

pressions are made upon them, connections are forced upon them which gradually mould themselves into the ground-work of their future character.

It is, therefore, of the utmost importance that the books to be placed in their hands be carefully selected, with a view to their mental and moral improvement. Now, instead of allowing our young people to cultivate an unhealthy craving for sensational stories and impossible romances, let us rather endeavor to give them a taste for subjects of a more serious and elevated cast. It is far more desirable that they should have a certain acquaintance with the leading subjects of the day, and so be able to take part in any conversation, than that they should be constantly filling their empty heads with the worthless productions of anonymous scribblers. For this purpose the writer knows of nothing more suitable than our approved Catholic magazines and newspapers, which, besides the general information they furnish on various topics, are mainly designed with a view of inculcating in the youthful mind a love of truth, an increase of faith, and that fine moral sense which is so sadly lacking in this present generation. In these publications the various departments of literature are ably represented. The false opinions, the godless theories of the day, are powerfully combated and disproved. New books are criticised, and condemned or commended as the case may be. The progress of religion, science and literature is carefully noted, and in the lighter departments of poetry and fiction there is also much interesting reading matter. In all Catholic homes these books and journals should be given a first place, being replete with useful and necessary information, and stored with the treasures and consolations of our religion.

PRISON HORRORS.

While we have no sympathy with the Nihilists in the matter of principle, we cannot but deplore the cruelties practiced on them by Russian officials. A despatch from St. Petersburg lately gave the following information:—
"Netschajeff, a Nihilist, now imprisoned in the fortress of Alexee Ravelin, has sent a harrowing tale of suffering to the Nihilists paper, 'The Will of the People.' He says the dungeons are below the water level of the river and bitterly cold and damp. In summer malaria and scurvy are frightfully prevalent. Men and women are kept within cells from one year's end to another. The officials practice the most shameful extortions upon the prisoners. Those without money are fed on horseflesh and confined in the outer cells, where, between their battles with the water and the rats, they soon perish."
The Russian Government does itself very great injury in the eyes of the world by permitting such rank injustice and cruelty. Nihilism is not to be got rid of by such inhuman agencies.

THE VOICE OF QUEEN'S COUNTY.

A great meeting of the people of Queen's County was, some few weeks ago, held at Rathdowney. Queen's County is represented by two honest and unflinching supporters of Mr. Parnell: Messrs. Richard Lalor and Arthur O'Connor. The demonstration was a splendid one, many people from the adjoining counties of Tipperary and Kilkenny attending. Mr. Lalor was prevented by illness from assisting at the meeting, and was represented by his nephew, Mr. Michael Lalor. Amongst those present were, besides Mr. Arthur O'Connor, M. P. for the county, Mr. William O'Brien, M. P., and Mr. Harrington, M. P. Mr. Marum, M. P., was also present. There were deputations from the following places—Maryborough, Galmoypike, Orushell, Aghakoe, Abbey-leix, Burrow, Johnstown, Berris-Osory, and Ballyroan, and there were bands from Rathdowney, Ballyroan, Galmoy, and Berris. The Rev. Canon Keefe, P. P. Aghaboe, presided. Mr. Lalor proposed the following resolutions—
That no concession, however great, short of the restoration of our native Parliament will give us final satisfaction.

Pending the foregoing we earnestly demand that the Land Act shall not be administered in future, as it has been, without the application of the Healy Clause (which means the abolition of landlordism) and that the rents wherein this great clause will operate should form the standard and be a perfect guide as to the number of years' purchase to be given for the land.

That as the Labourers' Act is as defective as the Land Act, we call upon our members to use every exertion to have the act amended, so that the labourer may have as "firm a grip" on his holding as the farmer, or any other man, has on his.

That we protest against the action of the Donaghmore Board of Guardians in throwing out the labourers' representation forms, which, of itself, is the greatest condemnation of the law by which the elections of poor law guardians are carried out.

