

reserved pronounced judgment on Monday, quashing the conviction on the ground that there had been no evidence to go to the jury in sustenance of the indictment. The chief evidence against Meagher turned on the identity of the postage stamps which by the evidence of a Post-office official it was sought to be proved had formed one of a sheet of stamps found on the residence of the accused. The accused searched an excellent character from the clergyman of his parish and the local magistrates. In the course of Sir J. Armstrong's argument, when the learned counsel was urging against the prisoner the evidence in relation to the postage stamps, the Lord Chief Justice observed that he did not see how any person of ordinary mind could appreciate the force of the point made. Mr. Justice Morris said he happened to be a person of ordinary mind, and he could see very plainly the cogency of the argument, which was in fact almost conclusive. The Lord Chief Justice repeated that he could not see it. Mr. Justice Morris said if people did not understand arguments he could not help it. Arguments, however, would be better understood if there was less interruptions of counsel. The Lord Chief Justice said he considered that a most unwarrantable observation. Mr. Justice Morris said he did not mean to be put down by remarks of that kind, he had his duty to discharge and he would do it. The Chief Justice said he, too, had his duty to discharge and he was not to be lectured because he discussed the points of a case with counsel. The court, which comprised the Lord Chief Justice, Chief Justice Monahan, Mr. Justice Keogh, Mr. Justice O'Brien, Mr. Baron Hughes, Mr. Baron Fitzgerald, Mr. Justice Morris, and Mr. Justice George, were, with the exception of Justice Morris, unanimous in pronouncing against the conviction.

It is not too much to say that a large number of Protestants are ready in honesty and sincerity to join their countrymen in demanding such a modification of our relations with England as may give to Irishmen the right and the privilege of managing their own affairs. We say 'in honesty and sincerity,' because we have been always careful to distinguish between genuine sentiments of Protestant patriotism and the sham and hollow playing at nationality in which some men gave vent only to their disappointment and their spleen. There is nothing among the Irish Protestants a party growing rapidly who are ready to assert for the country the right of self-government. It is useless to speculate on the causes which have led to this feeling. If the Church Bill has had something to do with it—this is only to say that it has produced the effect which Irish nationalists anticipated from its passing. All that could be said would be that it has done so more rapidly than was expected. But we believe that other measures have had more to do with it than the Church Bill. The obnoxious bungling and blundering of ministers and parliament on the Land Bill has exhibited the utter incompetence of Englishmen to deal with any real difficulty in Irish affairs. The Coercion Bill has done even more to bring about the state of feeling which exists. Even those who accepted it as a necessary evil to put down agrarian crime, but to crush free discussion. It was aimed at the 'Irishmen of the Printing Press, not at the Rory of the Hills. All high-spirited Irishmen resent a system which proclaims Irishmen unfit for any government except an Algerine one. In the history of the continent of that measure, Irish Protestants have been able to see that their real liberties would be far safer under the care of a National Parliament than under the 'protection' (1) of an English Government, ready to sell them or any other class of Irishmen to any influence which will serve the temporary exigencies of English policy. These things, combined with events which have shown the Protestants of Ireland that their Catholic fellow-countrymen are independent and really national in their feelings and their thoughts, are sufficient to account for the rapid growth of the Protestant national spirit. We live in an age when changes and events that used to occupy a generation are compressed into a year.—Dublin Irishman.

