# WEDNESDAY, 19TH FEBRUARY, 1879.

# THE TRUE WITNESS AND CATHOLIC CHRONICLE.

would have been diflanguage шŸ ferent. I would have said, I think Dr. Howard's theories on the Index Lib. Pro-

with eye, I nose, &c., &c.; but, then, this would raise the say my soul, my body, my life, my thoughts, my sight, my hearing, &c, &c, as if my was something altogether different from / body for soul or from the union of body and soul, Ot course I don't pretend to explain the mystery. of the union of body and sonl; neither do T pretend to explain the mystery of the person, the "I," the "Eco." But my language is just as correct when I say I think with my brain, as when I say I soo with my eyes, I hear with my ears, and I breathe with my lungs. Without my lungs " I " cannot breathe ; without my eyes, I cannot see ; without my ears, I cannot hear; and without my BRAIN, I cannot think-therefore, 1 maintain that I am correct. When I say body and mind are one. and that a man's intelligence depends upon his intellectual faculties as his morals are dependent upon his moral faculties, and both these faculties constitute a man's mental organization, and are dependent upon the normal and abnormal state of his brain; consequently, that a man is responsible to do that which he CAN do, not that which he may know it is right to do, or that which he may wish to do. My desire, for example, is to think no evil of any man; but there are things which I see and hear, which compel me to think evil of persons against my will, proving that my thoughts are not under my control.

"G " says that intellect, soul, mind, spirit, are in lifferently used by the greatest writers of the Catholic Church. All I have to say to this is that I think it is a pity these writers did not confine themselve to the one expression ; it certainly would have saved much misunderstanding, and very much learned discussion that has been thrown away for nothing. For example, had "G," when he wrote his first letter, against my scientific views, said: When I say mind, I mean soul; when I say intellect, I mean soul, and when I say spirit, I mean soul." I would have immediately answered, then, my dear sir, as our terms don't mean the same thing, there can be no discussion between us. If theologians have a language peculiar to themselves, it is not the fault of us poor mortals if we do not always understand them. I would no more dream of making soul and intellect one, than I would soul and stomach. In conclusion, sir, I beg to repeat what I have already said, that as a student in mental science I deal only with matter and its consequences. I don't presume, as a scientist, to treat of the supernatural, and I am convinced that much of the evils and miseries of this life are due to the fact of people not understanding or wishing to understand cach other. Yours obt.,

H. HOWARD, M.D. No. 6 Berri street, Feb. 11th, 1879.

#### Confusion Worse Confounded. ANOTHER INTERESTING LETTER FROM " G."

To the Editor of the TRUE WITNESS and POST. 1st. Dr. Howard remarks that "when a

man has said all he has to say, the less he attempts to say afterwards the better." Very true; and it was upon the same principle that some prudent men kept silent all their lives. A word would have been too much, so they held their tongues discreetly. What a blessing if some "scientists " did likewise.

2nd. If a discussion be dangerous to faith and morals, should it be allowed by the Catholic Church? And, if it be not allowed, from whom has that Church "everything to fear?" is it from "scientists" of the materialistic school? Is it not likely that that Church, which has defied the thunders of the world, the flesh and the devil, of kings and kaisers, for eighteen hundred years, shall tremble be-

roy said, too, that Rome would not put my brain, 1 see with my hib. Very likely, for if I held that there were hear with my ear, I smell with my fitteen commandments, instead of ten, I would not be condemned at Rome by the Congregatio mestion, What is man's "Eao?" to which de Fide, but rather by a commission de Lunathere is no very rational answer. We say that fice inquirende. There are hundreds in the which constitutes the penson, thegr Ego" is world who are eminent "scientists," but there the union of body and soul. But then, I is no danger that they will ever give Rome much trouble by broaching beresies. Rome has already stigmatized the leaders of modern error and materialism; she never " fashes her beard " about the small fry who hitch on their cockle-shells to the leviathans of the deep, and imagine, like the fly on the wheel, that they are raising a dickens of a pother. If they be Catholic, she leaves them to their conscience and confessor.

6th. Dr. Howard says :- "In reply to " G.' admit I have no reason to believe that the dead brain thinks no more than the the dead lungs breathc, etc." Now, the learned gentleman will surely admit that the brain is a portion of man's body. If, then, mind and body is one, mind and brain is one. Now, why does not brain continue to think after death? I will tell you, because mind and body are not one. Because, mind, or thought is spiritual, and brain and body are corporal, and they are, in their very essence totally different, one from the other. The soul uses the brain as an instrument which God has provided for its rational manifestation, while enveloped in clay, but the soul is as superior to the brain as heaven is to earth-it is as different as fire is from water.

