

It being found a difficult matter to obtain recruits for Her Majesty's service, instructions have just been issued authorising the enlistment of recruits eligible in other respects, but whose height may only be five feet four and a half inches, provided they are under twenty-one years of age. This reduction of the standard may for a short time have the effect of increasing the number of recruits, as many of these present themselves a shade or so below the full standard of five feet five. However, it is a strong proof that the recruiting sergeant cannot hold out sufficient inducements to men of bone and sinew to enter the service as in years gone by, when regimental commanding officers were wont to instruct their own recruiting parties not to take a man under five feet eight inches—an order they dare not disobey or instant recall to regimental headquarters would be the result.

"Hard Ale" is the name of a drink which is now a good deal imbibed in Edinburgh; and sad stuff, according to the description of it, must this beverage be. The Public Health Committee having subjected it to analysis, report that it is "composed of certain vegetable extracted matter of similar origin to that found in ordinary beer in a state of decomposition." Hard ale is simply decomposed beer mixed with water. It has a bad smell; it has a bad taste; and yet there are five shops for the sale of this delightful tippie in Old Town, Edinburgh. We suppose that its intoxicating qualities must be of the highest order.

The absurd outcry which has been raised about the position assigned to his grace the Archbishop at the Oxford Union banquet has been boldly met and refuted by the *Church Herald*. "On every theory," it says, "a Christian Archbishop has precedence over a Christian Bishop," and it proves it by an instance which occurred early in the present century. Our contemporary thus replies to the loudly-repeated cry that the Archbishop obtains his title from the Pope. "But the Pope, being a Sovereign, has as good a right to grant titles as the Queen, supposing them to be granted to his own subjects. Dr. Manning, however, is a subject of Queen Victoria. So, too, are the Baron Rethschild, the Countess Tasker, and many others, who hold titles everywhere recognized—at St. James's included. But the fact that Dr. Manning is an Archbishop gives him contrary rank before Bishops, and even before dukes. This was settled by George IV. in the case of Cardinal Weld—for which settlement there was found a good precedent in the previous case of Cardinal Erskine."

Most readers will recollect (remarks a London letter-writer) the boy O'Connor, who went with a broken and unloaded pistol to frighten the Queen into signing a pardon for the Fenian prisoners. And many of them will remember the trial, at which the defence of insanity was set up unsuccessfully, and the verdict of guilty, which was followed by a sentence of one year's imprisonment in the house of correction, with hard labor, together with 25 lashes with the cat. I hear that the sentence was not carried out, that he never was subjected to hard labor, that he did not receive any flogging, that the term of his imprisonment was reduced from twelve to eight months, and that at the end of that time he received an outfit from the Government and went out to Australia. The reason for this clemency is said by some to be the kind interest which Her Majesty took in the boy, and by others to be the fact, which they assert was discovered when he was sent to Clerkenwell, that he was insane, and that the verdict was against the weight of evidence. However, that may be, I hear that he is in Australia at the present time, and has recently sent three letters in verse to the Queen, and he regards those verses as incomparably better than any other laureate ever wrote, and that he is earning a small weekly salary, not, however, by means of poetry, but by performing the duties of a clerk in some merchant's office.

The physical power which England derives from the transformation of the latent power of its coal into active force is the following:—Each acre of coal seam, four feet in thickness, and yielding one yard net pure fuel, is equivalent to about 5,000 tons; and possesses, therefore, a reserve of mechanical strength in its fuel, equal to the life labor of one such single coal bed contains 3,000,000 of tons of fuel; equivalent to 1,000,000 of men laboring through twenty years of their ripe strength. Assuming, for calculation, that 10,000,000 of tons, out of the present annual products of the British coal mines, namely 65,000,000, are applied to the production of mechanical power, then England annually summons to her aid an army of 3,300,000 fresh men, pledged to exert their fullest strength for twenty years. Her actual annual expenditure of power, then, is represented by 60,000,000 of able bodied laborers. The latent strength resident in the whole coal product of the kingdom may, by the same process, be calculated at more than 400,000,000 of strong men, or more than double the number of the adult males now upon the globe.

