

In Glasgow about a million of money is spent annually in stimulating drinks, and the cost of fever is forty or a thousand pounds.

GENERAL LALOR in his remark in conversation with a friend:

"In the Florida war I preserved my health solely by temperance. Where the water was very impure some of the officers and men insisted on the absolute necessity of using ardent spirits with it. But I always observed that they fared the worse for it. As for myself, I would mix the swamp water with coarse meal so as to clear it from the sediment, and content myself with such a beverage."

There are villages in Scotland with 1500 inhabitants, by whom more is spent on snuff and tobacco than is paid by them to their minister and three teachers.—*Temperance Record.*

"No man," says an eminent physician, "who has taken only a single glass, has all his faculties as perfect a state as the man who takes none."

Dr. Johnston being asked by Boswell why he left drinking wine, replied, "Why, sir, because it is so much better for a man to be sure that he is never to be intoxicated—never to lose the power over himself."

A LAND OF PROMISE.

Now and then it is very refreshing to the Christians to read in the newspapers—check by will with "The Registered Paletot" and "Amoutillado Sherry"—a notice of sale of "Church Preferment!" So many pounds—so many steps of promotion in the Army of Mar-tyr. Here is a specimen from the *Times*—

CHURCH PREFERMENT.—For SALE or EXCHANGE, a valuable RECTORY, beautifully situated, in an agricultural county.—The house and premises are of superior accommodation, surrounded by beautiful timbered park land, and cost a large sum in erection. The glebe extends to 40 acres. Commutation £480 per annum, and population about 300. Apply to Mr. —, auctioneer, surveyor, and agent for ecclesiastical property, &c., &c.

Our only complaint of the above is its extreme brevity—its cold poverty of description. We much want an ecclesiastical Robins. How, beneath such influence, the above would expand in greatness and glow with varied beauty! Such a pulpit auctioneer would call the attention of the clerical world to the pastoral beauty of the situation, "teeming with associations of Jacob and Rebecca." He might also allude to the conveniences of the house as being "even far superior to those of the tents of Kedar." And then the "beautifully timbered park land!" Why, what an opportunity is offered in it to bring in "the cedars of Lebanon," under which the fortunate purchaser might contemplate his Sunday sermons—touching discourses to melt the stony-heartedness of the world to Christian love!—sermons that should give him the widest popularity; for the righteous—i. e. the purchaser of Church Preferment—shall flourish like a palm-tree, and spread abroad like a cedar of Lebanon."

The population, moreover, should not be merely enumerated. The three hundred souls to be saved ought to engage somewhat more of the attention of the advertising agent. For instance, when men advertise the sale of horses they feel themselves called upon to notify the qualities of the animals; as thus—"Quiet and steady in harness, and free from vice." "May be driven by the most timid lady." And, following this prudent example, the clerical agent might speak of the souls to be cared for, "Steady-going churchmen—to ride or drive in harness without any vice of dissent."

It is certainly an oversight in the agent that he should—even brief as is the advertisement—dilute so much upon the beautiful situation of the rectory—of its agricultural advantages—of the accommodation of the house and promises—of the loveliness of the timbered park land—and yet say nothing in the way of recommendation of the "three hundred population Souls—to be saved by returns—ought not to be thus disposed of in the lump, without any word in commendation. We do not dispose of cattle thus cavalierly; wherefore, then, this slight upon church-going Christians—the flock of a purchasing rector!"—*London Punch.*

PERSECUTION OF CHRISTIANS.

A fresh persecution of the Christians has broken out in Korea, and nine native Christians—the first a Roman Catholic priest in Cochin China—have been murdered. There are about 20,000 Christians in the country, and a French bishop and a European priest are concealed in the capital.

From the Dublin Freeman's Journal. — THE RIGHT REV. DR. MAGINN ON THE LAND QUESTION

Nothing could be more important or useful for the present moment than the remarkably able letter which we publish to-day, from the gifted pen of the great prelate of the north, the Right Rev. Dr. Maginn, on the land question. It is one of the most masterly exposures of a capital and all pervading grievance I ever read. It pulls up the land inquiry of this country by the roots, and exposes the hideous thing in all its appalling features to the execration of all civilized men. The resumé his lordship gives of the laws which in ancient Egypt, the Roman empire, and God's own earliest kingdom, the Holy Land, regulated the rights of proprietors and tillers, brings the civilization of the past to bear witness against the barbarity of the present. With his Lordship every man who has read the history of land tenure over the globe, must admit that the tenants' right of possession has been everywhere respected, but where the laws of nature were cast into oblivion, or where it was forgotten that the earth was made for man, and man for his maker. God himself when he assumed, in his own proper person, the office of immediate proprietor, and divided the land of Palestine among his chosen people, made this right as sacred as a divine sanction could make it. The Israelite, who became an outcast from the lands of his fathers by indiscretion, or misfortune, or deliberately disposed of them to his neighbour, re-entered upon them by God's appointment in the year of the Jubilee because he originally possessed them.

