

IRISH INTELLIGENCE.

It appears that there are no less than 10,000 to 12,000 people out of work by the strike in the linen trade at Belfast.

THE DUBLIN CASINO AND KEOGH.—At the meeting convened by Cardinal Cullen, and held in the Cathedral, Marlborough-street, an address was adopted which condemned in the strongest manner the conduct of Judge Keogh.

DEATH OF DANIEL O'CONNELL'S GRANDSON.—A sad accident occurred in Dublin Bay on Saturday last. Five small yachts started for a single-handed match. The weather at the time being thick; and one of them, the "Peri," manned by Daniel O'Connell's grandson of the great Irish liberator, sunk, and the unfortunate gentleman was drowned.

THE GALWAY VINDICATION FUND.—The Freeman's Journal acknowledges the receipt of cash to the amount of about £200 and promises for about £100.

MALLOW ELECTION.—After a close contest, Mr. Munster was elected. The polling was for Mr. Munster, 91; for Mr. McCarthy, 78. Majority for Mr. Munster, 13. The rock on which Mr. McCarthy has split has evidently been his evidence on the trial of O'Donovan Rossa.

IRELAND INDIGNANT.—We wonder what Judge Keogh's feelings must now be in presence of the storm of indignation his conduct has raised throughout Ireland? The blow aimed at the priesthood, and the blow aimed at the citizens of the whole Catholic Church, have ever been their most faithful friends. Judge Keogh has succeeded in welding the whole Catholic people of Ireland, from the prince of the Church to the humblest peasant, into one compact mass, which now presents an unbroken front to the enemy.—Catholic Times.

ARMSMAN MACHALE IN 1835.—As a pendant to our remarks on the results of the Galway election inquiry we (Catholic Opinion) give the following eloquent extract from a Pastoral of Archbishop MacHale, addressed by him in the year 1835 to the Clergy of the Archdiocese. We do not, indeed, publish this as a vindication of the attack lately directed against his sacred person and character; but rather to remind all good men and honest citizens of the splendid services to the State and to the cause of Religion performed nearly 40 years ago by this great and venerable Prelate, in raising his solemn warning against bribery and corruption at elections. The story of His Grace's life since then is identified with the cause of Ireland, and of her holy religion. What a contrast does it present to that of the man who lately attempted to vilify His Grace from the seat of justice! This is what the great Archbishop wrote then in the cause of law and order:—

"We are again on the eve of one of those periods so disastrous to the interests of morality and religion that recur occasionally in Ireland. During elections the minds of many of the faithful are so often loosed from the ordinary restraints of duty that it is unfortunately looked upon as a time when bribery, perjury, drunkenness, and every species of corruption, are permitted to supplant the ordinary virtues of the people. It is our duty to endeavor to check those mighty evils, filled with a just apprehension of the threat of the prophet that the faithful should sin for want of reasonable warning, the Judge of the living and the dead shall demand their blood at our hands." I am well aware than an apology is sought for these transgressions in the strong temptations held out by men, who, as they affect a zeal for the morality of the people, should never hold out any inducements to sin. The dread of those who might persecute the freeholders for a faithful discharge of their duty ought to be subdued by the words of the Redeemer, telling us not to fear those who can kill the body, but rather to fear Him who can destroy both body and soul in hell. After filling their souls with this salutary fear which the Gospel inspires, you will not fail to impress upon the people that they risk the loss of their immortal souls by the crimes of perjury and bribery to which I have alluded. Remind them of the inspired admonition, "Speak the truth every one to his neighbour: judge truth and judgment: love not false oaths, for these are the things which I hate, saith the Lord." Nay, assure them in the words of the same prophet that "The curse of the Lord shall come to the house of the thief, and to the house of him who sweareth falsely in His name." Let them not, therefore, give a vote, unless their conscience assures them that they have a real freehold, to the enjoyment of which they have already sworn. As for bribery, that foul crime that has done so much to corrupt the purity of elections by debauching the minds of the people, your denunciations of so enormous a sin must be cogent in proportion to its atrocity. The freehold is not a property to be set up for sale. It is held in trust for the benefit of the people, and no man can have a right to traffic upon that which is not solely his own, and by such a vile bargain to inflict injury upon the community. There can be no compromise of this truth; let, therefore, the people be persuaded that whoever receives a bribe directly or indirectly for his vote is to be excluded from the benefits of the Sacraments until he makes restitution of the money, which might be called the price of happiness of the poor, the widow, and the orphan."