FENIANISM IN PRACTICE.—Without the least wish to hurt the tender feelings of our foes the Fenians, we must confess that any sign of their practical perseverance does excite in us a sensation of surprise.—We are prepared for Fenian leading articles of the most eloquent kind. Stormy Fenian speeches in and out of the United States Congress, are almost a drug. That there should be three distinct and bitterly rival Fenian Governments in America is natural enough—Irish rebels never could agree about the disposal of the skin of the bear they were about to kill; but that there should be genuine expectation of an actual movement upon Canada—that Fenians with arms in their hands and money in their pockets should be found prowling about even in London itself—seems something beyond the usual routine of historic Irish sedition. For treasonable poetry we are prepared; but why this connection with Birmingham, an unpoetical and ugly town? The purchase of newspapers or books we can comprehend; but the buying of breech-loaders and revolvers—surely there is something Saxon, vulgar, practical, and low in such a procedure. An Irish rebellion in Boston-road may seem to possess in some degree the character of an Irish bull; but, after all, there is a certain amount of cunning about this selection of London for the base of operations. As the facts connected with the Chelsea murders indicated the other day, this city is filled by a population of three million unobservant individuals, who are, for the most part, very busy, entirely unarméd, totally unorganised, and altogether unprepared for deeds of horror and bloodshed. Therefore there is something that savours of real military strategy in these movements of arms and men to and from, and in and about, London. Why does the Irish smoke sometimes send out real fire?—How is it that we occasionally come across Fenians who organise without oratory, and who purchase muskets instead of getting heroically excited and patriotically drunk? How is it that the old type of Irish rebel—wild, sentimental, blatant, and unstable—is replaced by a new type who seeks the wildest aim in a practical business like way; as if a man set out in a stage wagon, with sound horses and a good driver, to take a journey to the moon. The explanation is probably to be found in the fact, that the new Ireland in America is Ireland under new conditions. In the first place, the mere laborers and servant-girls earn such handsome wages, that they can easily spare their weekly stipends for what is the best poetry in their lives—the love of the old land. Their days may be spent in drudgery relieved by bursts of dissipation; but they keep fresh something superior to material wants or immediate pleasures—the sweet memories of home. To people thus newly prosperous, Fenian orators of no mean power appeal with success; and hence the Fenian Treasury is perpetually fed. Only the other day, with whatever taint, the bellicose 'General' O'Neill declared to a reporter who 'interviewed' him that a gentleman had just put down a thousand dollars for 'the cause'; and certainly such displays and preparations as the Fenians in the States make could never be conducted, unless the sinews of war were liberally supplied. But with the money there enters a new element—the Americanised Irish or native Americans who are willing to share, if not the sentiments, at least the cash. The close of the great war threw loose upon society a number of Donald Dalgetys trained in a fire-rate school, some of them Irish by birth, descent, or sympathy. Their military reputation gave the whole affair a touch of reality that it would always lack if the 'mere Irish' were alone concerned. Kingslake has said that the Zouaves in the French army are to the line as the lance-head is to the lance; they 'tip' with better, harder material, the weapon that is to pierce the

enemy. The Americans turn the Irish to the same account; and bring practical knowledge, military science, perseverance, hardness, silent work, to an undertaking for which the pure Irishman supply eloquence, enthusiasm, and cash. The movement, however, is Americanised not materially alone, but also spiritually. Paddy in his worst seditions was still a superstitious 'slave' to the priests; his new ally has taught him to turn from the altar with anger, if not contempt. The Irish peasant also cherishes a certain traditional loyalty to any reigning King or any local lord; but his republican friends have cured him of any such 'servility.' We see, therefore, in Fenianism, not a purely Irish movement—but, as its bitterly anti-English, anti-priestly, anti-kingly character shows, a movement American and republican in its arrogance, its irreverence, and recklessness. The Yankeeification of Paddy has cured him of some Irish vices; and the ground thus cleared has been planted not with American virtues, but with the rowdiness from which American cities are never free. The most vexatious thing about these new movements of Fenianism is, that the Canadians and the people of peaceful English homes should suffer either in fear or in fact, because a minority of foolish Irishmen unite with a minority of paid Americans to harass and annoy them and us. Why should the Canadians be made to suffer for the sins of Elizabeth and William III. and the Georges? Why should poor, quiet decizens of London suburbs be blown up because, some centuries ago, Englishmen of whom they never heard did something atrocious in atrocious times? On the Canadians it is especially hard. They have no share in the Government of the British Empire. They cannot redress any Irish grievance. They never did 'oppress' Ireland, or 'rule' her, or keep her down. Yet their homes are to be harried, their fields are to be trampled, their lives are to be tormented, because a number of mad Irishmen, led by a few shrewd Yankees, wished to avenge on Canadian soil the battle of the Boyne or the Massacre of Mullingmoat.—London Daily Telegraph.

