## ECCLESIASTICAL CALENDAR.

November, 1878.

November, 1878.
Sunday, 10—Twenty-second Sunday after Penticost, St.
Andrew, of Avelliaus, confessor, double.
Consecration of Bishop Walsh.
Monday, 11—St. Martin of Tours, Bishop and Confessor,
Tuesday, 12—St. Martin, Pope and Martyr.
Wednesday, 15—St. Stanislaus Kostka.
Thusday, 14—St. Didacus, Confessor.
Friday, 15—St. Gertrude, Virgin, double.
Saturday, 16—office of the Immaculate Conception.

LETTER OF HIS LORDSHIP THE RT. REV. DR. WALSH, BISHOP OF LONDON.

St. Peter's Palace, London, Ontario, Sept. 22, '78.

WALTER LOCKE, ESQ.-

DEAR SIR:

Having been informed that you intend to publish a Catholic newspaper in this city, I beg to say that I approve of the project, and earnestly commend it to the encouragement and patronage of the clergy and laity of this diocese. Although we have no reason to complain of the secular press of this city, which as a rule treats Catholic affairs in a just and friendly spirit; still we are convinced that there is room in our midst for a good Catholic Weekly, and if conducted as it ought to be in an efficient manner and in accordance with Catholic principles, it could not fail to be productive of much good throughout the diocese. Of course whilst giving a general approbation to the contemplated journal, we must not be anderstood as even implying that we should hold ourselves responsible for its utterances and views, much less that it should be considered as our official organ. Indeed we do not believe in church organs unless when conducted by elergymen under the immediate supervision of the Bishop. But apart from this, reasonable and necessary reserve, we accord a hearty sympathy and wish a God Speed to your laudable undertaking.

Believe me dear sir, + JOHN WALSH.

Bishop of London.

A VOICE FROM AFRICA.

To the Editor of the "Weekly Register and Catholic Standard," England.

\*\*Now in despair, sad contemplation weeps, The bitter change in tawny Africa's shore; Where ignorance her firm dominion keeps, Where virtue, science, fell to rise no more; With pity future ages shall deplore The sorrows shed o'er this lift-fated land, Where whirlwinds rise and native monsters roar, Where force and tyranny alone command, And fading emblems of its ancient glory stand."

Thus sadly, too sadly and too despairingly, writes the poet of Africa, a land in which civilization and religion once flourished before the haughty Roman, the ferocious bandit and Saracen, and the barbarous Turk had overrun her territories and trampled her glories in the dust.

So little known so attack descended when her So little known, so utterly degraded when known,

so rich in all things, and yet so poor; so fertile, and yet so unproductive; so savage, and in parts so brutalized; is this vast continent, that until lately,

slavery and infidelity."

If, indeed, any known part of Africa deserved more than another these heart-sickening descriptions, that part would be Dahomey, where even today the lives of human victims are freely offered in sacrifice to the demon, where the graves of sovereigns are washed with the gore of courtiers, where kings are worshipped as divinities, and subjects are treated as rentiles, where those virtues, that are the treated as reptiles, where those virtues that are the charms of civilized society and the brightest ornacharms of civilized society and the originest orna-ments in the corona of religion are partly unrecog-nized and partly despised. Not the least distin-guished of modern Catholic missionaries, the Abbe Borgero, wrote in 1863: "When we seek the cause of the moral degradation in which the people of Africa are plunged, we must trace its origin to the Africa are plunged, we must trace its origin to the curse of Cham; otherwise, so lamentable a state would be inexplicable. Experience teaches us that the African negro has no natural deficiency, and the climate alone could not possess such influence over morality. We seek in vain the natural reasons for such does degradation. In latter areasons for moranty. We seek in vain the natural reasons for such deep degradations. In latter years, and es-pecially now, a spirit of more than barren sym-pathy has, however, been invoked in both Church and State in favor of Africa, and the nations are resolved to explore these extensive regions and endeavor to civilize their millions of people.

This is shown not only by the onward march of intrepid travellers, but still more by the formation of several societies of a scientific character, aided not merely by universe garaging. But a travel by merely by private generosity, but sustained by em-

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perors, kings and parliaments.

Foremost in this philanthropic enterprise is Belgium, and conspicuous in its kings, who is not only patron but president of a society which will yet fur-

gium, and conspectious in its kings, who is patron but president of a society which will yet furnish to the world splendid results.