That as the lowering of the franchise is to be one of the bills to be brought before Parliament in the coming session (doubts being entertained whether Ireland will be included or not), we desire to strongly impress on the Government the justice of including Ireland, and that the franchise shall be so reduced as that we shall have manhood suffrage.

That we tender our most sincere thanks to the independent active Irish party for the great services rendered by them to our country, guided by our indomitable leader Charles Stewart Parnell, and feel proud that our county members (Messrs. Lalor and O'Connor), in whom we have the greatest confidence, are amongst the most useful and hard working of that distinguished party.

That we earnestly call upon our Irish constituencies to reduce to practice what was so much talked about a short time since, viz, the payment of the members, without which it is impossible to ever expect that Ireland generally could be honestly and fearlessly represented. Follow the example of Sligo, Queen's County, and Wexford.

That we call upon all the people, farmers, shop keepers, labourers, artisans, &c., to support Irish industries, which would be the greatest means of keeping the people at home, and thereby rendering abortive the last government "confidential circular" unearthed by the Freeman's Journal.

Mr. Hind seconded the adoption of the resolutions, which were declared adopted amidst cheers.

We regret our inability to give a full report of the speeches delivered at this important meeting. The resolutions, however, speak volumes in themselves and will now stand on record as a testimony of the unwavering fidelity of the stalwart men of Queen's County to the cause of freedom and fatherland.

HONESTY AMONGST DOMESTICS.

The N. Y. Sun has been lately discussing the question of honesty amongst domestic servants. Our contemporary finds that as a class female domestics are a very honest body. The Sun is right in attributing this happy condition of affairs to the religious influences which guide the vast majority of these servants. The Sun puts the case thus:

To their credit be it said, the great mass of female domestics are honest under great and peculiar temptations. If they were not so, if they were not honest from principle strong enough to resist temptation, society would suffer grievously.

There are in the United States about a million female domestics. No matter how carefully a family guards its household property and personal belongings, the servants must have constant opportunities for theft. A thief by profession or by instinct could not be restrained from plunder if he enjoyed such chances. But only a few of these women belong to the confidence their employers are obliged to repose in them, or yield to the innumerable temptations put before them through carelessness or necessity, and those few, as we have said, are usually under the direction of outside adepts at thievery, who make them their tools.

"The vast majority of female domestics are under religious influences which fortify and protect their integrity. They stand in fear of God, and have had a moral and religious training which saves them from temptation to gross dishonesty. Anybody may become a thief who has not more repugnance to the wrong of stealing than desire for other people's property—who is not honest from the love of honesty and hatred of dishonesty. These girls look on servants stealing as a sin with awful consequences, and abandon thoughts of it, unless they are suggested to them by devilish outside advisers. Fortunately, the outside influences which are strongest with the great majority of them are those of spiritual guides who direct them to good and not evil, and whose frowns they fear. They have been brought up, too, among people under like spiritual supervision, and with a similar hatred of wickedness because it is wickedness."

"Probably there is no body of human beings employed amid like temptations who yield so little, in proportion to their numbers, to the temptations of their places, as the million female domestics of the United States. But how would it be if religion did not fortify the honesty of these women with its rewards and terrors, its precepts and its sentiments? Suppose they were agnostics?"

"The people who are overturning or trying to overturn religious faith will incur a terrible responsibility unless they shall also provide a substitute for it, which shall be at least as effective in the promotion and preservation of good morals."

We are very decidedly of opinion that no other class of servants, private or public, can in point of honesty be compared with female domestics. Those of the latter guilty of dishonesty are the merest exception. In these days when fraud and embezzlement have become fashionable it is indeed consoling to reflect that amid temptations of a very peculiar character the female domestics of the country are distinguished by a love of rectitude and a hatred of stealing that renders them as a class pre-eminently worthy of respect. A faithful servant is a veritable prize for any family to possess. Hence should every family extend to its servants the regard which virtue, in whatever station it is found, truly merits. If female domestics are sometimes wanting in duty, it is not often to be attributed to wicked example set them by masters and mistresses? How often are not the latter, by their indolence and constant disregard of duty, responsible for the shortcomings of their domestics. Masters and mistresses have a duty to fulfil in regard of their servants, which, if omitted, may lead to unfortunate results for both.

