

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 3.

LONDON, ONT., FRIDAY, DEC. 3, 1880.

NO. 11?

## REMOVAL!

WE have removed to our new store opposite Market Lane, and have the largest and most attractive stock of Cloths, Shirts, Scarfs, Underclothing, &c., in the City.

N. WILSON & CO.

## ECCLIASTICAL CALENDAR.

DECEMBER, 1880.  
Sunday, 5.—Second Sunday in Advent. *Semi-Double.*  
Monday, 6.—St. Michael, Bishop of Myra and Confessor. *Double.*  
Tuesday, 7.—St. Anselm, Bishop, Confessor and Doctor.  
Wednesday, 8.—Immaculate Conception of B. V. Mary. *Com. Octave. Double.*  
Thursday, 9.—St. Elizabeths, Pope and Martyr. *Double.*  
Friday, 10.—Translation of the House of Our Lady of Loretto. *Double-Memor.*

## CATHOLIC PRESS.

THE starting of a fund for Gen. Grant's support is one of the schemes of his many satellites. It would be hard to see Grant go to the poor house, after having served America so well by advertising our government all over the world. We trust, however, that Congress will never stultify itself by granting him a pension, unless he becomes disabled from doing more harm, and then give it to him out of gratitude. —*Catholic Columbian.*

RELIGION is the foundation of the state, and without this element the Republic must go to the dogs. Then as patriots let us lift up our voice—for what is sometimes foolishly called a Protestant country, but for our own America—discovered by us—explored by us—saved in every crisis by our valor and by our wisdom—yes, our country—still all Catholic in its ancient systems of jurisprudence—in its institution of marriage—in all that makes Christian civilization—in every sense our country, and the only question is, what can we do? If infidelity and corruption continue to increase our civilization is threatened. Mahomet is at the door, and Alaric thunders at the gate of the citadel! —*Buffalo Union.*

It, at times, we appear to grow careless in our religious exercises and for a time fall into our human infirmities, we should take courage and arouse ourselves to a new life, as did the three beloved Apostles, whom our Lord took with Him into the Garden of Olives. Leaving them alone, He went forward asking them to watch and pray. Three times did He return, finding them sleeping, and their spirits were willing, though the flesh was weak. This He knew, and finally bade them take their rest. So it is with us. We watch and pray, but fall asleep, become careless, through the weakness of the flesh, whilst our spirits are willing to serve God. —*Catholic Columbian.*

An effort is being made in Brooklyn to dilute the eucharistic element from at least one Protestant church circle, and it may perhaps seem strange that Brooklyn, in spite of comparatively recent rise and progress, has numerous old families and that the "best people" actually exist in great numbers within its hallowed precincts. The "best people" are those who can not afford to wear good clothes, and who do not dare to go to church and mingle with the "old families." Now there is an attempt on foot to build a temple in which people whose ancestors came in after Grant's administration and then did not succeed in making money may worship. This temple is also to be free from idolatry and sectarianism. It is to be entirely new in all its methods and nothing like the ordinary thing—it is to be an "industrial church." Its upholders do not hope to take the wind out of Talmage's sail or to deprive Beecher of his church, but only, in a phrase to help, his members "to make a week's wages support the loved ones at home" and to help everybody to everything. Stock will doubtless soon be for sale for Brooklyn's religions, in a business point of view, are "at the top of the heap." —*Catholic Review.*

A sudden death has just put a premature end to the career of a lady whose life was full of the most thrilling dramatic incidents. The Countess de Vyky was the natural daughter of the late Duke Charles of Brunswick, one of the most wicked and dissolute princes that ever disgraced the roll-call of European potentates. His subjects turned him out in 1829, but he carried his vast wealth with him into exile. Of course he was a Protestant, and his daughter was christened by a Protestant minister. But when she came to the years of discretion she embraced the Catholic faith, under the guidance of that great monk, Father Laonairde, and became a devout member of the Church. For this the Duke disinherited her and bequeathed his millions to Geneva, the city of Calvin. However, by French law she was entitled to a portion at least of her father's property, and had been successfully carrying on a law-suit against Geneva which was to have been decided on principle by the Court of Brunswick this very month. Her death prevented her from seeing the end of it, but she will be always reckoned among those who sacrificed their worldly

interests to their spiritual welfare, and her memory will remain dear to Catholics in London Universe.