THE CONFESSORIAL IN THE CHURCH OF ENGLAND.—The Dean of Bristol (Dr. Gilbert Elliott) presided over a large and enthusiastic meeting held at the Victoria Rooms, on Thursday evening, for the purposes of protesting against the introduction of auricular confession into the Church of England. After apologizing for the absence, through indisposition, of Bishop Anderson, vicar of Clifton, who had been announced as the chairman, Dr. Elliott, in a long address, traced the history of the views entertained as to confession in the Church of England. In conclusion he begged his hearers to remember that their contest is not with confession pure and simple,—for such confession, one to another, is recognized equally by the Scriptures and by the Church of England,—but with confession coupled with absolutism, auricular, habitual, particular, sacramental confession; nor for one moment to forget that their contest should not be confined to this question of auricular confession, but to too many other opinions and practices by which a section of persons, calling themselves members of the Church, were striving, body and soul, to fasten on it the character and chains of sacerdotalism. Canon Girdlestone proposed the first resolution, which condemned the attempt now being made to import into the Church of England the Romish system of auricular confession. He held that it was the duty of the Bishops to use the powers they possessed to suppress Ritualistic practices. This was not done, simply because some of the Bishops were among the chief conspirators to destroy the Reformed Church of England.—He thought they must all feel grateful to the Bishop of that diocese for the public avowal which he had lately made of his determination to put down Ritualistic practices, and he believed that if his Lordship could be persuaded to suppress every breach of the law, he would find a very large number of his clergy and a very large majority of the laity in his diocese ready to give him substantial and cordial support. The resolution was seconded by the Rev. Flavel Cook, and carried unanimously; as was also one declaring auricular confession to be alien to the doctrinal system of the Protestant Communion. A public anti-confessional meeting was held in the Town-hall, Hanley, on Thursday evening, under the presidency of Mr. James Bateman, F.G.S., of London. The principal speakers were the chairman and the Rev. Dr. Massingham. Resolutions were passed denouncing auricular confession as opposed to Holy Scripture and the authorized formularies of the Church, and calling upon the Bishop of the diocese to use his great influence in repressing this and other Ritualistic practices, which are undermining the faith and tending to the injury and overthrow of the Reformed Church. A petition to the Queen was also adopted, humbly praying Her Majesty to take such steps as may provide a speedy and effectual check to all such illegal practices.