THE SPEAKERSHIP.

We are very much pleased to see the name of Thomas Murray, Esq., member for the North Riding of Renfrew, favorably mentioned in connection with the speakership of the Ontario Legislature. No better appointment could be made to this important office. Mr. Murray is possessor of the tact, moderation and good judgment required for the impartial discharge of its duties. Than the member for North Renfrew there is not in Eastern Ontario a more popular gentleman. Not only would the great and intelligent county of Renfrew, but the entire valley of the Ottawa, feel highly honored by his election as Speaker of the fifth Parliament of Ontario.

JEFFERSON DAVIS INTERVIEWED.

The Indianapolis News publishes an interview of one of its contributors with the President of the late Southern Confederacy. Mr. Davis once filled a prominent place in American politics and is by no means yet forgotten. He is a living link between the dead past and the actual present. Mr. Davis, whatever his political mistakes, dearly loved and yet dearly loves the South. Many of our readers will be glad to read the report of the interview as given in the News:

When he came, says the writer, in response to my card, and cordially received me, I found him an old man of 75 years, a half finger under six feet in height, apparently a man of sorrows, but withal of an extremely agreeable and gentle nature. He wore a black alpaca frock coat, and his dress otherwise was also noticeable for comfort and simplicity. Time has certainly softened the outlines of his face, unless the current photographs of it are travesties. His beard is short and white, and his frame fragile, but upright and steady. He at once entered into cheerful conversation, but the subdued sadness of his countenance did not wholly disappear even when he smiled.

"Has your History of the War been a success, Mr. Davis?" I asked of him.

"I know very little about it since putting it into the hands of the publishers. If the amount of money it has brought me is a criterion, I should say that it has not been successful."

"Are you engaged in any similar enterprise now, and do you expect to give any more utterances upon the questions involved in the civil war?"

"None at all."

"Do you contemplate ever making a tour of the North? I have seen by the papers that such a trip was not improbable."

"When you see anything in the papers about me you can almost always accept the contrary as the truth. I do not now ever expect to go North. I am living a quiet life, removed entirely from public observation. I receive numerous invitations to make public addresses, but I habitually decline them, even those coming from my own neighborhood."

"What is the hope of the South?"

"Her vast timber regions, stretching from the Pearl River east to the coast almost as yet untouched; her mineral resources of almost unbounded value, and her rich soil, capable of producing almost everything that grows. At Birmingham, in Alabama, a great city has sprung up among the mines, and all through the South are evidences of growth. Then the soil and the climate are favorable for stock raising, and the South will coin money from this advantage. The South is a great undeveloped quantity, but its importance will not remain long unknown."

The entrance of Mrs. Davis and her daughter interrupted the conversation and interested my hopes of leading him into an expression of personal and political views. Mrs. Davis is a portly and intelligent lady, several years the junior of her husband. Owing to the deafness of Mr. Davis, she at once assumed the lead in the conversation. Miss Davis, pale faced and plain of dress and manners, is a young lady of culture and much good sense. The family relations were apparently of the most tender nature. To the wife and daughter there is no greater hero than the husband and father.

Mr. Davis' hopes in regard of Southern growth and advancement are, as all who know that country are aware, well founded. As a matter of fact, no portion of the union has since the war made such gigantic strides in national wealth and progress as the South. The abolition of slavery has proved for it a real benefit, and there is no Southerner who would now care to see the horrors of the slave traffic revived. There is amongst the Southern people an energy, perseverance and patriotism that will soon, in our estimation, bring the South to its old position of supremacy in the union. It will be no loss to the country when Puritanical fanaticism shall have ceased to hold sway in its councils.

C. M. B. A. NOTES.

Ingersoll, Jan. 14th, 1884. To the Editor of the Catholic Record.

