

British Government in Ireland, and has never faltered for a moment in proclaiming the intention and determination of the Catholics to win the full value of their emancipation from a Government that professes civil and religious liberty. In this pastoral the great subject to which His Eminence draws attention is that which at the present moment ought to occupy the warmest thoughts of every Catholic mind, the cruel persecution of the Pope, the terrible attacks upon religion, the desperate conflict now waging by the force of the Church in almost every nation in Europe. To direct attention to these and to the Pope's Encyclical is the purpose of Cardinal Cullen. His Eminence points how the battle is being carried on in this warfare of Gethsemani upon Christianity. He denounces not only the league of the secret societies landed against the laws of religion and morality, not only the overt acts of schismatic and hostile Governments against the Papacy, but also their secret and tortuous ways to effect a victory over the religion that Christ proclaimed in all the sorrowful path from Bethlehem to Calvary. All this strikes the vision of the Cardinal, and he warns the faithful of the gravity and awfulness of the situation. He points out "the insolent tyranny" of the Ministers of the German Empire "walking in the footsteps of Henry the Eighth and Queen Elizabeth," and endeavoring "to reduce the Bishops and priests of Germany to degrading bondage." The Machievellian policy adopted in Geneva and Basle, "where the clergy of the State" for the purpose of their subjection "are deprived of the means of subsistence which they derived from the treasury, affords us just grounds to congratulate ourselves that Ireland has always opposed a royal veto on the appointment of her prelates, and scornfully rejected the pensions and favors with which it was so often sought to bind the Catholic Church with a golden link to the crown." But it is chiefly to the press, or at least it is one of the chief topics, that the Cardinal directs Catholic attention. The enemies of the Church find her passive resistance, the simple but unyielding non-jussumus as fatal to their schemes as armed hosts would be, as they strike at the roots of faith with the weapons of falsehood and error. The Prussian Parliament was opened by a deputy that a special corruption office had been opened in Berlin, for England, France and Italy. This is the reason of the false telegrams with reference to the Pope which appear almost every day in some organs of the public press. As such means are used amongst the others so prodigally weaving in the struggle of the darkness against the light, the Cardinal inculcates it as a duty to raise a banner against them. "As so much is done by the press," he states, "to infect the minds of youths, we should make efforts to counteract the poison, and to supply good and wholesome reading for the edification and instruction of the rising generations. All books against religion and morals, all dangerous romances and novels which disturb the mind and corrupt the heart, and those newspapers which are filled with sarcasm against the Catholic religion, or encourage secret societies, or revolutionary movements so destructive to society, or which publish filthy reports of divorce or criminal cases well calculated to corrupt public morality, should be carefully excluded." Such are the main points of the pastoral of His Eminence, and at this hour of the troubles of the Church who shall gainstay them. Those duties of prayer and penance which every Catholic should attend to, are impressed upon their minds for discharge at this critical period of the history of our faith, and he arouses his flock for the strife by pointing out the arms ready for their hands to use in the conflict. In the face of persecution which may come, he lifts his voice of warning to the children of the Church.—Catholic Mirror.

