

Benson, was adopted, and the sum of £415 was subscribed by those present.

THE REPRESENTATION OF WESTMEATH.—We regret to learn that a vacancy has been created in the representation of Westmeath, by the death of Mr. Wm. Holland Urquhart. Amongst those spoken of as possible candidates are—Sir John Ennis, a firm supporter of the present Government, and Captain King Hamman, a member of the Home Rule Association.

Weekly Freeman. The people of Westmeath as well as the members of the House of Commons may enjoy a brief respite during the Whitsuntide recess, the one from labour and the other from a worse than profitless nature, the other from liability to arbitrary arrest and imprisonment. For the next three or four days an innocent and unoffending inhabitant of the districts embraced by the "Protection of Life and Property (Ireland) Bill" will be very nearly as safe from arrest as though he were a subject of the Emperor of Russia or the Khan of Tartary. But with the termination of the holidays will terminate this happy condition as far as the people of Meath, Westmeath, and the King's County are concerned, and for them liberty and the Constitution will have become things of the past. Truly we live in strange and ominous times when but nine members of the House of Commons could be found to enter their protest against an abrogation of the Constitution unopposed since their predecessors, two hundred and forty-three years ago, wrung from the First Charles his unwilling consent to the Petition of Right. Never since then has the House consented to the suspension of the Habeas Corpus Act for such a period as two years, and we may honestly add never has it consented to its suspension—even in Ireland—for such inadequate cause. In fact any failure of justice which has taken place can be logically traced to the conduct of the authorities themselves. The system they have persistently pursued, as detailed in the sworn evidence of Mr. Seed, is enough to destroy all confidence in the administration of justice in Ireland. The jury-packing, which Lord Russell denounced in 1844 as an elaborate means to obtain a conviction, and the process of "selection," now brought to such perfection by Mr. Seed, could have but one result. When the hon. member for Kilkenny applied the words of Lord Russell in 1844 to the state of things in 1871, Mr. Gladstone characterised the expression as "gross." Such proceedings are, indeed, most "gross"—almost too gross for credence were they not vouched by the sworn acknowledgment, or rather boast, of Mr. Seed himself. But Mr. Gladstone should have used the phrase with reference to the mode of "selection" of juries practised in Ireland, or made it still more applicable by applying it to the provisions of the Bill his Government has introduced for the "protection of life and property," and the destruction of individual liberty and the constitution in Ireland. It is no matter of surprise to us that men elected on professedly Tory principles should have carried out their reactionary policy by voting for the Coercion Bill. The Ethiopian cannot change his skin, nor the leopard his spots; and we can only regret, while we cannot wonder, that so much of the evil fruit sown in the past remains still to be garnered, and that so many anti-Irish Irishmen are still to be found amongst us. But it is with a different feeling that we regard the position taken by those members who, elected by popular constituencies and on popular principles, have, by their vote or by their absence, consented to the enactment of one of the most arbitrary and oppressive laws which ever disgraced the English statute book. It certainly would have been more satisfactory to us, and we believe it would have been more satisfactory to their constituencies had these members explained their motives for thus acting. It is a humiliating confession to make that on every division since the introduction of the Coercion Bill an actual majority of Irish members were to be found supporting it. It is an argument in favour of Home Rule than which even Mr. Martin will scarcely find a stronger. There must be some intellectual taint in the very atmosphere of Westminster, for never, we believe, were the wishes of the Irish people more grossly misrepresented than upon this occasion, and never was the utterly unsond condition of the Irish representation more completely exemplified.