In a letter from His Grace to the Freeman's Journal, on the recent decision at Galway, the following striking passages occur:—

"I have to evince my sympathy with a cause which Ireland has so nobly made its own. I send you a cheque for £100. Had this extraordinary bargain which issued from the bench in Galway no other bearing but that connected with its parliamentary representation, I should on the present occasion forbear from any further reference to so singular a specimen of judicial or forensic iniquity. I deem it a solemn duty to caution my Catholic countrymen against taking their religious impressions from the advocate of a system of education condemned by the Catholic Church, and a special pleader for the Galway godless colleges. This I consider more important than to dwell on his chequered career, which, however instructive, would be difficult to pursue without the danger of risking gravity and dignity. I will not, therefore, compare or contrast his oratorical essays at Athlone and Ballina, twenty years ago, with those at Galway in 1872, or his brief estimate now, and at the former celebrated trial connected with a peer of the realm; but I will conclude by directing the attention of the people of Ireland to the disastrous legislation which ventured to commit such weighty national interests to the wisdom or the caprice of any one man. Let them compare the economy and expedition which, it was argued, would result from the measure of 1868 with the frightful loss of time and money—nay, more, of the justice of which, beyond all former examples, it has been productive—and then let them petition the Legislature to repeal a law which has inflicted on the country, and may continue to inflict, such annoyance and lasting injury."

MELANCHOLY END OF A PAPAL SOLDIER.—A melancholy death has terminated the life, which, if the story told be true, merited a more glorious end.—The body of a man named James Bailley, who was stated to have served in the Pontifical Army for nearly a quarter of a century, and who had in his possession a discharge from the Zouaves, dated at the time of the final disbandment of that gallant corps, was found drowned in the river Galway, near Killamoy, on Friday. The poor fellow, while striving to keep up an appearance of respectability, fell into extreme poverty, and, ashamed to make known his penury to friends who might have assisted him,

was travelling on foot towards Kenmare, when, in some unexplained manner, he fell into the river and was drowned.

THE IRISH COURT OF QUEEN'S BENCH.—In committee on Queen's Bench (Ireland) Procedure Bill, Mr. Heron will move the following clause:—"It shall and may be lawful for the Lords Commissioners of her Majesty's Treasury from time to time, as occasion may require, to grant such superannuation or retiring allowance to the clerk of the Crown, and to the chief and second clerk in the said office, when from age, sickness, or other sufficient cause they or either of them may become less adequate to the due and efficient discharge of their respective duties as to the said Lords Commissioners shall deem fitting and proper, without prejudice however to any rights which the said clerk of the Crown has under his patent of appointment from her Majesty the Queen."

The tenant farmers of Ireland are threatened with a great danger. It behoves them to be wise in time, and to be on their guard. The discussion in the House of Lords on Monday showed that the Tory peers grudge the Irish occupier even the scant measure of justice which the Act provides them with. Fired no doubt by the recent distributive of Judge Keogh's Lord Lifford on the night in question, made a fierce onslaught on the Land Act, describing it as a measure "dangerous and uncertain," and quoting a number of cases of very doubtful authenticity to show that the Act was pressing with too much severity on the landlords. The noble lord concluded by asking for inquiry into the measure, but it was quite plain from his tone that by inquiry he meant assault. Lord Kimberley and the Lord Chancellor protested against any interference with the Act, the latter nobleman comparing inquiry at the present stage of the Land Act's existence to the act of a child who pulls up a flower to see how it was growing. Notwithstanding these protests, the Lords adopted Lord Lifford's motion for inquiry by a very large majority. This is a serious and a dangerous event. There can be no doubt that this is one of the results of the wonderful impetus given to Ireland's enemies by the recent conduct, or rather misconduct, of certain of her Majesty's Judges in this realm. With all its faults the Land Act is a great measure, capable of being developed into a Magna Charta for Irish occupiers. We cannot believe that Parliament will commit such an act of wrong and folly as any hostile interference with the working of this measure would be.—Freeman, 8th June.