THE *Detroit Free Press* emphasizes the remarks of *The Catholic Review* regarding the position of Protestantism in regard to the poor—"It has been made a reproach to the Protestant clergy and church members that, at least in the large cities, the poor are not welcomed to the churches. They are not, of course, thrust out of the synagogues; but attendance at church is either too expensive or too humiliating for them. They cannot afford to pay the prices which must be asked for sittings in the elegant toilets which shine in the other pews. For, in this country, the church, even more than the opera, and almost as much as the ball or the party, is used for the purpose of displaying upon their backs or heads the wealth, taste or caprice of the attendants. In brief, the majority of Protestant churches in the large cities are religious clubs, where for a fixed sum per year the members assemble weekly. They listen to a brilliant and eloquent essay, relieved or heightened by the music. They gaze upon architecture and decoration of questionable taste, often rivaling in tawdriness and vulgar display the theatres which are there condemned, and sit in luxuriously cushioned seats which afford the attendant no excuse for lounging at home." No attempt is made to disguise the fact that all this Protestant display is intended for the convenience of man, not for the worship of God. In Catholic Churches all things are spread at the feet of the Most High. All ornament, all expression tends towards the Sacrifice, the flame of the candles, the fumes of the incense, the notes of music—light, color, the tones of the human voice, art and nature—all are reverent before the form which veil Our Lord. Man offers himself before his God; he forgets all but the divine Presence. In the Protestant churches, there seems to be no God. There man worships himself under the symbol of saints and angels. The poor dare not enter; if they go at all to these churches, it is to be seen, like Lazarus among the jewelled guests of Divos.—*Catholic Review.*

"SOFTNESS" is sometimes imputed to young men, who are attentive to their duties as practical Catholics, and they are sneered at for being effeminate. We must say that it is rather unfortunate for the age that piety is rather a characteristic of women than men. But in that they do not show the wickedness of nature, it is a struggle of mind that forces the body into submission, for attention to religious duties is what human nature is fitted for against account of its weakness. Piety, then, instead of a weakness is a sign of strength and its absence in a young man, or an old man, argues a weak mind; tells of a man who cannot bring his grosser nature into subjection. The Catholic young man, attentive to the requirements of his religion, is a noble character and one who plays true manhood in the determination to live to accomplish the end of existence. His monthly approach to the Sacraments, his regular attendance at Mass, his frequent visits to the Holy Sacrifice on week days, his truly Christian demeanor under all circumstances and the light shed about him by a bright example, all conspire to make him esteemed in the eyes of everyone. A Catholic young man should glory in being practical in his faith. He can make converts and atone for the bad example of worthless Catholics. It is such a man, a man whose life is such a source of joy to all who know him, that God will reward him. A day will come, when time will itself aid to eternity and then those who are "soft" because attentive and practical Catholics, will receive their reward, whilst the others, who are now the scoffers, will learn their folly too late. What glorious strength would not Christianity receive, did the young men prove as faithful as the young women, in their religious duties! Will our stalwart Catholic young men, who are an edification to the world, what can we expect of the generation that they will be the fathers of? —*Catholic Columbian.*

THE fact of being a Catholic and believing all the Church teaches is not sufficient for salvation, but rather a great hindrance to it, if we do not join good works with our faith. This indifference to the ruin of many souls, if such a thing were either hot or cold, but because thou art lukewarm, I will vomit thee out of my mouth." This warning should make us feel the necessity of being fervent in our faith, if we would be saved. We cannot be tepid.—*Catholic Columbian.*

THE REDEMPTORISTS IN TORONTO. The Toronto papers contain interesting reports in reference to the very great success of the mission now being given in that city by the Redemptorist Fathers. Great crowds fill St. Michael's Cathedral both mornings and evenings. The sermons are powerful efforts, and these, together with the religious exercises, cannot fail to bring comfort and consolation to many a one who has, while engaged in the busy affairs of the world, allowed his faith to grow cold.