Weekly Freeman. The universal grief which followed the announcement that Dr. Spratt was dead, was in some sort evidenced by the mournful multitude which followed his remains to the grave. Never since Ireland lost O'Connell has such a funeral been witnessed. All sorts and conditions of men, every creed, rank, profession, and interest found fitting representation around the tomb of a man whose goodness made him great. The lesson of his life should be as universal as was his labour. He was the friend of men; and as such his name will be revered; nor can they only who knew his ministrations claim him for their own. In distant lands men saved from the greatest evil of our race only with the grace with a gratitude that can perish only with the grave. Thousands, who if they worshipped, worshipped not with him cherish his memory with a devotion which it will be hard for his own to exceed. The untrifling zeal with which he devoted himself to extirpate the follies of mankind, to cheer the struggles of the poor, to give shelter to the homeless, and protection to the wanderer, shall be to him a monument more lasting than marble imperishable as memory itself. Great men are commonly remembered for heroisms, for dangers braved, for victories achieved. What heroism greater than his sixty years' warfare with sin? What dangers more terrible than his daily combat with disease? What victories nobler than the winning of men from ruin, of women from despair? The measure of his reputation, though it fill our island and brighten myriads of lonely homes beyond the ocean, but feebly suggests the sum of his good works. To preserve the memory of such a man is the duty of us all; to do this in our daily life, each for himself, would be to him the memorial he would crave.

Weekly Freeman. PROTESTANT TRIBUTE TO CATHOLIC WORTH.—Amidst the general gloom which has been cast over the whole city of Dublin by the death of the universally respected Dr. Spratt, Provincial of the Irish Carmelite order, a gleam of comfort is afforded by the following tribute paid to his memory by a Protestant parson, the Rev. W. G. Carroll, in the course of a sermon delivered on Sunday last, at St. Bride's, Dublin. The generous remarks of the clergyman are the best rebuke of bigotry, and testimony to the truth, we have read for a long time, and deserve to be literally quoted. After describing the growth of the Carmelite and other orders, this Protestant preacher said:—"This same (13th) century witnessed the rise and incorporation of three or four other similar confraternities in the Catholic Church—Preaching Friars or Dominicans, who were so much mixed up with the history of Europe; the Cordeliers or Franciscans, whose numerous abbeys and possessions in Ireland were robbed and ruined by Henry VIII. There was founded, then, too, the Order of the Augustinian Friars to which, you remember, Luther belonged; and no amount of Protestant prejudice will ever prevent those who are acquainted with Medieval history from acknowledging the immense service which these orders rendered to humanity and to liberty in an age of brutal despotism, bondage, and darkness. To one of these orders my respected and valued friend belonged, and really, in my long acquaintance and tolerably intimate intercourse with him, I always had the feeling that he was a genuine and genial representative of the benevolence and charity and tradition of his Carmelite fraternity. For many years, as you all know, it was my privilege to have

been associated often with Dr. Spratt in many works of charity, morality, and Christian sympathy. In trying famines and dreadful pestilence we worked together, and sat on the same committees; and if we met with an occasional rude joke, we met with many a "God bless you both" from the poor and destitute, who well divined our errand. In the wretched religious distractions which divide and harass our country it is unusual thus to allude to a brother of a different sect; but there are signs and tendencies abroad, which seem to indicate that this practical system of mutual antipathy is passing away, and all who prefer truth to sectarian jealousy and country to party strife, will join in the work, and unite in the effort that this narrow and rancorous exclusiveness may be absorbed into the higher law of mutual respect and cordial toleration; and indeed there was scarcely any other citizen amongst us whose life and character more suitably and cogently suggest these thoughts than he of whom I am speaking. He was foremost in every charitable work in this city; he presented in his own person a combination of characteristic specialties such as few other men possess, and he left a great gap and blank in the network and organisation of the charities of Dublin. On almost all speculative points I differed from Dr. Spratt, but as surely as I believe in a God I believe that his religion is as saving a religion as mine and if God gives me grace to lead at all as good and as Christian a life as he led, or any friend who survives me may thank God for the help that He gave a sinful man like me, as I now thank God for the help that He gave to this Carmelite Friar, enabling him so long to be a shining light amongst us, the great apostle of temperance, and the constant minister of charity, and compassion, and mercy."