ARCHBISHOP CRAMMER'S CALL FOR AN EVANGELICAL ALLIANCE.—The recent arrangement of the Dean of Canterbury by the Bishop of Zanibar, for assisting the Rev. Dr. Adams, a Presbyterian clergyman, in the administration of the sacrament of the Lord's Supper, has provoked a controversy in the newspapers, in which several writers have taken part respecting the position of the Anglican reformers in regard to Presbyterian or non-Episcopal ordination. All persons familiar with English history know that the great divines of the English Church, down to the close of Elizabeth's reign, did not hold to apostolic succession in such a sense that they considered ordination by bishops essential to the exercise of the functions of the ministry. They considered their Lutheran and Presbyterian brethren on the Continent to be fully qualified for every clerical duty as if they had been introduced into the ministry by Episcopal consecration. It is strange that a fact as notorious and so frequently stated by candid and thorough historians, who are themselves members of the English Church, should be called in question by anybody, except by the most ignorant. It is not my purpose at this moment to bring forward evidence on this subject, but rather to recall another fact, not without a bearing on the controversy just mentioned, namely, the attempt of Cranmer to collect an assembly which, had he succeeded in his purpose, would have had some striking features in common with the late sessions of the Evangelical Alliance. For several years the great English reformer was anxious to secure the meeting of a general synod of Protestants, in which the Germans and Swiss were to unite with the Anglican representatives in constructing a common platform of faith, as a counterblast to Trent and as a means of transmitting true doctrine to posterity. Cranmer and his correspondents make mention of one and only one point of disagreement among Protestants, which the projected synod was to labor to adjust. This was the great controversy respecting the Eucharist, on which Cranmer first sided with the Lutherans, and then with the Swiss. Why no mention of this matter of bishops and Episcopal ordination? Because there was no quarrel about it. It never entered into Cranmer's head to doubt the validity of the ordination of the Lutheran and the Swiss ministers with whom he stood in relations of most intimate fellowship. Circumstances prevented the accomplishment of his design. In 1553 Edward VI. died; and in October of that year Mary was proclaimed queen. Protestantism in England was for the time prostrate. Hundreds of English divines fled across the channel, and were received by their Calvinistic brethren with open arms. Within three years, Cranmer himself perished as a martyr at Oxford. He had serious faults; but narrowness and bigotry did not belong to his natural temper. He was in favor of Christian union. He was very desirous not to separate the Anglican Church from the churches led by Luther, Melancthon, Calvin, Zwingle and Bullinger, but to cement a close alliance among them all. He did not think of asking them to give up their opinions, much less their peculiarities of Church government. In this matter of Church polity, he had no dispute with them whatever, and so far from doubting their right to administer the sacraments—their title to be considered clergymen—he was quite as earnest to be recognized, counseled, aided by them, as they were to be held in fraternal regard by him. Nobody who has anything like an adequate acquaintance with the history and writings of Cranmer can doubt in the least that he would have entered, heart and soul, into a movement like that undertaken by the Evangelical Alliance; and the Bishop of Zanibar, were Cranmer living now, would have to address his protests to the first of the Protestant primates of England.—*Prof. George P. Fisher.*

UNITED STATES.

CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.—A COMMISSIONER TO IRELAND—UNION BETWEEN IRELAND AND AMERICA TO PROTECT EMIGRANTS—ACTION OF THE IRISH BISHOPS.—At the late National Convention of the Catholic Total Abstinence Union of America, held in this city, it was resolved that the reverend president and officers extend all possible courtesies to Irish Societies organized for total abstinence under the guidance of the Church, especially in the matter of protecting emigrant members. Important steps have already been taken looking to this. On Saturday Mr. J. J. O'Mahony sailed in the City of Paris, from this city, for Ireland, with letters from Very Rev. Patrick Byrne, President of the Catholic Total Abstinence Union of America, to eminent leaders of the movement in Ireland, setting forth the friendly action of the American Convention, and offering all possible aid to properly accredited emigrants having cards of membership from Irish provincial total abstinence societies, endorsed by parish priests. Mr. O'Mahony last spring was entrusted with similar commissions by the New Jersey Union, and in April he had interviews with Cardinal Cullen, Most Reverend Dr. Keane, Bishop of Cloyne, and other prelates. From being the affair of one State, this movement in behalf of temperance emigrants has been made a national matter by the efforts of the New Jersey Union. The president of that union is now secretary of the General Union. The bishops of Ireland, have pronounced at their late meeting in favour of temperance association societies, based on Catholic principles, as the American bodies. This was done at the bishops' meeting last month. The news reached here soon after the adjournment of the convention, and the departure of the total abstinence messenger was hastened. The chief point is not the starting of societies in Ireland, as upon the bishops and priests there that depends, but to make known the will and power of our total abstinence associations to see to the welfare of the emigrants when they land, which will have an important bearing on the minds of these good men. Mr. O'Mahony is intrusted with this on behalf of the Union of America. In New York city and Brooklyn and Jersey City there are fully 100 Catholic total abstinence societies. The harbor is surrounded with temperance colonies. They propose to bring emigrants straight to their halls. Mr. J. W. O'Brien, the National Secretary, last week made a visit to Castle Garden and the boarding houses into which emigrants are led. Every boarding house has a bar attached to it. At the first step the emigrant meets "the drinking habits of society." It is now sought to save him from these surroundings and bring him under temperance influences as soon as he lands. Acts of mutual recognition between Irish and American societies it is thought will compass this object. The details of the system will be arranged after the report of Mr. O'Mahony from Ireland is received. The matter is deemed of much interest to the cause on both sides of the Atlantic. The Irish hierarchy and clergy are very favorable to the movement. It is already causing a stir in this city.—*New York Herald, Nov. 24th.*