Some time ago a society was inaugurated in Belgium called the "International Association for the Exploration and Civilization of Africa," in which France, Germany, Italy, England, America and other great Powers are represented. His Majesty the King is President. One expedition has already gone forth in the name of the society, and from its efforts, I need not say, great results are exalready gone forth in the name of the society, and from its efforts, I need not say, great results are expected. The starting place is Zanzibar, on the East, and the goal probably Matiannyo, on the West. This, however, may be supposed to be little more than an incipient movement. It will bring the party of exploration into the tenth degree of south latitude, and the latter incodes improved difficulties and and will doubtless involve immense difficulties, and necessitate great prudence, caution and care. Fevers and dysentery will have to be warded off by antidotes of every proper kind, otherwise the whole party might be cut off. Subsequently, the exploration of that vast territory lying between the tenth degree of latitude north must take place. Here the exploring party will find themselves in the regions of the Equator.

I need not observe that every school will be respected. Thus, goalow, princeploys, botany, as necessitate great prudence, caution and care. Fevers

presented. Thus geology, mineralogy, botany, as-

tronomy, all may find a vast field for the exercise of talent, from which the intellectual world shall after-wards draw grand results.

But the International Association of Belgium is

not to be alone, for, while it represents all Powers, collectively, each Power appears determined to make also a separate effort. Hence, as I read in a recent number of *L'Exploration*, a French journal, Germany has voted 25,000 marks to make the necessary initiatory steps for the organization of a new so-ciety for the exploration of Africa. Its operations will be devoted in the beginning to the West coast; while the International Society will open its mis-sion on the East. It is stated that what Germany sion on the East. It is stated that what Germany desires is to open a new market for commerce and industry, so as to advance the material wealth of "Fatherland," but, it is also known, is afraid that England, which is already in the field, may obtain England, which is already in the too great territory in Africa. This proposition was not actually proposed in the General Assembly, yet it is known that it exists.

it is known that it exists.

Hungary has also a separate association, which will shortly send out its own party, but of its movements I know little at present beyond that a Catholic archbishop holds a prominent place in the society.

There is also an Italian society, which is prosecut-

On the French Society, M. de Lesseps, the famous hero of the Suez Canal, holds a pre-eminent position.

At a meeting held on the 1st of August, under the presidency of M. Lavasseur, M. de Lesseps announced his intention of a grandling for lessens announced his intention of a grandling for lessens. nounced his intention of appealing for large sup-

In the face of so many and such powerful organi-In the face of so many and such powerful organizations, it is scarcely possible that Africa can any longer remain a scaled book to the world. I am glad to perceive that at the last meeting of the International Society great stress was laid on the necessity of adopting kindness instead of the old system of brute force, by which Pagan races were wiped out of systems. out of existence.

nt of existence. However, mere material civilization would avail However, mere material civilization would avail the savage Africans little if religion, which is the only basis of true civilization were left out. It is the province of material civilization to mould the animal man, while religion gives direction and force to the powers of the soul. In days gone by, when a people was to be civilized, the Catholic missionary formed an essential element of the expedition, and the Catholic Church became the grand civilizer

of Europe.

The Catholic Church, which once possessed in The Catholic Church, which once possessed in Africa not only material edifices of grandeur, but holy anchorites, saintly bishops, and vast congregations, was ruthlessly expelled by the destructive march of the Mahometan power—the common enemy of civilization and religion; but she never relinquished her claim. Hence we find in every age Catholic missionaries in some part or other of this cathole missionaries in some pair of other immense continent preserving the embers of faith from total extinction. One of the last places to enlist in its fayor the zeal of holy souls and the genuine spirit of missionary enterprise has been Dahomey—a land of deep misfortune, which has been and still is a sink of moral turpitude, where inbeen and still is a sink of moral upractice, which is a sink of moral translation in the utter murkiness of barbarism, and the moral faculty to do good is slowly yet steadily swept away by the fetid waves of wicked example into the stagnant pool of moral

The work of the Foreign Missions is a sacred phalanx which is inherent to the constitution of the Church, which has formed itself around its cradle, priesthood, and must continue whilst the Church has conquests to gain. Its spirit is that fire which our Lord came on earth to enkindle, and the Spirit a sigh of despair, but spoke of her as beyond redemption.

A Catholic writer of the present age thus despondingly approaches the subject: "We are," he says, "now approaching a land of maledictions. After the lapse of 4,000 years the curse of the patriarch seems still to weigh upon it, and the inheritance of Cham has never ceased to be a land of slavety and infidelity."