7th. He says, moreover :- "I say the brain thinks as I say the lungs breathe," etc. Though I deny that there can be a just comparison between thinking and breathing, I will let it pass. Dr. Howard, all through his argument, has confounded the sensitive with the intellective faculties. Now, mark well, what I am going to say :---

As that which operates is the subject of the power which acts, it is evident that inorganic powers exist in the soul alone, as in their subject, whilst the organic powers do no exist in the soul exclusively, but in the concrete being that is, in man. It is evident that there are operations of the soul which are accomplished without any corporal organ, such as intelligence and will. The powers which are the principle of these operations are in the soul, as in their subject. But there are also certain operations of the soul which are accomplished by the aid of corporal organs--such as to see with the eye, to hear with the car, etc. To breathe with the lungs, to digest with the stomach, etc., belong, not to the sensitive, but to the nutritive principle. The powers which are the principle of sensitive and nutritive being exist in the soul and body united. Now, though these sensitive and nutritive powers are exercised by the body, they are first in the soul, because without the soul man has no power to act. Sensation can only come from the soul by means of a corporal organ. The soul is one, but has many powers. The soul is the principle by which we move, feel, are nourished, and think. This first principle, whether we call it thought, intelligence or intellective soul, is the form of the body. Dr. Howard says he cannot give a rational answer to the question: "What is man's Eco?" Because he has not distinguished his position. I think-I see-I digest :- the first, intellective; the second, sensitive; the third, nutritive. Essentially differing in their object, but having their principle in the soul. The Eco is I, the man, composed of body and soul, of which body the soul is the form and power of its vital being,

Suppose, after dinner, I call my dog and start off to see the Tuilleries. I stand before the palace and look. I digest-I sec-I think. The one soul with its several powers My dog digests and sees. He sees the build-ing, the park, the trees. I see the same, but the intellective power steps in and I see. events and kings and warriors, and ladies and Louis XVIth and the raging mob. I see Na-poleon and the glories of the Empire, etc., etc. My dog doesn't, for he is incapable of it. Nevertheless, all the time, it is I who digest, I who see, I who think. Not three Ecos but the one active principle of existence, the soul, united with its servant, the organic body.

and, as such, all actions of Me are Mine, the

man's, the Eco.

DESPATCHEV.

CONSTANTIN FLE, February 17 .- The Marquis de Toque.ille telegraphs acceptance of the financial project, involving a loan to the Porte of £8,000,000 sterling. The Porte will request England and France to appoint each two delegates to a commission for administering the customs. The army and navy will

be reduced to a peace footing. It is officially stated that paper money known as coimes will be immediately withdrawn.

ST. PETERSBURG, "February" 17 .- The Agence Russe states that the differences between Russia and Roumania relative to quarantine and the passage of the troops have been removed, but the Arabtabia affair is still unsettled.

ST. PETERSBURG, February 17 .- A strike has occured in two large cotton mills here for in-creased pay, diminution of hours of labor, and the dismissal of English foremen. It is believed the movement will spread.

LONDON, February 17 .- Colonel Colthurst, Home Ruler, has been elected to Parliament for the County of Cork by 6,100 majority over his nephew, Sir George Colthurst, a Conservative and influential landowner.

that he was not aware of any intention to ap- of the truths and the grace that had been point the Duke of Connaught Viceroy of Ireland.

It is announced that the Pope expressed a desire to make Rev. Dr. Newman a Cardinal. Dr. Newman respectfully declined the honor. Lord Beaconsfield has influenza, and is confined to his residence.

PARIS, February 17 .- The Cabinet has decided to reject the first clause of the Communists amnesty bill, which extends the benefits of the bill to all persons convicted of crimes and offences in connection with political acts. The Minister of Justice atterwards had an interview with the committee lasting three hours, but the committee adhered to the original draft. The committee's report was read in the Chamber, which fixed the debate on the bill for Thursday.

The Republicans were yesterday successful in the departments of Gard and Haute Loire. in the second ballots for the vacancies in the Chamber of Deputies.

Losdos, February 17 .- A Paris despatch ays sixteen soldiers in the barracks near the Military School have died of typhus fever within a few days.