Examine consult and behold how infidelity with immorality in its train advances over the land.—Our hamlets, country towns, and large cities are honey-combed with incredulity. Our national vanity, through an unprincipled press, may boast of the greater cultivation of our American peasantry, compared to the foreigners, Irish, German, and others who daily land on our shores. Perhaps we are better than the Protestant or Infidel foreigners. But compare. As for the poor Catholic peasant of Europe, no matter how degraded, dirty or illiterate he may be in the social scale, the window of faith in the top of his head is always open to let the light of heaven into it. He believes in the supernatural. He has some imagination, a little poetry; and considerable esthetic sense. The Catholic Church preserved them in him. But the American peasant is becoming a brute. He is losing taste, refinement and conscience. He may know how to read and

write. But what does he read and what does he write? The human sewers of the press supply his brain with unwholesome nutriment. Will some one who knows our American peasantry, for we have a peasantry, deny the degradation of the species? He cannot and tell the truth, Travel in quest of information. Go to the country inns of the country; mix with the farmer and laborers, native and Protestant, in any part of the country and you will find them only Protestant in name and bigotry, but pagan in morals and bestial in habits.—*N. Y. Tablet.*

RETORT CONTRIBUES.—An American naval officer, having written to General Burriel that the execution of the "Virginians" prisoners was assassination, the General replied that such a word was not suited to official communications, and that the only correct assassination by a national Government was that of the Molochs.

GOOD FOR THEM.—The gentlemen who plunder banks, and by the largeness of their transactions are able to fee clever lawyers and often to escape scot-free, are not so lucky in Delaware. Four bank burglars being convicted in that State, have been condemned to ten years' imprisonment. But before the prison doors open to receive them, there is an unpleasant little formality to be undergone. Besides paying the cost of the prosecution and a \$500 fine, they will have to stand in the pillory one hour, and to receive each forty lashes.

An American journal says that Tweed, now the occupant of No. 38 Blackwell's Island, has carefully kept a diary of his life, and he proposes, now that he occupies a felon's cell, to give the world some startling disclosures. "He proposes to tell his manner of doing business, whom he bought to serve his purposes, and what the average price of Albany legislators is. Probably no one man in the country has had so varied an experience in this line as Mr. Tweed, and no man can make such startling revelations. Hundreds of straight-laced, proper-looking people will by this book be shown up in their true light, and the world at large will get an idea of the inner working of a gigantic ring." The *New York Times*, which was chiefly instrumental in exposing the ring, thereon remarks:—"Let him tell the story—and it will then be seen that there are out of the Penitentiary greater thieves and more contemptible rascals than the miserable old man who today sits in his cell stunted and overwhelmed with shame and despair, and yet upon whose silence depends the reputations of one-half the men who have been in the Legislature, or on the Bench, or in public life in this State for years past."

"THERE IS NO DUTY FROM WHICH THEY SHRINK."—The *Memphis Appeal*, speaking of the epidemic which committed such fearful havoc in Memphis, says:—"If there is in our midst one class more conscientious than another for untiring devotion to the sick and dying, it is the Memphis priests. There is no duty from which they shrink. At the dead hour of the night, as at noonday, these ministers of God are found wherever sickness or death calls for their services. Kneeling at the bedside in prayer, ministering to the sick as nurses, or serving as messengers for medical aid, they labor without ceasing.—They do not wait until their presence is invoked. Braving the pestilential air of the infected district, they go from dwelling to dwelling, from hotel to hotel, seeking those who may need their services. Five have fallen martyrs to their holy duty—fallen while relieving poor frail bodies from pain, and pointing out to the dying the straight, narrow path that leads to heaven. But the others press forward to fill the places vacated by the angel of death—to close the ranks widened by those who, until a few days ago, stood beside them, shoulder to shoulder, like brave comrade advancing to a charge in battle."