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So it was that a holy Bishop, Marin de Bressilan, twenty years ago conceived the idea of the ide

Rome suggested to him the foundation of a society, and by a Brief dated 20th August, 1860, erected and by a Birli Dahomey into a Vicariate Apostolic, and confided it to the care of the Society of African Missions, At present there are in the seminary, convent, and lay brothers' noviciate, representatives of several nalay brothers novicately is not national, but Catholic. It's work is not political, but religious. It's members are called upon to soar above the sentimentality of are called upon to soar above the sentimentary of a national idea, to adopt Africa as their home and country, to espouse the interests of Africa as their own, and to view the conversion to Catholicity of the African as their mission on earth.

the Bresslan, undertook the fornation of this enter-prise, which has been signally blessed by God, which is under the sanction of the Holy See, and has already achieved, especially in Dahomy, to which its main efforts are directed, a large harvest of souls for

the Church of God. In a future letter I shall enter into greater de-In a future letter I shall enter into greater details on the society and its good work; but, in closing this, allow me to say that I am authorized by the Superior-General of this society to adopt students, lay brothers, and postulants for the convent. The training establishments are in France, where all preparations for the Missions of the society are carried out. Lay brothers are an important element in such Missions, and canacially trades. tant element in such Missions, and especially trades-men and laborers, who, while the missionary father does the spiritual duties of his office, may aid in training to industry the natives. But in all is required a spirit of total self-denial—one object, only one, nothing besides being their aim, viz., God and souls. Let merchants barter for ivory, gold and grain, but let us work for the eternal salvation of grain, but let the African.

195, Phibsboro-road, Dublin, Ireland.

Father Roderburg, of Linnick, Germany, ha been fined 100 marks for refusing to give Holy Communion to Dr. Beck, an excommunicated

A French engineer named Monchot has contrived n apparatus in which a system of mirrors is used to concentrate the rays of the sun in such a manner as o generate steam in a boiler to be applied as a mo-ive power, thus doing away with the necessity of

Herr A. Blum, the well-known baritone, who returned to Europe a few months ago, after making the United States his home for many years, and was so indiscreet as to visit his native village, is now a private soldier in the second regiment of the Prus-

PROPERTY OF THE RELIGIOUS ORDERS IN ITALY

It will be remembered that one of the early results of Italian unity was the legislative suppression of the Religious Orders throughout the Peninsula, and when Rome was occupied in 1870, the same measure was extended to the communities still remaining in the Eternal City and the remnant of the Pontifical States. The property belonging to the suppressed houses was sequestrated and sold, often at prices far below its value, and the proceeds constituted into a fund out of the interest of which the surviving members of the several houses were to be maintained. Similar proceedings were subsequently applied to various kinds of property left by the piety of former ages for "Pious Uses," and even to a considerable portion of property directly devoted to the maintainance of public worship and the support of the ordinary ministers of religion. The fund constituted out of the sale of these latter descriptions of Church property was charged with assisting, and if necessary maintaining, poor and infirm clergymen, the sick and helpless poor, etc. The capital of all those funds was in every case declared to be the property of the State; it was the interest only which was to be employed for the purposes indicated, and for them only. The administration of the fund was intrusted to the Government, and a Commission of nine-three Senators, three members elected by the Chamber of Deputies, and three nominated by the Government-was to control the management.

For some time past reports have been current in the Italian papers, that the fund was being mismanaged, that there was a deficit of several millions, and that really no control was exercised. It now appears that this story is only too true. The Spectulors, of Milan gives the following account leads in of Milan, gives the following account, declaring that it possesses absolutely certain information for that it possesses absolutely certain information for whatever does not rest upon published parliamentary documents! The Commission of supervision has exercised its functions for several years only pro-forma, and left the entire management of its enor-mous funds to its secretary, who was always one of the nominees of the Government. Every year a formal report of the proceedings of the Commission was communicated to both Houses of the Legisla-ture, but no one seems to have ever taken the was communicated to both Houses of the Legisla-ture, but no one seems to have ever taken the trouble of looking into it. At length one day, it happened that a Deputy made a thorough examin-ation of one of the reports of the Commission. He observed that there were great irregularities in the management of the fund, and he suspected that there was worse behind. He called the attention of the Chamber to the matter and the Wiston. Chamber to the matter, and the Minister promised that it should be thoroughly inquired into answer of course stopped all comment for the time, and, it is scarcely necessary to add, nothing further was done. At the beginning of the last session, the three members of the Commission had to be elected by the Chamber of Deputies, and among them a certain Signor Merzario was elected. This gentleman seems to have regarded his duty of supervision as serious, and he soon found out that he had to deal not only with a deficit of many years' standing, but with one steadily increasing. He gave in his but with one steadily increasing. He gave in his resignation, assigning this deficit as its motive. A complete exposure of the scandal was now imminent;