The census return for the county and city of Cork are published. The total population of the county and city of Cork in 1821 was 730,444; in the following ten years it increased to 810,732; in 1841 it was 854,118, and it is not unlikely that when the numbers reached their culmination before the famine it fell little short of nine hundred thousand. In 1851, however, it had fallen off to 649,308, a decrease as compared with 1841, of 204,810, but in all probability a lessening of the actual population by something like a quarter of a million. In 1861 there was again a decrease of 104,490, the numbers having fallen to 544,818; and in 1871 there was still a decrease of 27,742. The number of inhabited houses has undergone a proportionate diminution, having sunk from 135,433 in 1841 by progressive stages to 88,042 in 1871. In the Parliamentary borough of Cork the population was in 1861, 102,526, while in 1871 it was but 100,518 being a decrease of about two thousand. Amongst the parliamentary boroughs the general tendency to a lessening of the population is shared. As the decrease in the population has been mainly caused by emigration, it was supposed it would considerably alter the relations of the religious professions towards each other. But this appears not to be the case. The number of Catholics in the county of Cork in 1861 was 426,894, and they were 91.8 per cent. of the population; of Protestant Episcopalians 32,822 and they were 7.1 per cent.; of Presbyterians 1,118, being 0.2 per cent.; Methodists, 1,760, 0.4 per cent.; all other denominations, 2,163, 0.5 per cent. In 1871 the Catholics were reduced to 400,905, but they still were practically the same proportion of the population, being 91.6 per cent. The Episcopalians Protestants were reduced to 31,297 being exactly the same proportion as in 1861. The Presbyterians gained slightly, and the Methodists considerably in numbers, the former having become 1,216, being 0.3 of the population, and the latter increased to 2,228, and its proportion to 0.5. "All other denominations" increased to 2,788, and its per centage rose to 0.6. In the city of Cork the Catholic proportion has increased. In 1861 the number was 67,148, and the proportion 83.8 per cent.; in 1871 the numbers being 66,716, the proportion was 84.8. Protestant Episcopalians were, in 1861, 10,632, and their proportion 13.3; in 1871 their numbers were 9,196, and the proportion reduced to 11.7. Presbyterians increased from 891, and a proportion of 1.1 in 1861 to 1,028, and a per centage of 1.3 in 1871. Methodists declined from 893 in 1861 and a proportion of 1.1 to 718 in 1871 and a proportion of 0.9. "All other denominations" increased from 567 to 984, and their proportion from 0.7 to 1.3. It would seem as if the disestablishments of the Church had had an effect in slightly swelling the ranks of dissent.—Cork Examiner.

Census Coming Home to Roost.—Judge Keogh so well known in Ireland, the degraded Catholic who characterized, from the bench, the ministrations of the clergy to a dying culprit as "a holy show," who defied Cromwell, who stated recently at an election trial that he would not believe a clergyman on his oath who gave evidence on the occasion, a pure upright, and conscientious man, has his own share of shame on his back. The Dublin correspondent of the Irish American gives the following description of "what's the matter" with that official now:—"Mr. Justice Keogh, when delivering his famous Galway judgment, and when, on other occasions also assailing the clergy and the doctrines of his Church, thought he was winning so much regard from the anti-Catholic party in Ireland as would greatly promote his dignity, and make him very happy, in this world at all events. He would have better employed in teaching lessons of religion and morality to his unfortunate son, who had recently been figuring in a very scandalous manner before the police courts in the press. Many a better man than Mr. Justice Keogh has a scapegrace son; but, in such cases a good father is commiserated and his trouble is regarded as his cross; while, in the case of a bad one it is looked upon more in the light of a judgment. Keogh's son is an unfortunate drunkard; he scoffs at and ridicules his father, in his own house, and

before his guests and friends; and he has been known to shout with laughter, before a large company at dinner table, when he heard his father pledge his "honor" about something or other. "Oh, my God!" he exclaimed, "isn't that a good one? Boys, do you hear that? Billy Keogh's honor! Ha! ha! ha!" He was before the police courts a few days ago, charged with being drunk and disorderly in College street, and demanding that a prostitute, named Mary Anne Cromwell, who was in charge of the police in the station, should be brought out to him. The police took him into custody, and when he was brought before the magistrates he did not mend the matter by the scandalous nature of the defence he set up for himself. He was fined 20s, or fourteen days imprisonment for his misconduct. The association of the names Keogh and Cromwell has struck every one who remembers his father's glowing paenegyric on "Oliver." The young fellow—his age is about twenty-seven—has since been taken off to a lunatic asylum, which is probably a dodge of Billy's to put the best face he could on the disgraceful affair.