The claim of the Irish peasantry to have this universally recognized right established by law is eloquently put by the learned Bishop of Derry.

"What I ask for the Irish people is what the *Jus Romanum* there clearly and incontrovertibly concedes—basing the concession on the evidence of natural reason; a fair rent settled by law—an undisturbed possession of their farms—the enjoyment of the fruits of their own industry, unchangeably secured to them. The interests of the Irish community require this regulation to be made immutable. The landlord recognising either the laws of nature or the laws of God cannot reasonably object to it. It is admitted in many countries on the continent, and our leases in perpetuity are merely the legal development, or the admission of the equity of this rule. For establishing it in Ireland there are reasons which don't hold elsewhere—many of the proprietors are not of Ireland—many more, born in Ireland, hate Ireland and its race. They don't value their comforts. They have no feeling in common with them, as they have no affection for them. They desiderate their annihilation, or extirpation, and with gladsome souls would sing their 'lo triumphes' over their graves. Were it not that they required slaves, or dreaded the reaction of attempting a wholesome extirpation, they would have long since removed the hated incumbence off the earth. 'Do unto others as you would be done by,' is a sentiment they never felt, and least of all, acted up to, when the Irish peasant was in question. The ox, the ass, the sheep, the goat, the meanest thing that crawls and creeps upon the earth, they did not hesitate to prefer to the Irishman made in God's image. Witness whole villages levelled to the ground, and their inhabitants scattered like dust before the winds of Heaven, and sent to die in ditches to provide pasture ground for the brute. Their brute beasts must be fattened—the brute made to die must be fed, and immortal man, created in God's likeness, into whose lap God himself poured the richest gifts, and whom he formed erect to look on Heaven, must make way for the brute, and go starve off the land of his fathers—the land that God gave him. Is this, Sir, tolerable? Do we live in the land of Christians when such things can be?"

The landlord's right of extermination is stripped of the plausible garb under which its advocates would wish to conceal its hideous wickedness.

"What," asks his lordship, "but blindness, the result of prejudice, could have induced our rulers to tolerate the Irish landlord in doing with his tenants what the laws of the land would not allow the Queen of England to do with her subjects? The sovereign of these realms are not authorised nor permitted by law to condemn to death or exile any person not guilty of a crime against social order; but what is denied to the Sovereign has been conceded to the proprietor. He might hitherto, with impunity, as the law stood, pronounce sentence of death or of banishment against a whole community, guiltless of

any crime but poverty, and even that of his own making; for, Sir, to deprive a man of the means of existence—to cast his cabin to the ground, and to leave him no hope on earth, is no less than a sentence of death and banishment against him; and I have no hesitation in saying, if the Gospel of Christ be not a fable, that on the great accounting day numbers of the proprietors of Ireland shall stand arraigned, before the Judge of the living and the dead for the murder of millions of my countrymen, whom they evicted from their estates, or starved by exaction upon them."

There is a fence usually thrown up to defend the right of landlord oppression from the legal reform which his lordship is peculiarly forcible in demolishing:—

"There will, of course, be a cry, as there has ever been, when the redress of the poor man's wrongs was sought for—'Oh! will you not respect the sacred rights of property,' and in this cry the loudest will be those who respected them least; and who should blush to name the sacred rights of property. The property of poor and rich, with many of them, was anything but sacred. The property of the Church of God they take it and possess without a qualm. The property of the proudest and noblest names in Irish history, whose only crime was their fealty, they fatten upon without remorse. When they talk of the sacred rights of property, what short memories they believe us to possess! You would imagine they had torn from the book of history the leaf recording the wholesale confiscations in the days of a Davis, and the bloody page perpetuating the deeds of spoliation perpetrated by the merciless Cromwell, and many of their forefathers leagued with him, on the loyal and devoted Irish people. This cry of sacred rights in their mouths is nothing less than the cry of the spoiler of olden times 'teneto forem.' All this was done, forsooth, by law! If by law they became, and hitherto continued unjust, what objections should they have to laws making them for the future just! The just rights of property were not safe against law; injustice, Sir, should not be more sacred."

THE PRESENTATION OF OUR SAVIOUR IN THE TEMPLE.

"Stupet gentes! fit Deus hostia."
FROM SANTEULI.
Tremble, ye Gentile lands,
Bound in the narrow bands
Of Israel's law, the Law's dread Lord is laid
Less than the least esteem'd—
Redeemer, yet redeem'd,
And for His sinless birth a sinner's offering paid.

Matron of Israel true,
She, Mother-maid withdrew,
Nor came to worship at his temple door—
The Law's accustomed days
Resrain'd her pious praise,
Nor to His presence-court the wondrous infant
bore.

And to, the threefold hand,
'That by yon altar stand!
Childhood, and age, and virgin purity:
The mother undefil'd,
And He, her heaven-born child,
And age, at sue's a sight, content in peace to die.