that a great portion of the substance plant of the funds went into other pockets than the legitimate ones. It was not the poor starving members of the Religious Orders that received this assistance. It was not poor elergymen or sick priests who had been deprived of their benefices, nor were any of the deprived of their behences, the monies applied to repair the tottering fabries of some half-ruined churches. They went to persons who had no connection with the public worship, but who are well known on account of their revolutionary sentiments. Whenever a Minister wished to assist any person, no matter of what class, and nothing more feasible occurred to him, he was always referred to the religions fund. That could find "bread for all." It is not easy to conceive a more terrible charge against any Administration than this f wholesale malversation, on an enormous scale, of of wholesale marversation, of an element of funds destined to maintain poor helpless men and women, who were first robbed in the name of nationality, and are then left to starve that pro-fligacy may flourish.—London Tablet.

## THE CITY OF DUBLIN.

From the Baltimore American.

Irishmen may well be proud of the city of Dublin. It has improved wonderfully during the past twenty years. For twenty miles around the city there are bright little towns and smiling villages, and as we approach it, pleasant country seats, good roads and handsome houses make the landscape most beauti-In the city itself the change and improvements are no less marked. There are no longer any of the thatched cabins, with the pig wallowing in the mud at the doorsill in the suburbs, nor are there any more beggars on the streets, as in the days of yore, except some superannuated old women, whose age and decrepitude appeal to the sympathy the passer-by stronger than their words though they shower the most profuse bless ings on those who heed their appeals, and rumor says they are equally fluent in their curses on those who fail to respond with a penny. Dublin has but few furnaces or manufactories about it, and, consequently, the heavens are not blurred, nor is the sun a stranger, as in Glasgow, Birmingham, Manchester and London. Dublin is subject to sudden attacks of gloomy weather, but when the heavens are all favorable, few places look handsomer, brighter, or livelier.

MGR. FREPPEL'S REPLY TO GAM-BETTA'S SPEECH AT ROMANS.

A GBAND LETTER.

Translated for the Watchman. Angers, Sept. 29, 1878.

You have just pronounced at Romans a speech in which you attack the clergy with a violence which goes beyond all bounds. You will not take it ill that you are immediately replied to, were it only to show those who may have still been able to cherish some illusion in regard to your sentiments, to what extremes you intend to bring relicions affairs in France.

It appears that it is to your words we must look to find the programme of the future. How humiliating soever such a thought may be to every Frenchman who cares for his country's honor, we must really be resigned to reading you in order to prepare ourselves for battling against you. Now, what you announce to us for a near future, as the sum total of your designs is, let us say the word-per-

And what moment did you chose for declaring war against us? The moment when hopes of peace are springing up all around us; when governments taught by experience, are beginning to understand that it is not too much to have all moral forces combined for the preservation of modern society from

Just at that moment you try to re-open a campaign which has been successful nowhere, and to hoose Catholic France for the theatre of a conflict which Protestant states themselves are trying to banish from them. If you really had political understanding, you would understand how opposed is such language to the ideas and dispositions of the present hour. From you we learn there exists a "clerical question; that is, the question of the relations of Church and State." By your leave, sir, this question does not exist; it was solemnly disposed of, at the beginning of this century, by a concord at which all governments have respected, and which is amongst us the basis of public peace. The day that you break that fundamental compact you will throw everything into doubt, and you will let loose upon your country misfortunes of which, per

haps, neither you nor I will see the end. To make your complaisant hearers believe that there is a "clerical question" you evoke phantons. You dare to speak about "exploitation d'ignorance" on the morrow of the day when the Journal Official showed that we have filled France with centres of instruction, that secondary instruction has more pupils in our colleges than in those of the State. However numerous your occupations may have been, you must have had leisure enough to learn, been, you must have had leisure enough to ream, what all the world knows, that from the schools of the Brothers up to the high schools of the Government, the pupils cared for by the clergy and the religious orders do not occupy an inferior grade in the public examinations. What sort of audience religious orders do not occurred the public examinations. What sort of audience then, is this of Romans where you speak in such style without a man sufficiently acquainted with the affairs of his day being found to meet such asertions as they deserved?

sertions as they deserved?