PROTEST OF MR. HENRY, M. P., AGAINST JUDGE KEOGH'S LANGUAGE.—Mr. Mitchell Henry, M.P., sends the following letter to the Dublin Freeman:—"I think the best protest I can make against the language employed by Mr. Justice Keogh in giving his decision on the Galway election petition is to send you the enclosed cheque for a hundred guineas, to be added to what has been aptly called 'The National Insult Fund.' The almost superstitious reverence which in these islands attaches to the dicta of the judges is maintained principally by the sobriety and dignity of their conduct on the bench, and by their moderation in the expressions of opinion upon controversial matters arising in the course of the business in which they happen to be engaged. In proportion as a judge allows his prejudices or his passions to lead him outside the matters before him does he weaken the authority of his judgment and degrade the office which he holds. The only self-off, therefore, that I see to the recent lamentable exhibition is the certainty that all thoughtful and impartial minds must feel considerable doubts as to the competency and impartiality of a tribunal which, whilst professing to ensure the effluence incidental to a contested election, has eclipsed all examples of judicial vituperation which the accident of position has alone made of importance; although it has failed to redeem it from contempt."

MR. MCCARTHY DOWNING, M. P.—We regret to learn that in all probability the country will lose for some time the valuable services of Mr. McCarthy Downing, M.P. for the county Cork, as we fear he will be unable to resume his parliamentary duties as soon as the country, or, we have no doubt, the honorable gentleman himself would desire. Seldom has domestic affliction visited any household in the land more heavily than his. Within the short space of four years he has attended to their last resting place the remains of his lamented wife, a beloved daughter, and two sons, all in the prime and vigour of life. Within the last ten days he has been suddenly summoned from his public duties to witness two of these bereavements. Sympathy, deep and universal, has been evinced towards the honorable gentleman by all classes of the community. We hope, however, at no distant period to see him again in the Imperial Parliament hardworking and indefatigable as ever in the interests of his country.—Freeman.

LORD LIFFORD ON THE IRISH LAND QUESTION.—The following letter has been addressed to the editor of the Times:—"Will you permit me to say a few words about your intelligent article in the Times on the Irish land question. It is true that it was sworn before Mr. Justice Lawson, in the case where 41 years' purchase was awarded as compensation to an evicted tenant at will, that the tenant had paid to his brother, I think £180 for the good-will of the farm, with sanction of Lord Leitrim's agent. I have in my possession a letter from Lord Leitrim's then agent, stating he was prepared to prove precisely the reverse. That so able and conscientious a judge as Judge Lawson should under any circumstances feel bound to award 41 years' purchase to an outgoing tenant on a farm pretty fairly valued seems to me a conclusive argument against certain provisions of the Irish Land Act.—I am Sir, your obedient servant, 'Lifford.'"

