracks on the scent of which he had been interrupted by the bearer of the Bulls. The latter kept on his road unmolested and arrived in safety, to find Father Fraser gone from Antigonish to the house of one Angus MacDonald, distant about two miles from the village, where he and his boat crew were in readiness to leave early the next morning. The father was awakened by the arrival of the messenger who brought him the unexpected news of his elevation to the episcopal dignity. His first words after reading his letters were to thank and compliment the courier for his diligence and faithfulness to his trust—as the date of Father Laughlan's letter showed that no time had been lost on the way from Halifax. What his Lordship said, when in later days he heard how the Papal Bulls came near being devoured by a polar bear—history does not divulge.

IN ONE of the remote parishes of Antigonish diocese, there dwelt many years ago a good old priest, who being very zealous, as well as jealous, for the prestige of his Church, was most anxious that its slender stock of vestments should be augmented by a new supply. This good old father had a young nephew living with him in the capacity of curate, and the latter was employed to write to the then Bishop of Archaet, and entreat his Lordship to order some vestments from the society of "Œuvre du Tabernacle" in Antwerp. Just as the good father was expecting his parcel from Europe, via Antigonish, it chanced that his house-keeper went home for a day and on her return in the evening brought her little niece aged four years to remain with her for a visit. The good woman was in the habit of having first one and then another of her family to stay with her, and it did not occur to her to mention to her master the arrival of the little girl whom she had brought away without a moment's warning and without even a clean pinafore. Next day a large parcel arrived by the postman. It was carried to the pastor, who, without looking at the address, cut the string and proceeded with repressed excitement to ununpack the contents, which he judged to be the much wished for vestments. What was his horror at taking out first a little pinafore, then a tiny camisole and various other articles of a small girl's underclothing! Vestments they were, but decidedly of the wrong kind. Hastily summoning his nephew, the old priest shook out one of these habiliments and sternly demanded "what sort of letter" he had written to the Bishop to elicit so extraordinary a reply. The curate took in the situation at once and summoned the house-keeper, who explained that the parcel must be for her, as Christina Ann's mother had promised to send over the poor child's clothes by the mail carrier without fail. Tableau!

The Pope's Face.

Christian Reid, in her exquisite novel, "Hearts of Steel," thus speaks of the Sovereign Pontiff:
"If ever a human countenance was expressive of intellectual and moral force, that of Leo XIII. is. And in his shadowy thinness—in that look which he has of being more spirit than matter—with the courage of a lion in his calm glance, and the sweetness of a saint on his lips, he is just the type a great painter would select if this epoch were thrown back a thousand years, and he wanted to embody a helmsman fit to steer the bark of Peter through raging seas."
"It is impossible to imagine anything more majestic than the voice and the utterance of Leo XIII. In listening to him one feels elevated into a region as far above the mad cries of revolutionaries and the vague dreams of theorists as the eternal heaven is above the earth. And in the ability of a great ruler, in diplomatic sagacity and profound wisdom, no one in all the long line of illustrious Pontiffs, has surpassed him."

A Heaven-Sent Greeting.

During the Jubilee Mass of Sunday, January 1st, it was noticed with admiration and delight that at the elevation, at the moment the Pope raised the chalice to public adoration, a ray of sunlight piercing the cloud of gilded dust floating through the air fell as if a heaven-sent message directly on the white ascetic brow of the Vicar of Christ, forming as it were an aureole of glory around that aged head, and crowning it with the nameless grace frequently seen in the portraits of the saints of old due to the brush of an old master.

MR. PARNELL. IMPORTANT INTERVIEW WITH THE IRISH LEADER.

Dublin Freeman, January 18th.
Mr. Parnell left Avonide on Friday evening and, travelling to Kington, I accompanied him to Holyhead on Saturday morning, and as far as Chester. The Irish leader accorded me the honour of the following interesting and important interview:
Mr. Parnell said that he was going to England for a few days, but that if his health continued good he hoped to return in time to summon a meeting of the Irish members in the City Hall just before the opening of Parliament. But that otherwise he would invite them to meet in London.

