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willow, whose long branches served to applaud the words of the dethroned willow, whose long branches served to protect the emporer from the rays of the sun. There he sits for hours, gazing at the vast expanse of water. Napoleon is to-day unusually gloomy and depressed. General Bertrand, his only confident, who had, together with the page, Count Joseph of Rethel, voluntarily shared the hard fate of his fallen friend, look with anxiety at the sad countenance of the anxiety at the sad countenance of the dethroned monarch, who suddenly ad-

are of Fontainebleau when Pius VII.

foretold my fate?"
"Yes, your Majesty, I was present."
"Do you remember the interview?"
"Yes, sire; I shall never forget it. The
Pope did not appear to me like a common

"Yes, sne."
Pope did not appear to me man—"
"But?"

"Like the vicar of Christ upon earth."

"You may well say so, Joseph! What I then ridiculed has come to pass. God's vicar upon earth!" He paused and his eyes rested upon the ever-changing waves of the ocean. "Do you also remember the Pope's words, and what he meant by them?"

"Yes, sire I can recall them distinctly. The holy father said 'The God of od still The holy father said 'The God of od still the words. The grees is lawless, hostile to religion, and demoralizing; the people have become infidel. Your great uncle, from prudential motives alone, would never have permitted things to go so far."

During the summer months the count resided at his country-seat, and had only revisited Paris for the purpose of inspect-specific paris for the purpose of inspect-specific

The holy father said 'The God of old still lives.' Thereupon he proved, from the history of the world, how pagan and Christian princes had persecuted the Church and the Popes, but how Almighty God had crushed the persecuters of the Church, and that the Papacy and the Church still exists."

"Continue, Joseph, continue!" ex-claimed Napoleon, when the young count

ciamed Napoleon, when the young count seemed to hesitate a moment.

"He said, also, that the God of old would crush your Majesty if you did not cease to oppress the Church; for the Almighty would keep His promise which He had made to His Church and to His view mone earth."

which He had made to His Church and to His vicar upon earth."

"And he told the truth," replied Napoleon, "when he said 'Your measure is full, you will soon share the fate of all persecutors of the Church.' The Pope was no false prophet; not man, but Almighty God alone has wrested the sceptre from my hands. Fool that I was, to be blinded by my success! How clearly, how carriered when the history of more blinded by my success! How clearly, how convincingly, should the history of more than eighteen hundred years have proved to me that the powers of earth are wrecked when they dash themselves against the rock of Peter! Indeed, the God of old still lives to crush all oppressors of His silest?

"It cannot be denied, sire," said Ber-

"It cannot be denied, sire," said Bertrand, "that the unheard-of severity of our Russian campaign and the sufferings that befell the army at Moscow were sent by the decree of the Almighty; but Leipzig, nevertheless, decided your fate."

"The arbiter of battles is God, General!" replied Napoleon, with firmness. "This desert island gives me time for reflection. Misfortune has opened my eyes. My defeats, my overthrow, my imprison. flection. Misfortune has opened my imprison. My defeats, my overthrow, my imprison. My defeats, my overthrow, my imprison-ment, all are in consequence of my enmity against the Head of the Church. Pius is right. The Almighty Protector of the chair of Peter has hurled me from my

throne."
"General Bertrand could not answer the divinity of Christ. A Jew, apparently the son of a poor carpenter, declares himself to be God, the Supreme Being, the Creator of all things. He proves his divinity by many miracles; but to me his successes are a clearer proof of it than are even his miracles. We are astonished at the conquests of Alexander the Great; but what are the conquests of Alexander in comparison to those of Christ? A mere nothing; for although Alexander conquered the world, his triumphs were fleeting and perishable. Christ, however, conquers and endears himself, not to a nation, but to the human race. His conquests extend through a space of eighteen hundred years, and will extend until the complete the divinity of Christ and the whole of France.

"I am here by mere chance, your browledge in the pope in the same of God?"

"Davion mo, sir! Russia has proved de and delivered him up to his enemies. And then, please consider the extraordinary of the imperial hand, took a chair. You seem to be excited, dear count; I hope that no calamity has befallen you."

"None personally, sire, but terrible misfortunes threaten you, your family, and the whole of France."

The fixed countenance of Napoleon gave evident signs of astonishment, as he asked for an explanation of the count's words.