C. M. B. A.—All the members of this society are particularly requested to attend next meeting, Monday, Dec. 6th, as business of special importance will be considered.

## THE RELIGIOUS INSTITUTIONS IN QUEBEC CITY.

THE URSLINE MONASTERY—ESTABLISHED 1639.

A. M. D. G.

INSTRUCTION REFERRED IN NEW FRANCE—THE WAYS OF DIVINE PROVIDENCE—ARRIVAL OF THE URSLINES.

As stated in the introduction to the "sketches" already commenced in the RECORD, the original intention was merely to give a few of the more remarkable occurrences in the early history of the different religious institutions, with the object of making known in some degree the many almost insurmountable difficulties—insurmountable in any than those that ended with an enduring Faith in God's Providence—which had to be met and overcome. The choice of incidents where they exist in such profusion has been found to be a matter of no little difficulty, and therefore we have decided to enlarge the scope of the sketches. With this object we shall go back, and in the next ensuing papers give an account—brief as may be—of the first establishment of the Ursulines, and afterwards continue the sketches from where we have left off, down to a recent date.

Thirty years (1639) had elapsed since the illustrious founder of Quebec, who had mainly in view "to plant in this country the standard of the Cross, to teach the knowledge of God and the Glory of His Name; desiring to increase Charity for His creatures," had made the attempt to fix a permanent settlement upon the shores of the Saint Lawrence. With no other neighbors but thousands of miles of savage hordes, the little colony founded in 1605 would have been for twenty years merely a central post for the fur traders, had it not been, above all, a refuge and rallying point for the Missionaries, while providing for the spiritual welfare of his own people, CHAMPLAIN had not failed to invite missionaries for the conversion of the pagan Indians. The call was accepted by the sons of Saint Francis as early as 1615. Ten years later came the JESUITS, to share the labors, the perils and the merits of the RECOLLETS.

In 1629, the little fort of Quebec was beleaguered at once by famine and by a hostile fleet. It was not a Strasburg surrendering with its army 300,000 strong; it was simply the captivity of about fifty people; but it annihilated, at one blow, rather than twenty years' labor and hardships, depriving the poor Indian nation of its only foothold on the American continent, and plunging the poor Indian anew into the pagan darkness from which he was beginning to emerge.

Fortunately, the fleet which three years before had struck the White Flag, bore also a more numerous, and more valiant, one. It was not a Strasburg surrendering with its army 300,000 strong; it was simply the captivity of about fifty people; but it annihilated, at one blow, rather than twenty years' labor and hardships, depriving the poor Indian nation of its only foothold on the American continent, and plunging the poor Indian anew into the pagan darkness from which he was beginning to emerge.

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There, at a distance of only four miles from Quebec, were little Indian girls waiting to be instructed. Other little French maidens were growing up among the settlers, within and around the city. It is easy to imagine with what anxious pious fathers and mothers looked upon their daughters, for whom it was impossible to procure the advantages of education and instruction. For their sons these precious advantages were prepared in the college of the Jesuits, opened in 1635. Had Divine Providence, while providing for the blind unfeeling, rocking in its little nest, forgotten the bindings of a Christian home? If left without intellectual and moral culture, would not the descendants of European civilization sink to the level of the degraded beings around them, and become, perhaps, more savage than the natives themselves?

But Providence had not forgotten the little ones in New France, as we shall soon see. Far from these vast regions where the fearless missionaries labored, away in central France, the old city of Tours (see note) lay quivering in the sunlight of an April morning. It is not to the bright fields, the vine-clad hills, the pleasant thickets of mulberry trees, that we shall direct our gaze; but to the clustered garden-walks of the sisterhood glides with joyous step, and kneels before the rustic shrine, "the Hermitage" of St. Joseph. If the sacred spot were less shaded we might have recognized the features, now so familiar to teachers of female schools, of this venerable Mother Mary of the Incarnation, hastening to thank St. Joseph for an immense favor: the "amiable Crosses of Canada" which promise her "the delights of Paradise," because there she will find an opportunity of "winning souls to God," as before her.