GREAT BRITAIN.

Since last week the English Catholic body has suffered a severe loss in the lamented death of Sir John Simeon, Bart., our one English representative in the House of Commons. He died at Friburg, in Switzerland, whither he had gone for quiet and change of air. We hear that he had the blessing of receiving all the Sacraments. Sir John Simeon's last public act was to defend the Nuns in the House of Commons, on the right when Mr. Newdegate's motion for the committee was rejected.

The correspondent of the Manchester 'Guardian' says the leading Ministerial reform measures will be shelved for the year. The Irish Land Bill, however, is safe.

London, June 6.—It is reported that the police are discovering ramifications of a Fenian plot in every direction of England, and even in Wales. Arms and ammunition, destined for parties in Dublin, apparently designed to be used immediately, were discovered. Several boxes and barrels of war material have been seized at Holyhead, and the persons in whose charge they were arrested. The authorities are watchful. The excitement is not abated.

London, June 8.—The Pall Mall 'Gazette,' in an editorial, anticipates a continuance of the Fenian outrages. The writer thinks the Fenian leaders will be forced to show some activity, in order to sustain their sinking reputation.

The following details relating to the growing crops are gleaned from the various agricultural papers: Wheat looks finely everywhere, and a crop larger than an average is expected. Grass is unusually thin, and the hay prospects are discouraging. Oats, barley and beans look poorly; the farmers count on about a half crop. Potatoes and other root crops yield well, and will be about the same as usual.

We (Echo) hear that in the impending Parliamentary inquiry, respecting monastic and conventual institutions, the Catholic communities of men have selected Mr. Oudon, of the Temple, as their professional adviser; while the Catholic convents, which are more numerous, have procured the legal assistance of Mr. Arnold, of Gravesend, and Mr. Hatting, of Lincoln's-inn.

It has often been a source of wonder to Catholics from what source—if any—Anglicans could obtain dispensations from fasting and other religious obligations. The difficulty seems however to be solved at last. Her Majesty the Queen has, as the papers inform us, granted the Dean of Winchester, 'a dispensation' from his attendance at the Cathedral, and, as a matter of course, could grant other 'dispensations,' or authorise her bishops to do so. What a blessing it must be for our Ritualistic friends to be thus brought nearer in practice to the Church they attempt to imitate. The power of granting dispensations evidently exists for the English Church in the person of the Queen, as, with us, it is vested in the Pope.—Weekly Register.

A PUNY FOR CAPTAIN EYRE.—Under this head the New York 'Tribune' prints the following despatch from Washington:—'An officer of our navy, just arrived from Yokohama, says it was reliably ascertained there that Captain Eyre of the Bombay would have stopped his vessel after running into the Onoeda, but for the imploping of Lady Temple, the wife of the British Minister, who was apprehensive of shipwreck. The opinion at Yokohama is that Captain Eyre is a weak rather than a bad man.'

The 'Echo' on PAPA INFALLIBILITY.—Our evening contemporary, the 'Echo,' very sensibly remarks on the definition of the doctrine that 'Roman Catholicism which does not acknowledge Rome as its centre and the Pope as its head, is, one would think, an arch without a keystone, or a superstructure without a foundation. The Papacy is built upon the Papal supremacy, and it is because this supremacy logically demands Papal infallibility, that Papal infallibility must be decreed.'—Tablet.