Lospos, February 17.- A Rome despatch says:-Cardinal Manning, Archbishop of Westminister, has arrived here. He had a could account for every movement in creation, long and cordial interview with the Pope, who congratulated the Cardinal on the promise of Catholicism in Great Britain and discussed measures for its extension.

LONDON, February 18 .- It is rumored that Lord Napicr of Magdala, who arrived in London yesterday, has been appointed to command the Zulu expedition.

LIVERPOOL, February 17 .-- A number of sailors have volunteered to serve on the Airican transports at less wages than those for which they had been striking.

LONDON, February 17.— The Augsburger Allegemeine Zeitung reports that a panic prevails at Revill, Russia, in consequence of the failure of the mercantile house of Eggers & Co., with habilities of a million silver roubles. BERLIN, February 17.-Notice has been given in the German Parliament of a bill imposing higher duties upon iron.

LONDON, February 17.-Later telegrams from Madeira, from Pietermaritzburg, say that at 9 o'clock on the morning of the 27th January Lord Chelmsford was at Maritzburg, in conference with Sir Bartle Frere. All was quiet at the front, and the feeling much calmer. The Zulus were repulsed from the

front, on the Lower Turgel The report that Lord Chelmsford retired upon Helpmakara is unfounded. Captain Sufford and Lieut. Davies of the Natal con-

FATHER BURKE in spite of all, the great, the mighty truth HIS SERMON FOR THE CHRISTIAN BROTHERS.

THE LESSON OF THE EPIPHANY.

On Sunday, January 5, the Feast of the Epiphany, after last Mass, at St. James church, James' street, Dublin, the Very Rev. Thomas N. Burke, O.P., preached a charity sermon in aid of St. James' Christian Brothers

Schools, taking for his text the Gospel of the day, Mat. ii., 1-12.

The Very Rev. preacher said :-

The text they had just heard read is for us Christians the most joyful of all the revelu-tions of God. The Almighty God had for a long time confined the knowledge of His truth to one particular race. The Jews alone knew the true God. They alone had a real sactifice, and alone were in the way of salvation ; but when the Almighty God came down LONDON, February 17.—In the House of from Heaven and became Man, that He Commons, Sir Stafford Northcote declared might redeem the world, then the knowledge previously confined to the Jews was extended to all mankind, for He descended that He might not merely be the Saviour of the Jews but the Saviour of all races of men-of Jew and Gentile alike. How was the coming of Him announced who has brought us (who are not of the Jews) into the fulness of the light of God ? It was in this way. An infant lay in a stable at Bethlehem, scantily clad, poorly housed, trembling with cold-and that infant was the Eternal God, the God that said, "Let there be light, and it was made." Therefore, God placed a little star in the heavens-a star either created for the first time or else taken from its accustomed course, and He sent it into the farthest East, and there it appeared, where it could not be natural, and attracted the attention of the wise astrologers. For, from the earliest day the philosophers of Chaldea and Mesopotamia and the East were celebrated for the study of science. They were the most learned, the most gifted of all people on the face of the earth; and among these great philosophers were the three spoken of in the Gospel as Maji. All these astronomers were studying the planets from the watch-towers during they could not understand this star suddenly shining forth in a place where none had been before, and moving with a motion that science could not account for. But the Maji understood it-it spoke to them. There were other astronomers and astrologers as learned as those who may have seen the star, but they could not understand it. To them it did not speak; but to these three men who had been praying day and night, and who knew that