The jolly town of Limerick appears to have some of the most "desartless men" on its watch. One of them was lately found slumbering comfortably and cozily in the gutter, and the inspector declared before a magistrate that the career of this watchman had been "one of sleeping and drunkenness." This career was regarded as deserving a fine of £1, and Mr. Hinchy, the culprit, having been thus legally washed as it were, was allowed to return to his wallowing in the mire for the protection of the people and property of Limerick. Another watchman, who was found in a helpless condition on his beat, gave the following touching explanation:—"Now, to tell nothing but the truth," he said, "I must tell the gentlemen that there isn't a decenter man on the staff than myself. Oh, devil a lie in it. Gentlemen, as I'm brought here at all now, I'll tell you the whole of it out. I ate a heavy meal of that unfortunate American bacon, and a handful of green cabbage, and a few bath-ratons, and they lay across my breast; and at the time I had only a few pints taken to quench the thirst, when the inspector came up; and besides, gentlemen, I got a bad account from my little boys in America." Of course, a man with such a complication of troubles could only awaken the sympathies of the court.

DUBLIN UNITED TRADES ASSOCIATION.—The weekly meeting of this association was held recently in the Mechanic's Institute, Mr. Edward Burke, Vice-President, occupied the chair. After the confirmation of the minutes, the Secretary, Mr. John Keegan, said he attended the Home Rule Conference, not in his official capacity, but as an individual citizen. The rules of the United Trades Association prohibit the entertainment of political or polemical subjects, and bearing that in mind, he (the Secretary) felt he had no right to attend the Conference as the representative of the association in its corporate form. But it is right to state, and it should be known, that he attended to represent the opinions and feelings of some thousands of the artisans of Dublin, who believe that the radical cure for the many grievances under which Ireland labor lies in having a home legislature. He (Mr. Keegan) felt there was one blank in the programme, and that was a resolution pledging the Home Rulers of Ireland to patronize home trade, as far as practicable. In 44, Smith O'Brien adopted a pledge in the Repeal Association pledging the Repealers of Ireland to abstain from spirituous liquors until the Union should be repealed. What he (Mr. Keegan) contended was that the Home Rulers of the present day should take a similar pledge in favor of home manufacture. After some discussion, the following resolution was moved by Mr. Thomas Graham, and seconded by Mr. Miles Byrne and carried unanimously:—"Resolved, That a deputation be now appointed to wait on the Home Rule League for the purpose of submitting a practical plan in favor of the development of home manufacture, and which plan would be a means to the end of obtaining Home Rule for Ireland."

WILL OF AN IRISH MISER.—An Irish miser named Denis Tolam, who died at Cork possessed of considerable wealth, in the year 1789, left a singular will containing the following testamentary dispositions:—"I leave to my sister-in-law four old stockings, which will be found under my mattress, to the right. Item—To my nephew, Michael Tarles, two odd socks and a green nightcap. Item—To Lieutenant John Stein, a blue stocking, with my red cloak. Item—To my cousin, Barbara Dolan, an old boot with a red flannel pocket. Item—To Hannah, my housekeeper, my broken water-jug." After the death of the testator, the legatees having been convened by the notary to be present at the reading of the will, each, as he or she was named, shrugged their shoulders and otherwise expressed a contemptuous disappointment, while parties interested in the succession could not refrain from laughing at these ridiculous, not to say insulting legacies. All were leaving the room, after signifying their intention of renouncing their bequests when the last named, Hannah, having testified her indignation by kicking away the broken pitcher, a number of coins rolled out of it; the other individuals astonished at the unexpected incident, began to think better of their determination, and requested permission to examine the articles devised to them. It is needless to say that, on proceeding to the search, the stockings, socks, pockets, &c. soon betrayed by their weight the value of their contents, and the board of the testator, thus fairly distributed, left on the minds of the legatees a very different impression of his worth.—From the Illustrated London News.

ULSTER JULY ANNIVERSARIES.—It is evident, says the Pall Mall Gazette, even to a rigid economist, that a considerable saving might be effected by the discontinuance of the Ulster "July Anniversaries." A return has just been printed by order of the House of Commons, by counties, of the number of troops and constabulary moved into the province of Ulster for the so-called July Anniversaries; estimate of costs of such troops and constabulary both for transport to and from, and for maintenance while absent from their ordinary stations; and similar return of their travelling and lodging allowance while absent from home on such duty." From the summary of this return it appears that the number of troops moved in aid of the civil power in Ulster during the July Anniversaries of the year now drawing to a close was 22 officers and 580 men, or 602 in all, at a cost of £402 16s. The number of constabulary moved into various counties, and into the province on the same occasion, was 47 officers and 2,600 men; in all, about 2,647, the expense of such movements being £5,786 10s. 8d.; and the number of stipendiary magistrates sent into Ulster was 20, at a cost on account of travelling and lodging allowance while absent from home on such duty of £330 6s. 10d., making the total expense of the Ulster July Anniversaries of 1873 £6,420 3s. 3d. It is really worth consideration whether these anniversaries might not with advantage be turned into centenaries, or at least conducted in a less costly fashion.