To many of our readers, the name of Mary of the Incarnation is already a household word; perhaps there are none who have not heard something of the history of this remarkable woman,—the first teacher of female youth in Canada; the first, also, whose name, from this Northern America, has been carried to Rome, to be inscribed as a candidate for the highest honors upon earth.

Born, in 1599, of a family not wealthy, but honorable, and distinguished for piety and virtue, Marie Guyart had the advantage of a solid and pious education, which, in itself a grace, disposed the faithful soul to be the recipient of other graces. The piety and innocence of her youth; the trials that attended her during the two years of her married life; the admirable virtues she manifested during her widowhood, while bringing up her infant son,—the only tie that retained her in the world—these would form the headings of many chapters replete with interest and edification. At length, after twelve years had brought her son beyond the helplessness of infancy, she confided him to her sister's care, and enters the cloister. These years of protraction had been to her the narrow, thorny path, leading to the mountain heights of sanctity. She had pronounced the counsels of Evangelical perfection before pronouncing the solemn vows as a religious. She had described of himself, "Henceforth I live, yet not I, but Jesus Christ liveth in me!"

The interests of God had become here; the extension of the Kingdom of His Divine Son, her only and ardent desire. She was a family in a house, from which it was evicted, and who were reprimanded for trial, are almost a continual expression of regret at the benighted state of so many souls, for whom, it seemed to her, the Blood of Jesus had been spilt in vain; and prayers to God that He would have mercy on them.—*Glances of the Monastery, Vol. I.*

NOTE.—The coincidence of the ancient City of Tours, the See of St. Martin, uncle of the glorious St. Patrick, having taken such a prominent part in the evangelization of Canada is a circumstance that cannot fail to strike the reader as it has the present writer.

TO BE CONTINUED.

## THE PASSION PLAY IN NEW YORK.

From the Pittsburg (Pa.) Gazette.  
We object to it because it makes merchandise in the markets of public entertainment of the agony and atonement of our Lord Jesus Christ. This is a Christian nation. We use the Bible to give solemnity and binding force to judicial oaths; our laws protect the Christian Sabbath and its worship; our Christmas is a legal holiday; and our legal dates count from the birth of Christ. Nearly all our people are either professors of the Christian religion or are in the fullest sympathy with its doctrines and sentiments. The religious press of Canada is distinguished by the courage it should avoid if they would the boasts of profanity and blasphemy. Let not Christ be dishonored and His great work for the salvation of men be brought into contempt by making a theatrical show of His passion, and by coming into money the agonies of His great sacrifice.

NEW YORK, November 25.—The Board of Aldermen to-day adopted resolutions condemning the proposed production of the Passion Play, and calling upon the corporation attorney to give his opinion as to whether existing laws are sufficient to prevent its introduction. That official is also asked, if no law exists, whether the Com-

mon Council has power to pass an act to prohibit the play, and if it has, he is instructed to prepare an ordinance that will cover the case. Alderman Marshall was the only member voting against the resolution.

## NEWS FROM IRELAND.

### AFFAIRS STILL MORE THREATENING.

### TROOPS BEING SENT INTO THE COUNTRY.

Dublin, Nov. 24.—Fifty-seven sacks of Boycott's newly threshed corn have been despatched from Loughmuck to Cong for shipment to Galway, thence by train to Dublin. They were sent to Cong under an escort of cavalry, infantry, policemen and Ulstermen.

Cork, Nov. 24.—Forty-four men were arrested this morning for participating in a Fenian procession from which shots were fired. The police state that the shots were directed towards them.

