

is the chief cause of the false direction given to the education of their daughters. For, besides the time and money completely wasted in these, to them, useless studies, it is feared, as experience too often proves, that these children will lose the taste for occupations, infinitely more useful and often even necessary.

You must not then, O. D. B. B., be surprised if later we take measures to obviate this great evil, in protecting our country convents from these exacting and dangerous importunities, which lead the educational houses into a path, the inconveniences of which our good nuns are the first to understand.

The excellent society of temperance, which has been productive of such admirable and salutary effects in this province, is to-day somewhat forgotten and abandoned; hence the scandals and miseries, against which this society had raised an efficacious barrier, and which our country. This degrading vice again overrun our country. This vice so fatal to the fortune and peace of families, to the health and to the life of its unhappy victims, this vice in fine, which may, with truth, be called one of the wide gates of hell, temperance, by impoverishing families and diminishing the spirit of faith, forces a certain number of our countrymen to go to the United States.

It is therefore most important, for the good of religion and of our country, that renewed efforts be made to revive that admirable and consoling enthusiasm with which was hailed the establishment of the temperance society. We desire and we ordain that, in the parochial retreats, this virtue be made the subject of a solemn and public exercise; that societies be established in its honor where they do not already exist, and that in its honor and good will of the members be revived by preaching, by solemn masses and other means.

We doubt not, O. D. B. B., that emigration would cease, were parents to employ the money wasted in luxury and intemperance, in buying and clearing lands for their children in the new settlements.

It is our desire that, at catechisms and in schools, children be forewarned against the danger of seeking their fortune in a strange land. Their hearts yet pure are well disposed to receive these salutary lessons.

We publish this Pastoral Letter, O. D. B. B., on this day of the Ascension of our Lord Who ascended into heaven to prepare a place for us, and to send us, with His Holy Spirit, the abundance of His graces, by which we shall merit the crown of the elect. Oh! may we, like the Apostles, keep our eyes always fixed on this abode of glory and happiness! It is there, indeed, as St. Paul says, our conversation should be (Philipp. III. 20), that is to say, this should be the object of our desires and the end towards which we should tend; from thence shall come to judge the living and the dead He Who, on this day, ascended into heaven in presence of the Apostles. Terrible and consoling thought which will animate us to good and keep us from evil! May it be engraven on your hearts! May it form the subject of your attentive meditations!

Having invoked the Holy name of God, we decree and ordain as follows:

1st. On the Sunday after the feast of the Sacred Heart of Jesus, in all the churches and chapels of this province where public service is performed, and in all religious communities, after the reading of that part of the present pastoral letter which relates to this devotion, a public and solemn consecration shall be made of the parish or of the community to the Sacred Heart of Jesus. After mass, shall take place, if possible, a procession of the Blessed Sacrament, during which one or more hymns from the office of the Sacred Heart, shall be sung. After the procession shall be read from the pulpit, where several priests are present, or at the foot of the altar, a consecration to this Divine Heart, according to the formula to be found at the end of the present pastoral letter, and, after the Tantum ergo, and the prayers of the Blessed Sacrament and of the Sacred Heart, the benediction of the Blessed Sacrament shall be given. The priest, who shall read the consecration, shall bear the stole, and shall hold a lighted taper in his hand. This consecration shall be renewed, each year, on the Sunday after the feast of the Sacred Heart of Jesus.

2nd. We desire that there be every where a picture of the Sacred Heart, that confraternities be every where established in its honor, that all the faithful be invited to join them, and frequently to invoke the Sacred Heart of Jesus, the remembrance of which is so powerful for good and against evil during life, and so consoling at the hour of death. This devotion shall be an excellent means to avert the evils which the excesses perpetrated during the elections, and the other disorders which we have pointed out, call down upon our country. We must not forget to recommend to Our Lord the Church and her Head, abandoned, to-day, by the powers of the earth, and exposed to so many calamities.

Shall the present Pastoral Letter be read whole and entire, at one or at different times, according as it shall appear more convenient, at the prône of all the parishes and missions of this ecclesiastical province, and, in chapter, in the religious communities, immediately after its reception.