A return, designed to show the general mortality of the United Kingdom for the past five years, has been published, in response to a Parliamentary order. The tables show the average mortality from all causes during the five years, ended with 1871, discriminating, with the exception of Scotland—where a Laggerd Registration Office has halted in its duty—the deaths from zymotic diseases. According to these statistics the estimated population of England is 22,225,000; of Scotland, 3,310,000; of Ireland, 5,343,000. The annual average deaths from all causes in these countries are—in England, 495,345; Scotland, 74,634; 89,668. The largest item of mortality in England was diarrhoea, which caused 23,

805 deaths. Fever was the great destroyer in Ireland, causing 3,333 of the total deaths. The tables present in one respect a remarkable comparison. They prove that the death-rate of Ireland is much lower than that of either England or Scotland. Calculated in every 1,000 of the population, the English death-rate was, on the annual average, 22.3; the Scotch, 21.9; the Irish only 16.5. These proportions are with reference to the deaths from all causes. It is asserted that the death registration in Ireland is defective—a circumstance which, together with the fact that the Irish population is much less town-living than that of Great Britain, is supposed to account for the greater security of life from sickness which it is credited with. It is a suggestive fact that while deaths from zymotic diseases are increasing in England, they are decreasing in Ireland. Taking the five years given in succession, the total deaths in England, from small-pox, fever, measles, cholera, diarrhoea, scarlet fever, diphtheria, and other zymotic diseases, were 99,989, 117,386, 119,501, 129,571, 123,030. An opposite course is seen in the Irish figures, which were respectively 16,066, 16,487, 15,555, 14,548, and 13,638. Thus the zymotic mortality of England was 22,000 more in 1871 than in 1868, but in Ireland it was 2,000 less.—Dublin Freeman.

Never was there so fine a season within the memory of man. If we had a wet and severe summer, we have a dry and mild winter, almost bordering on summer in every appearance. The adage was "A Green Christmas and a Fat Churchyard." But that saying does not prove true in the present case.—There never was less disease, no talk of fever, or any epidemic dangerous to life. Plants are budding, and we have seen flowers in blossom. We might have reason to dread the future, if the adage had to be relied on: "Long fair; long foul." But having had so severe a summer with a constant down-pour of rain, the present weather might have been to some degree expected, although it surpasses in mildness all our expectations. That there is a change in the climate of Ireland must be admitted. The winters of long and severe frosts and deep snows are gone, and the summers of intense heat are no longer to be seen. From whatever cause, a wonderful change has come over the seasons. The rarity of frost or snow now during the winter months is to be wondered at, and appears almost unaccountable. That the summers should also be disposed to constant moisture appears strange too.—These are mysteries that go beyond the true knowledge of man. But that a change has taken place in the climate of Ireland cannot be doubted. On Saturday night we had a little seasonable frost.—Magdalen Evening.

THE ROBBERY OF JEWELLERY IN BELFAST.—At the Belfast Police Court the two persons charged with being connected with the recent jewelry robbery in Belfast, were brought up on remand. Hunter was discharged, there being no evidence against him, and the case of Nicholson, the nephew of Miss Gilbert, the proprietress of the establishment which was robbed, was then taken up. After some evidence had been given, the Bench decided upon admitting him to bail.

GREAT BRITAIN.