London, Nov. 24.—The case of Philip Collison, charged with libelling Alexander Sullivan, is postponed until Saturday. The Lord Mayor of Dublin announces the consideration of the fact that only £2,000 have been raised of the ten thousand necessary to defend the Land Leaguers. He transferred to that fund £108, the balance of the political defence fund, of which he is the sole surviving trustee.

Kennedy, a landlord near Longera, who recently refused to accept Griffith's valuation, was fired at last night whilst walking in his garden. Three shots were fired, but all missed.

Last week thirty-nine new branches of the Land League were organized in different sections of Ireland.

The Marquis of Conyngham's Care estate was put up for sale the other day. Some portions for one would buy at any price. The prices offered for other portions were so small that the sale abruptly terminated.

London, Nov. 24.—Healy, the secretary of Parnell, recently committed on the charge of intimidating a tenant farmer, has been elected member of Parliament for the Westford borough, without opposition, to fill a vacancy.

Dublin, Nov. 24.—A Limerick correspondent says the Government, in consequence of representations made in connection with the late attempt to murder a member of the Land League, and the determination of the people to hunt landlords out of the town, have ordered an iron barack for the temporary accommodation of special police to be erected in the neighborhood where the outrage took place. The structure is moved by rail to Newpallas to-day, but the police are unable to get any one to remove it to its intended site. The baracks still remain at the railway station.

London, Nov. 24.—Telegrams from Dublin and Cork state that large quantities of arms and ammunition are received. The weapons are conveyed from Cork, but large quantities also come from Dublin. They escape the vigilance of the police in some way and but few seizures are reported.

Dublin, Nov. 24.—The date of the trial of a indicted Land Leaguers has been fixed for the 17th inst. Among the fourteen men arrested at Cork this morning for participating in the Fenian procession is a soldier. The prisoners have been committed for trial.

The five persons arrested near Loughrea, county of Galway, for assisting to restate a family in a house from which it was evicted, and who were remanded for trial, have been discharged, the magistrate stating it was no case for a jury.

London, Nov. 24.—A Dublin despatch says the commander of the forces in Ireland has received a sudden summons on Wednesday to meet Forster, Chief Secretary, at the Castle.

Dublin, Nov. 24.—Merchants and other citizens declare they will not serve on the jury in the State trials, for fear of severe injury to their business, or number. As the merchants have business with all parts of the country they fear being "boycooted" if the traversers are convicted.

"Boycooting" spreads like wildfire. At Byle, county of Roscommon, a miller refused to grind grain for a tenant who paid rent. The latter took the grain to market, but the Land League emissaries kept purchasers away. Another tenant was unable to sell his butter for the same reason. A country shopkeeper was warned to transfer his accounts from a respectable trader who, although a member of the League, incurred its displeasure by having abstained from joining until "boycooted." A blacksmith refused to shoe his landlord's horse, as the landlord was not a member of the League. Boyle the Leaguers are endeavoring to "boycoat" respectable traders who refused to subscribe for the creation of a platform at a Land meeting.

London, November 25.—The Free Association is authorized to state that Forster declared at the Cabinet Council to-day that there was no necessity to adopt coercive measures in Ireland at present. The Cabinet thereupon decided that an early session of Parliament was unnecessary. The Cabinet finally agreed upon the proposals to be submitted to Parliament on the Irish land question. No more Cabinet Councils will be held before Christmas.

London, Nov. 25.—Large quantities of arms are daily arriving in Dublin, and are rapidly sent all over Ireland.

The last day spent by the Orangeism of the farm of Boycott, near Ballinacorney, was devoted to festivals and sports, witnessed by a large hostile crowd of peasants. The presence of the military was sufficient to preserve peace.

The procession, for which the fourteen persons were arrested for participating in, was the annual celebration of the execution at Manchester in 1767 of Allen, Larkin and O'Brien. No firearms were found on the prisoners.

An unusual number of minor outrages are occurring throughout Ireland. Mr. Forster has started for London to attend a Cabinet Council.