Given at the Archbishopric of Quebec, under our signatures, the seal of the Archbishopric, and the countersign of the secretary of the Archbishopric, on the twenty-second day of May, one thousand eight hundred and seventy-three.

- † E. A. ARCHBISHOP OF QUEBEC.
† G. BISHOP OF MONTREAL.
† J. BISHOP OF OTTAWA.
† C. BISHOP OF ST. HYACINTH.
† L. F. BISHOP OF THREE RIVERS.
† JEAN, BISHOP OF S. G. OF RIMOUSKI.
† E. C. BISHOP OF GRANBY, Coadjutor of the Bishop of Montreal.
By their Lordships, C. A. COLLET, Priest, Sec. of the Archbishopric.

IRISH INTELLIGENCE.

PROGRESS OF THE HOME RULE MOVEMENT.

"On the cause must go Through joy, or weal, or woe, Till we make our isle a nation free and grand." Such in spirit, and in effect, is the onward march of the Home Rule Movement. Forward—forward still—would appear to be its motto in theory and its effect in practice. Three years—nay two years—ago the cry awoke the impalpable national yearnings that slumbered in the hearts of the Irish people, and called the nation to preparation and action. To-day throughout the length and breadth of the land the cry is heard—"The people are banding and organizing for the strife—everywhere there is preparation for the political action that is certain to test the strength and fidelity of the constituencies at an early period—and everywhere is evinced the spirit and determination which show that latent in the nation have been reposing the manhood and the patriotism which ensure victory and make success a certainty." We see it in the North, in the Glens of Tyrone, on the mountain slopes of Donegal, and the plains of Louth, and in the heart of Fermanagh. From the West come the united voice of pastors and people proclaiming in a tone whose unity is strength that "this land is ours—is ours." From the pleasant slopes of Meath—alas! now converted into broad and desolate cattle ranges and sheep walks—its heartstrokes quenched and its homesteads departed, the voice of its patriotic priesthood calls the remaining manhood of the brave border county to "stand together" by the old cause and what remains of the old race. In Kilkenny and Waterford, we understand, active work is about to commence to ensure that these strongholds of nationality shall be held for and by the people. Southwards it is only necessary to raise the national standard and the fealty and devotion of the people will be manifest.