THE "WEEKLY REGISTER" ON THE BISHOP OF SALFORD.—The Weekly Register of London is a strong advocate for Irish Home Rule, and with reference to the reverend Bishop of Salford's refusal to allow the school rooms of his diocese to be used for the purposes of the Home Rule League, has something to say. The Rev. Professor Galbraith, of Trinity College, is a prominent member of that body and at a recent meeting he commented on the course taken by the Bishop on that occasion. The Register dissects the matter in this wise:—"Professor Galbraith referred to the letter of the Bishop of Salford, explaining his reasons for not allowing the Catholic schoolrooms of the diocese to be used as places of meeting by the Home Rulers. With the decision at which the Bishop arrived, and with one of the reasons upon which his decision rests, we are entirely in accord. It would have been very indiscreet to open the school doors for political meetings; for it should be remembered that these schools are partly supported by contributions from the Parliamentary Grant for public education, which would in all probability be withdrawn if the school rooms were made an arena for political discussion. That is quite a sufficient reason why the application for the use of the schools by the Home Rulers should not have been granted. We wish the Bishop had stopped there; for reticence on the other grounds of refusal, would have prevented the revival by Professor Galbraith of the long story of Irish oppression by Catholic England. We cannot altogether agree with his Lordship that "the schoolroom is the vestibule of the Church, and should not be accessible as an arena for the agitation of political questions upon which Catholics differ most widely;" for acquiescence in this dictum would involve condemnation of an usage long familiar in Ireland, and with which it is very likely that by far the larger proportion of the Bishop of Salford's flock are familiar. The sting at the "interested politicians and adventurers who trade on patriotism"—meaning, necessarily, the leaders in the Home Rule agitation—was, we must be permitted to say, mischievous and misplaced. See what it produced in Dublin amid the cheers of a crowded meeting, nine-tenths of whom are Catholics, and at which no fewer than twenty-three priests were admitted members of the Home Rule League. Dr. Vaughan (said Professor Galbraith), the Roman Catholic Bishop of Salford, said something not very complimentary about Home Rule but they should remember that he is an Englishman, and was speaking from an English point of view. The Catholics of Ireland, from past history, knew that the greatest opponents of their nationality were the English Catholics, and he was sure they were not so bigoted, because the English Catholics were their co-religionists, as to take their views of a matter adverse to that nationality when it was advocated by Protestants. (Hear, hear, and cheers.) The Bishop of Salford is not old enough to remember what was done in 1827 by the Catholic Association, on account of a very indiscreet movement of the English Catholics. We are; and the recollection of that stern proceeding, to which we were a party, makes us most anxious that all occasions shall be sedulously avoided that can possibly engender ill-feeling between the Irish Catholics, whether living in this country or in Ireland, and their British Catholic fellow-subjects. It should be fully and frankly accepted as a truth, that it is only through the influence of Ireland that the Catholics of England can hope for any concession of their just demands, whether as regards schools, or work-houses, or prisons. At present English Catholic influence, we lament to say, almost inappreciable in Parliamentary elections, and it is only by Parliamentary power that statesmen are made to comprehend when it is expedient to disarm hostility, and win votes by concession." So far as these observations in the Register impress the fact upon the English mind that the English Catholics can only look to the Irish for power to win the full measure of justice for themselves in England, we thoroughly agree, but we cannot admit, for a moment, that the Bishop of Salford was wrong on any ground that he took in not permitting the use of his schools for the Home Rule agitation. Many of the Bishops and a vast majority of the priests in Ireland are Home Rulers, and the matter is perfectly clear that they would not, and will not, allow the use of their schools for Home Rule meetings. The Bishop of Salford no doubt acted upon the very principles by which those Bishops act, as well as the motives of expediency laid down by the Register.—Catholic Mirror.

