

that the image at Rome "affects no real cure at all except through imagination." It is not a matter of Catholic faith that miraculous cures are effected through any particular image or at any particular shrine. It is a matter of history which depends on testimony for its proof. There is plenty of testimony that such cures have been wrought through devotion to sacred images and shrines. We shall not enter upon these testimonies here. We shall only state that there is nothing in this more incredible than that the woman who healed the hem of Christ's garment was healed of an issue of blood, (St. Matt. ix, 20-22) or that St. Peter's shadow, and the handkerchiefs and aprons that had touched St. Paul's body "delivered the sick from their infirmities." (Acts v. 15; xii. 12)

THE COMING COLLAPSE.

The London Times calls the Southwark election "not much of a show." This mode of looking at it is generally acknowledged to prove that the Conservatives are in a desperate strait to put a good appearance on their condition. The change of a majority of one hundred and thirteen at the previous election, into one of one thousand two hundred betokens unmistakably an avalanche of disaster to the party. When the news reached the House of Commons, the exultant cheer and shouts of the Irish members, eight of whom are released prisoners, could have been heard across the Thames. They did not look like broken-spirited or defeated men. Meantime the Conservatives are discouraged by this and other signs of an impending collapse.

On the same night when this dreadful defeat occurred, Mr. Goschen attempted to reply to Mr. Gladstone's attack on the Ministry. For two hours the Grand Old Man had kept his audience entranced by his eloquence and vigor, and it is admitted that his deliverance was a masterpiece of oratory which took the house by storm.

Mr. Goschen had a difficult task before him to reply, and he failed most woefully. He groped and hesitated, became personal to puerility, and at last wandered hopelessly from his purpose. It is universally acknowledged that he made a complete fiasco. There is little doubt now that the Ministry find themselves on the brink of a precipice, and that they are seeking a means of letting themselves down easily. Meantime, notwithstanding the considerable majority which still supports them in the House of Commons, every day brings evidence that the majority is precarious. Between members who have abandoned the party, as rats abandon a sinking ship, and seats which have been gained by the Liberals during the continuance of the sessions, the majority has been greatly reduced, while in other constituencies it is clear there has been a change of sentiment most favorable to Ireland which will tell irresistibly as soon as there will be another opportunity to test the voice of the country. Mr. Cameron Corbett, for example, addressed his Trade Union constituents the other night at Glasgow, to the number of 3,000, and as admission was by ticket, only electors were present. A motion of censure was voted down, and instead a motion passed asking him to resign. It was carried by an overwhelming majority, "as his conduct had caused him to forfeit the confidence of his constituents." So the resolution declared in plain language.

THE NEW YORK SCHOOL FUNDS.

The parochial Catholic schools of the United States are almost as great a source of trouble to the Mail as the Catholic schools of Ontario. A bill has been introduced by Senator Ives of New York to redress a grievance under which the Catholic Protector of Westchester has been laboring for twenty-five years. The education fund of New York has been apportioned to a large number of institutions, at the rate of nine dollars yearly for the education of each child that was reared in those institutions, so that in 1886 a total of \$91,703 was expended in this way, of which sum the Catholic Orphan Asylum received \$7,159, the rest being distributed among Asylums for Orphans, and infirm, both public and private, some Protestant, some Jewish, and some non-denominational; but the Westchester Protector received nothing. If these monies had been raised by taxation on Protestants alone, it would, of course, be perfectly just to confine its distribution to Protestant establishments; but as taxes are not raised in this way, it would be only fair to allow the Catholic Protector, which is acknowledged to do its work well, to share in the funds, whereas it is doing the very work for which the fund is apportioned. The Mail, however, raises the cry of "Sectarianism" and "unpatriotism" against the bill. The Catholic institution, it pretends, does not inculcate patriotism. This is a new charge as against the Catholics of the United States, for hitherto it has been acknowledged that they are, and the Irish Catholics especially, American citizens

Americans," more American than the Americans themselves. As to Sectarianism, whereas the Protestant Orphan Asylum has been receiving a grant since 1863, the Methodist Episcopal Ladies' Missionary Society since 1854, and the Jewish Orphan Society since 1874, it is evidently the plea of bigots who would deprive Catholics of all civil rights, and who would concede to them only the right to suffer persecution for their religion.