DUBLIN, June 2.—An extraordinary Land Court has been sitting this week at Oughterard, in the County of Galway. Its proceedings have attracted a great deal of local attention, and are reported to the extent of five or six columns of close type in the Freeman's Journal. It was not a tribunal constituted under the Land Act, but one perfectly novel—an Arbitration Court, regularly formed under legal sanction for the settlement of a dispute between Captain John Philip Nolan, of Ballinacorney, and some of his tenants. It may be remembered that the gallant captain was a candidate for the county at the last election, but withdrew in consequence of the insuperable difficulty in his way which the eviction of some tenants in 1861 and 1867 presented. He appears to have become very penitent for the manner in which he exercised his legal rights in those years, and extremely anxious to make reparation for the injury inflicted on 12 evicted families, numbering 60 persons. They had been long living on the property, but he complained that they subdivided the land too much, and as they paid no attention to his remonstrances he brought ejectments against some of them, and put them out of their farms in 1864. He then advertised the lands, and a Mr. William Murphy, the owner of 5,000 acres in the district, proposed for them, and was accepted, but made it a condition that he should get possession of the whole townland. He pressed Captain Nolan to fulfil the agreement, and the result was that the tenants, who had been previously allowed to remain, were evicted. This has been a standing reproach to Captain Nolan ever since, and besides the loss of his popularity, a dispute has sprung up between him and Mr. Murphy, to whom he promised a lease, which has not been signed. It was agreed to refer the matter to arbitration, and a deed of submission was signed by the parties. The arbitrators chosen were Sir John Gray, M.P., Mr. A. M. Sullivan, and the Rev. P. Lavelle, gentlemen whose well-known views on the land question were calculated to inspire the utmost confidence in the minds of the tenants, and in submitting the question in dispute to their judgment Captain Nolan afforded an incontestable proof of his conciliatory spirit. They began their sittings in the Courthouse at Oughterard on Monday. Nearly all the evicted tenants were present, and a large concourse of the Roman Catholic clergy. Sir John Gray was elected chairman, and opened the Court with judicial formality. It was stated, in answer to inquiries, that neither the tenants nor Captain Nolan were represented by professional gentlemen, but Mr. John Monaghan, a trader of the town, undertook to watch the proceedings on behalf of the tenants, and Captain Nolan's brother attended to his interests. Tenants were examined to prove the facts connected with the eviction. Mr. Murphy—who appeared, as he said, in obedience to a subpoena—was also sworn, and underwent a long and searching examination, conducted with great ability by Mr. Sullivan. He denied the right of the arbitrators to question him, but was reminded of their authority by the chairman. He deposed that Captain Nolan made no condition except that a certain bailiff should be retained on the land. He called on the Captain to evict the tenants because they would not give up possession, and he had been referred to in the chapel by a priest who has since died. He admitted that Captain Nolan had since offered to pay him the money which he had expended in improving the land, and allow him 10 per cent. interest, but he was unwilling to give up the land, and thought it would be a hardship to oblige him to do so after he had been in possession for six years. Mr. Sullivan contrasted his claim on this account with that of the tenants who had been evicted, and pressed him to acknowledge that they had been hardly dealt with. A letter was also put into his hand, in which Captain Nolan expressed his opinion that the tenants would not be disturbed, but were to remain as his sub-tenants, which he professed to intend, and asked him to read the letter for them. This, however, he omitted to do, and the result was their eviction. At the conclusion of the evidence, the arbitrators deliberated for two hours, and Sir J. Gray pronounced an elaborate judgment, in the course of which he enumerated a series of charges brought against Captain Nolan by a rev. gentleman deceased, and declared the unanimous opinion of the Court that they were unfounded. He intimated the opinion that subdivision and subletting of land on the part of tenants without the authority of their landlords was to be condemned. They wished the tenants to know that they had no right to do so. They were of opinion, however, that the subdivision of which Captain Nolan complained had been done with the consent of the agent; that Mr. Murphy was not justified in taking the land over the heads of a deserving tenantry; that his conduct in withholding the letter from them which Captain Nolan requested him to show in order to remove their objections to atone were reprehensible, and they agreed in the award that the evicted tenants should be reinstated. The tenants, who had been waiting in court in anxious suspense, on hearing that they were to be restored to their lands gave expression to their joy in their native Irish tongue with wild expressions of delight. The arbitrators were followed through the town by the inhabitants, who greeted them with enthusiastic cheers.—Times Cor.