But, ah! what sorrows fierce,
What sword that heart shall pierce,
Oh born for keenest throb of deepest woe!
See the y—old Simeon's eyes,
Another altar rise,
And from this holy Lamb th' atoning life-blood
flow.

Even now, in childhood weak,
All innocent and meek,
Death's dark wing hovers o'er His holy head,
And soon to manhood's bloom
His sorrowing years shall come,
And soon for guilty man, His guiltless blood be
shed.

To God the Father, Son,
And Spirit, Three in One,
In union blest, one common voice we raise,
To Thee, blest Trinity,
— Eternal glory be;
Purs be our hearts, and ceaseless be our praise.

The pulpit is endowed, and the press is taxed. Would it not be better to let both alone? A canon of the Collegiate Church, Manchester, is paid £1,900 a year for addressing his audience. We (*Manchester Times*) pay £1,700 a year to be allowed to address ours.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

Amount of sums received from Collectors and Subscribers at the last Quarterly Meeting

DIOCESS OF HALIFAX.	
Mrs. E. Butler	£0 0 3
Miss Maria Barber	0 15 0
" Breunan	1 2 11
" Johanna Butler	0 10 74
Mrs. Boyle	0 5 24
" Bagnall	0 2 6
Miss Cragg	0 10 3
" M. Cragg	0 12 0
" Cochran	0 18 4
" Elizabeth Condon	1 0 0
" M. Connor	0 18 0
" Cunningham	0 0 3
" Anne Cavanaugh	0 2 6
Mrs. Connors	2 1 104
V. Rev. Mr. Conolly	1 7 0
Mrs. W. Dillon	1 1 0
Miss Deffreytas	0 10 3
" Downey	0 13 13
" M. Y. Davison	0 6 74
Rev. Edward Daly	0 5 24
Mrs. Ellis	0 5 3
John V. Ellis	0 5 0
Miss Foley	0 5 0
" K. Foley	0 6 25
" Bridget Finn	0 5 10
" E. Gleeson	0 15 24
Mrs. Gilfoyle	0 1 3
Miss McGinnis	2 0 0
" Holden	0 11 6
" E. Holland	0 5 48
" Ellen Hartery	0 9 48
" Margaret Hogan	0 5 6
John Hogan	0 0 7
Wm. Hackett, Esq.	1 7 0
Rev. Michael Hannan	0 10 0
Michael Kirwan	0 14 1
Mrs. Lonergan	7 0 0
" Landrigan	0 7 4
Miss Lenthall	0 8 114
" Ellen Lunn	0 17 9
" Loughnan	0 9 48
Master W. Lanigan	1 1 48
Mrs. John McDonnell	0 10 6
" Elizabeth Morrissey	0 17 74
Miss McSweeney	10 1 104
" M. Mooney	1 2 24
" Margaret McAuliffe	0 14 74
" Margaret Murphy	0 16 104
" Mary Mollo	0 15 74
Gracia McClintock	0 3 0
John Murphy	0 2 6
Thomas Maloney	0 4 8
Miss O'Dell	3 15 6
" O'Neill	0 15 74
Daniel O'Brien	0 2 6
Miss M. A. Purcell	0 14 13
" Power	0 8 10
" Bridget Power	0 5 0
James Payne	0 17 6
W. Quinn	8 0 0
Mrs. Thos Ring	0 5 0
" Rearka	0 1 3
Miss Joanna Roche	0 6 2
Charles Riley	0 7 6
Mrs. Eleanor Shea	0 5 0
" Shortall	0 8 0
Miss Sarah Shea	0 5 0
Mrs. Willebure	0 4 44
Miss Anne Walsh	0 8 9
James Wallace	0 7 2
Mr. Wall	3 8 0
Right Rev. Dr. Walsh	1 5 0

DARTMOUTH:

Miss Farrell	0 10 3
" B. Farrell	0 10 104
" Fitzmaurice	0 11 6
" Fogarty	1 5 7
" Huston	1 7 3
Mrs. Hynes	0 7 6
" Marshall	0 13 14
Miss C. McDonald	0 5 7
John Murphy	0 7 8
Miss Skerry	0 2 8
" Smith	0 14 9
" Synnott	2 8 4

DIOCESS OF NEW-BRUNSWICK.

Rev. Mr. Egan (Miramichi) 3 0 0

£77 8 11
THOMAS LOUIS CONOLLY, V.G.
Secretary.

We are happy to learn that the Faculty of Theology of St. Mary's College, Baltimore, has conferred upon the Rev. Charles I. White, the able Editor of the United States Catholic Magazine, the degree of Doctor in Theology, after the several examinations required by the statutes. The Rev. gentleman received the insignia of the Doctorate at the hands of the Most Rev. Dr. Eccleston.

Births.

JANUARY 25—Mrs. Mesgher, of a daughter
25—Hughes of a son
26—Meyer of a son
27—Callzman of a son
27—Tippett of a daughter
27—Dwires of a son
27—Hobin of a son.

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