THE UNKINDEST CUT OF ALL.—The irony of fate mocks at the soundest calculations, and the infatigability of fortune eludes all limitation. Yet it is not often, even in this world of surprises, that a reverse is sustained so bewilderingly comical in its nature as that which has befallen the champion of Protestant orthodoxy. The matchless Whalley is in disgrace, the terrible opponent of the Pope and the cardinals is under a cloud. In vain has he laboured in unravelling the intrigues of Rome, baffling the schemes of the Jesuits, and nipping in the bud innumerable gunpowder plots and such like conspiracies. In vain has he traced the connection between the Propaganda and the price of coals, and shown how the cattle disease resulted from the repeal of the Ecclesiastical Titles Act. To no purpose, after all, has he awakened the slumbering indignation of Protestantism by the tremendous discovery that Mr. Gladstone eat of only one dish on a Friday, or roused the country to a sense of its danger by revealing the awful design of re-establishing Popery through the medium of paper cracker mottoes and bonbons. Who is secure from the tongue of aspersion? Even the ser of Peterborough has not escaped its carping, and the faith of his most steadfast admirers is tottering under the attack. Here is Mr. John Peters, of Liverpool, who long looked upon Mr. Whalley as "the baneful Protestant champion, and determined foe to Unitarianism and the kindred schemes of Rome," actually writing to say that his confidence is quite shaken and asking the ill-used Whalley to "clear up" something or other "for the sake of the Protestantism he was once the champion of." This is certainly not enough, but it is mildness itself compared with what follows. Having disposed Mr. Whalley in a line from his championship, the writer comminates his audacious ingratitude by the appealing intimation that perhaps Mr. Whalley may be an N. J. agent himself! If this be not the limit of cruelty and indignity, Mr. Whalley may well ask where it is ever to be found. The unworthy suspicion of the wary Peters has been excited, it seems, by Mr. Whalley's conduct in connection with the Tichborne trial. Everyone knows how Mr. Whalley discovered the hand of the Pope in the prosecution, and how to his penetration was due the discovery that one of the jurymen's second cousins had a son in a Bismarck's chair! Of course, there was nothing for Mr. Whalley but to stand by the Claimant, who, all a Papist himself, had at least the recommendation of being a very bad one. Unfortunately for the cause of civil and religious liberty, however, the case for the defence appears to be going somewhat amiss of late, and "the episode Luic" has had by no means an invigorating effect on it. It is apropos of this disaster that Peters commits the enormity we have specified. Luic has turned out an impostor, a lying tick-tock-toe man, a whole-sub-prepper, and there is that charge brought against somebody of having "made up" his work for him. But Mr. Whalley went over to America, and must have known what a liar he was, and under these circumstances, for the sake of Protestantism, Mr. Peters invokes an explanation. An explanation he gets, and will say Peters, work of faith and spiritually purified, feel rebuked by that holy reply. Mr. Whalley at once takes the unassailable ground that Luic is not an impostor at all. To backslide (like Peters) to a lukewarm and misguided public, the fact that Whalley's protegee has been identified by a score of witnesses as the ex-convict Lundgren—backed by the further fact that he has expressly confessed to the fraud himself—may seem very like proof of his identity. But to the piercing mind of Mr. Whalley this establishes nothing at all. Luic himself admits he is Lundgren, the ticket-of-leave man, but Mr. Whalley knows better, and sees that it is Luic, the mate of the Oprey, all the while. "It is my opinion," he writes, "that there is abundant corroboration of the fact that Jean Luic is speaking the truth when he says the defendant is the man he saved from the Bella's boat." True it is that Luic acknowledged the whole story to be a concoction, but the Peterborough member is at no loss to account for the contradiction. The occult influence of Rome has been at work, and it is to the machinations of the Janits we owe the untoward event which deprives the case for the Claimant of the benefit of Jean Luic's testimony. Nevertheless, we fear that Mr. Whalley has irrevocably lost the confidence of Peters. There are none so blind as those who will not see, and there will always remain a section of the population who will think the explanation about Luic defective. The prophet is seldom believed in his own land, and truly great men are born too early or too late. Mr. Whalley stands little chance of being measured with that indulgent faith which he so readily applies to the character of Luic. Neither one or the other will have his due. A stiff-necked generation oblivious of the ironies of the Papacy, heedless of Ultramontanage aggression, and unmindful of the artful conspiracy which ensnares their understanding, will persist after all is said in regarding Luic as a rogue and a vagabond, and Mr. Whalley as little better than a fool.—Nation.