Only the other day there appeared a new novel bearing the title—a title well known to magazine readers—of "Lord Kilgobbin." To this volume was a dedication to his deceased wife which ran thus:—"To the memory of one whose companionship made the happiness of a long life, and whose loss has made me hopeless, I dedicate these volumes, written in breaking health and broken spirits. The task that was once my joy and pride I have lived to find associated with my sorrow: it is not, then, without a cause I say, I hope this effort may be my last." The inexpressible sadness of this melancholy veil touched the reader all the more deeply when he remembered who had written it. It issued from the pen of nice, gay, brilliant, mercurial Charles Lever. It was at once a dirge and a prophecy. A few weeks only have elapsed since it (Lord Kilgobbin) was given to the world, and yesterday Charles Lever followed into the mystic region of the hereafter the wife he loved and mourned. All men must suffer and grow old and die; but the gloomy ending of the career of Charles Lever strikes cold to the heart of all. What a gay and joyous spirit was his, what inexhaustible fun, what a never-ending fountain of humor, rich, generous, robust! It is nearly forty years ago since Harry Lorrequer appeared, and took the novel-reading world, especially the young, by storm. Charles O'Malley, Jack Hinton, and the rest followed in quick succession. What a wonderful world of romance it was to which Lever introduced the reading world! What spirits, what constitutions, what luck, his heroes had! What hunts they rode, what duels they fought, what dangers by flood and field they passed through! Then his heroines, how fair and fearless were those ladies of romance: What a fairy land was Irish society as painted by Charles Lever! There were the old gentlemen who seemed to pay a debt and lived in their grand mansions protected by a feudal tenantry from duns and bailiffs. There were the young gentlemen fighting duels, carrying off heiresses, leaping like-bar gates, "raking, drinking, never thinking" like the heroes of the old ballad. What a world of

improbability; and yet the wit, and fun, and real humor of the author made us forget the improbabilities and absurdities. Let us say also, that in the main Lever was true to Ireland; that his Irishman which his predecessors had too often painted. The latter productions of the novelist were tame and bloodless compared with his early works. Unlike Yoricke, age had dulled and calmed his early works. Mr. Lever was the son of an architect and was born in Dublin a little over sixty years ago. Educated abroad, he adopted medicine as a profession, but after a time exchanged the lancet for the pen. In his latter years he resided mainly abroad and was appointed to a consular position in Italy by Lord Derby. In politics he was a staunch Conservative; and it often caused surprise that so goodnatured a man could write with such bitterness as he did in Blackwood over the non de plume of "Cornelius O'Dowd." In his domestic life Mr. Lever was singularly happy and he was greatly beloved by all who had the happiness of knowing him.—Freeman.

INNOVATION MEETING IN GALWAY.—On Sunday, a public open-air meeting was held at Eyre-square, to afford the people of Galway and its surroundings an opportunity of denouncing the abuse heaped upon the Catholic Bishops, Clergy, and People of Galway, in Judge Keogh's recent judgment. Never was there a movement which met with such enthusiastic and universal approbation as this; never before did the men of every class so fully and heartily join in any demonstration. Although but a very short notice was given of the meeting, yet at the hour named (two o'clock) a demonstration assembled in the Square well worthy of old Galway—numerous beyond expectation, respectable in the highest sense of the term, and as enthusiastic as ever assembled before. Every street in the good old "Cille of the Tribes" seemed all life and animation. Crowds of people traversed the thoroughfares, while loud cries of "we are all the sounds one heard." From street to street the signal rang, announcing the opening of the meeting, and on the chair being taken a multitude was collected at the trying place which leaves no room for doubt or cavil that in the mind of every true Galwegian and every sincere Catholic, Judge Keogh has rendered himself the most unpopular man within the four seas. Shortly after two o'clock p.m. the chair was taken by George E. Burke, Esq. J. P. Several strong resolutions condemnatory of the judgment were passed.—Freeman.

JUDGE KEOGH'S SPECIAL CASE.—The judge has lodged his "special case" for the determination of the Court of Common Pleas with reference to the reserving question of the Hon. Captain Trench's claim to the seat. In this document the judge refers generally to the evidence given before him—that certain prelates of the Roman Catholic Church, by letter, resolutions, &c., aided and assisted in the exercise of the undue influence which was proved to have been practised by the electors, in pursuance of arrangements made by the respondent, Captain Nolan and his agents; and also to the evidence that many Roman Catholic clergymen, by their speeches at public meetings, and by denunciations and threats of temporal injury and spiritual punishment, uttered during and after Divine service, had intimidated and unduly influenced the electors. He certifies that by the foregoing and other acts of intimidation the respondent was disqualified to be elected, that such disqualification existed previous to the day of nomination. He stated that it was proved that on the day of nomination the petitioner caused notices to be extensively posted and distributed cautioning the electors that respondent was disqualified from being elected; and having given a summary of the arguments urged before him on this subject of notice of disqualification, his lordship requests the opinion of the Court on the following questions:—First, were the electors who constituted the majority of the respondent fixed with sufficient knowledge of his disqualification and should they have acted upon such disqualification, and refrained from voting for him? Secondly, was the petitioner, there being no disqualification on his part, entitled to be declared elected?