The Mail expresses confidence that the bill will not pass. This remains to be seen; but, at all events, every friend of equal rights will acknowledge that it ought to pass, and that restitution should even be made for the many years during which the Protectorate has been doing its work for the country without remuneration. The amount asked for is but a small contribution from the country towards supporting those whom the country would be obliged to support, if the Protectorate did not exist.

EDITORIAL NOTES.

"His Vicar," by Christian Reid, is the title of a very entertaining little volume issued from the "Ave Maria" Press, Notre Dame, Indiana. Price 10 cents.

It is expected that the Most Rev. Archbishop Williams of Boston will be the next United States cardinal. His wisdom and unassuming manner made a great impression on our Holy Father, who after an interview with the eminent prelate expressed himself concerning him in the most complimentary terms.

In reply to the message of congratulation sent by the Sisters of St. Joseph, Toronto, to His Holiness Pope Leo XIII., on the occasion of his golden Jubilee, the following cablegram was received:

Rome, February 20th, 1888.

The Holy Father gratefully received congratulations and willingly blesses your Grace, St. Joseph's Community and pupils.

CARDINAL RANFOLLA.

The Catholic Church is at the present time maintaining in America no less than fifty Indian schools, of which thirty-five supply board and clothing, as well as instruction. The total attendance at these schools is between three and four thousand. The Government furnishes financial aid to this work, but the teachers and management are altogether Catholic. The majority of the instructors are natives of France and Germany.

Written for the Catholic Record.

HOW A SCHOOLMASTER BECAME A CATHOLIC.

LETTER IV.

Few institutions connected with the Church have been more falsely described or foully defamed, than the monastic orders. Since the time of Henry VIII., when, for the sake of pure and wholesome plunder, the vilest accusations that the most sordid natures could conceive were trumped up against them, few historians have dared open their case to the world or speak a word in their behalf. Those that shared in plundering them, and were thereby raised from cringing in digence to fat landlordism, have never ceased in vilifying the monks and holding them up to contempt and derision. They were lazy, boisterous beings, cumberers of the ground, having their bellies always full and their bodies always filthy. On the stage, in novels, in graver books called history, in every picture into which he could be dragged, the monk has been caricatured. Not if they were so contemptible, have not unnecessary pains been taken in dishonoring them? After being robbed of their property and thrown upon the charity of a world whose passions had been inflamed against them, would it not have been simply decent to have let the poor monks die in peace? But too much calumny made men suspicious. Honest men arose, who carefully and temperately looked into their history and then some justice was done to the monks.

Hence for a long time it has been considered a sign of enlightenment to profess, or to affect, a contempt for everything relating to monasticism, but I am proud to say that, although I had no specific reason for it, I always had a lurking reverence for a monk. A Catholic no monk, and a good one, but for doubt he was, and an indefinable something in him that I secretly admired; and I have often wondered how it was that I should be trained to have such a low estimate of Catholicism, and yet hold something akin to affection for the most active members of its militia! Often I took fancy flights into the times when they were in their might and splendor, and conjured up pretty pictures of their grand old buildings and their surroundings. But nothing could be more imaginary; for I knew nothing or next to nothing about them. As long ago as I can remember, I had a burning wish to know the history of the Benedictines, the Black friars, the Grey friars, etc.; but for years and years, I could not discover where a book on such a subject could be found, or whether there was a work of the kind in existence or not. I remembered asking a very intelligent clergyman whether he knew of such a book, but he could give me no satisfactory answer; and it was only when I came across a catalogue of Catholic books that I found out that the great work I had longed for was Montalembert's Monks of the West. I got it at once, and gave it a thorough study. This is the indispensable work in English for a full and correct knowledge of monasticism. It is a noble work, an ornament to any library. It describes the origin of monasticism, traces its history until it becomes a settled