the Redeemer would come,-for though Gentiles they were learned and read the writings. and knew the traditions of the Jews.-this star said, "The Lord God whom you await is in another land; follow me and I will lead you to Him." And the wise men rose up, they went forth from their own land under the guidance of the star, and faced a long and difficult journey. Many a weary mile lay before them, many a danger had to be encountered, but the star moved on and they followed, and it led them to Jerusalem. Then it disappeared, but subsequently reappearing, guided them to Bethlehem, and there stood in the heavens like a living thing, over the temple where God was enshrined. They had brought with them gifts suitable for a king-gold, virgin gold, purest spices, myrrh, sending forth fragrance around; and with loving steps the three kings, the fathers of the Gentiles, crossed the threshold of the stable door, and tingent, who escaped the disaster at Glinn's there they found their God as an infant. Camp, speak highly of the conduct of all en- Was this the regal presence for which they gazed, and of the courage and firmness of the native contingent, thus disposing of the re-journey? It surely must be a great mistake. The star should not have rested over this spot. This was not the place, nor could He be here The Times says that it is probable that a Yet, without hesitation, without embarrassbrigade of all arms will be despatched from India to reinforce Chelmsford. The 57th Bethlehem was the resting place of the Eternal God, and kneeling down they bowed their heads to the earth and adored the Lord. Because He was a king they offer Him go'd; myrrh, as a symbol of suffering ; frankincense, which as, being used in sacrifice, betokened faith, as though they knew that he was Christ, and that He was God. Then they offered themselves as a gift-made an act of faith and love and perfect devotion. Then they returned to their own country to spread the faith and announce to the Eastern world the glad tidings. This day is, therefore, the most joyful of all the festivals, for on it was fulfilled the word of the Most High, "I will no longer be the God of the Jews, but from the rising of the sun my name shall be great among the Gentiles. All nations shall know Me." Though we are anxious not only to speak words of thanks, we are also desirous to show by acts our gratitude to Jesus Christ for what He has done for us, and by making an offering like that of the Maji show the love that is in our hearts; and on this Bunday, this feast of the year, I am come to speak of a charity which is not only excellent in itself but appropriate to the festival. Five hundred little children-the children of the poor-are before you to-day asking you for the greatest boon you could bestow on them, the inestimable blessing of a religious and Catholic education. They are poor and they depend on your charity to support the Brothers who teach them. Had I nothing else to say but that they are poor, and in want of the light of the soul, which is education, they would have a claim on your benevolence. But they have a further claim on you in consequence of your faith as Catholics, and the gratitude you owe to God for being such. As the Babe of Bethlehem was (iod, though a little child, so each of these five hundred little children resembles Him. The Maji found one who was helpless and destitute-they did not merely indulge in sentiments and pity and benevolence, but proceeded at once to make their offerings; so should you do, and so to-day this appeal is made for those who, like Him, are young and helpless and unable to minister to their own wants. Such being the nature of the charity I come to ask and demand for them, that which they have the greatest right to, that the helpless, that which alone can secure the interest of our faith and our country, of that which should touch the heart and open the hand of every man a Catholic and an Irishman-and that is education. They have a right to it. The soul of man is imbued with certain faculties which are its essentials, and demands as a right the grace of God and divine love. These can only be proserved by means of a Catholic and religious education-for which I now plead-that system in which the Catholic Church, through her consecrated children, gives not only education to the mind, but also gives to can easily get enough liquor to get drunk on for 25 cents. Thus, while the Dublin metro-politan district includes only a fifteenth of the population, it supplies more than half the the population, it supplies more than half the

remains, that the Catholic Church alone can educate. For what is education unaccompanied by grace and that which bestows itthe Sacraments? What would our Irish children be to-morrow if they had all the knowledge that the world could give them, and not have that one purifying element of grace and sanctity? And yet the Catholic Church everywhere has to contend against hostile systems, and has at present to fight both by pen and word, and call on all her children to stand by her, and give their children a Christian education, and to practically effect it by building and supporting schools In order that the faith, the life of the soul, may be preserved for these children I am here to address you. I speak to rich and poor, to gentle and simple alike, and ask each one to contribute according to his means. The times, I know, are hard, but let not anyone refuse to give on this account. Do not deny to the children of the poor the primary education combined with a religious one. I care not how much you give them of other gifts, they cannot be the means of procuring life eternal. Connected with this question is another argument which should have peculiar force with Irishmen. It was the glory of this native land of ours that, while the history of other peoples is a record perhaps of great triumphs, and may show vast temporal progress, it was the grand privilege of Ireland that her history is one telling of the triumph of God and Catholicity, and that no power in hell could take the cross of Christ out of the hand of Ireland. When it was with us a struggle for bare existence, when our priests were exiled, and the very Mass proscribed, when all was darkness and desolation in the land, still high above her head was the star that never fades -the Catholic faith which kept blazing brightly until the dawn of a better daywhen the time arrived that our people were led forth from suffering and martyrdom. This it was that saved us in the past and is our greatest glory in the present. It is that which made us a nation and kept us together, for though unhappily divided in other ways fliere was no division in this-it was the one question on which all were agreed. So it is the greatest, the truest, that we can leave our children, and those who, by their untiring zeal, preserve this faith in our children, are the Christian Brothers and those who labor with them. They it is who will hand down to posterity that which they have received and which will be the means of making the Ireland of the future outshine the Ireland of the present. Let us then show our gratitude to God by offering, like the Maji, our gold and silver, that the good work may go on ; and we know that you will be rewarded, for God has