LONDON FACTORY GIRLS.—A day or so previous to my visit to Highgate with the same business in hand, I sought to make myself acquainted with the habits and customs of a swarm of poor little urchins, who work at a "frisette" factory in the neighborhood of Wilderness-row, in St. Luke's. Again it was dinner time, and I watched a troop of them hurrying to a villainous-looking cheap cookshop to invest their precious halfpence in pease-pudding or some such hot and cheap though unsubstantial dainty; and there was one female, of fourteen possibly, with the rest, who stood wistfully before the cookshop window, regarding the stock and making up their minds before they took the step that was irrevocable. Finally they all came to a decision, excepting the damsel in question, and she, though jingling her halfpence in her hand, and with her very eyes as well as her mouth watering with hunger, somehow contrived to resist the temptation cross the threshold. With a lingering look at the luscious display, she paused for a last sniff at the open door, and then, as though goaded by its maddening effect, dashed off at a half run towards the Goswell road.—Her speed was such that it was no easy matter, without exciting public curiosity, to keep up with her. "She is aware of another cookshop," I thought; "she is wiser than her factory mates, and will, doubtless, get more pease-pudding for her penny." But it was not at a cookshop that my heroine paused; it was at a "wardrobe" shop—an establishment where may be purchased second-hand apparel and finery. She did not hesitate but at once entered the shop, and after a few minutes emerged with a somewhat faded but still gorgeous bunch of artificial flowers, consisting of a rose, full blown, a poppy or two, and a fair sprinkling of wheat. With a glow of triumph on her wizened little face, she cast an eager glance to the right and to the left, and, spying close at hand the secluded gateway of a lumber yard, darted across the road, and, crouching in a corner was soon busy with her battered old hat on her knees, retrimming it. I ventured to offer her a little friendly advice while she was so engaged. Did she not think it was foolish to waste her hard-earned money in such trash? To which she uncivilly replied "that that was her business, and that it would praps be better for some people if they looked after theirs and left other people's alone. How much a week did she earn at the factory? "Four shillings, I'll must know." "That's very little. Why, a handy, likable looking girl, as you appear to be, might earn twice as much at least, or the value of it, as nurse-maid or under kitchen-maid in a respectable family. Such places are not difficult to obtain; why do you not make inquiries and better your condition?" "Because," replied the juvenile maker of frisettes at the rate of eight-pence a day—as she gave certain finishing touches to her off-hand millinery—"because I'm above that poor scum what musn't wear a feather or a ribbon,

and because I likes my liberty." And, lifting her ragged frounce, she made me a curtsy, and slipped out of the timberland exactly as became a young lady who wore such a resplendent headress.

ACCURATE CONFESION.—On Thursday Lord Fortescue forwarded to the Bishop of Exeter a memorial, signed by 12,216 persons in the diocese, praying his lordship to restrain the introduction of confession into the Church of England. Lord Fortescue stated in a lengthy letter that many strongly opposed to the confessional had objected to sign the memorial—first, because they had not been sufficiently consulted by the evils complained of; secondly, from the dislike to join any movement originating with the party in the Church to which the authors of the memorial belonged; thirdly, from the feeling that the document was vaguely worded; and, lastly, because they took it to imply want of confidence in the Bishop's discretion in the administration of his diocese. After replying to these objections, Lord Fortescue says, he could not be charged with indifference to religious liberty and the rights of conscience. His opposition to the Ritualistic tendencies of the day was perfectly consistent with a sincere desire to secure their just rights to our avowedly Roman Catholic citizens. They had a right to practise confession, and no one could complain; but quietly to apply in presbyters and deacons, in enjoyment of offices and endowments legally tenable only by ministers of the Church of England, teaching doctrines and persisting in practices repeatedly declared by Ecclesiastical Courts and most eminent prelates and theologians of our Church not to be in accordance with the doctrine and ritual of that Church as by law established, and this, too, not rarely in opposition to the wishes of the parishioners, and the distinct advice of the bishops, was a very different matter, involving very different principles. It was on this ground that he prayed the Bishops early consideration of a memorial so intently signed.

The quantity of coal raised in Great Britain in 1872 was 123,303,833 tons, against 117,192,257 tons in 1871. The total loss of life among the miners was 1,660, showing that one life was lost for every 116,000 tons of coal raised.

During 1872, according to the official report just issued, 85 British vessels were lost—"never hauled off sailing, or being spoken at sea." They must have lumbered, and with them no fewer than 2,147 lives were lost.