DEAR SIR—At our last regular meeting the following resolution was unanimously adopted:

Moved by C. B. Ryan, seconded by Thos. Henderson, that we, the members of Branch No. 19, C. M. B. A., of Ingersoll, have heard with deep and heartfelt sorrow that the Rev. Father Bouhat is about to leave us—and we cannot let this opportunity pass without showing some respect for him, the spiritual adviser of this association, and also as a truthful exponent of our own religion. From the date of his arrival in Ingersoll his earnest wish and endeavors have been to advance the spiritual interest of us all—and that he may live for many years to work in the cause of Mother Church, and that wherever his lot may be cast his endeavors may always be the same, and that the memory of his many good deeds may never be forgotten, is the earnest wish of

every member of this Branch—and that the secretary of this branch forwards a copy of this resolution to the Rev. Father Bouhat and to the CATHOLIC RECORD for publication.

T. P. COMSEY, E. H. HENDERSON, Sec. Sec.
Officers of Branch No. 19, Stratford, for 1884—Spiritual Adviser, Rev. E. B. Kilroy, D. D.; President, C. Stock; 1st Vice President, J. Ryan; 2nd Vice President, D. O'Grady; Rec. Secretary, D. J. O'Connor; Assistant Secretary, J. N. Dagan; Financial Secretary, T. F. Ryan; Treasurer, Dr. Hanavan; Marshal, P. Ward; Guard, J. Niven; Trustees for 2 years, Thos. Douglas, J. Collins; Trustees for 1 year, T. F. Quirk, E. Fitzgerald; Representative to Grand Council, C. Stock.

UNIVERSITY MATTERS.

To the Editor of the Record.

DEAR SIR—I am obliged to you for permission to reply to your criticism on my last year's issue. You say in your last paragraph you fear I have a bad case; but you must not forget that it is you who came into court to ask for certain things, high schools and a Catholic University. The onus of shewing the practicability of these rests on you. I am not called upon to establish a negative.

In the programme you originally formulated you asked for a Catholic University for Ontario. In the same breath you deny the right of the University of Toronto to further public aid. I ask you how is a Catholic University to be supported unless by the state, and you reply that we have at least one flourishing University, a Catholic one, at Ottawa, and the charter of another that only requires re-approval, and with these or a new charter a Catholic University supported by the state would be the easiest thing in the world. Now, if we have one good Catholic University for Ontario, why want another? and if the University of Ottawa is good enough now and its alumni so worthy of the name, why was it not good enough six weeks ago? You accuse me, and I think quite unfairly, of instituting a comparison between the different Universities, but my offence, if it was open to that construction, is mild when compared with the high treason of your own articles. I have the highest respect for the authorities of Ottawa College, and have good evidences of the ability of their students, and if your scheme was to make it the apex of the Separate School system I would have had nothing to say on the question. You shift your position on this point.

What the Catholics want, however, is not the power of conferring degrees, but the facilities capable of preparing young men so that they can get a degree if it is of any use to them. A sensible young man will prepare for a University whose degree will give him the best standing. As you know, it is the college and not the degree that makes the scholar, that gives the education. A degree without scholarship as well as a University without facilities to impart it are equally contemptible. But whether any college should use University powers without the means to support them is entirely a question for the Charter and not the degree itself. I had for the asking, but the expenses attending one well-equipped faculty is enormous. Your correspondent, who quotes from Dr. Newman, will, if he continues, relieve me of any necessity of repeating what I said in my last letter, that a Catholic University is an impossibility in Ontario. There are not twenty Canadian students to-day in our colleges fit to matriculate into a University. The great mass of our people don't want a University; they have other wants that must first be attended to.