### The English Volunteers.

eternity of God's glory.

said that those who instruct the young shall

shine as stars and have double glory in the

The report of the Departmental Committee that has been sitting at the War Office on the tion. Pleuro-pneumonia does not exist in Volunteer force will contain the following the cattle of this country as an epiderecommendations :--(1) The force to be armed mic disease. In some stables of milch cows with Martini-Henry breechloaders; (2) the kept near large cities-and particularly uniform to be scarlet throughout : (3) the battalions to be numbered de noro in numerical order, as in the regular army; (4) the first cost of uniforms, targets and ritle ranges to be defrayed by the Government; (5) greatcoats and the valise-equipment to be supplied gratis; (6) that a slight conditional increase be made in the capitation grant, and an addition to the grant at present allowed in the stockyards here or at other scaports were con-case of a battalion going into camp; (7) ad- taminated by some of these diseased cows, jutants serving under the old regime to be which might have been adjacent to these offered an increased retiring allowance, with cattle in the yards, as travellers in different a step in rank.

### The Deadly Postlience.

[By Cable to the N. Y. Herald, London, Feb. 15.] In the House of Lords last night the Duke of Richmond, Lord President of the Council, stated that England had asked permission of Russia to send physicians to investigate the plague. The Privy Council had, he said, ample powers to enforce quarantine at a iminute's nortice, but he did not believe Eng-ind was endangered. The Paris official Jour-land was endangered. The Paris official Jour-same; but the Board of Health has folded its nal says :- " The latest reports of the plague are reassuring. It is not increased, and energetic mea ures have been adopted for its suppression. The French Government have despatched a physician to investigate the disease. The reports that the plague has appeared in Turkey are unfounded. There is no ground for panic, and no danger for the present from arrivals from the Black Sea or Sea of Azof. Nevertheless, the Minister of son of M. Louis Blanchet, of St. Pierre, Rivi-Commerce has ordered a quarantine of two days at French ports on the Mediterranean He was educated at the Quebec Seminary, and and in Algeria, including arrivals from the Black Sea and the Sea of Azof, even when provided with clean bills of health." The Republique Francaise, of Paris, energetically protests against permission being accorded to Russia to carry out her intention of sending four of her volunteer fleet. which have been employed in transporting roops in the Black Sea, to Marseilles to repair. The Paris correspondent of the London Daily News says it is believed that in consequence of this protest the entry of these vessels will be forbidden, and that very severe quarantine precautions will be adopt-The medical authorities recommend ed. careful fumigation of all letters and news papers at the Russian frontier.

#### Domestic Reading.

Prayer is the breath of the soul. But St. Macarius teaches us that mind and body must be brought to subjection, before the soul is free to pray.

Gop's Acar.-Though all of us must feel some sort of reverence when we pass through the quiet country churchyard, breathing of the calm of another world, yet nowhere does that feeling of reverence and awe for the dead assume such proportions as in East Germany. The custom of decorating the graves of our dead has been derived from Saxony, where the "ancient Saxon phrase" is still used. At all festivals, and especially on Christmas Eve, the inhabitants of this portion of the German Empire wend their way to the various cemeteries to decorate the graves and tombs of friends and relations: and it is a touching sight to see a mother placing upon the grave of her lost little one a Christmas-tree ornamented with flowers : wreaths and garlands ; or, on the other hand, groups of children around the tomb of a lost parent, hanging a wreath of immortelles, or placing thereon one of those peculiar bouquets which are only to be bought in Saxony.

A CHEERFUL FACE .- Carry the radiance of your soul in your face. Let the world have the bencht of it. Let your cheerfulness be felt for good everywhere you are, and let your smiles be scattered like sunbeams con the just as well as on the unjust." Such a disposition will yield a rich reward, for its happy effects will come home to you and brighten your thoughtful moments. Cheerfulness makes the mind clear, gives tone to the thought, adds grace to the countenance. Joubert says, When you give, give with joy, smiling." Smiles are little things and cheap articles to be fraught with so many blessings both to the giver and receiver ; pleasant little ripples to watch as we stand on the shore of everyday life. They are the higher and better responses of nature to the emotion of the soul. the children have the benefit of them-those little ones who need the sunshine of the heart to educate them, and would find sympathy for their buoyant nature in the cheerful loving faces of those who need them. Let them not bekept from the middle-aged, who need the encouragement they bring, Give your smiles also to the aged. They come to them like the quict rain of the summer, making fresh and verdant the long, weary path of life. They look for them from you, who are rejoicing in the fulness of your life.