Judgment has been given in the Galway election case reserved for the Court of Common Pleas. It is a judgment destined to be memorable. Judges Lawson and Morris were in favor of giving the seat to Captain Trench. Chief Justice Monahan dissented; and Judge Keogh—having, we presume, the casting vote, where his conclusions and not the facts were the evidence—again displayed his partisanship, and the seat was declared to belong to Captain Trench. Trench polled 606 votes against Nolan's 2,165. This decision is pronounced from the "Throne of Justice."

GREAT BRITAIN.

MONSIGNOR CAPEL ON CATHOLICISM IN ENGLAND.—On Sunday night, 2nd June, in the pro-Cathedral, Kensington, Monsignor Capel delivered a sermon on the spread of Catholicism in England. He commenced with a short summary of his former lectures, on the movement of the spirit of God, which day by day brings more and more souls into this community. The stream, which was at first but a small spring, is widening and deepening, and its course brings its converts to the Church of God. The movement, which was only confined to London a few short years ago, has now spread over north and south, east and west, until finally we will be all brought into unity. No zeal is greater on the part of any of the now so-called divisions than that of our community to win over all places into the Church of God. We labor in all countries and climates to draw converts. There is no Catholic clergyman who would not work in the slums of London—no layman of earnest and Catholic principles who would not sacrifice everything to bring in souls. We would give up everything to preserve the present converts and win others, and to draw in all those now without the pale of the Church of God. He then spoke of the new idea started about the reunion of Christendom. No less than 196 clergymen signed a petition and sent it to the assembled council, advocating the reunion of Christendom. I condemn, said he, what is called Union. Union is one thing—unity another. The latter means unity of nation, unity of idea, unity of procession—that those who advocate corporate union pray that all may be one, that the three great divisions may each give up some superstition, and all at once have the same union of prayers. It means that each body should meet on some common basis, as in America or Switzerland, or that another country might meet and discuss on a common basis of action. The answer sent to these 196 clergymen of the Church of England was that the reunion of Christendom would lead to three other evils—first, that it was heretical; second, that it would lead to indifference; and thirdly, that it would lead to infidelity; that to pray for unity was blasphemous, that there was already unity, as there was one God, one baptism, one Kingdom. To ask God to unite His kingdoms was an insult to His person, and would destroy our belief in His word. He then minutely went through the proceedings of this society for that union, explaining to the thousands people the fallacy of their arguments. He concluded a very long discourse by saying: "Let us not harden our hearts but let us do our duty towards God. We must be one heart, one mind, under one authority—the authority of Jesus Christ. May God grant we may live to see that the souls that misunderstand and the hearts that are at variance may be united under that one fold, and one Shepherd."

The Westminster Gazette says—"It is reported on good authority that the eldest son of one of our most influential English dukes is about to be received into the Roman Catholic Church."

MONSIGNOR CAPEL.—We hear that Monsignor Capel continues to receive many Protestants into the Catholic Church. He is said to have conditionally rebaptized a thousand with his own hand. His occupations are so numerous and pressing that he has recently been obliged to engage the services of a secretary. The volume of controversial sermons, which he is now preaching, are, some of them, already in the press, and the volume entire is looked for with great interest.—Catholic Times.

A numerously attended meeting of the Liverpool Home Government Association was held in the Clarendon-rooms, on Tuesday night. It was resolved to hold a public meeting as soon as possible, and to invite Mr. Butt, Captain Nolan, and other prominent leaders of the Home Rule movement to be present. Great indignation was expressed at the late decision of Judge Keogh, and a subscription was inaugurated in aid of the fund for indemnifying Capt. Nolan for the heavy expenses of the late trial. A very handsome sum was subscribed in the room.