Providence."

"Davion mo, sir! Russia has revented and delivered him up to his enemies. And then, please consider the extraordinary of the whole of France."

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Parlon me, sir, if fidelity and attachment compeled to the conquest of the pope; blank not of the will be and delivered him up to his enemies. And then, please consider the extraordinary of the pope; blank not of God?"

"Davion mo, sir! Russia has revented and delivered him up to his enemies. And then, please consider the extraordinary of the pope; blank not of God?"

"Davion mo, sir! in, and the emperor relapsed into a glogmy silence. "In Egypt I proclaimed after a long pause; "62 ay he seeved the divinity of Christ. A Jew, apparently quests extend through a space of eighteen hundred years, and will extend until the end of the world. And what does Christ conquer in every man? That which is most difficult to obtain—the heart. What What a good man often asks in vain of a friend, a father of his children, a husband of his wife, brother of brother,—the heart, love, -that has Christ conquered in millions, for more than eighteen hundred years, Is not this a wonder, surpassing all won-Is not this a wonder, surpassing an worders? Alexander, Cæsar, and Hannibal, with all their genius, never achieved such a victory. They conquered the world, but they could never win the heart of man. And Christ? To him belong the hearts of millions who have willingly assumed his yoke, and suffered, for his sake, the severyoke, and suffered, for his sake, the sever-est mortifications and trials. Who would not, in this greatest of all the miracles of Christ, recognize the divine Word, who created the world?"

"If we seriously reflect upon it, sire," replied General Bertrand, "the continu-ance of the Church of Christ, which is founded in this world were the seriously in

ance of the Church of Christ, which is founded in this world upon suffering and self-denial, is indeed an abiding miracle."
"You know, General, continued Napoleon, bitterly, "that I have often roused the enthusiasm of men who have shed their blood for me; but to accomplish this my presence and the sound of my voice were always necessary. I do not necessary the secret of incapiting my page. possess the secret of ingrafting my name or my love on the hearts of mankind. Here I am, an exile on the Island of St. Helena. Where are now my former courtiers? Where are my friends? courtiers? Where are my friends? Fes, two or three have immortalized them-selves through their fidelity by sharing my exile. But soon my body shall be returned to the earth from whi ch it came and it will become food for worms. What and it will become food for worms. an abyss lies between my deep misery and the eternal kingdom of Christ, who is the eternal kingdom of Christ, who is preached, loved, and worshipped through-out the whole world from century to century! Is that dying? Is it not rather living? This wonderful kingdom rather living? This wonderful kingdom of Christ gives evident proof of his divinity; and if Christ is God, then is also his institution, the Church, divene. His omnipotent arm will always protect her; the powers of hell shall not prevail against her. Oh, would that my voice could reach all those who govern the world, and I would say to them; Honor the vicar of Christ! never oppress or deprive him of his rights; for if oppress or deprive him of his rights; for if you do, the avenging hand of the Divine Protector of St. Peter's chair will surely crush you!"

The emperor said no more. The wind, it passed through the willow branches, d the waves of the ocean, as they dashed against the rocks, seemed, as it were, to

CHAPTER III. NAPOLEON III. THE ENEMY OF THE POPE.

In the year 1764, Count Joseph, of In the year 1764, Count Joseph, of Rethel, sat in a room of his palace at Paris, and read a letter. The handse e youth had become a venerable gentleman. Louis Napoleon, then emperor of France, entertained the highest regard for the count for the reason that he had been the attached friend of his uncle, and had shared his the latter of the reason ways a welcome guest of exile. He was always a welcome guest of the imperial family, and his words were listened to with respect; but no persuasion

could induce him to accept a public office. The most brilliant and desirable marks of honor were refused by him; he lived a quiet life with his family; his time

revisited Paris for the purpose of inspect-ing a celebrated painting, which was on exhibition, and which he desired to

On the second day of his stay in the city, the count received a letter, whose contents excited him greatly. His hands trembled, he became pale and gazed upon the missive with an expression of horror. He then threw it aside, and seating himself, he remained immovable for

time.

"Can it be possible? No; it cannot be!" he at length exclaimed. Again he perused the letter, and ringing the bell, he ordered his carriage to be immediately

The count made a hasty toilet, and The count made a hasty toilet, and drove at once to the imperial residence. Arriving there he passed through vast corridors, through brilliant saloons and antechambers, and finally entered the cabinet of Napoleon III.