On Tuesday the Parliamentary Committee on Convents and Monastic Orders had its first public sitting. Mr. Villiers in the chair. On Monday night Mr. Newdegate had again attempted to oust Mr. O'Reilly from the committee in favor of the Lord Advocate, but again signally failed. The first part of the sitting was taken up with the examination of one of the commissioners and the secretary of the Obligable Trust Board, to gather from them the state of the law in respect to Catholic charities. It was elicited that Catholic charities since 1860 are placed on exactly the same footing as all other charities.—As many as 400 Catholic trusts had been enrolled. As far as they knew, no Religious trust had been enrolled. They admitted that the laws against Religious and against superstitious uses were probably the reason of the unwillingness of Catholics generally, and of members of Religious orders especially, to enroll their deeds. Mr. Bagehawe, Q. C., was afterwards examined. He confirmed what had been said, adding that the illegality of religious orders of men was so certain, and the legality of orders of Nuns so doubtful, that he could never advise the enrolling of any trust deed for their benefit, as they would probably be voided at law. Being well acquainted with a great deal of property held by members of Religious orders in England, he could say that he never knew of any trust-deeds among them. All their property, real and personal, was held by individuals as private property, subject to no trusts of any kind. If they incurred debts, their own property would be answerable, and if they died without will, it would go to the next of kin.—Catholic Opinion.

ENGLISH FENIANISM.—That England must bear the guilt of this, our modern revolutions, what stronger—nay, what more damnable—proof can we have of this than the case of Garibaldi—his career in Italy and his attempt upon Rome and the Popedom? How

he was afterwards received into the Protestant arms of England! Duke, Royalty itself, sought his company. Ladies of the highest rank to the lowest degree eagerly crowded around him to get a shake of his red hand or to receive his approving smile. His very garb became the favourite dress of the Protestant men and women of England. Did they not supply him with money and arms to make warfare on the Pope? Who so warmly fraternised with Mazzini and Garibaldi? Who so highly approved of the acts of the infidels of Italy and Spain—the promoters and fomenters of revolutions and assassinations—than the Protestant Press and the Protestant people of Great Britain? And now this same Garibaldi, nothing changed in mind or design, addresses the French army, calling upon them to dishonour their standards, to break their allegiance to their Sovereign and their country, and turn traitors. It was he and Mazzini who directed the invention of the infernal bombs, who laid the train that was to blow up the Emperor of the French, and who conspired to revolutionise France just as she was about to reap the fruits of peace and freedom.—Cor. Weekly Register.

The following extract, from the 'Times' of Wednesday, pares us the task of showing how red-banded Murder runs riot in England:—'This is certainly a time of horrors Murders, Massacres, and other vile crimes have of late darkened our pages after day. It is less than five months since Troppmann was executed. Only a few days ago his crime was recalled to our recollection by a singularly deliberate double murder at Chelsea, and now we have to report another crime, which in atrocity seems at least to equal Troppmann's, and in brutal lack of motive to surpass it. A whole family has again been exterminated. Those who first entered Emanuel Marshall's house came first upon his body, lying butchered in his workshop, then upon his three little daughters and his mother, and then upon the bodies of his wife and of her sister, who was to have been married yesterday. They all lay in different rooms of the ground floor of the house, and were successively slaughtered one after another, as they were successively alarmed. We do not recollect so brutal a piece of savagery. Even Troppmann and the murderer of Mr. Huelin had the decency to try and hide the victims of their crime. The murderer in this instance butchered them like so many animals, and left them in all their ghastliness to excite the horror and execration of all who should witness them or hear of the crime. It is the spectacle we should expect if a wild beast had burst in at one door and dashed out at the other, destroying in its ferocity every living being that came in its way.' And the 'Telegraph' has declared that a tiger-jungle is a safer place for women to walk in than England—and the Massacre of the Children proceeds continuously.