KICKED TO DEATH.—The account of the brutal murder of the poor old Irishman Lynch at Aspall, near Wigan, gives some idea of the daily warfare often carried on against the poor exiles from Erin by the population among whom they are compelled to live. The whole affair reads more like a description of an attack by the natives of some savage island on some unfortunate stranger rather than an occurrence in civilized (?) England.—Catholic Times.

The second reading of the Ballot Bill was carried in the House of Lords by a majority of 20. The Marquis of Ripon forcibly dwelt on the advantages of secret voting, especially as tending to diminish bribery. It is believed no very serious opposition will be offered by the Peers to the measure, which seem to be regarded by them with a species of indifference. They may yet show light over points of detail; but their Lordships, although the majority do not like secret voting, will not fight over a question, the settlement of which concerns them much less than the Commons. The Peers joined the Commons in bestowing the franchise, and they are now asked—for the second time—to protect the voter in the exercise of it; and it is obvious the Opposition do not intend to fight, lest the inconsiderate exercise of constitutional power might rouse, as the Duke of Richmond reluctantly confessed it would "existing unapplied into a dangerous agitation"—Cath. Opinion.

LONDON IRISH HOME RULE ASSOCIATION.—The promoters of this organization in the Metropolis seem determined to prosecute their object with vigour. In order to enlist the co-operation of the resident Irish population and to bring the claims of their native country prominently before the English people, it is proposed to hold a series of mass meetings at short intervals, in each of the ten metropolitan boroughs. The first public demonstration in favour of the movement was held in the St. Mary's Hall, attached to the Agricultural Hall, on Monday evening last, when the chair was taken by Mr. John Eugene O'Connell, chairman of the London branch of the Home Government Association, supported by Mr. Isaac Butt, M.P., Mr. John Francis Maguire, M.P., Mr. Blennerhasset, M.P., Sir George Bowyer, and others. The following are the resolutions unanimously adopted in favour of the movement.

1. That the bitter experience of the last seventy-two years has satisfied us that the Act of Union has failed to realise the sanguine anticipations of its promoters, and we hereby express our solemn belief that nothing less than Home Rule, or the control of the domestic affairs of Ireland by a Parliament consisting of its own representatives sitting in Dublin, can confer on her people those solid advantages of progress and prosperity to which they are entitled.

2. That, while we would insist upon the management of the domestic, or exclusively Irish affairs, by an Irish Parliament, we would willingly leave the exclusive consideration and control of all questions of an Imperial scope and character to an Imperial Parliament.

3. That the London Irish Home Rule Association pledges itself to forward the object of the Home Government Association of Ireland by using all legitimate means of influencing public opinion in Great Britain, and by seeking to unite all Irishmen for the purpose of increasing and utilising the electoral power.

We trust there were many Englishmen amongst the two thousand who filled the body of the hall, because they must have been convinced by the speeches therein delivered, that Irishmen, in asking for Home Rule, come in a friendly and loyal spirit to the Empire, for whose best interests they plead. Such gatherings, if judiciously managed, cannot fail to effect much good by giving us side by side with the vigorous expression of national aspirations, emphatic declarations of friendliness towards the Empire, whose interests will be most effectually served by conceding to Ireland a just liberal measure, based on the principle of Home Rule. Irishmen—like Englishmen if similarly placed—will certainly not be loyal or contented subjects of the Empire until they see their native land re-established in her ancient position; and "a nation once again."—Catholic Opinion.