The Lord Lieutenant proceeded yesterday from Westford, after receiving a loyal address from the inhabitants, to Duncannon Fort, and inspected the Waterford Militia Artillery. His Excellency afterwards drove to Bessborough, passing through Waterford last evening. To-day he will proceed to Thomastown Castle, where he will be the guest of the Count de Jarnac.—Tb.

SOUTH DUBLIN UNION.—No Catholic need apply.—The mastership of this union became vacant by death during the past few weeks. There were a great number of candidates, amongst others the assistant-master, who had virtually been doing the master's duty for the last three years, and who was considered to have done it so efficiently that an addition

of £25 per annum was voted to his salary. He had one fatal fault however—he was a Catholic, and so a stranger was put in over his head, who does not belong to the obnoxious religion. It is worthy of remark that of the five candidates standing at the head of the list in point of votes not one was a Catholic—and that obviously the tried if not the best man was passed over solely because of his faith. Yet Protestant and Conservatives are very indignant if they do not get fair play, and an equality in the distribution of favors in the gift of the people.

THE HOME RULE MOVEMENT.—The Cork Town Council have determined officially to recognize the Home Rule movement. A committee was appointed to receive Mr. Butt on his visit to lecture in the city, and a motion was adopted approving of the movement for obtaining a Parliament for Ireland. A Conservative seconded the resolution for the appointment of a committee.

DEAN O'BRIEN AND MR. BUTT.—A correspondence has taken place between Dean O'Brien and Mr. Butt in reference to the opposition the former encountered on coming forward to speak at Mr. Butt's lecture in Limerick on Thursday week. The Dean remarks that the men who created the disturbance were few in number, but that as prudence in such cases must prefer passiveness to a row, public meetings will be practically useless or impossible unless such occurrences can be guarded against. He does not believe his opponents were Fenians; if they were, he says, it is a curious reflection on the gratitude of individuals of a party that they chose for the object of resistance the man who always defended the honour of the Fenians. Mr. Butt bears testimony to the fact that the disturbance was the act of a few whose opposition might have been easily overborne had not the Dean given the idea of speaking, and states that he is assured the confusion originated with some persons who took the opportunity of revenging themselves for one of those local quarrels from which the best and most popular men cannot always escape. He also agrees with the Dean in believing that the disturbers were not Fenians, and he declares that no friend of the Fenian prisoners should ever forget the noble service the Dean rendered to the cause of their liberation, adding that not a single incident in the amnesty movement contributed so powerfully to its success as the declaration in favour of it procured by the very rev. gentleman from the Catholic clergy of Ireland. Mr. Butt declares that he has been "mortified and wounded" that even a few should show disrespect to the Dean, "whose name has already a historic place in that great movement which is destined to lead Ireland to self-government."

GREAT BRITAIN.

THE ARCHBISHOP OF WESTMINSTER ON FRANCE AND EUROPE IN THE NINETEENTH CENTURY.—In the Pastoral of the Archbishop, read on Trinity Sunday, occurs the following magnificent passage:—

The elevation of Christendom in all that constitutes the culture and perfection of man, as compared with other nations, whether of the old world, or with those which now lie beyond the bounds of Christian civilization, is such as to demand of reasonable men a cause or a theory to explain it. But in what can it be found, except in that which is the chief and master difference between the Christian and the heathen, the knowledge of the one true God in His nature and His perfections? The culture of the reason by philosophy refines and opens the intelligence in the natural order; but the knowledge of God expands and perfects the intellect, by conformity with a higher and nobler truth. The reason of mankind has been elevated and unfeignedly by Christianity, even in its philosophical and scientific powers. The maturity of the human intelligence is to be found only in Christendom. It is no objection to say that philosophers and men of science are to be found who are not Christians. It is faith that has ripened the stock and the mace from which they spring. They partake of the traditional development of intellect by faith, even while they are turning its highest faculties against Christianity. The nobler and larger intelligence of Christendom manifests itself in the whole tradition of public and private life: in philosophy, science, physical and mental; in legislation, in government, in true civilization, and in true progress.