Behind a table there sat writing a corpulent man of middle statue. The expression of his face was impassive, and his complexion sallow. A thick moustache covered his lips, as though anxious to conceal something that was not attractive.

ceal something that was not attractive. The eyes were small and dull, although not devoid of cunning, and were often hidden beneath the heavy lids. This man was the emperor, Napoleon III., then at the height of his power. He had humbled Russia, conquered Austria, founded the kingdom of Italy upon the ruins of other principles thereone. kingoom of Italy upon the rums of other princely thrones; he had occupied Rome, and had inaugurated and accomplished the spoliation of the Papal States. All Europe seemed to be at the disposal of the powerful emperor, whose word alone was sufficient to affect the value of property.

"Why, my dear Count Rethel, you in Paris? What a suprise!" exclaimed Napoleon to the count, as he entered, but whose usual agitation at once attracted

ment compel me to utter words which are contrary to all forms of courtly etiquette. No excuse is necessary, Count Rethel I know how to value your zeal and fidelity. Your past history gives you a claim to my confidence. Tell me what

alarms you. "My fear is that your Majesty will

abandon the pope, and surrender him to his enemies. his enemies."

Napoleon remained silent, and the fixedness of his attitude made him resem-

ble a marble statue.
"What has led you to form such a con-

clusion ?"

"The letter of a friend, who informed me of the threatened danger."

"What is the name of this friend?

"I cannot reveal it to your majesty, and thus let him incur your displeasure."

"The question was merely dictated by curiosity," replied Napoleon. "I cannot think it possible that any friend of Count think it possible that any friend of Count Rethel's could merit my displeasure. But I will tell you a secret, which, however, will soon be proclaimed to the world. A treaty has been concluded between Italy and France, in which it is stipulated that the French troops shall be withdrawn from Italy in two years; but no one has a from Italy in two years; but no one has a right to infer therefrom that I intend to

right to infer therefrom that I intend to deliver the Pope up to his enemies."
"I conjure your majesty not to sign this treaty," implored the count. "You know the hatred of the secret societies of Italy against the head of the church. The withdrawal of our soldiers from Rome will be the signal of all the enemies of the Papal State to attack the defenceless Pins IX."

Napoleon, himself a member of the

Napoleon, himself a member of the Italian secret societies, knew well that Rethel had told the simple truth, and yet he made a pretence of being amazed.

"I do not understand you, count. Our troops cannot protect the Pope forever. Does not the occupation of Rome by France awaken the jealously of other Everyene newers? This state of things Does not the occupation of Rome by France awaken the jealously of other European powers? This state of things must come to an end. The holiness of his office and his venerable person will protect him as surely against his enemies as will our bayonets."

protect min as surely against in schemies as will our bayonets."
"Pardon me, sire, but the enemies of the Catholic faith do not recognize the holiness of the papal office. If you recall your troops from Rome, Plus IX. will

"Dear count, your manner of speech is altogether unintelligible to me," replied N poleon. "Do you believe that the powers of Europe made war upon my uncle in order to free an imprisoned Pope?" "No, sire, I do not believe that. No uncle in order to free an imprisoned Pope?"

"No, sire, I do not believe that. No earthly power effected the downfall of your uncle; it was the hand of Almighty God, who has promised to protect His Church and His vicar. These allied princes of Europe were only the instruments of the Divine judgment."

The emperor looked fixedly at the count, whose sanity he seemed to doubt. "My assertion may appear strange to you, sire, but I have proofs."

"May I hear them?"

"With pleasure, your Majesty!" And the count related the remarkable conversation that had transpired between

versation that had transpired between Pius VII. and Napoleon I. in the palace of Fontainebleau. The narrative seemed

of Fontainebleau. The narrative seemed to interest the emperor very much.