The Cattle Trade.

## [New York Herald, Saturday.]

Live cattle are still sent out by ship from his port for England, and will, it appears, continue to be sent despite the fact that they must be slaughtered on arrival. Perhaps the English authorities may discover after a few thousand animals have been slaughtered that none are diseased, and what may help to open their eyes is the sharp criticism made in England of the Government's basty acnear this city-it has been found, and has existed for months and years, and is no worse now than usual. If the existence of this discase at these places is a reason for the action of the British government in arresting the trade of live cattle between this country and English ports the same reason existed last year. Possibly some outgoing cattle kept in directions may meet at the same station. Such a fact was only possible before the authorities had their attention called to the consequences. It is not possible now. That it was possible exhibits the helpless and shillyshally spirit of authority with us on many points of grave importance. Every power that has any right to interfere with these

fore the pitiful "scientific" pennywhistle of the nineteenth century, very aptly called by Carlyle, Emerson, &c., the "Age of Humbug." ard. Dr. Howard quotes Newman : "1 can

only speak for myself, and for myself I have a right to speak."

That depends. If Dr. Newman, in speaking for himself, infringe upon no law guarantee-ing the rights of somebody else's self, well and good; if otherwise, he can claim no right in the premises. Dr. Newman's head is strictly Catholic, but there is a little tinge of Tract No. 90 about his heart yet. My learned critic talks of feather-headed Catholics, whose faith is shaken by every wind that blows, etc., etc. Now, these be " prave 'ords" Ancient Pistol which deceived honest Fluellen. There was a certain professor, Hermes by name, real or assumed, who, once upon a time, strove to convince Catholics that all revelation might be abstracted from its divine sanction and triumphantly demonstrated by purely, rational argument. His philosophy. was condemned by the Church, and his friends-the good man was dead-complained bitterly of feather-headed Catholics, whose faith, etc., etc."

4th. When Dr. Howard talks of "Christian materialism" he is guilty of a pure sophism: He might as well talk of Christian Mahometanism or Christian Fetichism. He changes that which ho has no right to change. " Materialism " is the name of an infidel system, much prevalent in our day, which the Syllabus has condemned, and which no Cathelie can hold." That is the " materialism ? to which reference has been made during this discussion.

5th. My opponent introduces a " well-known theologian" of the Franc Parleur, who, he suys, undorses his views. For my part, I see nothing in the quotation from the Franc Parleur further than a little bit of that policesse for which our French brethren are distinguished, and which sometimes endangers sub-stance for forms. The " well-known theologian" displays some very lame, inexact theological opinions in his remarks. "A man," he says, " is free only when he acts with a deliberate will." May a man, while drunk, commit a grievously sinful act, justly imputable to him? He may. Therefore, a man may be responsible, without feliberating, hic et nune, upon the morality of his action. If the "well-known theologian" supports Dr. Howard's theory that mind and body is one, the Franc Penseur would be more suitable to his journal than Franc Parleur. I think, moreover, that Dr. Howard's summoning of the lamonted Ablegate, Monsignor Conroy, to his assistance is most unfortunate for his; cause. Suppose I send a gentleman a turkey, and write to ask his opinion as to its toughness or tenderness, my friend calling it tough and I insisting upon the contrary, and he should reply :---

#### 240 GAMMON STREET, Thanksgiving Day.

My DEAR "G."-Accept my thanks for your kindness in sending me the turkey, and believe mė, : 1207 171-Yours faithfully,

&c., &c., &c. such an answer but that the turkey was as the other, and force their way through the the population, it supplies more than half the tem; every philanthropist has one of his own; the plague. hard as if it had had a personal acquaintance flood by sheer weight, those behind pressing indictable offences not summarily dispessed of the papers are all filled with letters on the the Novoe. Vremya reports that the plague which are committed in the whole island. with the alleged capon of Job? And Dr. Con- The others forward.

