

THE TRUE WITNESS

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The Post-Printing & Publishing Company, MONTREAL, CANADA. WEDNESDAY, JUNE 6, 1883

CATHOLIC CALENDAR. JUNE, 1883.	
THURSDAY, 7—St. Venantius, Martyr (May 18).	FRIDAY, 8—St. Peter Celestine, Pope and Confessor (May 19).
SATURDAY, 9—St. Angela Merici, Virgin (May 31). SS. Primitus and Felicianus, Martyrs.	SUNDAY, 10—Fourth Sunday after Pentecost. Epist. Rom. viii. 18-23; Gosp. Luke v. 1-11.
MONDAY, 11—St. Barnabas, Apostle.	TUESDAY, 12—St. John A. B. Facunds, Confessor. SS. Basilides and others, Martyrs.
WEDNESDAY, 13—St. Anthony of Padua, Confessor.	

NEW AGENTS. The following gentlemen have kindly consented to act as Agents for THE POST AND TRUE WITNESS, in their respective localities, and are authorized to collect and enroll new subscribers:—P. J. Fower, Brigus North, Nfld.; Thomas Furlong, Naubinway, Mich.; W. S. A.; G. L. Jakes, Merrickville, Ont.

DAVITT, HEALY and QUINN were released from Kilmalsham jail yesterday morning. It was about time for the English Government to grow ashamed of their arbitrary and unjustifiable conduct towards these three honest and fearless leaders of the Irish people.

The total commerce in merchandise between the United States and Canada, for the last fiscal year, was of the value of \$87,275,264. The imports from the United States were \$36,500,403, and the exports from Canada were \$50,775,861 a balance of trade in Canada's favor of \$14,275,458.

The total acreage of Scotland is 18,946,694. One nobleman owns 1,326,000 acres, and his wife 149,879. Another draws rent from 431,000 acres, a third from 424,000, a fourth from 378,000, and so on, until one-quarter of the whole acreage is owned by twelve proprietors, or one-half of the country by seventy gentlemen who "tell not, neither do they spin." Nine-tenths of Scotland belong to 1,700 persons. And, if the present tendency continues, the whole land will be gobbled up by a still smaller number of men and corporations. The Scotch are very like the Irish—they have not much of a land they can call their own.

The usefulness of the new Brooklyn Bridge received a terrible shock on Thursday. It was the scene of indescribable horror and anguish, and for a time became a perfect death trap. Tens of thousands of people were passing over the bridge, when an unfortunate woman stumbled on one of the steps; the crowds surged on, un mindful of human life; rubbish and brutality came to the surface and human beings were trampled on and crushed to a jelly. The struggling mass lost all reason, and in their frantic efforts to escape the fate of those on whose bodies they were walking, they killed and injured one another like so many maniacs. Up to midnight the casualty list embraced 13 dead and 26 injured, some fatally, some badly. During this frightful slaughter the thieves and pickpockets stripped the living and the dead, not only of their jewelry and money, but of their very garments. The perusal of the details of the catastrophe and heartrending scenes on the bridge is as sickening as it is painful.

There are few in the Dominion who are acquainted with the origin of the word Canada, or how it came to be adopted by the French. The following explanation of the derivation of the word is given by one of our American exchanges: "The origin of the word Canada, it says, is curious enough. The Spaniards visited this country previous to the French, and made partial searches for gold and silver, and finding none, they often said among themselves, 'A oca nada' (there is nothing there). The Indians, who watched closely, learned the sentence and its meaning. After the departure of the Spaniards the French arrived, and the Indians, who wanted none of their company, and supposed they also were Spaniards come on the same errand, were anxious to inform them that their labor was lost by tarrying in that country, and frequently repeated to them the Spanish sentence 'A oca nada.' The French supposed this incessantly recurring 'found was the name of the country, called it Canada."

HARLAN has given another proof of his invincibility in a shell. He has defeated Kennedy, one of America's best soldiers, with

comparative ease; covering the distance of three miles in 19 m. 04 sec, which is said to be the fastest time on record. The Canadian Champion paid a gracious compliment to the American carman in saying that it was the hardest race he ever rowed and that Kennedy is a perfect gentleman which, we believe, is more than Harlan could say of all his rivals. On the other hand, Kennedy was not behind in bearing testimony to the invincibility of the Canadian sculler, when he frankly said: "I consider Harlan the best man, and had all my conditions been good he would still have beaten me. Honest rivalry of this kind is creditable to both men, and cannot but have a beneficial effect upon this manly sport."