"After Pius VII. had proved from history," concluded Rethel, "that Almighty God had overthrown and destroyed all the oppressors of the papacy, he amonished your uncle in strong and touching language. I shall never forget his words. The sublime form of the Holy Father is ever present to me. "The God of old still lives,' he said to the emperor. 'I shall yet see you crushed by the hand of God. Your measure is full, you will soon share the fate of all persecutors of the church.' Thus spoke Pius VII., and his prophecy was fulfilled before the end of two years." of two years.

of two years."
"It is certainly strange," said Napoleon,
"that chance should have given some
semblance of reality to the threats of the

Pope!"
"Not chance alone, sire! If the history

"His sufferings, while in exile, weakened "His sufferings, while in exhe, weakened his strength of mind," replied Napoleon. "But your uncle, sir, declared that mis-fortune had ever sharpened his intellect,"

fortune had ever sharpened ms inteneed, answered Rethel.

"And yet the present state of affairs in Europe contradicts the opinions he formed," said the emperor. "Russia has many years oppressed the church and the pope; but in what way is she punished by the hand of God?"

"Beston way, sir! Russia has person to exile nor imprison-

of the hostility she displays against the supreme teacher of nations."
"I shall not dispute with you about that, dear count," said Louis Napoleon.
"And not only your immortal uncle, but another wise prince of modern times has declared all hostility to the Church, or persecution of the pope, to be danger-ous for the state," continued the zealous Rathel. "I mean the celebrated Fred-eric, King of Prussia, whom many called 'the Great.' You are aware, sire, that the Great.' You are aware, sire, that Frederic, in his last will and testament, admonishes posterity not to persecute the Jesuits who have always suffered from the tyranny of kings, and to let the parish priests exercise their sacred ministry in peace. He concludes in a solemn warning to all rulers to refrain from oppressing or warring against the pope, for, by doing so, they will incur the wrath of God."

"The testament of the King of Prussia

in no standard for us to go by," replied Napoleon, coldly; "but neverthless, I thank you for the evidence of your goodwill."

"I beseech your majesty not to misunderstand the importance of the situa-tion!" exclaimed the count, in great agitation." exclaimed the count, in great agitation. "The proposed treaty, which delivers the Pope up to his enemies, will again bring ruin upon France. I am firmly convinced of the truth of that which Pius VII. uttered at Fontainbleau, and which your uncle afterwards himself acknowledged. France, by the invasion of the allied forces, was severely punished for its crime against the chair of Peter. Almighty God is immutable, and a similar Almighty God is immutable, and a similar crime will have a like punishment. If France permits Pius IX. to be robbed, forsaken, left without defence, imprisoned, and even put to death, all of which can

not come to pass without the sanction of your majesty, then shall—"

He paused and was silent.
"Well, what then!" asked the em-

Foreign nations again invade and pillage France, and your majesty will share the fate of your uncle."

The face of Napoleon became as impassive as a block of marble. "It appears that you do not realize the

need I support the tottering chair of Peter, and thus injure my prospects? No we live in a progressive age: the most venerable relies of the past are crumbling into pieces, and no prudent man will re-suscitate that which is at its last gasp." He sat for a while reflecting, and then

began to write.

TO BE CONTINUED.

IRISH DISTRESS AND IRISH CRIME. ENGLAND ALLOWING THE PEOPLE TO

As a rule, American journals are fair and impartial in their comments on the famine in Ireland. The following article, taken from the New York daily Groyphic of March 30, is an honest and manly criticism on the heart ess conduct of the English Government towards Ireland, and of the patient forbearance of the Irish people under such trying circumstances:

The English Government is proverbially slow to move until its pocket is touched. This is amply exemplified in the case of the present Irish distress. It took an outside world to rouse England into anything like practical sympathy and a sense of the actual situation. Even now it placidly allows other people to save the lives of the starving Irish people, throwing in an occasional sop itself. English assistance to Irish distress has been more tardy and parsimonious than that of the United States, of Australia, and, in proportion, even that of France, Rome, Canada, and India. Yet England professes to be astonished at what it calls the disaffection of Irishmen. Regarding STARVE. "Not chance alone, sire! If the history of the past gives such striking testimony that Almighty God is the Protector of His vicar upon earth, we should cease to doubt."

"Unfortunately I cannot share your "Your uncle also refused to believe at Fontainbleau; but on St. Helena he acknowledged his error. Shall I tell you how he expressed himself when in exile!"

"Proceed; for you know how I venerate every word of the immortal emperor," answered Louis Napoleon.

"He would often say, 'If my voice could reach the rulers of this earth, I would cry out to them, Honor the vicar of Christ! Do not oppress or persecute the Pope, or else the avenging arm of the Almighty, who upholds the chair of St. Peter, will crush you? Thus spoke the emperor when an exile on St. Helena. And I repeat them to your majesty, for I see that dangers threaten you on every side."