But, where the intellect is elevated, the heart also is governed and guided by a higher law. The boldest sceptic will not deny that the morality of Christendom transcends the ethics of all other races and nations of men. Christianity has imposed its moral laws even on the Christian world which, though Christian in name, is the world after all, instinct with enmity against God, and violating daily the morality which it would be ashamed not to profess. For it is this morality which has governed men and families, legislatures and laws. It has created the public opinion of nations. So long as the Christian tradition reigns over a people, its private and public life is consolidated, and its social and political order is secure. The faith and morality which come from the knowledge of God, are the sole base of stable government and public peace. They bind together all orders of a people by an unity of mind and will; and they transmit the tradition of law, of authority, and of obedience, from generation to generation. Where God is known and worshipped, He is obeyed; and where He is obeyed, kingdoms and nations are stable and peaceful. They are bound together in their own internal unity, and they are federated together by the external bonds of reciprocal justice and respect. God is the author of peace to men, and to the kingdoms of men.

God be praised, that, in the midst of all our contentions and divisions, God is still worshipped in England. Englishmen believe that Christianity is a Divine Revelation, and that Holy Scripture is the written word of God. They acknowledge His commandments as the law of their conscience, and the measure of all just laws. They recognise the obligation, not only to rest upon the first day of the week, but to sanctify it by the worship of God. They are not ashamed to confess Christ before men as their Lord and their Redeemer. They do not hide their faces from Him for fear of the world; nor do they hide their faith from the world, to flatter its levity. We have our Godless men, indeed, and a handful who pretend to a higher intellectual power by shutting their eyes to the light of noon. We have "our men of culture," who dream that they are the light of the world. We have also our sceptics and unbelievers; and a crowd of logicians, shallow critics, who preach to admiring circles in the idle classes of society. We have also among us a gross material unconsciousness of God and divine things, in multitudes who from their infancy have hardly heard His Name. The fault is hardly theirs; for they have never been trained in the Christian faith. We have also all manner of moral evil, in all ranks and orders of our English life. But all these things are partial, disconnected, subordinate; as are the currents and whirlpools in the sea to the great deep, which day and night obeys the universal law of its ob and flow. So with the people of England: they know, they believe, they worship God, as He has revealed Himself in Jesus Christ. "The tradition of England is Christian. God has never been rejected as the Author and the Judge of public order. Scattered, indeed, in many things, and now of late perilously threatened by the active invasion of science falsely so-called, and by a pert and pedantic unbelief, nevertheless, the worship of God pervades the mass of the people, and maintains, in the public intelligence and conscience of the nation, the great and governing principles of moral life, which sustain the supremacy of law and the recognition of our mutual duties and rights.