Having introduced the subject of the Marquis of Salisbury's recent pronouncement in Liverpool, Mr. Parnell said—
Lord Salisbury's statement that in the event of a hostile vote of the House of Commons the Government would have to consider whether they should follow the constitutional custom of resigning or dissolving it, I believe, entirely without precedent on the part of a Minister in his position. Lord Salisbury suggests that the reversal of the ordinary course would be dictated on account of the great magnitude of the questions and interests involved, and that he would be justified in continuing to carry on the Government of the country as a minority in face of a hostile vote, and would refuse to treat such vote as one of want of confidence. But it is precisely because the interests involved are large and of great importance that a division in reference to such interests is universally treated as a question of confidence. If the matter were a small one it would be different. Then a Minister, although defeated, need not necessarily treat the question as one of confidence. In fact, the greater the question and the larger the Imperial interests involved the more does it become a question of confidence. This statement of Lord Salisbury's, to my mind, indicates the existence of grave dissensions, perhaps in the Cabinet, certainly in the party. These dissensions, Mr. Parnell said, are more likely to arise out of questions connected with proposed English legislation than upon the Irish question, although the extraordinary exhibition that Mr. Balfour has made of himself in the Irish Office will undoubtedly have a disintegrating effect upon his followers. We may, therefore, expect the Ministerial crisis at any time during the session.

With these considerations in view, Mr. Parnell went on to say, it would be political, I think, for Irish members and English Radicals to do everything they possibly can to facilitate Government business during the coming session, so that no cry of obstruction can be gotten up or alleged as an excuse for avoiding the enactment of great matters of English policy. Nothing could be more fatal than to give the Government an opportunity of saying that, owing to obstruction, they had not been able to find time to attend to British interests. It is in such matters that the germ of disintegration of the so-called Unionists lies hidden. They may be able to agree about bullying or dragging Ireland, but they will not agree on great matters of English policy. Let the Government get to work upon their English bills as soon as possible would be my advice to the Free-lance of the Liberal Party.

Mr. Parnell proceeded—The two points to notice in regard to Lord Salisbury's denial of Mr. Shaw Lefevre's statements, first, that it is no denial at all. Owing to what Mr. Shaw Lefevre said—Mr. Parnell moved from Lord Salisbury's speech—
Mr. Shaw Lefevre wrote to the papers to say that there was reason to believe that in the autumn of 1885, that was when a Conservative Government was in office, there were eminent members of Lord Salisbury's Government including Lord Carnarvon who were favourable to some form of Home Rule for Ireland, but that the policy had been rejected by a majority of the Cabinet. Mr. Shaw Lefevre continued—I continue in this belief, in spite of the recent very guarded denials of Lord Salisbury.
Now, notice the terms of Lord Salisbury's denial—
"I do not know what he calls a guarded denial. It appears to me that unless one is exceedingly pre-emptory in one's language, and unless one's phrases are seasoned with a certain amount of imprecision, and unless one's English is absolutely monosyllabic, Mr. Shaw Lefevre does not consider it otherwise than a guarded statement. I don't wish to say anything—I don't wish to say any language—that would be at all offensive to his feelings; but in language as pre-emptory and as distinct as it is possible to use, I beg to say that the assertion that there were other members of the Cabinet of 1885 besides Lord Carnarvon who had expressed feelings in favor of Home Rule is an utter, complete, and absolute falsehood."
"You will see," Mr. Parnell pointed out, "that he does not deny that eminent members of the Cabinet were in favor of Home Rule. He merely denies that they had expressed themselves in favor of it. We may take this as Lord Salisbury's own admission that eminent members of the Cabinet were in favor of Home Rule in the autumn of 1885, although they were more guarded in the expression of their opinions than Lord Carnarvon. It is very possible also that this admission applies to Lord Salisbury's own state of mind at that time, and that he also was in favor of Irish autonomy, but had not settled on the precise form or mustered up sufficient resolution to take the jump. We remember his remarkable statement at Newport during that autumn when referring to the international arrangement between Austria

and Hungary he expressed a hope that some such solution of the Irish question might be possible, but that he did not yet see how it could be so. His appointment of Lord Carnarvon, an avowed Home Ruler, as his Irish Viceroy, and his assent to my interview with the latter in 1885, and the knowledge on his part, as the result of that interview, that Lord Carnarvon and I were in complete agreement upon the question of an Irish Parliament, is also strong evidence of Lord Salisbury's favorable state of mind with regard to Home Rule."