The Church is progressing with rapid strides in this ancient home of the Puritans, (Boston). Many of the most thoughtful and conservative Protestant acknowledge that New England is fast becoming New Ireland. I fear, as far as the descendants of the Puritans are concerned, it can no longer be called "the land of steady habits." With all its ancient strictness in external morality, Puritanism tended to materialism, and is fast working itself out in that direction. I shall not deny that the stern old Puritans had their virtues, nor that their influence is still felt for good in many of the traditions of the Fathers, which have survived in their children, the faith that gave them birth. But even those traditions are fast losing their hold on the minds of the people. As a religion, Puritanism is fast going to seed. As Dr. Stone remarked, the other day, in his splendid address before the Boston Catholic Union, "Protestantism is played out." Whether his impassioned exclamation, "Oh, my brethren, it cannot be that the people of New England are to lapse into infidelity, and cynicism, and immorality," will prove a well founded prediction, remains to be seen. The present tendency is, certainly, strongly in that direction. It cannot be denied that our Protestant friends, of every name, are fast losing the sense of the supernatural and turning their almost exclusive attention to the interests of this world. Earthly happiness, sensual pleasure, voluptuous enjoyment these are the objects of the true New Englander, and hence, I am sorry to say, the ideal New England home, so beautiful and attractive in theory, is fast disappearing from real life. The native population is running out. The New England mothers, with some few happy exceptions, are too much devoted to pleasure to find time or inclination for the holy joys and legitimate duties of maternity; and now the rapid increase of the Irish element, and consequently, the wonderful growth of the Catholic Church, as compared with Protestantism, has become a favorite theme, even with popular Protestant writers. The Catholic population of Boston is noted at about one hundred thousand, and their influence is beginning to be felt in the body politic.—*Cor. Catholic Review.*

BISHOP GEORGE DAVID CUMMINS.—In a very exhaustive and able article, which appeared some time since in the *Catholic World*, the writer said that it was stated that the number of religious, or sects rather, in the United States amounted to three hundred and sixty-five; if this estimate was correct we can now boast of three hundred and sixty-six and a half. Ritualism we style a half religion, and the religion now started by "Bishop" George David Cummins, late of Kentucky, makes up the balance of the sum. The letter of the Bishop calling together his future fold to a "primary" meeting at Association Hall, New York, on Tuesday last, is now before us. From it we learn that the "Bible the sole rule of faith" is not a plank in the Bishops platform, as the new Church is to be established on the basis of the prayer book of 1785. What manner of prayer-book this may be we don't know, we presume it is at least a quarto edition, as the Bishop says it will form a basis broad enough to "embrace (sic) all who hold the faith once delivered to the saints, &c." We have heard of a supporting basis, but an "embracing" basis is something original, an application of the English language peculiar to the Bishop, and not creditable to Kentucky schooling. As that State is famous for its blue grass it may be that that glory is sufficient for her. The other Bishops of the Episcopal Church which Bishop Cummins has just forsaken have held a meeting, the proceedings of which reveal a terrible state of things. It seems that "canons" of their church require a six months' notice to a Bishop before he can be deposed, so that although he has forsaken their church he yet remains six months he can go on making as many Bishops as he chooses on any other basis, and these would be as good Bishops as any. No doubt at the end of six months' notice such of these bishops might be separately deposed, but if Bishop Cummins

should be very active in manufacturing new Bishops, say ten hours a day or so, consider what amount of labor would be imposed on the Synod. A more terrible thought strikes us—what if the new bishops should assemble in Synod and depose the old? It is a terrible muddle. As Lord Dundreary says: "It is one of those things no fellow can understand."—One drop of consolation we will offer to the old and new Episcopalians—it is this—that after mutually deposing each other for a year and a day, they will remain just as much entitled to the office and rank of Bishop as they were at the beginning. We conclude in the words of the "Bishop," "May the Lord guide them by His Holy Spirit."—*Catholic Citizen.*