SABBATH BREAKING.—It must really be very difficult for the best intentioned Scotchman to please the Sabbatarians of the country to which he belongs, unless during the whole of Sunday he lies on his back in a state of perfect stagnation. They object to riding or driving, and they also strongly protest against walking; it is therefore obvious that if every one acted in accordance with their views all locomotion would be impossible on the Sabbath, and what would become of the country it is hard to tell. This difficulty stares them in the face, and they are now, it seems, busy devising some substitute for walking which will enable people to get about without breaking the Sabbath; probably in the end they will find themselves compelled to allow crawling on all fours or rolling, and it is evident from a discussion which took place at a meeting of the General Assembly of the Free Church on Saturday that some such indulgence is in contemplation as a matter of necessity. After the report of the committee on Sabbath observance had been read, Major Ross, elder of Aberdeen, moved its approval by the Assembly, and in the course of his observations remarked—"In regard to walking on the Sabbath, that was a point which he thought they ought to approach with great circumspection and care in the Assembly. He would say that there must be some substitute devised. He did not defend Sabbath walking, but there were many persons with whom it was a fault of the heart; and they must get something to put in substitution for it before they actually went and said to those persons 'You must not do that,' otherwise they might drive a number of individuals back into dirty and squalid houses—individuals who if not walking out, might perhaps be drinking at home." Dr. Thomas Smith followed in the same strain, and was half inclined to permit walking on Sundays for the present, provided that it was conducted with a solemn deportment. "To walking on Sunday he confessed that he could not set himself in absolute opposition; but the gathering in the meadows, for example, of people who had no family relationship to each other, made the scene one—if not of riot exactly—at least of merriment. He knew, too, that in not a few cases people lay in their bed all Sabbath reading comparatively low publications—publications which were utterly unfit for Sunday reading, which, indeed, were unprofitable reading at any time." It is indeed a most difficult question to decide what is to be done on Sundays with vast numbers of active people denied the privilege of using their limbs, and even when this is settled they remain the more awkward question of their lungs. Sabbath breaking, it is to be feared, prevails to an awful extent.—Pall Mall Gazette.

UNITED STATES.

Whether it is their purpose to do so or not we do not say, but we very much regret to see that daily newspapers of New York are again doing all in their power to bring about a repetition of the brutal massacre which has for ever desecrated the memory of the last twelfth of July. Those papers which affect a "friendship" for Catholics and Irishmen, will best consult their own and our interests by avoiding everything that savors of incendiary writing, hogus interviews and inflammatory letters from "Constant Subscribers."—Brooklyn Catholic Review.

THE LATE FATHER WILLIAM MCCLOSKEY.—It is with deep regret that we announce the death of Father William McClosky, late pastor of Whitestone, L. I., and well known to the citizens of Brooklyn, amongst whom he labored for many years. He died at the residence of his parents, Jersey City, on June 18th. A solemn requiem mass was performed at St. Peter's Church, Jersey City, on Friday, June 21, and was largely attended by the priests of the diocese of Newark and Brooklyn. The Rev. F. McAuley, of New York was celebrant, Deacon Rev. Father Flannery, sub-deacon Rev. Father Carroll, of Brooklyn; master of ceremonies, Rev. Father James McElroy, of Brooklyn. Among the Rev. Clergy present, were: Rev. Fathers O'Brien, Taile, McNamee, Cassidy, McNamara, Kearney, Purcell, Campbell, McDonald, Crimin, Moran, Geronca, of the diocese of Brooklyn. Rev. Fathers McGahan, Corrigan, Killen, Smith, of Newark. Father Cassidy delivered an eloquent panegyric. Father McClosky was ordained six years ago for the diocese of Brooklyn. He spent two years at St. Mary's, Williamsburg, afterwards two years at St. Ann's, Brooklyn. From St. Ann's the most Rev. Bishop sent him to take charge of the congregation at Whitestone, L. I., where he continued his mission until his prematurely and lamented death. May he rest in peace.—Id.

TEMPERANCE AMONG THE CATHOLIC PEOPLE.—How to AWAKEN THE GOOD CAUSE.—Two difficulties meet the workers in the cause of total abstinence in our day: First, it is difficult to get members; secondly, it is difficult to keep all that are obtained. Each society goes on from month to month and year to year, gaining some and losing some, steadily. This is the rule. The process of gaining adherents has been slow and laborious. The number who fall away and the regularity of that process cause worryment of mind and pain of heart to the true friends of our associations, among the clergy as well as the laity. We have long asked ourselves: "How can we manage our movement so that more men may join us and our members show more devotion to the cause of temperance?"