"His sufferings, while in exile, weakened his strength of mind." replied Nanoleon.

poor law unions only nominal outdoor relief given by the guardians, although the bounty of two hemispheres was being freely poured into the district. Lord Kimberley, who is not an Irishman, though at one time lord lieutenant of the country, show-ed that at some of the recent meetings

ed that at some of the recent incettings boards of guardians, by majorities, refused to give outdoor relief or exercise any of the powers conferred on them by recent acts of Parliament devised for the relief of Irish distress. Such action to outsiders can only appear as simply diabolical.

THEY RESOLUTELY ALLOW PEOPLE TO STARKE.

were on the verge of starvation. They asked for work or immediate relief. There was no question about the truth of their statement. But the board informed these 300 husbands and fathers of starving 300 Intsbands and latters of starving families that they had postponed to the next meeting the consideration of their case, leaving them to starve meanwhile. For once manhood asserted itself. The laborers refused to have the lives of those dear to them trifled with in this heartles manner. They blocked up the doors and refused to let the board out until the board reconsidered its resolution and ordered re-lief to be given to the starving people. Who will deny that these poor men right? In France, under similar circumstances, the laborers would probably have taken the Board of Guardians and strung them up to the nearest lamp-post, pour encourager les autres. But the Irish are more

atient and conservative.

During the week ending February 28 During the week ending February 28 there were 116,643 persons in receipt of poor law relief in Ireland, nearly equally divided between workhouse inmates and those receiving out-door relief. This was an increase of over twenty per cent. from last year. Over and above this there were probably 200,000 persons aided through the charity of the four great central relief committees in Dublin, with at least £50,000 disbursed from abroad through the Catholic bishops.

Poverty is generally supposed to in-

Poverty is generally supposed to in-duce crime, and the Irish have gained a reputation for disorder and turbulence. The assizes have been held and the The assizes have been held and the judges delivered their addresses to the grand juries. In Clare, where very deep distress prevails, Mr. Justice Fitzgerald deemed it a source of great satisfaction to find that the offences were so light. In Longford Baron Deasy found only three criminal cases, and only one of these of a serious kind. In Meath Lord Chief-Lustice Morris congratulated the grand a serious kind. In Meath Lord Chief-Justice Morris congratulated the grand jury on the state of the county. In Drogheda Judge Lawson informed the jury that there was the least possible busi-ness to go before them—to wit, that of a single person in custody, charged with larceny. In Leitrim Lord Fitzgibbon found the amount of business not im-portant. Indeed, the same story is told throughout in the charges of all the judges. There is a singular absence of bears that you do not realize the of affairs, Count Rethel!" refoleon. "France is the mistress of Europe!"

Thus do the attitude and action of the "Pardon me, sire, but the enemies of the Catholic faith do not recognize the holiness of the papal office. If you recall your troops from Rome, Plus IX. will become a prisoner, perhaps a martyr, and you will bring down ruin, not only upon yourself and upon your family, but upon the whole of France."

"A very bold assertion, count! But why have you formed such an opinion? How can the fate of the papacy affect either France or my family?"

"I tappears that you do not realize the situation of affairs, Count Rethel!" replied Napoleon. "France is the mistress and incentive to violence. Thus do the attitude and action of the suffering people contrast with the course of this life are always changing, and that God alone is the arbiter of our fate."

"I have heard enough! As I have said before, I thank you!"

"O sire, even at the risk of loosing your favor, I renew my petition. Do not give the floly Father up to his enough."

"I have heard enough! As I have said before, I thank you!"

"O sire, even at the risk of loosing your favor, I renew my petition. Do not give the floly Father up to his enough."

"In this way; if your great uncle had not imprisoned the Pope and oppressed the church, he would not have died in exile."

"Dear count, your manner of speech is altogether unintelligible to me," replied N poleon. "Do you believe that the powers of Europe made war upon my uncle in order to free an imprisoned Pope;" "No, sire, I do not believe that. No need I support the tottering chair of

SHE CAN NEVER BE CRUSHED NOR CON-QUERED

Irish distress. Such action to outsiders can only appear as simply diabolical.