UNITED STATES.
THE BISHOP OF PHOENIX AS SECRET SOCIETY.—The Right Rev. Dr. Wood, Bishop of Phoenix, addressed a meeting of the Catholic Total Abstinence Benevolent Society on Sunday, 24th January, 1874. His remarks were particularly directed against secret societies. He spoke as follows:—"My friends, if I had thought of it, perhaps I would have stated to come here this evening, but I might have known that I could not come among you, without being expected to say, at least, a few words. You worthy President called to see me yesterday morning, about another matter entirely, and after he had concluded his business, he invited me to visit you this evening. I accepted his invitation, and as I have just said, perhaps a little rashly, as I might have anticipated being called upon for a speech. [Applause.] Now, my friends, I am very much pleased to see such a large number of men present here this evening. You are engaged in a good cause, for your organization is a good one and it has my approval. Your society is not like other societies that I have not the approval of the Church. You have your Spiritual Director with you to guide and direct you, and you are subject to his orders. And here let me give you a warning against joining any of these secret societies condemned by the Church. I do not mean those where men associate for mutual protection, but those where the members have to take an oath of secrecy—an oath to do whatever is required of them by the society—an oath to perform with blind obedience whatever orders the society issues. Such societies are in the highest degree dangerous. They are the source of great evil. Most of the disorders now prevalent in Europe are due to the influence of these secret societies. The present calamities and persecutions of the Church in Europe, notably in Germany, Italy, and Switzerland, are due almost entirely to their machinations. In some of these societies members are called upon to take the lives of their fellow-men. They are bound by an oath to do so whenever required, and if they fail, their own lives pay the penalty of their refusal. This is no imaginary creation but is a fact well known in Europe, and the Church and the Holy Father very properly condemn such societies. Hence the necessity of Catholics avoiding secret and other societies condemned by the Church. And I would advise you particularly to be careful not to join such societies. Some say that because a society is not openly condemned by the Church that it is no harm to join it. That is a mistake. Better be it to lay down the rule for yourselves, that you will join no society that is not approved of by the Church. [Applause.] Now there are some societies in this country and particularly in the coal and mining regions of this State, that while not openly condemned by the Church, are yet not safe to join. They may become of great benefit to Catholics, but more probably they will be just the reverse—at great injury. I have carefully read their constitutions, which are drawn by very skillful and adroit hands, and I very much fear that their entire independence of the Church will before long lead them into fatal mistakes. They pretend to be Catholic societies, but really they are not, for they have not, like your organization, the approval of the Church. They keep themselves entirely independent of all control of its clergy, while at the same time they endeavor with all their power, to use the prestige of the Church to gain accessions to their ranks. The Church is like a good mother who watches over and admonishes her children and sees that they do not stray out of the true path. Hence I give you a timely warning against joining any of the societies I have alluded to. [Applause.] The malice, bitterness, and bigotry of secret societies are well known, though we equally well know that they are practiced under the cloak of benevolence and charity. Your organization has no objectionable character, you have the approval of the Church; you are connected with the Church through your Spiritual Director and through him with your Bishop. Hence you must be careful to conduct yourselves like good children of the Church. [Great applause.] Then another warning I would give you—steer clear of politics. [Applause.] Practice charity towards all; perfect your union, thus strengthening yourself, and avoiding all outside combinations. You, of course have your own political views. There is no harm in that, but while you are at liberty to entertain your views be careful of designing politicians, who might attempt to lead you into matters foreign to your organization. You are not allowed, as a society, to meddle in politics. That is very fortunate. You must keep to the purposes of your organization and leave outside matters alone. [Applause.] You know the anecdote about the bundle of twigs. A strong man took a large stick and broke it easily across his knee, but when he took a bundle of small twigs and attempted to do the same thing with them, he found them too much for him. So it is with you. Keep united—depend upon each other and upon your spiritual guides, obeying the voice of the Church in all things, and then you will not be left alone and easily broken. By listening to the counsels of the Church you will prosper and bring down upon yourselves and families the blessings of God." [Prolonged applause.]