The teachings of our prelates and priests upon the subject afford the best means of surmounting all obstacles. If each man in every congregation were to read one of these speeches or lectures quietly at home, or if some little boy or girl were to read one aloud to father, mother and brothers at every Catholic fireside, a vast number of adherents would be gained.

Discourses like those of Father Burke and Bishop Bayley come from the heart and go to the heart, and are calculated to draw countless numbers of the heedless, and the hardened, from the clutches of the demon of intemperance. But how are these speeches and lectures to be sent into Catholic families? It has been done. The pastor of the block has a thousand left in the parson, and posts bright little "A-lar boys" at the door on Sundays, handing these glorious messages of Temperance and Religion to the roused, honest men of the parish as they come from mass. The Total Abstinence Societies of the parish procure thousands and sends committees through the blocks and the rows of houses in their districts, leaving the temperance speech, sermon or lecture in the mansion, and the temperance apartments alike.

The seed thus sown produces a fruitful harvest, and when men are led into the ranks through this process of quiet persuasion and home conviction, they are the best of members; they prove true themselves and are eager to spread the faith that is in them. The progress made is rapid and steady and enduring. The ground is firm, and the temperance organizations built on such basis have every test and stand there, a shelter and a refuge for the people under the shadow of the church. So we earnestly urge this system for general adoption. We ask pastors and societies to join in this great crusade, so that when some of our great prelates give us a discourse calculated to arouse our people and lead them into the way of temperance, his words may reach half a million of people and so produce the grandest results.

Signed in behalf of the Board of Government, JAMES W. O'BRIEN, President. Catholic Total Abstinence Union of New Jersey, 142 Nassau street, N.Y., June 21, 1872.

The following Catholic Temperance Discourses are furnished in pamphlet form, for general circulation:

No. 1. "Intemperance—How to Check its Ravages," by Bishop Bayley.

No. 2. "The Catholic Church, the Great Temperance Society," by Bishop Bayley.

No. 3. "The Christian and Catholic Virtue of Temperance," by Father Burke.

No. 4. "Temperance and Patriotism" (with portrait), by Father Burke.

Cost—\$5.00 per 1,000; \$3.00 for 500, by express; \$1.00 for 100 post paid. Address, J. J. O'Mahony, Sec., care J. W. O'Brien, 142 Nassau street, N.Y.

INTEGRITY.—Integrity is a virtue which costs much. In the period of passion, it takes self-denial to keep down the appetites of the flesh; in the time of ambition, with its far more dangerous, it requires very much earnestness of character to keep covetousness within its proper bounds, not to be swayed by love of the praise of men, or official power over them. But what a magnificent recompense does it bring to any and every man. Any pleasure which cost conscience a single pang is really a pain and not a pleasure. All gain which robs you of your integrity is a gain which profits not—it is a loss. Honor is infamy if won by the sale of your soul. But what womanly and manly delight, does this costly virtue bring into your conscience and elsewhere.

HOW TO MAKE YEAST.—Take twelve common-sized potatoes boil them, wash them up while hot, pour in one pint of boiling water, add one pint of cold water, put it in a colander, get all through you can, then add one teaspoonful of yeast, one table-spoonful of salt, and a teaspoonful of sugar, and set it to rise in a warm place.

POTATO PUDING.—One pound potatoes boiled and well washed, one-quarter pound of butter stirred in while warm, two ounces of sugar, the rind of half a lemon chopped fine, with the juice, a teaspoonful of milk; butter the tin, put in the mixture, and bake in a moderate oven for half an hour; two eggs may be added.

A lady of the name of Kismo, who behaved very nobly both to French and German wounded during the Strasburg siege has lately been awarded the Iron Cross of Germany by the Empress Augusta. Madame Kismo declined and returned the decoration to Prince Bismarck, accompanied by a letter in which she says—"I cannot receive an honorary distinction from the hands of a sovereign who caused my country and my native town to be invaded, burned and plundered. What I did for the German wounded was only the effect of a good heart of a French woman, who can never understand cruelty to the vanquished, to invalids, women and children. Please to return this cross to the Empress of Germany—it would be an insult to an Alsatian woman to accept it."