Every where, north, south, east and west, domestic legislature and free institutions is the cry to rouse and rally the people. In Dublin, the Council of the Home Rule association zealously and sedulously pursues its course and promotes the progress of the national cause. Its founders but touched the pulse of the nation to make it thrill—and thrilled it but to rouse the people to life and activity. It was the touch of the prophet who divined the time at which to arouse the nation from its lethargy and tell its manhood their hour had arrived. The founders of the Home Rule movement saw this clearly—laboured judiciously and almost silently—and now on the eve of action they have the gratification of seeing that their labour is producing fruit even beyond their expectations. The meeting of the Association on Tuesday week was a proof of this. Over a hundred members were enrolled among them as many as thirteen Catholic clergyman. From the Irish in England came a splendid contingent of support and influence. Just 98 persons, including members and donors, were added to the Home Rule ranks from the other side the channel—chiefly from Liverpool, where the power and wealth of the Irish people are enormously on the increase. In that town alone we are assured that one-half the expenditure necessary to carry on the Home Rule movement could be easily obtained. The leaders of the movement are more than hopeful—and with just cause. Notwithstanding their heavy expenditure, they have a large balance in the hands of the treasurer, and support continues to flow in to meet the increased demand on the funds. Let the example which has been set by the Clergymen of Clifton and Meath be emulated in the other dioceses of Ireland—let cordial union be as universal as is the patriotic spirit of the people, and the demand for Home Rule would be irresistible. This unity must come if the nation is to be saved. This unity is the one thing necessary to ensure peaceful success—and avert a thousand evils. With it a free nation can be founded, directed by faith, and crowned with every blessing which prosperity can bestow. Without it is certain decay and ruin in the present—with the prospect of dissension and strife, anarchy and revolution in the future. The speeches at Tuesday's meeting dealt ably with several phases of the movement, and several of the evils arising from the Union. We have more clearly and constantly, than any other Irish journal, pointed out and proved that ruin and decay in Ireland commenced with the Union, and have continued down to our own day, when, instead of abating, they are on the increase. Mr. Daunt pointed to the same effect on Tuesday, and in his customary, clear, and forcible manner, proved that financial ruin was a consequence of Imperial legislation for Ireland. He scornfully repelled the allegations—chiefly of the friends and dependents of the Castle—that the Home Rule movement was in any way opposed to the Catholic Religion—and in like manner scouted the fears of the Protestant minority, as expressed even in the very able address on Home Rule, recently delivered by Professor Barlow, pointing to the conduct of the Irish Catholics since their emancipation in repudiation of such unfounded fancies—showed that Catholic Constituencies had freely and honourably returned Protestants in "regard of their personal worth or political principles, irrespective of Sectarian considerations," and declared that as, in other lands, political liberty would prove the best antidote to polemical bitterness. Professor Galbraith appropriately followed, and in seconding the admission of the thirteen Catholic Clergymen as Members of the Association, mocked in scathing but with dignified language, the Government that would prevent Catholics and Protestants from quarrelling by debarring both from the study of Irish history—pointed to the late abortive University Bill as an evidence of the spirit in which English party leaders would legislate on a purely domestic Irish religious sentiment, and declared that from that moment he "would do all he could to procure a fusion of Catholics and Protestants—and of every individual, no matter who it may be—high or humble—who could contribute to such a blessed result. The speeches of Mr. Butt, Mr. A. M. Sullivan, and others, were equally powerful, equally hopeful, and equally expressive of the Union of the people and the present strength and ultimate success of the movement. Mr. Butt but expressed the views founded on experience of the entire Irish people, when he said that "the whole system of Government in Ireland was a mockery—a system of irritating insult to every feeling of her manhood"—and but expressed the determination of the people when he added that he was "unworthy the name of Irishman who would not make an effort to wrest the country from the uncontrolled dominion of a foreign Parliament." The leaders of the Home Rule movement may well congratulate themselves on the success they have achieved. Pursuing the same course in unity and harmony—they will succeed in achieving the independence of the nation—and go down to posterity as the saviours and regenerators of a nation almost crushed and overwhelmed by foreign despots, aided by foreign usurpation, and sustained by foreign laws.—Waterford People, June 14.

Rev. Dr. O'Brien, Catholic Bishop. He was afterwards transferred to the parishes of Donmore and Passage, and from thence to Trinity, Waterford, where he has labored for 32 years. He was about 84 years of age.

GALLANT RESCUE FROM DROWNING IN THE COUNTY CLARE.—Two young men named O'Connor and White, from Freaigh, near Milltownaboy, narrowly escaped being drowned at Rineen, on Sunday evening, the 15th ult. They were in the act of raising some lobster pots, when their canoe capsized, and unfortunately neither could swim. Both would certainly be lost off that rocky shore when providentially Messrs. D. Fetherston and J. H. Brady of the National Bank, Ennistymon, and Mr. J. Halpin of Newmarket-on-Fergus were returning from seeing the cliffs, observed the upturned canoe, and both young men struggling in the water. They pulled with all their might, and fortunately reached in time to rescue the poor fellows who had sunk twice, and whose despairing looks had too clearly shown they must inevitably have perished, had not succor been so near. Too much cannot be said in praise of those gentlemen who nobly risked their lives in saving those who were in such imminent danger, as the sea was running very high at the time on this inhospitable and rocky shore.

The Most Rev. Dr. McGETTIGAN ON NATIONALITY.—The Dundalk Democrat reports a lecture on O'Connell, delivered in the town for the Catholic Young Men's Society. The conclusion of the lecture is thus given:—

The lecturer expressed a hope that now when the barrier of ascendancy, which had kept the people of Ireland so long separated, was removed, they would unite on the common platform of their country, to obtain the repeal of that cursed Union, and establish once more their legislative independence. It is only thus that Irishmen can ever raise a fitting monument to the memory of their benefactor and liberator.