"WHERE ARE WE DRIFTING?"—Under this title we find an article in the *New York Times*, remarkable for appearing in that paper so bitter in its animosity to Catholicity, and remarkable, too, as coming from a Protestant, who says he has four children attending the public schools. The article deserves a careful and attentive reading, and without further comment we submit it.—"Where are we drifting? We are told, on good authority, that a vast majority of the American people attend no religious service, belong to no Church, and make no profession of any religion. How is this? Are the American people irreligious or skeptical? By no means. Perhaps none are more disposed to be in earnest in religion, or more susceptible of religious impression. What, then, has brought about this state of indifference in religious matters? Holy Writ declares that if you train up a child in the way he should go, when he is old he will not depart from it." Our fault has been here. We have not trained up our children in the knowledge of religious truth. How have our children been trained? For the greater part, in schools which (under their present contracted system) are compelled to discriminate against all religious instruction. The sole aim is to give secular education. Is it then, to be wondered at that our children, growing up under a system of instruction exclusively secular, become at best mere business men, absorbed in gaining worldly wealth and high position, alive to all the concerns of this life and dead to their future welfare? As you sow, so shall you reap." But are not our children instructed in religion at their homes? The greater part of our children are not. The reason is plain. They belong to the hard-working and poorer classes of society. Who can teach these children at their homes? Not their fathers, after they return home weary from their toil at the close of the day. They need and seek repose. Not their mothers, who are busy the whole day with household duties and trying to make the two ends meet. Moreover, many parents, who may have the time and inclination to give religious instruction to their children, are not themselves instructed. A wise man opens his eyes and looks at things as they are. But there are the Sunday-schools? The Sunday-schools, so far as they go, are doing a good work. The difficulty is that a majority of the children of our general population, who are in the greatest need of religious instruction do not go to these schools. Suppose they all went to Sunday-school, what then? Why, at best, these could not supply the instruction needed. Look at it a moment! In the public schools, excluding, as they do now, all religious teaching, you give the child from twenty to thirty hours' instruction a week in secular knowledge, and once a week on a Sunday you give, at most, one or two hours' instruction in religion. Is it a wonder that religious belief of all kinds, placed at such a disadvantage, is rapidly going to the wall? Is this justice to our children? It does not take much thought to see that the amount of religious instruction which children receive at Sunday-school, compared with the secular instruction they receive in our present public schools, is but a drop in the bucket. "The children of this world are wiser in their generation than the children of light." Is there no remedy for this? First of all, we must look the evil squarely in the face. The present restriction (which is no way necessary to our common school system) is well calculated by discriminating against religion to make secularists, skeptics and infidels. To expect our children to grow up to be men of faith under such a training is as absurd as to pretend to gather figs from thistles or grapes from thorns. What is the remedy? Believers in the necessity of religious sanctions and restraints must not, under any plea whatever, let mistaken notions of education rob their children and future generations of what is dearer and more precious to them than the gaining of the whole world—the knowledge of revealed or supernatural truth, and the convictions, so prized by themselves, are transmitted to the minds and hearts of their children. If religious parents expect to have religious families, they must see that their children are trained up in the way they wish them to go. How can this be done? Simply by maintaining the right of parents to have the children taught according to the dictates of the religious convictions of these parents. But does not every body enjoy this right now? Theoretically he does; practically he does not. When men of distinctive faith are taxed to support a system of education which, as now organized, excludes all knowledge of "distinctive faith," they are made to play into the hands of the enemies of all religion, whether they recognize it or not. Our system of education, under the pretence of being unsectarian, is now perverted to building up the most exclusive and grasping of all sects—the sect of unbelievers. But how can religious knowledge be imparted without implicating the State in teaching it? Simply enough. Let every school (having a sufficient number of pupils, and teaching them satisfactorily the secular knowledge which the State has a right to exact) receive pro rata and irrespectively of the religion taught in it, its share of the common fund, according to the average attendance, computed by an impartial rule. Surely if the State procures for children the secular instruction it prescribes, it will rejoice that in addition there is imparted the religious tuition (great or small) which the children's parents may prefer. Would such a system act unfavorably to the general education of our children? On the contrary, it would promote education in a much greater degree, and make it universal. In the first place it would enlist religious zeal, the most powerful of motives, in the cause of education. In the second place, as no one would be taxed for an education which violates his conscience, education could then fairly be made compulsory; thus hundreds and thousands of illiterate children who now run in our streets would be found in our schools under instruction. All men of sincere religious convictions whatever may be their creed, can consistently unite in accepting a system so truly just and American as this, while those who are honestly in doubt, will be favored (as we presume they wish to be) in fair proportion to their numbers. The real friends of education will find in it the most practical mode of attaining the desired result—of educating all the children of the Republic—and of securing this system as the only one which secures the liberty of each man to follow the dictates of his own conscience in the proper training of his own children."