8th. Dr. Howard's theory is this : " Mind and and body is one." Now, radically and essentially, there is no distinction between mind and soul, for mind is but an operation of the soul and indivisible from the soul. So it is perfeetly logical, according to his opinion, to say that "soul and body is one." If soul and -similar to that tremendous discourse of body be one, our parents are the progenitors of soul as well as body. But the Catholic Church teaches that our soul is immediately created by God and united by Him to the body of every man coming into this world. To hold a theory contrary to this is heresy, according to St. Thomas Aquinas, whose authority is, at least, as venerable as that of the Franc Parleur.

CETEWAYO.

G.

The Zula Army. Celewayo is the most powerful African monarch south of the equator. He has 300,-000 subjects within the 10,000 square miles of Zululand, and they are a powerful, well-built race, capable of great endurance. He has already assembled 8,000 men on the frontier and called out his army. There are forty regiments, seven of which, however, consist of men over sixty. Of the remaining thirtythree, fifteen are composed of bachelors and eighteen of married men, the latter being distingvished by their shaven heads, on which only a circlet of hair is allowed to grow. Each corps has its distinctive marks and special station. At fourteen or fifteen the Zulu males pass into the army and are formed into regiments with which older soldiers are mixed. Not till forty is marriage permitted. At present the army contains 22,500 men under thirty, 10,000 between thirty and forty, 3,400 between forty and fifty, 4,500 between fifty and sixty-total, 40,400. The soldiers have breech-loaders and some cannon. Each regiment has two wings of equal strength subdivided into companies. The regimen has a commander and second in command there are two officers to each wing besides company officers and two or three junior officers. All have their regulated duties and responsibilities, and their orders are readily obeyed. Drill there is none, though the Zalus perform some simple movements with method, such as forming a circle of companies or regi ments, heading into companies from the circle, or forming a line of march in order of companies or in close order of regiments. The Commissariat and transport are simple. The former consists of a provision of malze or millet and a herd of cattle proportioned to the distance to be travelled; the latter of the youths of the regiment, who carry the mats, blankets and provisions and drive cattle. That they are "careless of the single life" in the field appears sufficiently from their tactics when they have to cross an unbridged torrent. What would common sense conclude from They form in dense column, each holding on such an answer but that the turkey was as the other, and force their way through the

4.07

ports of mutiny and the massacre of the officers by the native soldiers.

Foot leave Colombo to-morrow, and may be expected at Port d'Urban, Nutal, about March 10th. In the meantime Chelmsford will have been reinforced by a company of the 88th

Regiment (Connaught Rangers) from St. Helena, and by 300 men of the second battalion of the 4th (King's Own) from Cape Town. This will bring up his infantry force to nearly the same strength as it was prior to the disaster.

LONDON, February 17 .--- The Times' financial article says the collecting of the government revenue has given the bank such a control over the money market, that it is not probable that money will be cheaper until after the end of the financial year (April 4th).

CALCUTTA, February 17 .- There was a slight rain in Punjaub an Saturday, but it was not sufficient to benefit the crops or diminish the risk of famine which is imminent, unless rain falls within a fortnight. In Oude and the Northwest provinces the situation is coually bad. There is also a complaint from Bengal COLUMBUS, O., February 17 .-- The loss by the burning of the Orphan's Home at Xonia is \$150,000. A committee was appointed this morning by the Speaker to examine into the cause of the fire and to report a bill for its reconstruction.

LONDON, February 17 .- The pleuro-pneumonia is spreading among the cattle in the North and East of Yorkshire.

LONDON, February 17 .- Six thousand weavers are out of employment at Macclesfield, on account of the depressed state of trade.

NEW YORK, February 17 .- Yesterday the Rev. Mr. Frothingham called Romanism a thing of the past, and Christianity an outworn superstition. He has resigned as preacher to the Masonic Temple congregation, and his services will be discontinued on he 1st of May.

#### New System of Armour-Plating.

The extraordinary system of armour-plating invented by Mr. Hughes has been virtually recognised by the Government. Mr. Hughes seeks to introduce a form of armour-plating capable of resisting the gun. Mr. Hughes' principle consists of iron plates backed by hollow stringers or square, iron cells riveted to the skins of the vessel or a fort's armament.