His Grace the Most Rev. Dr. McGETTIGAN, Archbishop of Armagh, who was in the chair, replying to a vote of thanks for his kindness in presiding, is reported to have spoken as follows in reference to the above quoted passage:—He hoped the day was not far distant when the glorious picture of Ireland's freedom, so eloquently described by Mr. Scott, when looking into the future, will not be a mere dream but a reality (enthusiastic applause). That was a hope, a wish, a prayer, in which he was sure they would all participate. Wishing them long and prosperous days, and especially, that they might all live to see the dawn of the morning, when Ireland's true freedom will be completely established, he begged to return them his most sincere thanks for their kindness towards him.

COADJUTOR BISHOP.—Very Rev. Dr. Power, P.P., V.G. SS. Peter and Paul's Clonmel, is appointed Coadjutor Bishop to the Most Rev. Dr. O'Brien, Bishop of Waterford and Lismore. His Lordship has been formally installed by Cardinal Barbacido, of the Propaganda. It is merely as a sign of recognition of his pre-eminence that we congratulate Dr. Power on his appointment.—Waterford Citizen.

DEATH OF A BEMIGRIST.—At the Convent of the Bon Secour, Lower Mount-street, Dublin, there died recently Miss Nana Higgins, in religion Sister Margaret, who it may be interesting to know, was a most fervent and zealous promoter of the Association of Prayer to Repress Intemperance. She died at the early age of 29.—R. I. P.

REPRESENTATION OF CLARE.—Reports of election contests for both the county of Clare and Borough of Ennis are now floating through the political atmosphere, but so busy is rumour with its hundred tongues that the public are not inclined to give credence to mere hearsay statements until something of a more tangible nature crops up. However, I am in a position to state on most reliable authority that it is the intention of Lord Francis Conyngham to seek the representation of the county at the next opportunity. His Lordship's principles are the same as on a former occasion secured for him the confidence of the electors.—Correspondent of Cork Examiner.

THE LOCAL GOVERNMENT ACT, which was to be one of the great ministerial blows to Home Government in Ireland proved beyond doubt to be a landlubber law. The lands within townships, through it, would appear to escape public cess and have only to pay one-fourth—that is according as official ambiguity can be understood by the people. Another grand double-barrelled absurdity is the elaborate provision for sewerage and sanitary arrangements, and the investment of powers in a number of burgesses, in modern legislative style.—Town Commissioners, who have no funds, no wherewithal, and those municipal boundaries are reduced to the "merest span" through the repressive influence of territorial men.—Mayo Examiner.

REPRESENTATION OF ROSCOMMON.—Two candidates have already appeared in the field for the county of Roscommon—Mr. Charles French and Captain King Harman. Mr. French, in the course of his address, alludes to his family's long connection with the county of Roscommon, and expresses a strong hope that this connection will not be broken. Should he be returned, he promises to struggle for the freedom of Ireland, "civil, religious, educational." Mr. French does not allude to Home Rule nomination, but says that he will support a measure which, "without impairing the unity of the Empire, will give Ireland a direct control over her own local interests." Such a measure is, in the opinion of Mr. French, made, especially necessary at the present moment by the inability of Parliament to perform all the tasks imposed on it. Captain King Harman's address is mainly devoted to the Home Rule question. He states that he was the first man in Ireland to lay the banner of Home Rule on the hustings; that through good and ill he has always stood under that flag, and that he has done whatever lay in his power to "forward the cause of Ireland's nationality." He adds that he does not belong to any English party, believing as he does that as English members should not meddle with the affairs of Ireland, Irish members should not intrude their opinions with reference to the management and politics of the sister isle. As to the Education Question, he points out that in his previous addresses he had expressed his opinions on Denominational Education and that he has only now to "reiterate his fixed conviction that the tax-payers and the parents of the rising generation have the right to choose the education which their children should receive." Other candidates are spoken of, but Captain Harman and Mr. French are the only ones who have placed themselves formally before the constituency.