New York, Dec. 10.—A letter from Havana says that the excitement in that place is subsiding. With the Ultra-Spanish party there is a dogged resolution never to surrender the *Virginias*. The party is much the largest and most influential in the councils of the Oligarchy which rules the Island. When the news of the demand of the United States was received the rage and excitement was indescribable. A meeting of members of the Casino was called to consider the situation. American members were advised by personal friends to remain away. The general sentiment at this meeting was adverse to any compliance with the demands of the Americans

All the Casinos in the Island were communicated with and advised to have confidence in the Havana Casino. The Casino of Cienfuegos held a meeting and protested against the demands of the Americans. Other Casinos took similar action. On the streets threats of violence against Americans were openly made, and the mob were only prevented from burning the *Virginias* by the officers of the volunteers. The Captain-General was obliged to issue an order recommending confidence in the Administration of the Island and moderation in actions and expressions to prevent scuttling. The guard on the *Virginias* has been doubled. The officers of the navy keenly feel their humiliation in the return of the *Virginias*, and it has been proclaimed in the newspapers that if the vessel is given up all the officers of the Tornado will resign all grades, honours and decorations and retire from the service, and that many officers on other war vessels will do the same—matters are now growing quieter. Much depends upon the Casino and their allies, the volunteers. If these continue to prove obstinate the *Virginias* will probably be destroyed at her moorings. Efforts are being made to concentrate them, and from present appearances the efforts will be successful. Official intelligence is unobtainable here.

JAMES PARTON ON THE CATHOLIC CHURCH.—At the session of the Free Religious Association, held in New York on the 16th October, James Parton, the historian, spoke very plainly of Protestant churches in general, and said that most of them were dead, although still oblivious of that fact. He cited a town within his knowledge in New England containing seventeen religious societies, all struggling for existence, with preachers wasting their breath on empty pews, and computes their vitality to the Catholic congregations. He says:—"In the midst of these seventeen weak and struggling organizations, there is one which is abounding in life, vigor, enterprise and resolution, the Catholic Church, usually the largest and handsomest in the town, and the only one which has a full congregation. Nay, it accommodates several congregations on each Sunday. From six in the morning until eight in the evening it is always occupied, often crowded, and once crammed. On that Sunday, when 2,800 persons were counted in seventeen Protestant churches, in this one Catholic church the number was 1,800. In the manufacturing cities of New England they add church to church, edifice to edifice, field to field. To-day a monastery, is begun; now it is a nunnery; next year a new house for the priest; and before long a cathedral begins to rise above the houses of the town, and they know well the virtue of holding land. At the very beginning of a new enterprise, they are apt to go for a large piece of land, with room enough, sometimes, for centuries of growth. The seventeen Protestant churches look on and shake their heads, and grow and fade and die in the future. Far be it from me to blame the Catholics for pushing the interests of their church with so much enterprise, energy and tact. Their product is just what their belief demands of them. They could not be good Catholics if they did not regard the spread of the Catholic Church as the chief interest of man."