Decrease of Crime in Ireland. For the past cleven years the number of indictable offences not disposed of summarily has steadily fallen in Ireland from 9,260 in 1867 to 6,328 in 1877. In 1877, in a population of 5,338,906, no sentence of death was passed. Agrarianism reached its lowest point in 1875, only 136 offences, a large proportion being threatening letters. Lord Leitrim's murder gave it a fresh blow in the first half of 1878: The bulk of Irish crime is in the cities, and the cause seems to lie in comparatively high wages and cheap drink. A man

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#### ITALY AND THE EAST.

Italian advices seem to show that Italy is more panic-stricken by the reports of the plague than are the countries nearer Russia The Rubattino line of steamers between Italy and Egypt has been discontinued. The importation of Egyptian cotton is prohibited. At Palermo a Greek corn laden vessel attempting to enter the port was warned off by a cannon shot. The maritime authorities at Trieste have decided to discontinue quarantine against arrivals from the Algean Sea. The official Gazette of St. Petersburg announces that Generl Loris Melikoff has been invested with absolute powers and command of all the troops and authorities within the military cordon. A thew, with rain, has begun at Izaritzin. The St. Petersburg Golos publishes the following telegram, dated Izaritzin, February 13th: "The government of Izaritzin will be divided into three districts, with a special representative of the military staff at the head of each. The quarantine which is the first and greatest necessity of line of Saratoff will be extended eastward as far as Prischib, thence to the Orenburg frontier, and westward from Iwanowka to the Don frontier." The various prefects' reports which have reached Bucharest state that the sanitary condition of Roumania is good. There are no epidemics and only a few cases of typhus. The Agence Russe, of St. Petersburg, hopes that the ambassadors of the Powers at Constantinople will provisionally regulate the Dobnenscha frontier and avert the serious consequences which are possible from the Roumanian quarantine regulations and the seizure of Arab-Tabia, by which the return of the Russian troops from Turkey is obstructed. The Burgomaster of Vienna urges the government to sanction cremation as a precautionary measure against

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swill fed cows has been aware of the condition of the cows in swill stables a great while, Over and over again has the Herald exposed hands while the owners of these stables trafticked on public health, and the Governor never thought the subject worthy of notice. 

#### The New Speaker.

Dr. Blanchet, M. P., Speaker of the House of Commons, is decended from one of the families established in La Nouvelle France, and is a ere du Sud, where he was born, 7th June, 1820. at St. Anne's College, and married in August, 1850, Emille, daughter of M. G. D. Balzaretti, of Milan, Italy. Is Lieutenant-Colonel of the 17th Battalion Volunteer Infantry, which he raised in 1863, and has since commanded. Elected honorary President of the Cercle de Quebec in 1871; President of the Levis and Kennebec Railway in 1872, and appointed a member of the Catholic section of the Council of Public Instruction for the Province of Quebec, 1873. Commanded the 3rd Administrative Batt. on frontier service during the St. Albans raid, 1865; and was in command of the south shore of the St. Lawrence, Quebec District, during the Feuian raid in 1866 and again in 1870. Was Speaker of the House of Assembly of the Province of Quebec, from the meeting of the first Parliament after the Union in 1867, until the dissolution of the second Parliament, 1875. Was Mayor of the town of Levis for six years. An unsuccessful candidate for Levis in Canada Assembly at the general election of 1857. Sat for Levis in Canada Assembly, from 1861 until the Union, when he was returned by acclamation to the House of Commons, where he continued to sit until 1874, when in consequence of the operation of the act respecting dual representation, he resigned his seat in that body in order to remain in Quebec Assembly, to which he was first returned in 1867, and in which he continued (representing Levis), up to 1876, when he was defeated. Was returned to the House of Commonss for Bellechasse 23rd November 1876, to fill the vacancy caused by the elevation of the sitting member to the Supreme Court of the Dominion, and again at the last general election for Levis.

#### Germany and the Pope.

LONDON, February 17 .--- A special despatch from Berlin says : At the first Parliamentary dinner given on Saturday night, Bismarck made a speech in which he declared that peace with the Vatican would not be made so soon as appears to be expected.

The Type Championship. The single-scull race between Higgins and Elliott for the championship of the Tyne course and \$2,000 came off on the Type on the 17th inst. Elliott won the race, defeating Higgins easily. A large crowd of spectators witnessed the contest.

An Eastern man in Colorado, while out hunting lately, was seized with " buck ague" at the sight of a noble deer. He lowered his rifie, shut both eyes, fired and—soon after was handing over \$35 to pay for a dead jackass. and a straight of the state of the (1) 1. (1) (2)

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