conscience on their banner they endeavor to suppress it except for themselves. It is still worse with the Protestant opponents of Catholic education, because they admit the principle for which Catholics contend, but will not consent to its application to them. It is only the other day at a meeting to encourage diocesan inspection of rate-supported schools, the Marquis of Salisbury said:—"I hope no one will be inclined to listen to that delusive advice which is often proffered by well-meaning, or, at least, well-spoken counsellors, who try to represent to us that religious education in schools is so much trouble thrown away, by taking out of the hands of the clergy that duty which they ought to perform. To that objection, which I have no doubt you have often heard, there is one plain and simple answer, and I gather it from the attitude of the great section of thought in reference to religion throughout the world. In this country and on the Continent a great struggle is going on between belief and unbelief. Wherever Christianity is preached there also an effort to depreciate and disparage it exists. It exists to some extent in this country, but to a much greater extent in other countries. This party is powerful, active and numerous, and it is a striking fact that the one watchword upon which they all agree, the one object for which they are all trying, is to upset our Christian religion. To them every institution of religion is hateful, and the one thing which they are trying to accomplish is secular education." These words are profound and true.—Secular education is the trap deliberately prepared by the enemies of Christianity. But it is into that religion shall pervade every part of education, but for Catholic teaching they demand that an all-pervading paganism shall be the rule.—Cork Examiner.

GREAT BRITAIN. The following "leaflet," the composition of a clergyman of the Church of England, we (Catholic Times) reproduce in full, because of its very great importance for all Catholics as showing the tendencies of some members of the Protestant clergy:—

"ASHAH-SCHECHINAH: ASIAH, THE NATIVE NAME OF WOMAN. "This was the happy name of Eve in the days of her innocence. When she stood before Adam in her blameless beauty, he said, being inspired, 'she shall be called Ashah'; that is to say, Man's, or Man's own, because she is taken out of Ash, Man. It was afterwards, when she had slithered into sin, that the man called the name of his wife Eve. Now, the household word for the sinless Mother, in the cottage of Nazareth, and on the lips of her Son, was also, Ashah! It was in memory of the former phrase of Eden: a sound of mingled endearment and respect. It was not, in that native language, as it is in our own mean and meagre speech, a mere appellative of sex—'Woman'; but Ashah! the tender and the graphic title of the 'Twin: the Bride of the Garden, Man's own, all innocent: and of Mary, Maiden-Mother of God. So at Cana, and on Calvary, Jesus made chosen utterance of that only name, Ashah. At the Marriage, when with her Woman's zeal for the honour of the Feast, the Mother made haste to her Son, and said, suddenly, 'they have no Wine! Jesus answered, and with the long accustomed smile. . . . What have we, Ashah? He said, in the exact letter, 'What is to me, and to thee, Ashah? He signified, with a very usual idiom, 'What have I, and what hast Thou, Ashah? He meant, in the Spirit of his Voice and Smile, 'What have we not, Ashah? Are not all Things under our feet?'"

"Mine Hour . . . the Hour that thou wottest of . . . is not yet come . . . but still . . . and the well-known look of Nazareth and home, and revealed the rest."

"So she turned to the servants, and said 'Whatever He shall say unto you, do!'"

"This, the cloudy sheath of the presence, is the most majestic symbol of our Lady throughout the Quæres. The element of Schechinah, which I have named Nympha, was called by the Rabbins, Mater et Fila Dei, and was always a feminine noun. They say it was a stately pillar or column of soft and fleecy cloud; which took, ever anon, the outline of a human shape or form—'Stigmata Hominis.' Within its breast, shrouded the Glory of the Presence, as in a tent. Therefore I claim, with all reverence, to use the title, Ashah-Schechinah!"

"A Shape like folded light: embodied air: Yet wreathed with flesh, and warm:— All, that of heaven, is feminine and fair, Moulded, in visible form!"

"She stood—the Lady Schechinah of earth, A Chancel for the sky— Where woke, the breath and beauty, God's own birth, For men to see him by!"

"Round her—too pure to mingle with the Day— Light, that was Life, above: Folded within her fibres, meekly lay, The link of boundless God!"

"So linked: so blest: that when, with pulse full-tilled, Moved, but that Infant hand,— Far, far away, His conscious Godhead thrill'd, And stars might understand!"

"Lo, where they pause, with intergathering rest, The Threefold, and the One! And lo! He binds them to her Orient breast, His Manhood girded on!"

"The Zone, where two glad worlds for ever meet, Beneath that bosom, ran — Deep in that womb, the conquering Paraclote, Smote Godhead on to man!"