The old bullying spirit of bigotry is not dead.—True, statesmen like Gladstone and Bright, who cordially hate the old system which they and those they represent had no hand in creating, and are doing their best to remove, would fain do justice and remove every vestige of the old sectarian domination, but the English bigots on both sides of the House will still bully when they think they can do it safely, and so we have their Convent Committee, which even in its amended form is an insult and an injury to Catholics. They suppose they may insult us in England with impunity, little thinking that whatever touches Catholics in England, vibrates to Ireland, since there is not one out of ten Catholics in this country who is not half or wholly Irish by blood and connections, and two-thirds of our Nuns and Religious are of Irish extraction. They think they can insult us with impunity, but they will find out their mistake, and they dare not attempt to extend their inquiries to Ireland, and summon Irish Nuns and Friars before their committee at Westminster. The country would be up in arms if it were attempted. It would be worse than a Fenian rescue. As it is, the more offensive forms of the committee were dropped because the bigots even saw that Ireland was roused, and another step would have raised a conflagration, or might have caused a change of Ministry as in the case of the Titles Bill. We confess we should like to see the Religious who are summoned before the Committee take their stand on their position as legally outlawed, and refuse to answer a single question which would even admit their connection with illegal societies. This is a strong ground, which would set the committee at a dead lock. If half-a-dozen Religious were committed for contempt, we believe it would cause such a feeling throughout the country, that the laws against Religious would be repealed in the present session. England is thoroughly afraid of public opinion, especially of Continental and American opinion, and the committee of a few Religious by the English Parliament would be a fine thing for public opinion to make capital of. England's position in this matter is contemptible. A letter in one of our contemporaries puts the matter graphically. England is acting like a cowardly, bullying lad, who, having been frightened by the old leader on the common, revenges himself by the safe amusement of pelting stones at the goalposts in the pond within the farm-yard walls. But if the old leader comes after him, he will soon leave off his little game.—Catholic Opinion.

WOMEN ENLIGHTENMENT.—On Monday, May 3rd, at the Urbidge Sessions, a case was heard in which two carters, named John Saunders and Thos. Hammond, of Loudwater, Bucks, were charged with assaulting a toll-taker. Mr. Baker Smith, for the defence, wished to call one defendant to give evidence in behalf of the other. The bench acquiesced, Hammond was put in the witness-box, and the following strange colloquy took place:—The clerk:—From what I know of this class of men I think I must hesitate before swearing him. (To witness)—Do you know the nature of an oath? Witness (rubbing his head)—I dunno what you mean. The clerk:—Can you read—have you read the Bible? Witness—No. The clerk:—Can you write? Witness—No. The clerk:—Well, you know your name, how do you spell that? Witness—'I dunno. The clerk:—Have you ever been to church? Witness—Yes, once or twice when I was a young 'un. The chairman:—We cannot take that man's evidence. Mr. Smith:—But, sir, he cannot be so bad as that. I will put the questions in a different form. (To witness)—Now, my man, tell me, do you believe in future rewards and punishments? Witness seemed more perplexed than ever, and did not answer. Mr. Smith:—Come, have you ever heard of a God or a devil? Witness—'I dunno. Mr. Smith:—Do you know how old you are? Witness—I be more nor twenty. Mr. Smith:—I think I must give him up, your worship. The 'witness' was then ordered to stand down. This intelligent specimen of humanity (and there are many like him in Bucks) is in the employ of a Mr. Roberts, hay dealer, &c., of Loudwater.—Alliance News.

The 'Birmingham Daily Post' of Tuesday states that an apprehension of the three supposed Fenians on their arrival in London from Birmingham was the result of a close and careful system of espionage carried on by the Birmingham police over the acts of the Fenians and Fenian sympathisers, of whom there are said to be considerable numbers in town for some time past. That the arms supplied to the Fenians were made for the most part in Birmingham, has been known for a long time. At the time of the last Fenian outbreak considerable quantities of ammunition and arms were seized either in Birmingham, or in transit from Birmingham. Some months ago matters assumed a serious form; the signs of animation known too well to the practised eyes of the detective police began to appear, and for three months the Fenians have been innocently working their ends under almost as complete a surveillance as if their movements were carried on in the detective office. It is said to be no secret to the police where the guns are made, or that they are packed in barrels as a 'sham' factor's, and labelled 'perishable goods.' The keen eyes of the gentlemen in plain clothes follow the goods from the manufactory to the