system, fully analyses its aims, and estimates its capabilities for mission work; it shows how the free holdings of waste or wild lands, given to a single monk, or to a small body of monks, were settled on, cleared up, thoroughly cultivated and embellished with those imposing edifices whose present ruins are a tantalizing defiance to the architectural skill of monks' modern traducers; it demonstrates, with a fullness of proof, that the indefensible title of the monks to those possessions rested on the double ground of the original grant and the labors of the pioneer; it notices besides, that, although monasticism was never designed for creating scientists and literati, yet the pursuit of the studies that make such men has engaged the attention of many clever hooded brothers and that, through their unwearied diligence and happy methods of generalization, the sciences were materially advanced, and letters not only cultivated and taught in thousands of schools, but collected and preserved, to be handed on for, too often, ungrateful generations of the future; but more especially it points out that it is the undying honor of the monks that, during the turbulent periods of the Middle Ages, they always gave an asylum to the helpless and destitute, succored the needy, relieved the poor, gave the warmest hospitality to the stranger, nourished the sick, braved every form of infection and plague, to soothe the pillow of the dying, and, by their earnest, gentle demeanor and sympathizing conduct, communicated to the oppressed and wronged that sustaining hope of future happiness that turns the trials of this world into disciplinary blessings.

Nearly all this can be gathered from the following Protestant admissions: "It is quite impossible to touch the subject of Monasticism without rubbing off some of the dirt which has been heaped upon it. It is impossible to get even a superficial knowledge of the medieval history of Europe, without seeing how greatly the world of that period was indebted to the Monastic orders; and feeling that, whether they were good or bad in other matters, monasteries were beyond all price in those days of misrule and turbulence, as places where (it may be imperfectly, yet better than elsewhere,) God was worshipped—as a quiet and old age, a shelter of respectful sympathy for the orphan, maiden, and the desolate widow—as central points whence agriculture was to spread over bleak hills, and barren downs, and marshy plains, and deal its bread to millions perishing with hunger and its pestilential train—as repositories of the learning which was, and well springs for the learning which was, and nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise, and every hand that could execute—as the nucleus of the city which in after days of pride should crown its palaces and bulwarks with the towering cross of its cathedral."

"This I think no man can deny. I believe it is true, and I love to think of it. I hope that I see the good hand of God in it, and the visible trace of his mercy that is over all his works. But if it is only a dream, however grateful, I shall be glad to be awakened from it; not indeed by the yelling of illiterate agitators, but by a quiet and sober proof. In the meantime, let me thankfully believe that thousands of the persons at whom Robertson, and Jortin, and other such very miserable second-hand writers, have sneered at, were men of enlarged minds, purified affections, and holy lives—that they were justly revered by men—and, above all, favorably accepted by God, and distinguished by the highest honor which He vouchsafes to those who being the channels of His love and mercy to their fellow-creatures." (Dark Ages, by Rev. S. R. Maitland, F.R.S., & F.S.A., Ed. 1844, p. iv. of preface.)

"It is not easy to estimate the vast amount of good which the labors of the Benedictine monks conferred on the Church of the Middle Ages, good which has left many traces to the present day. Not only did they provide in a vast number of instances for the spiritual wants of the parishes in and near which they lived, as well as for the education of the young, both rich and poor, but they were also the philosophers, the authors, the artists, and the physicians, nay, even the farmers and the mechanics of medieval times. They built cathedrals, bridges, copied books when writing stood in the place of printing, and were in general the props and pioneers of civilization." (Key to Church History by John H. Blunt, M. A., p. 112.)