It is stated that the Irish Executive intends to station a military force permanently at Claremorris, and also increase the garrison at Castlebar, so that it will be easy to send troops from these two centres to any point in the west of Ireland. Parnell's defence fund grows slowly. The League urgently appeals for more money. The town of Ennisceorthy, where eight months ago Parnell was rotten-eggged, has subscribed £200 for the defence.

In a speech at Brecon, Wales, Stafford Northcote said he believed there would soon be Tory reaction. He contended that Parnell is a man of great ability, but thought he had overstepped his mark. Ireland badly needed legislation, but no legislation drawn on Parnell lines.

London, Nov. 25.—A crowded meeting of loyal Irishmen was held yesterday, and was attended by the country gentry and Protestant clergy generally, several farmers were present.

Resolutions were passed condemning the land agitation and agrarian outrages.

The News says that the new Irish Land Bill will be, without question, a genuine practical effort to set the country free. A correspondent at Dublin reports that the Ulster men left Lough Mask under a strong escort. There was no demonstration. The Hissars remained to protect Boycott. A Battalion of the London Regiment is ordered to Ireland. The strength of the Battalion is about eight hundred men, and will go to reinforce it. It contains very few, if any, Irishmen. The Battalion will leave London for Dublin on Wednesday.

London, Nov. 25.—Four regiments are under orders for Ireland. Nearly a thousand more men have been ordered to the Land League in Kildenny district. At an immense land meeting in Loughrea several priests were present, and many agitators carried naked swords.

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The Irish priest of Ballinrobe has written a letter in which he is threatened with death if Boycott is shot. The letter bears the Monaghan post office.

A correspondent at Rome hears the Irish Land League has ordered all the money from America to be sent to Paris instead of Dublin.

Dublin, Nov. 25.—This work of the Boycott relief expedition is completed. The Ulster men, escorted by the infantry, marched from Ballinrobe to Claremorris, a distance of thirteen miles, where they took the train northward at seven o'clock this morning. Boycott himself, with his wife and two nieces, left Lough Mask in a covered ambulance wagon, and escorted by a company of hussars, was driven rapidly to Claremorris. Mrs. Boycott came in for a certain amount of sympathy, but for the hard-looking, grey bearded, insignificant looking agent, there was none.

LOCAL NEWS.

London can now boast of a weather prophet, Mr. Moses Oates. He says December will be temperate, January colder than last winter, and February the cold month of the winter. All of which may come to pass, or it may not.

Many names are mentioned as candidates for municipal honors. We hope the voters will duly consider every man's fitness before recording their votes. Carelessness in this respect often places the city in a most humiliating position.

Our city shopkeepers are now one and all putting their best foot forward for the holiday season. The prospects are bright for a good run of business during the next few months.

A paper mill is to be erected immediately on the north bank of the River Thames, opposite the waterworks. At least fifty hands will be employed. Permission has been granted the company to make use of the waste water from the waterworks.

Some of our city reporters are very enterprising. They are all suffering from an attack of the interviewing fever, and one of them recently attacked a dealer in furs, and found out all about skunk and other skins. We should like to see the notebook man at the bank and the old gentleman who says something to everybody at the post office yet remain unexplored. See to it gentlemen.

A burglary on a large scale was enacted in this city on Sunday morning last. Three desperate characters broke into Mr. Clarke's exchange office and succeeded in procuring a large sum of money. They had been closely followed by the police for some days previously, and without knowing that the robbery had taken place, the detectives arrested two of them as they were about to leave by the Great Western.

The third person succeeded in getting away from one of the officers after a desperate struggle, and he had a narrow escape. Such desperadoes behind prison bars. All the circumstances connected with the transaction served to show that they are most consummate soundrels.

A man named Thos. Johnson, a stone mason employed on the Air Line bridge, which is being rebuilt at Tilsbury, was instantly killed on the 25th, by a heavy pulley block falling on his head.

On Tuesday morning Thomas Roman, of Newmarket, while laboring under a sort of melancholy, attempted to commit suicide by cutting his throat with a butcher knife. The wound was not fatal.