As to the Catholic Universities in the United States, I am glad that you have a good word to say for them. They are not within our jurisdiction, but I will repeat what Bishop Spalding recently wrote in them in the Dublin Review, that "in the absence of the real thing, several Latin schools have taken occasion to assume the name." It would be easy to cite harder language than this, but it is not agreeable or useful to do so. I prefer to believe with you on the subject. Coming down to the Separate Schools, you undertake to shew that from the "two sources" of municipal taxation and legislative aid there would be not only money enough to provide our people with good elementary schools but also with intermediate and collegiate institutions properly equipped and in adequate number. These sources give a little over \$100,000 revenue for Separate Schools, with about 25,000 children scattered from Sarnia to Cornwall. The High schools alone cost annually over \$300,000, not to speak of the cost of building, &c. Making all allowances for considerable "zeal" for dollars and cents, I think it will be difficult to work out the problem you propose. The zeal which animates the religious teaching orders in the church cannot be converted upon in the case of lay people. The existence of Separate Schools now largely depends upon the religious teaching communities, especially as to schools in the towns and cities and I don't see where the money or the teachers are to come from for the additional schools. Your own view of the Separate School system and the view of your correspondent also are not such as the law warrants; and I assure both of you that you are not in very good company in reference to it. The public school system of Ontario is as such Catholic in a legal point of view as it is Protestant. Neither denomination is altogether satisfied with it, and so the law has provided a remedy. When the Catholics are dissatisfied they can secede, when the Protestants are dissatisfied they can secede also. Each has its own Separate Schools, and in the latter case the Catholics retain the Public Schools. You speak as if there were two systems from the University of Toronto down to Public Schools and from some Catholic University down to Separate Schools. There is nothing of the sort. The University is not Protestant any more than the Public Schools, its staff might be all or partly Catholic, its fairness in regard to historical and metaphysical text books is what gives offence to some friends of yours; friends on the theory you advocate. It is because I think you are wrong on several points that I have written this letter. Though

you don't speak on behalf of the Bishops nor of the Ottawa College you do in several places speak for the Catholics of the Province. You and "those who think with you" whoever they may be, ought to proceed very carefully in this most difficult subject. The educational question is one about which, as I understand, the teachings of the Church and the Bishops take the lead.

Even if you were right, which I do not admit, what object is gained by stirring up the question for no useful purpose? As you have expressed your opinion freely on my views, you will permit me to say I do not think you have even a "bad case." I believe you have no case at all.

Yours very truly,
D. A. O'SULLIVAN.
Toronto, Dec. 29th, 1883.

FROM MONTREAL.

THE LAST RITES.

The funeral of Mary Margaret McShane, in religion Sister St. Michael, took place this morning at eight o'clock from her father's residence and was very largely attended by all classes of citizens. The body was conveyed to Villa Maria convent where a most imposing ceremony took place. Rev. Father Hogan, with two priests of the Seminary, and over one hundred sisters of the convent, received the remains in the large hall. The solemn service and mass for the dead was sung in the chapel which was lighted throughout with wax tapers, after which the body was placed in one of the large vaults of the convent. Requiescat in pace.—Star, Jan. 8.

ST. GABRIEL'S T. A. & B. SOCIETY.
At the annual meeting of this society, held before mass on Sunday last, the following officers were elected for the ensuing year:—Rev. J. J. Salmon, Spiritual Director and President; Tobias Butler, 1st Vice-President; Thomas Clark, 2nd Vice-President; James Bures, Secretary (re-elected); Peter Doyle, Treasurer (re-elected); Thomas Doyle, Librarian (re-elected); Edward Kelly, Grand Marshal; John Condon, Henry Perkins, Assistants, Executive Committee—John Lynch, Jeremiah McCarthy, P. H. Herbert, John Ryan, Patrick Polan, Thomas McShane, John Power, Charles McAuley, M. Shea, William Ellis, T. Sullivan and John Conroy.

Rev. Father Fahey, in the evening, delivered a sermon in honor of the occasion, and a solemn benediction was subsequently given by the Rev. Father Dowd, assisted by deacon and sub-deacon. After benediction, Mr. Tobias Butler ascended to the altar rails and there read a very complimentary address to the Rev. Father Dowd. The address in concluding thanked the reverend gentleman the compliments of the season. A beautiful bouquet of flowers was also presented to the Rev. Father by a little boy and girl. Father Dowd replied in words of practical advice to the members of the Society and the very large congregation present. He thanked them for the address presented, and referred to the noble work in which the Society was engaged—the propagation of temperance principles.—Star, Jan. 9.