"Sole scene among the stars; where, yearning, glide, The Threefold and the One — Her God upon her lap: the Virgin-Bride, Her awful Child: her Son!"

THE ROMAN CATHOLICS IN THE UNITED KINGDOM.—An article on the position and prospects of the Church of Rome in England is published in the Daily Telegraph "with the formal sanction," the editor states, "of His Grace the Archbishop of Westminster." From this it appears that the statistics of the Roman Catholic Church in England are as follows:— 1. The hierarchy consisting of an archbishop and 12 bishops. 2. Thirteen Cathedral Chapters, consisting each of a provost and 13 canons. 3. Thirteen dioceses, with 1,021 clergy. 4. Public churches and chapels, 1,016. 5. Greater colleges, 6. 6. Lesser colleges, 10. 7. Schools for the middle classes and poor: In London, 200; in the rest of England, about 800. 8. Of the convents about 10 are of the contemplative life; and all others of every kind of active charity, chiefly for education in every grade, but above all, of the poor, for nursing the sick, for penitentiaries, for reformatories, for orphanages, for asylums and homes of every sort. 9. The number of Catholics in England and Wales, by every test at our command, of baptisms, &c, may be put down at a million and a half. The statistics of the Roman Catholic Church in Ireland are as follows:— 1. The hierarchy consists of four archbishops, of whom two are primates, and twenty-four bishops. 2. Twenty-eight dioceses, with 1,080 parishes, and 3,440 priests. 3. The public churches and chapels are 2,349. 4. One university, 25 colleges, 116 superior schools, and about 7,000 primary schools.

5. The number of Catholics in Ireland, according to the census of 1871, was 4,141,933. The number of Roman Catholics in Scotland has been increased by communication with the North of Ireland, by the immigration which the great industries of Scotland have drawn to Greenock, Glasgow Dundee and other parts of the country. The number in Scotland, so far as it can be ascertained, may be put at between 400,000 or 500,000. The number of priests is over 200, and there is an equal number of churches. Of the colleges, schools and educational establishments it is not easy to give a detailed statement.

The Presbyterian says that, in 1855, Mr. Colburn Lord the following petition in a Scotch Church: "O Lord, we thank Thee that Thou hast brought the Pope into trouble, and we pray that Thou wouldst be mercifully pleased to increase the same."

SHIPPING DISASTERS DURING MARCH.—The following is the total number of marine disasters reported during the month of March last—Sailing vessels totally lost, 103, of which 91 were English, 33 French, 18 American, 11 German, 10 Norwegian, 6 Danish, 6 Greek, 4 Italian, 4 Dutch, 4 Spanish, 2 Swedish, 2 Austrians, 2 Belgian, 1 Russian, and three others, the nationality of which could not be ascertained. In this total there are 51 sailing vessels reported as missing. The number of steamers totally lost were 23—of which 13 were English, 7 American, 1 German, 1 French, and 1 Norwegian. In this total number are included two steamers reported as missing.

UNITED STATES.

THE CHOLERA.—Gloomy news continue to come from the South and especially from Nashville, Tenn. In that ill-fated city the mortality is fearful. Last Friday seventy-five persons fell victims to the epidemic. Its ravages are no longer exclusively confined to the negro population, but have extended to every class of society. The sale of all vegetables, except onions and tomatoes, have been prohibited. The panic-stricken and superstitious negroes are refusing the medicines of white physicians and gorge themselves with unwholesome food. They have argued themselves into the fanatical notion that they may eat whatever they like with perfect security to their health until the hour of their death, irrevocably appointed by the Almighty, arrives. In Memphis numerous deaths daily occur, though the disease seems to be on the decline there. Washington, D. C., has had a few fatal cases. In Cincinnati there exists considerable and well-founded alarm. Though the cases of cholera have thus far been few, they were accompanied by such fearful symptoms as to leave no doubt of the existence of cholera in its worst type in the city. Below is the latest intelligence from abroad before going to press:

CHOLERA IN TEXAS.—Since our last cholera has been playing havoc with human life in Nashville. For several days the deaths averaged over fifty. On Tuesday last they were reported at twenty-nine. Three-fourths of all the deaths that have taken place in Nashville, Memphis and other cities and towns, as well as on the plantations where it has appeared, have been among the blacks. Crowded sleeping apartments, unwholesome situations and imprudence in eating and drinking have been the provoking cause of the disease, wherever it has broken out.