Hardwick can hardly forgive the monks for their loyalty to the Papacy; but stubborn facts foisted from him the acknowledgment that the order of St. Benedict "must be regarded as a patron of the arts, and contributing to fan the embers of religion." Middle Ages, p. 44.

"Yet the curiosity or zeal of some learned scholars has cultivated the ecclesiastical, and even the profane sciences; and posterity must gratefully acknowledge, that the monuments of Greek and Roman literature have been preserved and multiplied by their indefatigable pen." Gibbon Vol. iii., p. 333.

Hallam had no sickly enthusiasm for "monks;" but, in his Middle Ages, he was constrained to make a slightly qualified admission in favor of the monks: "In the original principles of monastic orders, and the rules by which they ought at least to have been governed, there was a character of meekness, self-denial, and charity, that could not wholly be effaced. These virtues, rather than justice and veracity, were inculcated by the religious ethos of the middle ages; and in the relief of indigence, it may, upon the whole, be asserted that the monks did not fall short of their profession." (p. 604)

The following is taken from Montalembert's Monks of the West.

"They (monks) were permanent mediators between the rich and poor, between the strong and the weak; and it must be said to their eternal honor that they were understood and fulfilled, in a marvellous way, the duties of this noble mission. They alone had the right and the means of arresting the rough hand

of power, of mitigating the just severity of the law, of showing a gleam of hope to the eyes of the slave, and of finding, even in this world, a place and means of existence for all those forsaken ones whose existence was ignored by the State." (Kemble's Saxons in England, Vol. ii., p. 375.)

"But it would equally be unjust to assert that establishments of pious men, associated for religious purposes, were without their use in exciting respect in the enemy (Pagan), and confidence in the Christian. Still less can we hesitate to believe, that they were the means of relieving much individual misery; that during the overthrow of justice and humanity, from the name of God, and from the trust which they reposed in him; that their power was generally exerted for good purposes; and that their gates were thrown open to multitudes, who, in those days of universal desolation, could hope for no other refuge." (Waddington's E. H. p. 305.)

"The Christianity of the Anglo-Saxon kingdoms, whether from Rome or from the Celtic monastic, that form of the religion already prevailed in Britain, when invaded by the Saxons, with them retreated into Wales, or found a refuge in Ireland. It landed with Augustine on the shores of Kent, and came back again, on the invitation of the Northumbrian king, from the Scottish isles. And no form of Christianity could be so well suited for its high purposes at that time, or tend so powerfully to promote civilization as well as religion."

"The calm example of the domestic virtues in a more polished, but often as regards sexual intercourse more corrupt state of morals, is of inestimable value, as spreading around the personage (albeit under the shade of a parallelism) a living lesson on the blessings of conjugal fidelity. But such Christianity would have made no impression, even if it could have existed, on a people who still retained something of their Teutonic severity of manners, and required therefore something more imposing—a sterner and more manifest self-denial—to keep up their religious veneration. The detachment of the clergy from all earthly ties led them at once more unreservedly devoted to their unselfish life as missionaries, more ready to encounter the perils of this wild age; while (at the same time) the rude minds of the people were more struck by their unusual habits, by the strength of their character shown in their labors, their mortifications, their fastings, and their religious services." (Anti-man's L. O. B. iv., C. iii.) If an anticlerical should read this let him give it a second perusal and then digest it at his leisure.

"The advantages accruing to the public from these religious houses were considerable, upon several accounts. To mention some of them: the temporal nobility and gentry had a creditable way of providing for their younger children. Those who were disposed to withdraw from the world, or not likely to make their fortunes in it, had a handsome retreat to the cloister. Here they were furnished with conveniences for life and study, with opportunities for thought and reflection, and over and above, during their time in a condition of becoming their quality. The charge of the family being thus lessened, there was no temptation for recking of tenants; no occasion for breaking the bulk of the estate to provide for the younger children. Thus figure and good housekeeping were maintained with greater ease, the entireness of the estate, and by consequence the lasting of the family better secured. It is true, there were sometimes small sums given to the monasteries for admitting persons to be professed; but, generally speaking, they received them gratis. This they thought most advisable, to cultivate an interest with persons of condition. By this means they engaged great families to appear for them, upon occasion, both at court and in parliament. The abbots were very serviceable places for the education of young people; every convent had one person or more assigned for this business. Thus the children of the neighborhood were taught grammar and music without any charge to their parents; and in the nurseries those of the other sex learned to work, and read English, with some advances in Latin; and particularly the nuns, upon this in Oxfordshire, was famous upon this for breeding young gentlemen, women and others to improvements proper to their condition."