We have more fully drawn out these things, be-

cause, at this moment, before our eyes, we see a terrible judgment of God on those who cast Him off. We see the legitimate working out of a political system, which began some eighty years ago, with blaspheming our Divine Redeemer, and then proceeded "to decree the existence of the Supreme Being." They would have called Him by Name, if they had known Him; and they would have known it if they had known Him. The loss of the knowledge of the worship of God in Jesus Christ effaced the moral law from the conscience, and dissolved the bonds of private and public life. From that day, the same people have reeled onwards—a spectacle of instability; falling and rising, but rising to fall again. Dynasty after dynasty, revolution upon revolution, have succeeded, but to vanish away. The legislators of the rights of man have now spoken their last word, and worked out their logical and moral results, in the profaned churches, and the blood-stained streets, and universal wreck of Paris. The Capital of the new civilization and of progress is in ashes. We say this with a profound sorrow and sympathy for Christian, Catholic, and chivalrous France. For it is not France that has rejected God, insulted His Immaculate Mother, blasphemed the Most Holy Sacrament, defiled sanctuaries, martyred the priests of Jesus Christ, slandered Sisters of Charity, trampled down the rest and sanctity of the Lord's Day, trampled infidelity, and glorified atheism. It is a sect, a faction, a conspiracy, spreading throughout all nations, making its nest at this time in Paris; strengthening and arming itself with the anarchical principles of the last century, in which neither the rights of God nor the duties of men are to be found. This, and not France, has tormented and overthrown the social order of many nations, and has now finally comprehended the Vicar of Jesus Christ. None, indeed, has so bitterly expiated this gospel of anarchy as the city from whence it came forth to afflict the world. The spectacle is too near, too vivid, and too awful to need words. The smoke of its palaces is on our horizon; the heat of its burning may almost be felt. You see it before you: for days, weeks, months, you have been watching the last, full revelation of what man without God becomes, and what he perpetrates. It is come at last in fire. But this is not the worst. The atheism of the last century has borne its fruits in the profound humiliation of a noble people, in the impossibility of a stable dynasty, the extinction of the idea of country, and the disintegration of France. Happily the turbulence and the tyranny of revolution have been struck down by the conscience and will of the French nation—a people, with all their aberrations, profoundly Christian; the noisy minority of infidels and the inert multitude of the indolent, notwithstanding. The other day, for the first time for many generations, the Assembly of France decreed that prayers should be made for its peace; thereby once more recognizing God as the sole fountain of order and stability. "Behold, his mercy," was the sign that he who had persecuted Jesus had found mercy.

In England, for the past thirty years, two conflicting operations have been actively at work. The one has been the perilsous effacing of God and of religion from our public laws. In the legislature, all positive enactments on religion have been becoming fewer year by year. The "religious difficulty" having been found insoluble, God has been excluded from our laws; they are becoming purely secular. The other operation happily at work is a vast and vigorous effort of voluntary piety and zeal to promote the knowledge and worship of God. Of this we are ready to use the words of the Apostle, when even those who were against him made known the name of Christ: "But what then? so that by contention or by truth Christ be preached; in this also I rejoice, yea, and will rejoice."

ADDRESS OF THE POPE TO THE CATHOLICS OF YORKSHIRE.—The following is a translation of a letter lately received by the Bishop of Beverley from the Pope:—

PIS PP. IX. To Our Venerable Brother, Robert, Bishop of Beverley. Venerable Brother: Health and Apostolic Benediction.

We received with pleasure your most respectful letter of the 24th of February last, clearly revealing as it did the affection, zeal, and fidelity to Us and this Apostolic See, which distinguish you as well as the clergy and faithful over whom you preside. We marked how you sympathize with Us under the outrages we are suffering at the hands of impious men who never for a moment desist from their terrible war against the Church. We noticed the earnestness of your prayer to God for Us without intermission; on the discharge of that pious office on the part of the faithful, we place the most complete reliance for Our safeguard and protection. Your published and public protests in defence of the cause of the Church and of this Apostolic See manifest your zeal, while the pious offerings which we have received from you, proclaim to the world the reality and practical character of your devotion towards Ourselves. How truly acceptable to Us are all these your good offices, you may gather, Venerable Brother, from your own great devotedness in Our regard, for we declare that Our sentiments of gratitude fall short in no degree of the affection manifested towards Us by yourself, by your clergy, and by the faithful of your flock. May the great Father of Mercies repay you, Venerable Brother, and your faithful people, with His richest graces for your good offices towards Us; may He so increase the measure of your strength that your union, zeal, and courage, in defence of the rights of the Church, may ever grow with the attacks of its enemies, be they ever so violent. Zeal and fervent prayer, whilst they win from Our Lord, especially in days so fraught with peril, the reward of faithful servants, have also this value, that they cannot fail to draw down from His Divine goodness, more speedily as well as more copiously, the long-desired help for His Church. We, in the meantime, in testimony and in confirmation of Our special good will towards you, Venerable Brother, hereby impart to you, and to the clergy and faithful people committed to your charge, affectionately and from Our inmost heart, Our Apostolic Benediction, the token and pledge of every Heavenly grace.—Given at S. Peter's at Rome in the 25th year of Our Pontificate.