warehouse, and from the warehouse to the railway station. They watch the barrels put into the train, and the Fenians take their tickets, and while a confidential messenger accompanies the train to see that neither the men nor the goods leave the carriages at any of the intermediate stations, a telegram is despatched to London in obedience to which a party of police meet the unsuspecting traitors, and not only seize or follow them, but also 'the party' who is meeting them at the station. All this, it is said, has been conducted in the quietest manner possible, not a hint having oozed out to put the Fenians on their guard. There are other matters connected with the conspiracy, however, of the operations of which the police have quite as complete a knowledge. Some two months ago a party of twenty or thirty supposed Fenians were said to have left Dublin and to have come to Birmingham, where they have taken up their residences. About a week after their arrival—such is the information which reaches us—they were followed by a Dublin detective officer who knew each and all of them. By assuming a disguise, and with local help he has been enabled to watch the operations of these new comers, who in blissful ignorance fondly imagined that being strangers the police did not know them or their social haunts. However, they are as well known as the Town Hall, and everything that transpires, whether of importance or not, is fully and accurately reported to headquarters, there being always some Fenians who are willing to betray their confederates. That more is known about these gentry is quite certain, and that the police have good grounds for the precautions that have been taken, and for the system that has been successfully carried out. Drilling and practising are said to have been going on in close proximity to the police cells, and it is to be presumed that the authorities have good reasons, though it may appear strange, for pursuing a policy of non-intervention.

MODERN PHILANTHROPY.—Dickens, in his new story, has introduced a new character—Mr. Luke Honeythunder—chairman of the Haven of Philanthropy. 'Mrs. Crisparkle had need of her own share of philanthropy when she beheld this very large and very loud exorciser on the little party. Always some thing in the nature of a Boil upon the face of society, Mr. Honeythunder expanded into an inflammatory Wen in Minor Canon Gorer. Though it was not literally true, it was factiously charged against him by public unbelievers, that he called aloud to his fellow-creatures, 'Curse your souls and bodies, come here and be blessed!' still his philanthropy was of that gunpowderous sort that the difference between it and animosity was hard to determine. You were to abolish military force, but you were first to bring all commanding officers who had done their duty, to trial by court-martial for that offense, and shoot them. You were to abolish war, but were to make converts by making war upon them, and charging them with loving war as the apple of their eye. You were to have no capital punishment, but were first to sweep off the face of the earth all legislators, jurists, and judges who were of the contrary opinion. You were to have universal concord, and were to get it by eliminating all the people who would not conscientiously or couldn't be concordant. You were to love your brother as yourself, but after an indefinite interval of maligning him (very much as if you hated him), and calling him all manner of names. Above all things you were to do nothing in private, or on your own account. You were to go to the offices of the Haven Philanthropy, and put your name down as a Member and a Professing Philanthropist. Then you were to pay up your subscription, get your card of membership and your ribbon and medal, were evermore to live upon a platform, and evermore to say what Mr. Honeythunder said, and what the treasurer said, and what the sub-treasurer said, and what the committee said, and what the sub-committee said, and what the secretary said, and what the vice secretary said. And this was usually said in the unanimously carried resolution under hand and seal, to the effect: 'That this assembled body of Professing Philanthropists views with indignation, scorn and contempt, not unmixed with utter detestation and loathing abhorrence,—in short, the baseness of all those who do not belong to it, and pledges itself to make as many obnoxious statements as possible about them, without being at all particular as to the facts.'