Upon the question of the schedule of Land Rent Reductions, Mr. Parnell expressed a very strong opinion. "I consider," he said, "that the reductions in rents should be adopted, so that the whole of the fall in prices alone entitles the tenants to, leaving out of the question altogether the reduced yield from the effects of the drought during the past year. I think it would be good policy for the Irish members to press for the shortening of the judicial term from fifteen years to five, or at all events, that the Scotch term of seven years should be adopted, so that the whole question of judicial rents may again come under the notice of the Sub-committee free from the ingenious mathematical problem contained in the Act of last session. Otherwise I can see nothing but increased confusion and anarchy, as the prospects likely to attend the future relations between landlord and tenant in Ireland."

Mr. Parnell then spoke of the Irish members who had gone amongst the English constituencies. He said—
"From all sides I hear of the success attending those Irish members who have gone amongst the English constituencies. The demand for Irish speakers is enormous, so great is the interest taken by Englishmen in the state of Ireland, and the anxiety to see and listen to the representatives of that country could not be exceeded. The only trouble is that there is not a sufficiently large number of Irish speakers to supply the demand, and this want will be very much felt in the event of a general election."
Mr. Parnell had now spoken to me for a very considerable time, when he said—
"In conclusion, I should make one observation regarding Mr. Balfour's administration in Ireland. It appears to me to have been marked by great meanness. Witness his attempt to put down the liberty of the Press by arresting the newspaper printer of the Cork Examiner, instead of against the editor of that newspaper, his attempt to embarrass the National League by proceeding against Mr. Harrington, the secretary, on a technical charge, for it is well known, and indeed it was abundantly proven at the trial, that Mr. T. Harrington had no connection with or control over the paper for many years."

Failing to find any illegality in Mr. Harrington's conduct as secretary of the National League, or any hole to be picked in the proceedings of the central organization, Mr. Balfour has taken advantage of Mr. T. Harrington's alleged nominal proprietorship of the Kerry Sentinel, which I know as a fact terminated in 1882, when Mr. T. Harrington became secretary of the National League.
Recollect also, Mr. Parnell continued, Mr. Balfour's untruthful letter about William O'Brien after he had spoken up for him, and prevented any reply. What can be more cowardly and contemptible than to put a man into jail, stop all communication between him and the outer world, and then write a letter to the newspapers containing a series of misstatements and misrepresentations of fact injurious to the honor of his prisoner? I hear, Mr. Parnell said, that the results of the recent revision, which has been one of the chief works of the National League, have been very favorable to us, and that there can be little doubt that while holding our own in the other constituencies we shall win three seats in the north of Ireland, viz—Derry and South Tyrone National representation of eight seats, and leave the Tories in Ireland with only fifteen seats, including Tipperary, as compared with eighteen."

Mr. Parnell expressed his great pleasure at the successful results of the mission of Mr. Arthur O'Connor and Sir Thomas Egan to America, and his gratitude for their services. He regrets to hear that Mr. O'Connor is suffering from illness. Sir Thomas Egan writes him to say that never has the feeling of all classes and all nationalities been so unanimous in favour of Ireland and of Mr. Gladstone's great work, and that the ranks of our countrymen have never been so solidly knit together.
Mr. Parnell also expressed great anxiety about Mr. Sexton's health, of which the reports which would give a received were not as encouraging as he could wish. He paid a high compliment to Mr. Sexton's "great genius and position in the House of Commons and in Ireland, his energetic and laborious disposition, and the brilliancy and flash of his work." Mr. Parnell earnestly trusted that Mr. Sexton will soon be restored to convalescence.
Mr. Parnell made me say that he is very glad to see that Mr. Morley's health is likely to permit him to accompany Lord Ripon to Ireland, and trusted that he would have a magnificent reception. Short of Mr. Gladstone it would be difficult to find two men deserving of higher recognition or a more cordial welcome than the gentlemen who are to be our guests.

The first abbess that ever set foot on American soil, is now in Baltimore. Sister Mary Agnes is her name, and she is a Franciscan. Her abbey is in England, but there are many houses of her order in this country which she expects to visit before she returns.

CATHOLIC PRESS.