PIS PP. IX. POOR LAW SETTLEMENT.—Mr. Carthy Downing has given notice that on the 20th of June he will call attention to the law of settlement in England and Scotland in connection with its unjust and cruel operation upon many of the destitute Irish poor, and I shall move—"That in the opinion of this House the law of settlement in regard to England and Scotland is in an anomalous condition; that its operation leads to many wrongs, and that it is expedient and desirable it should be abolished."

UNITED STATES. On Friday evening, the 16th instant, Saint Francis' Academy, Brooklyn, was brilliantly illuminated in honor of the 25th anniversary of the Pope's pontificate. Three rows of candles blazed in every window, while rockets and blue lights made the cupola of the Academy the centre of attraction and the object of attention in the city of Churches. The large lecture hall of the Academy with a stage on one side of which hung the American flag. A more crowded and fashionable audience never before assembled in the lecture hall, while Baltic and Butler streets were thronged with thousands who could not gain admittance. About eight o'clock Mr. Otwell read a congratulatory address of the students to the Pope, and the band, under the direction of Professor Eberts, played a series of stirring Irish airs. Professor Mulrenan then ascended the platform and delivered a most learned and eloquent lecture on

Pius the Ninth. He was heard as distinctly and attentively on Baltic and Butler streets as in the lecture hall. The audience were very enthusiastic in their applause, and towards the closing periods of the Professor's magnificent and spirited address, the enthusiasm of all wound up to the highest pitch.—Long live Pius Ninth, said Mr. Mulrenan, long live the Pontiff King, long live that line of Popes who, like a chain of gold, bind this erring globe to the foot of the Throne of the Omnipotent. Long flourish that See which shines in the Church as the sun in the firmament, which illumines the Christian world with its hallowed light, always defending everything venerable in law, majestic in public function, holy in the sight of God—all the sanctities of the altar—all the charities of the domestic hearth. The classic halls in which I was first taught to appreciate the sublime beauty of Catholic truth—yes, Maynooth College and the Catholic University of Ireland are to-night illuminated. I am proud to see the Holy Father honored here. If the Franciscans could, they would raise the blaze to the stars of Heaven, so that it might be seen on the banks of the Tiber. Ladies and gentlemen, I thank you most sincerely for your applause. Every thing Catholic will be ever dear to my heart. In reply to several inquiries made here, I wish to tell you that my book on the Catholic Church in the Diocese of Brooklyn will be ready for sale at Mr. O'Shea's, Barclay street, New York, on Tuesday, the 30th of June. (Great applause.) The audience then dispersed, instructed and delighted. On Sunday a Solemn High Mass was celebrated, and a Te Deum sung in all the principal churches of Brooklyn, in accordance with a circular issued by Bishop Loughlin. Thus was Pius Nono honored in the City of Churches.—N. Y. Tablet.

Thirteen thousand five hundred Catholics in the diocese of Columbus have signed the Papal protest.