THE SMELING COMMITTEE.—The 'Times' and other advocates of Convent inspection tell us, that a twofold suspicion exists in the popular mind with respect to these institutions: their members are perhaps not free, and their morals are perhaps not pure. This tender regard of a scrupulous and conscientious world for the liberty and virtue of the children of St. Francis, St. Benedict, and St. Theresa, is very impressive. Of course it is also perfectly sincere. It is true that the members of religious houses seek, by their very profession, true liberty, and aspire to the practice of the highest virtue. But what if they are really unsuccessful in their search after both? Ought not the State to test the fact in order to afford them relief? Mr. Newdegate and the 'Times' seem to be of that opinion. Many religious, they suggest or insinuate, would gladly leave their Convents if they could, to enjoy once more the delights of the world. Yet in the only case in which the English public has been admitted into the secrets of Convent life, and to which we probably owe in a great degree Mr. Gladstone's Committee, the main fact elicited was that the community wanted to turn out an unpleasant member, and could not get rid of her. But the question of liberty in these houses has been tried elsewhere on a much larger scale. When Epatero, who adopted the modest title of Duke of Victory, apparently because he had conquered nothing, threw open the doors of all the Convents in Spain, and invited their inmates to recover their lost liberty, how many of them accepted his benevolent invitation?—We have been assured on the highest authority that in all Spain there was not one. And when many of the Convents were forcibly suppressed, and the victims forced to seek homes in a world which they had voluntarily abandoned, they continued without exception—as they have done also in Italy, where an impious Government has plundered and persecuted them in the same manner—carefully to observe all the rules of their Order as far as the conditions of their altered life permitted. Such facts seem to us, and will seem to all who are not blinded by evil passions, tolerably conclusive as to the liberty of the inmates of religious houses. It is evident that it is far more difficult to turn them out than to keep them in. And this is just what might be expected when we consider through what a probation they have to pass before their 'profession' takes place. If the world knew how many aspirants to the religious life enter the cloister only to quit it again, because they are proved to have no vocation, it might be tempted to make salutary reflections upon the whole matter.—One case within our own knowledge would certainly excite its astonishment. In one of the poorest communities in this country, devoted to teaching the children of the poor, and constantly embarrassed for want of means, a postulante was admitted who possessed a fortune of fifty thousand pounds. Such a case is perhaps without precedent in our day, and must always be extremely rare. The wealthy postulante in due time became a novice, and was exemplary in the performance of her new duties. She was devout in meditation, instant in prayer, and always ready to visit the sick. But she had an insurmountable repugnance to teaching. After a trial of a few months, the Superior told her with regret, that she might possibly have a vocation for some other Order, but could not be admitted into her community. Against her own will the novice departed, and of course took her fortune with her.—But if the inmates of religious houses are free, is it quite certain that they are pure? When we reflect that they are that ask the question, the impudence of the enquiry is almost equal to its absurdity. Mr. Newdegate and the 'Times' have no doubt a high esteem for private and public morality; but why do

they expect to find breaches of it precisely among persons whose only desire is to unite themselves more intimately with God, and who begin by forsaking father and mother, according to the Evangelical precept, in order to do so? When the Convents of this land were broken into and plundered by the orders of the virtuous Henry VIII., what reports did even his vile commissioners give of the vices which their violence revealed? And in our own day the immaculate purity of such institutions is still more notorious, and perhaps guarded by a still more effectual supervision. What is the testimony on this subject of the Protestant people of the United States? For many years past a large proportion of the Protestant young ladies of the upper classes in that country have been educated in Convents. If their parents are asked why they commit their children to such custody, they reply without hesitation, either that they do not trust them to Protestant teachers, or that the guarantees offered in Catholic schools are incomparably more complete and satisfactory. We could fill every column of this journal with extracts from American Protestant writers on this subject. A single example will suffice. 'Many well-judging persons, of different religious persuasions, says the author of a well-known work on the United States, 'have assured us that the only really 'useful' and 'corrective' education is that of the Catholic schools and colleges.' ('The Statesman of America,' p. 491.) But Mr. Newdegate and the 'Times' are not convinced. American testimony does not satisfy them, nor indeed any testimony whatever. They must have a Committee, and Mr. Gladstone had not courage to refuse it to them. We shall watch its proceedings and shall have more to say of it hereafter.—Tablet.

UNITED STATES.

It was observed that during the 'unpleasantness' a polite silence prevailed among the sects regarding Catholicism. It was equally noticed that immediately after the cessation of hostilities the old venom developed itself, only intensified by the partial repression which had its origin in hypocrisy, the better to fill the army with Catholic soldiers. The vast increase of anti-Popery lectures within the last six months is no mere accident. It is the natural result of a design, which is almost openly avowed, to inaugurate a system of persecution that will drive Catholics from the country.—New Orleans Messenger.

A Philadelphia paper has been groaning over the fact that if it were not for immigration the population of the States would not increase. In New York in 1865 one fourth of the families were childless.—In Massachusetts the birth-rate is only one in fifty of population; while even in France, where the population is stationary, the birth-rate is one in thirty-seven. In Vermont, too, the birth-rate is not one-half as large as in England, and in Connecticut it is still more unfavorable.