N. Y. Freeman's Journal.
The New York Evening Post says, with an unexpected frankness from a journal which does not disapprove of religious "colorless" schools. "The fact is that both filthy books and filthy newspapers are their prosperity to the existence and rapid growth in all countries of an immense public which has acquired the art of reading without any intellectual tastes or culture, and therefore seeks form the types simple entertainment of any kind. He would be a very wise man who could tell how this class is to be cut off from what it finds the cheapest form of excitement." The Church, wiser than the wisest man, recognized this long ago. She teaches that the soul, the mind, the heart and the head must all be educated.

Information wanted of the whereabouts of Joseph Chamberlain, M. P., of Birmingham, England. When last heard of, he was in possession of a more or less valuable arbitration treaty, unraveled. Information of his movements will be thankfully received by T. F. Bayard, care of the British Legation, Washington, D. C.

The Right Rev. Dr. Moran, Bishop of Danelund, New Zealand, replying to an address from his people, in which reference was made to his well known Irish Nationalism, said: "I cannot feel that I am entitled to the credit you are disposed to give me for my patriotism as a son of holy Ireland. To me it appears the most natural thing in the world for an Irishman to be an Irish patriot and a Home Ruler, and the most unnatural thing were he not both."

Our esteemed contemporary, the Catholic Review, of Brooklyn, pleasantly rebukes the absurd new fashion of designating Catholics as "our Roman fellow citizens," etc. "This reminds us," says the Review, "of the reply of a Catholic gentleman to a lady who was an advanced Episcopalian of the kind who call themselves 'Catholics,' but not 'Roman Catholics.' He was presented to her at a dinner-party, and she promptly asked him if he was not a 'Roman.' 'No, madam,' said he, 'I was born in Ohio.'"

Joseph Cook, who used to be original and amusing, whether knocking out the English language on the platform, or pulverizing a railroad man in his personal and pugilistic capacity, has lost his old-time individuality, and lately follows in the wake—we use the word "wake" advisedly—of poor Brother Barchard. At a meeting of Evangelical ministers in Boston last week, he took up the case of the Evangelist Davis, who, he said, and he ought to be a judge, was no crank. "We are all," continued Mr. Cook, "in jail in his person. What may be done to him may be done to us. The question is: Shall Evangelical Christians in the United States be ruled by Rome, Romanism and red tape?" We sincerely trust that Joseph will not allow himself to be ruled by at least the first of these. He is wild enough in his normal, which we take to be his sober, state. He should steer clear of Rome. A stronger brain than his would be endangered by that subtle beverage. We do not know what effect "red tape" may have upon Mr. Cook—the color is said to be inflammatory to some quadrupeds—but we are quite sure that "Romanism" will not trouble him. It exerts jurisdiction over the works of the Creator only, and we have the authority of the proverb that, though "God made man, the devil made cooks."

Western Watchman.
The question is often asked, especially by Protestants, who celebrated the first Mass, and where was it celebrated, and in what language? The most distinguished ancient writers sustain the opinion that the holy sacrifice was first offered by the chief of the Apostles, St. Peter, and that the consecration was placed selected for this holy purpose. As to the language employed, we find that Etkine, a German divine of the sixteenth century, held that it was in the early days of the church celebrated every year in Hebrew. This opinion is not sustained by the liturgical writers, who hold that in the Apostolic days mass was celebrated in the language of the places at which the Apostles offered it; so that at Jerusalem it was said in Syriac, at Antioch, Alexandria, and other Grecian cities, in Greek, and at Rome in Latin. It is, therefore, believed that the first Mass was celebrated in Syriac.

Denver Cavalier.
A Christian home—what a lovely spot is a true Christian home! Can we say enough in its praise? Eulogies are written in praise of many places, holy convents, solemn monasteries, lonely retreats; let us eulogize Christian homes. Angels dwell in that home, therefore, it is the home of angels; still more Jesus dwells there. God is in that home in a special manner. Our dear Lord dwells in the hearts of the little ones; His Holy spirit is with them, and with the parents too. Are they not performing a great work; are not their lives, when led in conformity with the will of God, most pleasing to Him; is not their union an image of the union of our Lord with His Church? Are they not instruments God makes use of to create beautiful souls, and to people this world with those whom His love calls the children of God?