But you yourself, sir, have you not been the pupil of a petit seminaire? Did you ever perceive that in it was tried upon you what you call exploitation d'

It becomes you well to speak of "general enslavement," you who proclaim in your speech your formal intention to keep out of the functions of the formal intention to keep out of the functions of the magistracy, the administration, and the army, every one who would not think as you. Behold the despotism you would inaugurate in France. And you dare pronounce the word liberty! That word has no meaning in your mouth. As for the clergy, where do you see the least tendency to enslave any one whatever? Are you not free, you and those who follow you, to go to mass or, not to go to who follow you, to go to mass or not to go, to make your Easter duty or not to make it, to frequent the sacraments or keep away from them You will answer for it to God; that is all. But ere do you perceive the least desire on the part of men to coerce you to any religious practice? And is it not trifling with public credulity for you to feign any oppression whatever, where no one seeks to dispute the slightest particle of your liberty?

I find it impossible, I must confess to you, to agine that you intended speaking seriously v agine that you intended speaking seriously when you alluded to the "incessant usurpations which Ultramontanism is practising, and the encroachment which it is every day making upon the province of the State." To listen to you, one would really think that the members of the dergy fill the city councils, the councils-general, the Senate, and Chamber of Doubtes. The truth is that the concity councils, the councils-general, the Senate, and Chamber of Deputies. The truth is that the ecclesiastical element is not represented at all, or very little. There are thirty priests in the German Parliament; one single bishop sits in the French Senate to defend the interests of religion (Bp. Dupanloup, since dead. R. I. P.) Never, at any period, did the clergy take less part in the affairs of the State; in no place, no nation, did they ever keep more aloof clergy take less part in the almost expensive aloof no place, no nation, did they ever keep more aloof from public concerns. And you come before a prejudiced or inattentive audience to represent the

judiced or inattentive audience to represent the clergy of France as ready to encroach upon the entire province of the State! What word would you have me use to qualify such excesses of language l.

"It is always," say you, "when the fortunes of the country descend, that Jesuitism rises." An imprudent expression, sir, and one which no one has less right than you to utter. For, no one forgets that when the fortunes of France were cast down, you ascended; that when France was in the dust, you made on her ruins a pedestal to lift yourself into power. An Alsatian, I would have a right to depend of you in the name of my native land, an acto power. An Alsatian, I would have a right to demand of you, in the name of my native land, an account of those fatal follies which put the finishing stroke to our misfortunes and changed a defeat into an irreparable disaster.

But let us lay aside those sad memories with which the limit of the properties of the large strong the large strong the form

you have linked your name, to look upon the fu-ture which you intend to prepare for us. It is indeed persecution which you promise us, and that without much delay. For what other name can we apply to the suppression of religious orders, the sup-pression of freedom to teach, the suppression of cc-The Diocese of Columbus mourns the loss of its beloved Vicar-General, Very Rev. J. B. Hemsteger, who died on the 18th inst. R. I. P.

The Diocese of Columbus mourns the loss of its beloved Vicar-General, Very Rev. J. B. Hemsteger, who died on the 18th inst. R. I. P.

The suppression of freedom to teach, the suppression of eclesiastical vocations? This is open, violent persecution, with whatever semblance of legality you may ever it. In words which you would have made witty and which are only impolite, you speak in memory of his deed.

of those "thousands of multi-colored priests who of those "thousands of multi-colored priests who have no home." Those priests, sir, are in the service of your fellow-citizens; from morning to night they are teaching children, taking care of the sick, comforting the poor. You have no more right to bother yourself about the color of their garb than they have intention of looking into yours; they are citizens by the same title as yourself; like you and your friends they have a right to meet together, to live together, to pray and work in common. Their country is France, and their nationality is certain. What more do you want, and what right have you to intrude your hand between their conscience and

After the freedom of religious association, the After the freedom of religious association, the despotism of which you are the mouthpiece is, according to you, to apply itself to the destruction of an other liberty not less precious, that of teaching. And this, say you, under the pretence that "We must not allow our history to be blasphemed in our schools." What, is it you and the violent party of which you are the head that constitute yourselves the guardian and defender of our national history; weakly data that history from '89 or '93, and who. you who date that history from '89 or '93, and who, beyond that, see only a series of horrors and in-famics! you whose sole occupation has been to names: you whose sole occupation has been to sully our centuries of greatness and glory, to insult our kings, to defame our great men, to vilify and blacken our ancient institutions, and to speak of France of old, of its clergy, its nobility, its political and social condition, as though it had, for fifteen centuries, presented the spectacle of a Mongolia or Tartary!