NOTRE DAME HOSPITAL.

The Notre Dame Hospital was in fête yesterday afternoon, the occasion being the annual dinner of the lady patronesses to the patients of the institution. Among the lady patronesses present were Mesdames J. R. Thibault, C. Beausoleil, Duncan Macdonald, Edward Murphy, J. E. Berthelot, Henri Masson, J. Chas. Lacoste, L. A. Jette, John Letour, Oscar Archambault, J. A. Laramie, J. B. A. Lamarche, J. Grenier and E. A. Genereux; Misses Macdonald, Murphy, Genereux and Genaud. Among the invited clergy present were His Lordship Bishop Fabre, Rev. Fathers Colin, Superior of the Seminary; Senneville, of Notre Dame; Rousselot, of St. Jacques; Maréchal, Yvinal, Adam, of Hochelaga, and Rev. Abbe Levesque.

The proceedings opened in the Salle St. Joseph by Mgr. Fabre bestowing his blessing on the patients, the majority of whom occupied seats near their respective couches. His Lordship, in conformity with an old custom, personally served the soup, which was in turn given by the patients by the lady patronesses. The dinner was altogether a very pleasant affair. When the treat was over, the guests assembled in the chapel, where a solemn benediction service took place, Mgr. Fabre officiating. The Sisters connected with the hospital rendered the musical portion of the services in an admirable manner.

LAVAL-VICTORY.

His Excellency Dom Smeulders commenced the examination of the Professors of Laval University, in regard to the University troubles, on Monday last, and already three gentlemen have given their testimony, while it is stated that a number of others will be summoned within the next few days. The first witness examined on behalf of Laval was Dr. A. P. Rottot, Dean of the Medical Faculty, and the same day Dr. E. P. Luchapelle, Secretary, also appeared before the Commissioners, Dr. A. A. Foucher, Professor of Ophthalmology and Otology, of Laval University, was summoned yesterday afternoon, and remained with Mgr. Smeulders for several hours.

It has been ascertained from the highest authority that the various Professors of the University, in addition to their personal testimony, have been requested by the Apostolic Commissioner to each prepare and submit to His Excellency a written factum of his allegations.

MEDICAL MEN.

The Scientific American has the following:

"The proportion of doctors to the population in different countries is given as follows by the Siglo Medico: France, 2.01 per 10,000; Germany, 3.21 per 10,000; Austria, 3.41 per 10,000; England, 6 per 10,000; Hungary, 6.10 per 10,000; Italy, 6.10 per 10,000; Switzerland, 7.96 per 10,000; United States, 16.24 per 10,000."

Our American neighbors have certainly doctors enough, if not too many. We in Canada are also blessed with so large a number of medical men that many of them find no little difficulty in earning a livelihood. The hard lines in which the lot of so many has been cast does not seem to exercise a deterrent influence on the youth

of the country, who, in too many cases, in our estimation, must enter the medical profession, not only without due preparation, but without the qualities essential to success in any profession.

RELIGION IN FRANCE.

The unusually interesting letter which we give below was published in the London Tablet of December 22d:

THE VENERABLE CARDINAL GUIBERT has given France, or rather the Republic, another proof of its inability to either disturb his serene patience, or to inflict real damage on the Church by robbing her. The day after the Chamber voted the suppression of two-thirds of the prelate's modest income, several gentlemen of the Conservative Party waited on him, and offered to make good the loss, but Cardinal Guibert declined the offer, as he also did that of the Figaro to open a subscription for the same purpose. His answer to all was: "I shall get on very well with what remains to me. Poverty will not hurt me. The Church has sometimes suffered from too much riches, but never from too much poverty." The persistent refusal of the venerable prelate to accept the compensation proposed by his friends and the Catholic Party proves that he is determined not to let the affair be made the motive of a political demonstration, even indirectly, and that he will not lower the act of injustice to the level of a political measure on the part of the Chamber. He prefers to leave it in its true and proper place, above party strife or politics, a direct attack upon God, His Church, and religion. When the moment comes for the Cardinal to be in pressing need of money for those who are the real sufferers by this spoliation of the Chamber, he will go to his flock for help, and he knows that it will be speedily forthcoming.