Catholic Columbian.
The High Church Anglicans of England went so far in their affection of Catholic practices and sentiment as to have sung a rousing Te Deum in the city of London in honor of the Pope's Jubilee. The wonder in our mind is, when the atmosphere is found by them to be so warm and genial within Catholicity, how these Anglicans can content themselves to remain in the cold outside.
It is worthy of commendation that one Mayor in the country has both conscience and nerve enough to endeavor to save the

morals of the young and old from peril from the exhibition of certain theatrical posters. Recently all over Chicago the dead walls were covered with lascivious pictures of a blonde baroque woman and the annoyance of innocent women and the danger of children. Mayor Roche revoked their license and ordered the bills to be removed.

St. Louis Catholic World.
The Scotch correspondent of the Dublin Freeman, in the following words speaks of a fact that must make John Knox and the founder of the Kirk almost turn in their coffins: "The great festival of the Christian world was observed this year in Scotland with increasing marks of honor. Until recently the anniversary of the birth of our Lord received no respect from the people of this country generally. To celebrate the day was considered to do something that savoured of Popery! But this narrow-mindedness is now becoming a thing of the past, and Scotland is beginning to join with the universal Christian world in honoring the birth day of our Lord."

AN IRISH P. P. ON THE IRISH CON-TROVER-IES.

Written for the Tablet at the editor's request, by Rev. K. Murphy, P. P.

The views of the Irish priests on the Irish political controversies, as far as I can judge, are as follows:—
1. We are loyal, obedient subjects of the Pope and of our local superiors, and anxious in every respect to conform ourselves to their wishes and commands, as far as they may be made known to us.

2. Whilst prepared to justify our teaching and conduct on Catholic principles before any competent tribunal, we refuse to be lectured or dictated to, especially by our traditional enemies and political opponents.

3. We regard the Coercion, or Crimes Act, as not binding in conscience. It has not the essential conditions of law. It was passed, or rather forced through Parliament, in the interests of a class, for the purpose of helping rack-renters like Chancery, to rob and exterminate their unfortunate tenants. It was forced through Parliament in spite of the almost unanimous opposition of Ireland's prelates, priests, and Parliamentary representatives.

Its tendency is not for the general good, but rather to foster dissension and hatred amongst the different people and different classes of people in the United Kingdom.

4. We do not sanction boycotting, other than that approved of by the National League, that is, leaving obnoxious individuals severely alone. This we take to be the same as the Catholic doctrine of fraternal correction. We are constantly denouncing the practice of boycotting, if accompanied by outrages, as really "politically stupid and morally wrong," and as certain to do immense harm to the Irish cause. I can be proved to a demonstration that wherever legitimate boycotting prevails, murders and agrarian crimes of every kind have all but disappeared amongst our people.

5. Her Gracious Majesty boycotts all those who avail themselves of her own law (7) in the Divorce Courts, for the purpose of violating the sixth and ninth Commandments. We follow her exalted example, when boycotting those who avail themselves of the tyrannical Crimes Act, mentioned law, in order to violate the seventh and tenth Commandment of the Decalogue.

6. In the heat of the conflict, we may of course make some mistakes. Still, we are engaged in a great and noble mission—to preserve the deposit of pure faith and morals—and preserve in their own humble and virtuous homes the most moral and faithful Catholic people in the world.

We're not faultless, would that we might be! From every stain of sin, and folly free! Well, then, so be it—if it must be so—get on the path of duty we must go; Our glorious task is to uplift our race From all that tends to make them mean. To light them up from griefs and pains untold, And melt them from ironies, honest, strong and bold, And with them tremble, honest, strong and bold, We shall not sit inactive and await The coming onanes of mysterious fate. No! We shall strive, unknowing true or false, Through pain and perils, for our rightful cause; Strike and never till our task is done, Our sinners saved, and our freedom won; Then shall true peace make glad our native land, And Ireland prosper in the sign of God.

The murderer of the late beloved Archbishop Siggers has been found guilty of manslaughter and sentenced to ten years' imprisonment with a fine of \$1,000. His escape from the gallows is due to the opinion of some of the jury that the man was crazy when he committed the sacrilegious crime.

Archbishop Croke, writing to Mr. M. Walsh, the editor of the Sunday Democrat, says: "We are as you know, in the midst of a social war here. May God defend the right."