A curious Protestant sect, calling themselves 'Jehovah's Band,' have arisen in New Jersey. Their peculiar form of worship, a local paper states, develops itself by blowing, whistling, shouting, jumping, wrestling, falling to the floor, and rolling over and kicking. Both men and women engage in the exercises. New members are baptised at midnight in the village mill-pond. On Sunday they hold continuous service, taking recess for meals only.

Archbishop Manning's opinion of our modern civilization is not very exalted. He declares it a state of political society founded upon divorce, secular education, infinite divisions, and contradictions in matters of religion, and the absolute renunciation of the supreme authority of the Christian Church. To refute this prelate's assertion the Protestant press has recourse to Mexico. Before we go abroad for scandals we should look well into our affairs at home. We have more irreligion, more ignorance of heavenly things, more civilized immorality in the United States than can be found in Mexico—and all owing to those grand relics of paganism referred to by the Archbishop of Westminster.—Western Watchman.

June 6.—A telegram from the Sault via Marquette states that on Friday night about 100 armed Fenians came up by a Chicago steamer. Information was received from the American side that an attack might be expected. The officers were at a ball at the residence of Mr. Simpson, but were recalled, the alarm sounded, the troops called out, and three corps sent to the head of the Portage. Sentries were placed along the roads, and all precaution against surprise taken. The United States troops in Fort Brady were also called out. The Fenians were seen from the gunboat distributing rations and ammunition, and the tug boat is lying in wait for them. On seeing our gunboats and hearing the alarm sounded they became afraid and went again on board the propeller which then went on to Duluth. Considerable excitement at the Sault on Saturday.

The efforts making to get up a feeling of sympathy for the 'misguided' Fenian warriors are laboring misapp. They deserve no sympathy but only the sternest rebukes of all good citizens. They went away on a hostile mission against a people with whom this country is at peace, in violation of the laws of the land, with the intent of murdering whoever in the defence of their homes and their property might oppose them. It is no lack of wickedness on their part that hundreds of peaceful and honest Canadians are not now in their graves. It is nonsense to talk about these men being 'misguided,' 'deceived by their leaders,' etc. They knew they were violating the laws of the land when they started on their unholy mission, and they ought to be made to hear its full consequences. If our people have any surplus sympathy on hand they can find more worthy objects for its bestowal than the 'misguided' Fenians.

FASHIONS—SOMETHING WE SHOULD LAUGH AT IF SEEN IN AFRICA.—We might have thought it absurd if Dr. Livingstone had written, three years ago, that he had found in Africa a tribe, the women of which dress as follows:—'The Dayous are beautiful women, with exquisite complexion and fine forms, and they dress in the most perfect taste. They wear short dresses, reaching the ankles. Upon the forehead is perched a small hat, the front of which rests upon the nose. They take large bags of hair and wool, saturate them with butter and hang them on the back of the head, covering the neck. Upon the small of the back they tie a bunch of cotton cloth, colored and cut into strips. Their shoes are beauties, coming to a point at the toe and having the long sharp-pointed heel placed under the middle of the foot. This makes the foot very small in appearance, but the wearer would tip over forward but for the bags on the head and back. Each woman, when she goes out, carries a large plantain leaf to keep of the sun, which she holds by the stem between the thumb and forefinger, crooking her elbow up from her body at an angle of ninety. The effect is more beautiful than you can imagine. The gait of the woman is particularly admired. The heavy ones have difficulty in keeping their balance, but the light ones pick their way along as prettily as hens walk over hot ashes. Young girls go barefooted. For some years after they are of age to put on their shoes, they suffer with lameness and sore feet—after that their feet become permanently deformed, and they have no more pain. Walking is, however, not a favorite practice with them, and running is impossible. The Government of the Dayous is really Democratic, the ruler being chosen annually by vote of all the people; yet it is said the women do not want to vote. All they care for is plenty of hair and little shoes. The men are satisfied with this division, and the state is quite prosperous, though the society is rather vulgar and unintellectual.'