THE FRENCH EMBASSY TO THE VATICAN.—The huge deficit in the budget is inspiring the Chamber with the idea of economizing on all that directly, or indirectly, concerns the Church. M. Raspail was once more to the front on Friday last with his annual proposal for abolishing the French Embassy to the Holy See. His argument was that a stipend of one hundred and nine thousand francs was a monstrous sum to be spent on an embassy to a Power that existed only in name, and that it was absurd to pay one half of it for "entertainments," amongst which *séances musicales* were supposed to be included, as ostensibly the Pope did not go to these festive opportunities. If some delegate must be sent to this phantom of a sovereign, why not, M. Raspail demanded, send him a simple envoy, as schismatical Russia, or heretical England did? But the logical thing would, he maintained, be to do like Belgium, suppress all direct communication with the Pope.

THE CHURCH DEFENDED BY AN ENEMY.

The French Chamber is in the habit of giving curious surprises to the world, but perhaps it has never given a more startling one than that which followed this proposition of M. Raspail, when M. Spuller, the *alter ego* of Gambetta, the fire-eating anti-clerical *par excellence*, rose and declared that the idea of suppressing an Embassy to the Holy See was inadmissible both on historical and political grounds; that the Pope had always been considered by France as the head of Catholicity, and that France, as a Catholic nation, could not break off her relations with him. This assertion brought down a storm of protests from the left; but M. Spuller held on his way, and said that, though the State no longer had any religion, and though the Constitution repudiated all religion, the fact remained that the majority of the French nation was Catholic. "So long, therefore, as the French nation has not broken off from the Church, she remains in a situation which imposes upon you particular duties toward Catholics, and creates special interest and religious and particular relations, which cannot be upheld without an ambassador. . . . So long as the Concordat lasts, you cannot cease your relations with the Church; and even when the day comes that you will have broken off with the Church, you will still in my opinion, be very glad to have an ambassador to regulate your divers ecclesiastical affairs. . . . In holding this language, I do not speak from my own point of view, philosophical, or personal, in the domain of dogma, but from the point of view of the political interests of the country and her good internal administration. . . . A break with the Holy See would lead to difficulties for the Government of the Republic, and if we are wise, and wish really to be the founders of the Republic, we ought to seek to diminish, rather than augment, the number of those difficulties." M. Spuller was interrupted in the course of his speech by M. Clemenceau, who jeered at him, and M. Maier de Montfau, who finally upbraided him, and by the Left, that kept up a rising chorus of hisses and yells between times. When M. Spuller left the tribune, M. P. de Cassagnac mounted to it, and thanked M. Spuller for having thus publicly, in the name of the Republic, proclaimed France a Catholic nation.

"It is not the first time it happens to you to be in contradiction with yourself," said M. de Cassagnac, "many of those now in power demanded not long since the recall of our Ambassador to the Vatican. . . . You give us the spectacle of men who forget where they came from, and who don't know where they are going to. . . . We are glad to have the chance, once in our lives, of thanking the Government. We thank it for understanding at least that it is necessary to smooth away the difficulties existing between the Government and the Catholics."

The Bishop of Hamilton.

We see it announced in the daily papers that His Lordship Right Rev. Dr. Carbery, Bishop of Hamilton, will leave Rome to take charge of his diocese, on the 17th of February.

At the Convent of the Sacred Heart, in Manhattanville, on Monday last, the following named ladies took the final vows of the order after which the Convent is named—Madames Annie Stella Noonan, Eleanor T. Hurston, E. David, Mary C. Brawner and Louisa Rider.