When an Idaho Justice decides a case he complacently lays a revolver on the side of his bench and looking over his spectacles inquires if there are any exceptions to his ruling.

A FACT FOR DARWIN.—Among the papers presented to Parliament relating to the South Sea Islanders is a report by Captain C. H. Simpson, of Her Majesty's ship *Blanche*, giving an account of his visit last year to the Solomon and other groups of islands in the Pacific Ocean. While at Isabel Island from which seven women and three men were kidnapped in 1871, Captain Simpson, with a party of officers, went a short distance inland to visit one of the remarkable tree villages peculiar, he believes, to this island. He found the village built on the summit of a rocky mountain rising almost perpendicular to a height of 800 feet. The party ascended by a native path from the interior, and found the extreme summit a mass of enormous rocks standing up like a castle, among which grow the gigantic trees, in the branches of which the houses of the natives are built. The stems of these trees rise perfectly straight and smooth, without a branch, to a height varying from 50ft. to 150ft. In the one Captain Simpson ascended the house was just 20ft. from the ground; one close to it was about 120ft. The only means of approach to these houses is by a ladder made of a creeper, suspended from a post within the house, and which, of course, can be hauled up at will. The houses are most ingeniously built, and are very firm and strong. Each house will contain from ten to 12 natives, and an ample store of stones is kept which they throw both with slings and with the hand with great force and precision. At the foot of each of these trees is another hut, in which the family usually reside, the tree house being only resorted to at night and during times of expected danger. In fact, however, they are never safe from surprise, notwithstanding all their precautions, as the great object in life among the people is to get each other's heads. Captain Simpson, in returning, visited a chief's house on the beach, and found a row of 25 human heads, captured in a recent raid, fastened up across the front like vermin at a barn door. It was acknowledged that the object of the raid was to get heads and to eat the bodies, which is always done. The heads of men, women, and children, are all taken, and the wonder is that the whole island does not become depopulated. The people of this and other islands are not, however, a courageous people. Such a thing as a stand-up fight between tribes is almost unknown, but they growl about for prey, attacking whenever they have a victim in their power without risk to themselves. In some of the islands, Captain Simpson observed, the men have long hair, which they wear in fashions like those adopted by the other sex in Europe, the favourite modes being the ordinary chignon, or loose down the back; the women whose hair is shorter than the men's wear it loose and undressed. In clothing there is not at present opportunity for European or any other fashions.

THE PLEASURE OF WALKING.—Walking brings out the true character of a man. The devil never yet asked his victims to take a walk with him. You will not be long in finding your companion out. All disguises will fall away from him. As his pores open his character is laid bare. His deepest and most private self will come to the top. It matters little whom you ride with, so he be not a pickpocket; for both of you will, very likely, settle down closer and firmer in your reserve, shaken down like a measure of corn by the jolting as the journey proceeds. But walking is a more vital companionship; the relation is a closer and sympathetic one, and you do not feel like walking ten paces with a stranger without speaking to him. Hence the fastidiousness of the professional walker in choosing or admitting a companion, and hence the truth of a remark of Emerson, that you will generally fare better to take your dog than to invite your neighbor. Your cur-dog is a true pedestrian and your neighbor is very likely a small politician. The dog enters thoroughly into the spirit of the enterprising; he is not indifferently preoccupied; he is constantly sniffing adventure, laps at every spring, looks upon every field and wood as a new world to be explored, is ever in some fresh trail knows something important will happen a little further on, gazes with the true wonder-seeking eyes, whatever the spot or whatever the road, and finds it good to be there—in short, is just that happy, delicious exuberant vagabond that touches one at so many points, and whose human prototype in a companion, robs miles and leagues of half their fatigue.—*Galaxy.*