"Further, it is to the abbots we are obliged for most of our historians, both of Church and State; these places of retirement had both most learning and leisure for such undertakings; and they want information for such employment; for not to mention that several episcopal sees were founded for the cloister, the mitred abbots, as we have seen, sat in parliament, and not a few of the religious had a share in the convocation. It is not denied that they were some of the best landlords. Their reserved rents were low, and their fines easy; and sometimes episcopal sees were founded in a great measure, they were particularly remarkable for their hospitality. The monasteries were, as it were, houses of public entertainment for the gentry that travelled; and as for their distributions of charity, it may be guessed from one instance. While the religious houses were standing, there were no provisions of parliament to relieve the poor: the kingdom amounts at a moderate computation, to £800,000 per annum." Collier Vol. v., p. 28. On page 30, of the same volume, he says: "The founders had the benefit of cordons; that is, they had the privilege of quartering a certain number of poor servants upon the abbots. Thus people that were worn out with age and labor and in no condition to support themselves, were not left to starve or parish collections, but had a comfortable retreat to the abbey, where they were maintained without hardship or marks of indigence, during life."

But on the supposition, nothing more lax in discipline, or their inmates addicted to occasional immorality, were these justifiable reasons for their plunder? Let

Collier answer: "If degeneracy and misbehavior were the grand motive of dissolution, why were they not put under a better management? Why had they not some trial for reformation? If unnecessary expense and unkindness to the poor—if luxury and license were good reasons to change the owner, and determine the estate,—if this will hold, we should have strange transferring of titles. At this rate, it is to be feared, some people would have a very slender claim to their abbey-lands." Vol. v., p. 19.

He probably had the monastic spoliation in his mind when he wrote: "Had the English laity not enriched themselves with the spoils of the Church, the Reformation would have had a clearer complexion, and been better understood by the rest of Christendom; but when Protestantism had such a face of interest, when men got manors and townships by renouncing the pope,—when people of slender pretensions made estates out of their orthodoxy, and shot up into title and figure,—when the Church was stripped of her revenues, and maimed in her jurisdiction,—when changes in religion were carried on by revolt and civil commotion, as it happened in France, Scotland, and the low countries,—when they saw discipline laid asleep, learning decay, and liberty (license) increase—these were very discouraging circumstances." Vol. v., p. 21.