DONKEY MEADER AND STRONG.—A terrible tragedy was enacted at a house on West Eleventh street, in this city. A Dr. James J. Connolly, a physician of some standing, but who has latterly abandoned himself to dissipation, murdered his two young children by cutting their throats with a carving knife and then committed suicide with the same instrument. The doctor retired early in the afternoon to an upper bed-room in the back of the house, taking the children with him, and locking the door. Shortly after the neighbors' attention was attracted to the house by hearing Mrs. Connolly crying and begging her husband to give her the children. This lasted so long that one of the neighbors thought it his duty at last to report the matter to the police. Thereupon two policemen were sent to the house, to which they were refused admittance. They reported to Capt. Washburn, of the Ninth Precinct, who joined them and insisted upon entering despite the opposition of Mrs. Connolly, who, it appears, was unaware of the actual state of affairs, and assumed that nothing was the matter. Upon finally reaching the room door, and emitting no reply to their repeated knockings, it was forced open. A terrible sight then met the gaze of the party. The father lay on his back at the side of the bed farthest from the door, having on a shirt, a pair of red flannel drawers, a pair of socks and a pair of slippers. The right leg was drawn up towards the body, the right hand was thrown across his chest, and his left hand lay by his side. Close beside him on the left lay his two darlings—for he loved them, notwithstanding he killed them—both on their backs, the eldest with her head on the pillow, while between her little feet lay the head of the baby, her little sister. The children had nothing on but little night slips, which hung loosely about their bodies. Between them and their father, floating in a pool of blood, was a little India-rubber ball, which they had evidently been playing with before the horrid deed was done. On the side of the bed nearest the door lay a huge brand-knife, about fourteen inches long, two inches wide at the widest part, and sharp almost as a razor. The distracted wife and mother followed close behind the officers, and when she saw the forms of all those she held most dear in life drowned in their own blood her grief knew no bounds. She swooned away, and was removed by the kind-hearted policeman to an apartment on the lower floor, where she lay for a long time in a perfectly unconscious state.—N. Y. Irish Citizen.

HISTORICAL DOCUMENT.—LAFAYETTE'S AGREEMENT TO SERVE THE UNITED STATES.—Among certain old papers lately found in the Treasury Department at Washington, is the original agreement made by Lafayette with Silas Deane, American commissioner at Paris in 1776, to serve in the war of the revolution. Here it is, as translated for the Cleveland Herald by Mr. Dennis Lyman, who explains that Mr. Deane's name, which ought to follow the first paragraph, does not appear—probably because that part of the paper is duplicate. The signature of Lafayette is unquestionably genuine:—

"The desire manifested by the Marquis de Lafayette to serve in the armies of the United States of North America, and the interest he takes in the justice of her cause, inspiring himself in the war, and as far as in him lies to render service therein; but being unable to hope for the assent of his family to his serving in a foreign country, and to his crossing the seas, unless he should go in the capacity of agent or officer, I have deemed that I could not better serve my country and those under whose commission I act, than by conferring upon him in the name of the honorable Congress, the rank of major-general, which I beg the States to ratify and confirm to him, and to transmit his commission therefore, that from this date he may hold the same, and may rank with the general officers of the same grade. His high birth, his connections, the great dignities he possesses by his family in this court, his large estates in this kingdom, his personal worth, his reputation and disinterestedness, and, above all, his zeal for the freedom of our provinces, were of themselves sufficient inducements for me to promise him the rank of major-general in the name of the said United States. In evidence thereof, I have signed this document. Done at Paris this 7th day of December, 1776."

"On the above conditions I offer myself, and promise to leave, as and when Mr. Silas Deane shall judge proper, to serve the said States with all possible devotion, without any compensation or special appointments, simply reserving to myself the liberty to return to Europe whenever my family or King shall call me.

Done at Paris the 7th of December, 1776. "LE M^{rs} DE LAFAYETTE."

SAN FRANCISCO, June 21.—A man named Walker, who had been sentenced to be hanged on the 10th instant, and the Sheriff not executing the sentence, was taken out of jail by the mob and hanged.

WILKESBARRE, Pa., June 22.—Some forty miners were temporarily imprisoned in the earth yesterday by the caving in of a slope of the Empire mine, several miles from this place. All were rescued, and are expected to recover from the effects of the foul air inhaled during their confinement.

THE LIQUOR TRAFFIC OF THE UNITED STATES.—The returns of the assessors throughout the country to May 1, 1871, show the spirits in the United States as follows: Foreign and domestic spirits of all kinds out of bond, 31,700,721 gallons; domestic spirits in bond, 6,640,845 gallons; foreign spirits in customs warehouses, 1,231,454 gallons; total, 39,573,020 gallons. Twenty-nine of the least important districts are yet to be heard from. The amount of distilled spirits in the country November 15, 1870, was 45,637,993 gallons, from which it will be seen that there was an increase of 5,996,274 gallons of spirits in the country on the 1st of May last as compared with the number of gallons in the country of the same period in 1870.