And it is under this pretext that the despotism whose programme you enunciate is preparing to take away from us the little freedom which we derive from the law! For it is a minimum of freedom. sir, is that participation, so subordinate, so re-stricted, so narrow, not even in the conferring (collation) of degrees, as you falsey assert, for that remains entirely in the hands of the State, but in the simple examination of students. So, when it the simple examination of students. So, when it shall please you to bring these things into discussion, we in turn shall reclaim a right which seemed to be relinquished, and we shall ask our country if it is right, if it is equitable, if it is beneficial, that 108,605 pupils belonging to French families should be submitted to tests for degree of bachelor of science and bachelor of arts without a single one of their vertex represents the graph well to sit in the borness of science and bachelor of arts without a single one of their professors being allowed to sit in the boards of examiners (jurys d'ixamin.) We shall confidently await you on that ground if ever it suits you to

ummon us thither.
But where the despotism to whose threats you have given expression breaks out most glaringly is in the obstacles you are laying in the path of re-cruiting the French clergy. By subjecting the pucruiting the French clergy. By subjecting the pupils to the service of arms, you wish, sir, to close up the very source of the priesthood. For, do not speak to us of the obligation of serving one's country; that is a word you fling to the masses to deceive the unthinking. There are many ways of serving one's country. The teacher, the professor, who exhaust themselves in teaching their pupils, the priest who consumes himself in the labors of his ministry serve their country as usefully as the soldier. nistry, serve their country as usefully as the soldier. These are great public services, necessary, indispensable, and which, in fatigues as in results, are of a

much account as that of arms. The simplest good sense is sufficient to understand The simplest good sense is sufficient to understand that social necessities impose and justify such equivalents. Although your tastes and your antecedents can hardly have allowed you to appreciate these things, you are not without knowing that the discipline of the barracks is not a preparation for the discipline of the seminary, that the Church requires the first force privileges and aggregate of qualities of her future ministers an aggregate of qualities which are acquired and developed only in the ilence of prayer and recollection, and that the da when such exigencies will be added to the duties and the sacrifices of priestly life, there will be an end of ecclesiastical vocations amongst us.

But what matters that to you, and is not that exactly the result you would like to attain? In any case, we are forewarned; and, from this moment, case, we are forewarned; and, from this moment, you authorize us to turn to Catholics and say to them, "See what awaits you! These men, who speak of clericalism and Ultramontanism to mask their designs—it is religion itself they want to destroy, by taking away, one after another, all its powers and all its institutions. Your liberties they will tear into shreds; your rights they long only to powers and all its institutions. Your liberties they will tear into shreds; your rights they long only to suppress. Religious orders, teaching or hospitaler, Christian schools of every degree, nothing will escape their measures of oppression, from the moment they find no legal obstacle in their way.

"Finally to complete the work of destruction, they will put a stop to ecclesiastical vocations in their very incipience, by the obligation of military service, and, for want of priests, parochial ministra-tion will become impossible. And all these iniquition will become impossible. And all these iniqui-ties they reckon upon affecting under the cloak of legality. Oh! great God! was there ever in history regardy. On: great God: was there ever in history a single religious persecution which was not clothed with that name? The Convention, too, called itself legal order; and our public squares still remain to show how it applied it. Once on the inclined plane of violence, and, in a country like ours, who can foresee where the end will be? Let all Catholies, therefore, reflect carefully upon the situation which is laid out for them, and that seriously and

in time."

Perhaps, sir, you may have contributed, by your assault and your threats, to the re-establishment of a most desirable union amongst those who consider eligion as the chief foundation of social order. In electing it as the chief object of your attacks you indicate beforehand the true ground upon which men of good faith and good will should meet to join hands and work for the salvation of their country. This is at least a service you will have done us by your speech, and for which I am almost tempted to

Thave the honor to be, Mr. Deputy, your very humble servant,

CH. EMILE, Bishop of Angers.

It happned in the days of yore, when the enemy were pillaging the Danish country, that a battle had been fought and won by the Danes, and many killed and wounded lay on the field of battle. One of these, an enemy, had lost both legs by a shot. A Danish soldier, standing near by, had just taken out a bottle filled with beer, and was about to put it to his mouth, when the badly-wounded man asked him for a drink.
As he stooped to hand him the bottle, the enemy discharged his pistol at him, but missed his shot. The soldier drew his bottle back again, drank half of it, and gave the remaining half to his enemy, only say-

You rascal, now you will only get half of it.