On page 25, Vol. v., he says: "The suppression of abbays was generally disliked." A good many Protestants, though, that make admissions to the general worth of monasticism seem to be afflicted with the dread that in some mysterious way they have committed themselves to something which, unless smothered somehow, will scarcely be acceptable to a fastidious public. Unqualified praise of "monks" would never do. Besides, it was too closely allied to the Church to be exactly right. Now, what is the great and final condemnation of monasticism? *Itum tenetis, amici.* It was good only for the times during which it flourished. But these men never point to the agencies that have been substituted, since its suppression, for doing the work which all allow the monks did so well. Want provision have the great economists made for giving relief to the poor and the helpless? Here and there throughout England they have established poor houses, in some places called "Unions," miserable dens, where the inmates are half-starved, upbraided for their brutish keepers. For nearly three hundred years did Protestant England do anything towards the education of the common people? Don't forget it now; when the English were Catholics, the poorest in the land could get the same monastic education as the richest. Since the suppression of the monasteries, what institutions have there been for educating the poor? None at all. So far as getting an education went, a poor boy might as well be in the heart of Africa as in England. When the monastic lands and chantry lands were under Catholic management, any man could get a lease under easy conditions, and maintain himself and his family respectably. Since these domains fell into the hands of the State, the bulk of the people have fallen into serfdom while the favored few that have been renters have hardly been able, by practising every species of nigardiness, to scrape enough together to satisfy the inexorable landlord. In what way, now, has the worldly condition of the people been improved? "Yes, yes," says the zealous Protestant, "the worldly condition is the great consideration with me." And very often, in a moment of forgetfulness or ignorance, he refers you to the grand old churches and cathedrals that are the ornament and pride of England, as monuments to the honor and glory of his religion! In one of these glorious edifices, that has been internally vandalized, he can sit and worship, and join in the memory of the very men that put over him the covering from the weather—the monks. When I think of the monasteries and monks, I think of England, and of the time when Milton says: "England was a land of schools," and I confess frankly that when the subject comes into my mind, I am troubled with vexatious reflections. I entertain the peculiar crotchet that had the early reformers been more taken up with "the gospel" and kept a little more in abeyance their craving for plunder, in due at least of the old monasteries that need to be in Cornwall, I might have been well drilled, when a boy, in the elements of a good education, the matter of an education how has the Reformation benefitted me? I ask my relations. How have the common people of England been so greatly benefited? I ask everybody. And when I see an old country man whose whole school course was worked out, in three months or less, under the supervision of some bankrupt tinkler or illiterate dame that followed the double occupation of teacher and midwife, and whom a distant dread of the poorhouse drove from the land of his birth and hear him contribute his share towards the defamations of the monks, and perhaps glory in the suppression of the monasteries, I pity that poor old man.

Before letting this go out of my hands, I thought I would see what the Methodist Watson, in his theological dictionary, says of monasticism. Under Monk he offers can be found; it is well seasoned and fit for instant use, done up in mouthfuls for the preacher. According to him the solitary life was proper enough during the early persecutions, when men, to escape death for their faith, had to retire into deserts and lonely places; but he condemns them for continuing such a mode of life after the danger was past. Now, is it not barely possible that those men would know how to suit their conduct to their own times and circumstances, about as well as Mr. Watson? Though if they were driven hard they could allege for an excuse that there were not any Methodist preachers in those times to give them sage counsel and to fill them with wisdom and authority on these matters. His expression, "Capuchins and Franciscans," settles him down into his proper place. Some blot of petty ignorance generally disfigures the performances of such men.

THE SON OF A KING FOR ME.

By Lady Catherine Petre.

(LADY YOUNG)

A maiden stood in her tower and gazed
Over the broad ancestral plain,
And the stream that shone like a silver
band,
Through the fields of golden grain
Fair Hildeward was a maiden rich,
With the wealth of lands and gold;
She shone with a beauty unsurpassed,
And her will reigned uncontrolled.

Full many a noble suitor came
To crave for her hand and heart,
But she turned aside with a scornful pride,
And she bade them all depart.

In her pride she said,—"I will never wed,
Save one whose ancestral tree
Is rooted deep in a royal race:
The son of a king for me!"

And last of all young Randolph came
The child of a noble line:
"O Hildeward I will thou be my bride?
My blood is as pure as thine."

He had held her hands, and had gazed
In the depth of her fair blue eyes;
He had offered his all, and his own true
heart,
To win such a matchless prize;

But she shook her head, and she proudly
said,
"I cannot wed with thee!
Even if thy blood be pure as mine:
The son of a king for me!"

And now she stood in her tower and gazed
Over the broad ancestral plain,
On the stream that shone as a silver band
Mid the fields of golden grain.

She cried in haste to her waiting maid,
"Come hither and deck my hair,
And bring me the costliest robe of all,
And the gems most rich and rare."

And she thought,—"I go to court to-day
With a hope I dare not tell;
For the king's own son bid me come,
And I know that he loves me well."