THEY RESOLUTELY ALLOW PEOPLE TO STARVE, with the means of relief in their hands. Are such men fit to live, let alone be entrusted with power over the lives and fortunes of their fellow-beings? In the first week of March a body of 300 unemployed laborers attended at the Tipperary Workhouse during the meeting of the Board of Guardians. The men explained to the board that they and their families were on the verge of starvation. They We glory in them and we glory in the faith for which our ancestors have died. We glory in the love of country that never—never, for an instant—admitted that Ireland was a mere province, that Ireland was merely a "West Britain." Never in our darkest hour was that idea adapted to the Irish mind or adopted by the will of the Irish people. And therefore, I say, if we glory in that faith, if we fore, I say, if we glory in that faith, if we fore, I say, if we glory in that faith, if we fore, I say, if we glory in the mand of the Irish people. And therefore, I say, if we glory in the love of country that never—never, for an instant—admitted cathedral, bishop's palace at Spynic, the well preserved Cistercian priory of Pluscarden, some miles to the west, and many other interesting objects, altogether enough to satisfy the heart of a Catholic pilgrim. The inhabitants of this quarter are remarkable for their piety and open kind-hearted hospitality. adapted to the Irish mind or adopted by the will of the Irish people. And therefore, I say, if we glory in that faith, if we glory in the history of their national conduct and of their national love, O my friends and fellow-co-untrymen! I say it as well as a priest as an Irishman, let us emulate their example, let us learn to be generous to those who differ from us, and let us learn to be charitable even to those who would fain injure us.

fet us learn to be charitable even to those who would fain injure us.

WE CAN THUS CONQUER THEM.

We can thus assure to the future of Ireland the blessings that have been denied to her past—the blessing of religious equality, the blessing of religious unity, which one day or other will spring up in Ireland again. I have often heard words of bitterness—ay, and of insult—addressed to myself in the North of Ireland, coming from Orange lips, but I have always said to myself, he the North of Ireland, coming from Orange lips, but I have always said to myself, he is an Irishman; though he is an Orangeman, he is an Irishman. If he lives long enough he will learn to love the priests that represent Ireland's old faith; but if he dies in his Orange dispositions his son or grandson will yet shake hands with and bless the priests when he and I are both in grandson will yet shake hands with and bless the priests when he and I are both in our graves. And why do I say this i Because nothing bad, nothing uncharita-ble, nothing harsh or venomous, ever yet lasted long upon the green soil of Ireland. lasted long upon the green soil of Ireland. If you throw a poisonous snake into the grass in Ireland he will be sweetened, so as to lose his poison—or else he will die. Even the ruglish people, when they landed, were not two hundred and fifty years in the land until they were a part of it; the very Normans who invaded us became "more Irish than the Irish themselves." They became so fond of the country that they were thoroughly imbued with itsspirit. And so any evil that we have in Ireland is only a temporary and a passing evil, if we only a temporary and a passing evil, if we are only faithful to our traditions and to

the history of our country. A GENEROUS OFFIRING.—In response to an order of the French Episcopate for a collection to be taken up in the churches of their dioceses for the suffering poor of Ireland, Brother Irlide, Superior-General of the Christian Brothers, sent the sum of 2,000 france to his Eminence Cardinal 2,000 francs to his Eminence Cardinal Guibert. This sum, hitherto kept ordeposit, was a present of the city of Boston, as a tes-timonial of the devotion manifested by the

CATHOLICITY IN SCOTLAND.

THE "ENZIE" AND SPEYSIDE.

From the Catholic Visitor The Enzie is an ancient division of Bantfshire, and well-known in the history of the Catholic Church of Scotland, having furnished so many priests, and given birth to more than half of the Vicars-Apostolic who have labored in Scotland since the Reformation. The Enzie may be described Father Burke, in one of his impassioned addresses, pays the following glowing tribute to Ireland's faith and patriotism:

The third great instance of Ireland's magnanimity with which this brave and grand old people knew how to return good for evil, was in the time of King James. In the year 1689, exactly twenty years after the Irish bullocks had been voted a nuisance in London—in that year there happened to be, for a short time, a Catholic king in England. The tables were turned. The king went to work and the turned out the Irish lord chancellor because he was a Protestant, and he contains a valuable painting of that Saint; St. Peter's, Buckie, a flue new Gothic edifice, with two spires, and several altars; St. Ninian's, Tynet, the oldest church in Scotland, erected since the Reformation. Catholic king in England. The tables were turned. The king went to work and he turned out the Irish lord chancellor because he was a Protestant, and he turned out two Irish judges because they were Protestants, and he put in two Irish judges because they were Protestants, and he put in two Englishmen, Catholics, as judges in their places. He did various actions of this kind, persecuting men because they were Protestants and he was a Catholic. And now, mark! We have it on the evidence of history that the Catholic archibishop of Armagh and the Catholic archibishop of Armagh and the Catholic sthere, that he had no right to do that—and that it was very wrong. Oh! what a contrast: When Charles I, whised to grant some little remission of the persecution in Ireland, because he was in want of money, the Irish-Catholics sent him word that they would give him two hundred thousand pounds if he would only give them leave to worship God as their own consciences directed. What encouragement the king gave them we know not; at any fate, they sent him a sum of a hundred and fifty thousand pounds, by way of instalment. But the moment it became rumored abroad, the Protestant Archbishop of Dublin got up in the pulpit of st. PATRICK's CATHEDRAL, and he decleaed that a curse would fall upon the land and upon the king, because of these anticipated concessions to the Catholics. What a contract is here presented between the action of the Catholic people of Ireland and the actions of their oppressors! And in these instances have we not presented to us the strongest evidence that the people who can act so by their enemies were incapable of being crushed? Yes; Ireland can never be crushed nor conquered; Ireland can never be crushed nor

we not presented to us the strongest evidence that the people who can act so by their enemies were incapable of being crushed? Yes; Ireland can never lose her nationality so long as she retains so high and so glorious a faith, and presents so magnificent an illustration of it in her national life. Never! She has not lost it! She has it to-day. She will have it in the higher and more perfect form of complete and entire national freedom; for God does not abandon a race who not only cling to him with an unchanging faith, but who also knew how, in the midst of their sufferings, to illustrate that faith by so glorious, so liberal, so grand a spirit of Christian charity.

And now, my friends, it is for me simply to draw one conclusion and to have done. Is there a man among us here to-night

A Massachusetts prohibition clergyman draws the line of the elect at hats. He says that "all the sloneh hats are on the side of license," while the upright stovepipe rallies round the flag of temperance. We like to see issues clearly defined and thank the reverend gentleman for giving us a distinct boundary line between vice and virtue. Let "Plug hats and piety" be the prohibition war cry next Fall, and if the moralists succeed, as with such a noble slogan succeed they must, we hope they will put "slouch" hats on the same forbidden list with lager and cider. And yet, bidden list with lager and cider. And yet, come to think of it, all the Puritan Fathers wore slouch hats and it is a painful fact that the moral beaver conceals a briek" even better than its humbler brother.

-Pilot.

MORAL CHARACTER.—There is nothing which adds so much to the beauty and power of man, as a good moral character. It is his wealth—his influence—his life. It dignifies him in every station, exalts him in every period of life. Such a character is more to be desired than accomplished. er is more to be desired than everything else on earth. It makes a man free and ndependent. No servile tool-croaking independent. No service tool—croaking sycophant—no treacherous honor-seeker ever bore such a character. The pure joy of truth and righteousness never spring in such a person. If young men but knew how much a good character would dignify and exalt them, how glorious it would make their prospects, even in this life; never should we find them yielding to the grovelling and base-born purposes of human nature.

The London Tablet announces that the The London Tablet announces that the question of the Christian Brothers in Ireland has been again before the Sacred Congregation of Propaganda. It has been settled that their schools are to be open to inspection in catechism and religious knowledge by the bishops or their representatives, and that in matters of purely secular interest, such as secular instruction, they shall be examined by the 1-rothers themselves, or such persons as they may appoint. selves, or such persons as they may appoint.

Two Trappist monasteries are to be established at the Cape of Good Hope, for timonial of the devotion manifested by the Brothers of the Christian Schools during the siege of Paris.

The New York Medical College on Thursday conferred the degree of Doctor of Medicine on seven lady gradulates.

established at the Cape of Good Hope, for which end twenty-five members of this austere order will shortly take their deparature to Africa. Mgr. Ricards, V. A. of the district, is desirous to unite the Trappist colony with that of the Jesuits, already established in his missionary district.