There were only ten deaths from cholera in Memphis on the 24th June. This is a hopeful decline. There were four deaths from cholera reported in Cincinnati on Tuesday, the 24th.—Catholic Advocate.

SCENE IN A CRIMINAL COURT.—A terrible scene lately occurred in the circuit for Anne Arundel county, at Annapolis, Maryland. To men named Thomas Hollohan and Joshua Nicholson, were tried for the murder of an old woman named Mary Anne Lamplcy. At the close of the trial Hollohan suddenly jumped from the prisoner's box, and with a horrible imprecation struck Mr. Fry, the deputy marshal of police for Baltimore with what seemed to be some iron wrapped up in the leg of a stocking. Although Fry was somewhat stunned by the blow, he "wheeled round" and grasped Hollohan, and then commenced a fearful struggle. Hollohan, being the stronger, threw Fry down. Nicholson jumped to the assistance of Hollohan, and for some time nothing could be seen but "a confused mass of brandishing arms, swaying forms, and the glitter of revolvers, while the room was filled with the cries of fight and excitement from the dense throng and the shouts of angry men. When quiet was restored, Fry was seen covered with blood; Hollohan was standing up in the grip of several men, with blood also coursing down his face, and the pistols of several detectives clapped to his temples. He merely remarked, "I'd like to get a hit at Cronc," alluding to another police officer. He was then heavily handcuffed, convicted of murder of the first degree, and sentenced to death.

A lady of a truly manly spirit, accompanied by a small poodle, is said to have sadly failed the other day in an attempted reformatory movement. She entered the smoking car of a Western train and solemnly refused to go into another car, observing that her presence would keep the occupants from smoking. One stony wretch, however, insensible to the claims of refinement and reform, began to enjoy his accustomed cigar, which was suddenly snatched from his lips, with the remark, in high treble, "If there is anything I do hate it is tobacco smoke!" For a time the offender was silent and motionless, then gravely rising, amid the plaudits of the assembled smokers, he took that little poodle and gently threw him out of the window, sighing, "If there is anything I do hate it is a poodle!" No mortal pen could describe the feelings of that reformer.

A strange and fearful creature, a kind of moral What-is-it, has been discovered by the newspapers of New Bedford. Beside this peculiar freak of nature, even the Giant of Cardiff and the Fossil Man sink to paltry insignificance: 'Tis a woman—a woman who has absolutely no curiosity! She is 73 years old, she dwells within five miles of the City Hall and two of the railroad, and yet has never seen the cars, and—O, degenerate daughter of Eve—she says she doesn't want to!

The people of Fort Scott, Kansas, in deep distress. Recently there arrived in the town, on its way to Boston, and intended for a museum there, an immense collection of Texas tarantulas, centipedes, scorpions and horned frogs. By accident the case was broken up, and the agreeable creatures are now domiciled at Fort Scott, where they are likely to increase and multiply, not in the least to the comfort of the Fort Scott citizen.

A man from San Francisco who had not heard of the Chicago fire arrived there last week. After looking at the ruins he turned to a stranger and asked, "How long did the earthquake last, old sport?"—American paper.

A TRIFLE PERSONAL.—This may be a trifle personal, but it's the way they put things out West. A St. Louis editor, in speaking of a brother ink-slinger, says—"He is young yet, but he can sit at his desk and brush the cobwebs from the ceiling with his ears."

Mr. Justice Littleton, of Massachusetts, made the following remark about a certain hotel, after he had been there on circuit. Some one asked him how he found the table. "How?" growled the judge. "Everything cold but the water, and everything sour but the pickles."

The female operatives in the Worcester envelope manufactory have struck for one-thousandth of a cent more pay on each envelope, and the proprietors declare that such an exorbitant increase would ruin their business.

The Postmaster General estimates that \$180,000,000 postal cards will be wanted the first year.