As she stood arrayed in her rich attire,
A vision of beauty fair,
She said to herself—"Perchance I were well
If I knelt to say one prayer."

She knelt where she had been taught to
prayer,
"North the form of the crucified,
And with upturned eyes she clasped her
hands
On a bosom that swelled with pride.

But a sudden thrill shot through her frame,
And she seemed to gasp for breath,
As she strained her eyes on the crucified
Who had loved her to bitter death.

And a voice that pierced her inmost soul
Said,—"Give thyself up to me:
For I am the Son of a mighty King,
And I gave up all for thee."

She gave one cry,—at His feet she lay,
While the burning tears fell fast;
His power had trampled o'er worldly pride,
His heart had been won at last.

Then she flung aside her costly robe;
And she put her girdle away;
With her arms entwined around the cross,
She spent that festive day.

Ever long a maiden in lowly garb
Knocked at the convent door,
"O mother! I loved the world too much,
But my God hath loved me more."

She entered among the solitary flock,
And her spirit was glad and free;
She said,—"I gained my heart's desire,
The Son of a King for me."

NEWS NOTES.

A very strange report comes from Berlin. The Germans were annoyed that an English Doctor was called upon at all to attend the Crown Prince, and now it is freely asserted that Dr. McKenzie preferred to let the disease progress until recovery was impossible, hoping that in the meantime the Kaiser would die, and the Crown Prince become Emperor, and his widow a millionaire dowager Empress, instead of a mere Princess. The implication is that the English deliberately plotted against recovery of the Prince so that their Princess should have imperial revenues, estates, and rank. Improbable and revolting as the story is, it finds many Germans to credit it. On the evening of the 20th of February, the Crown Prince was visited by the Prince of Wales.

Sir Michael Hicks-Beach has been re-elected for West Bristol without opposition, this being the seat he vacated by acceptance of a seat in the Cabinet.

Mr. Wilson's trial for the sale of French decorations has brought out very damaging evidence. The Public Prosecutor declared that his conduct was venal and immoral, and that it was carried on in the Palace of the Elysee. His high position rendered it the more necessary to stigmatize it as it deserved.

Dr. Charles Cameron, member for the College division of Glasgow, a Radical, returning the debate on the Address in Reply to the Queen's Speech, moved an amendment censuring the absence from the Speech of all reference to the distress prevailing in the Highlands of Scotland. After a lengthy discussion it was rejected by a vote of 194 to 133.

Dreadful distress is reported among the Indians in the far North West. At Peace River some died of starvation and were eaten by their comrades. Deer have been scarce for two years.

A memorandum of England's views on the Eastern Question has been sent to Austria and Italy. These views are identical with those of Austria and Italy.

Austria has given assurances to Roumania that any Russian violation of Roumanian territory will be regarded as a movement against Austria, and will form a *casus belli*.

The Hon. Mr. Mercer has reached Rome and has had a special audience with the Pope.

President Carnot has appointed Mr. Merder Chevalier of the Legion of Honor.

Seven divorces cases will come before the Canadian Senate at the next session. Queen Victoria counts among her Indian subjects more followers of Mahomet than are governed by any Moslem ruler in the world.

Mr. Blake is a letter from Italy states that his health is much improved.

The Address passed the House of Commons after brief speeches by Sir John Macdonald, Mr. Laurier, Sir R. Cartwright, and Hon. Peter Mitchell. The mover was Dr. Montague, the seconder Mr. Jones.

In Chicago, 110,341 marriages were celebrated during the last fifteen years, and 8,132 divorces granted, being more than one divorce to fourteen marriages.

Justice Denman of the Queen's Bench Division of the High Court of Justice, sitting at Upwich in the case of a gamekeeper, held that the keeper had no right to arrest and hunt poachers as he would wild beasts. He said poaching was only a misdemeanor. The jury acquitted the poacher on the ground of self-defence.