A meeting was held in London, a few days ago in support of what is sarcastically called "The Irish Church Mission." Lord Cairns was there, and in an untimely speech, referring to "the great boons which England had conferred on Ireland," he said they were incomplete because "England had neglected to give the Irish the Gospel of Christ." Poor Cairns! Does he really know what he is talking about? England had neglected to give the Gospel of Christ! Quite the contrary. If there is anything that England has neglected to do for Ireland, it certainly is not the giving of the "Gospel of Christ." Lord Cairns must be awfully ignorant of the history of his own country. If he does not know that the one great effort and object of nearly all English Governments, since the time of King Henry VIII, was to force on Ireland what he calls the Gospel of Christ—but they did not succeed, because the one great effort and resolve of the Irish was that they would not take it, and they never would. Lord Cairns must be a pure religious crank if he imagines that his pea-soup and "Irish Church missions" are going to persuade the people of Ireland to accept another of England's great boons in the shape of his Gospel of Christ. It is too late in the day to attempt any such ridiculous feat. What massacres, confiscations and inhuman penal laws could not accomplish in the past, it is evident hypocritical "Church Missions" will not effect in the future. We are afraid Lord Cairns will make a very poor and unsuccessful Apostle of Ireland.

The Brookville Times is very uneasy over the position taken by THE POST in regard to the alleged Circular from the Pope to the Irish Bishops and says: "it will be exceedingly difficult for THE POST to explain why it refuses to obey the head of the Church." We are very grateful to our contemporary for its solicitude exercised on our behalf, but we can assure it there is absolutely no cause for alarm. The Brookville Times will understand our position better when we tell it that we do not exactly place its London namesake on the same level with the Pope, and that we do not place in it the same confidence or pay it the same respect as we do the Holy See. If the London Times undertakes to publish an unauthentic letter, purporting to come from the Pope, and besting every evidence of spuriousness, we fall to see why, on his strength of that publication our Brookville or any other short-sighted contemporary should call to the Catholic people to fall down and obey. The Pope does not send his commands to the Catholic Church through the columns of the London Times, such a channel is too impure and untruthful. When His Holiness will have sent his counsels or his orders to the Bishops, and when the Bishops will have communicated these counsels and orders to their flocks, then, and then only, will the Catholic people religiously obey the head of the Church. Otherwise, they would run a chance of obeying the London Times, and even our Brookville contemporary will admit that such a mistake would be "too funny for anything."

CANADIAN INDEPENDENCE. Some of our Tory contemporaries have not yet got over the extreme perturbation into which they were thrown, when the Liberal party of this Province openly declared in favor of Canadian Independence at their banquet recently held in this city. It is both pitiful and laughable to read the daily lamentations of the Toronto Mail over the ominous occurrence. Its protests against the "disloyal airing" of national aspirations are characterized by intense indignation and vehemence. In fact one would never imagine that it was the same organ which, a few years ago, trumpeted forth the battle cry of "In the N. P. perils British connection, then so much the worse for British connection" and now goes into hysterics at the mere mention of the word "Independence." The other day the Philadelphia Bulletin, for simply stating the fact that "Canada has now begun to talk seriously about a declaration of independence," the Mail jumps up and thunders our American contemporary telling it that "its assertion is ignorant," and that Canada is not "talking of independence or annexation; because she does not want one or the other." The Philadelphia Bulletin is not ignorant, but the Mail is simply mendacious. Why does this Tory organ who suits "loyalty" to its whims, hypocrisy and purposes, fill its abusive columns day after day, with gush, flunkeyism and other insipid trash, to calumniate the national sentiment and aspirations of the Canadian people, if there was not talk about Independence. The feeble voice of the Toronto organ has a feeble echo in the Montreal Gazette. This paper has undertaken to dub the meeting of the foremost man of the Liberal Party in the Province and the Dominion, composed as it was of an ex-Federal Premier, a former ex-Minister and a number of M.P.'s as a "petitioning of the Bishops and disloyal agitators" who in drinking the toast of the "Democracy and Progress of the Country," drank, says the Gazette, to "Com-

munism and anarchy." The Gazette, no more than the Mail, is not an honest interpreter of national sentiment or a truthful witness to facts. If the Gazette does not want Canadians to become "Republicans" and "disloyal agitators" it should not "have set the example for them and furnished a precedent." Not many years ago the Gazette called upon Parliament to petition the Queen for absolute Canadianism from their allegiance, and declared all ties of loyalty and affection between Canada and the mother land, no longer binding. How is it that our contemporary is now so inconsistent and displays such ignorance of its own past record? Perhaps the Gazette will remember the following declaration made by it about the same time and the echo of which still goes ringing on. "As we record, said the Gazette, from all social, almoner or commercial intercourse with England, we rapidly advance in forming and cementing connection with the United States. The course of nature, being uncontrolled, we readily fall into that which nature has appointed for us, and we cannot help it." Just so, dear contemporary, "we cannot help it," the integrity of the Empire will sooner or later have to be sacrificed to the greater benefit of the Dominion. Anyhow what does the connection between Great Britain and the Dominion amount to, or what does it mean? It amounts to a farce and it means a serious obstacle to the progressive powers of the Canadian people and to the adequate development of the country. The farcical side of the connection consists in its affording the orators of England the shallowest pretext to remind the world, now and then, that the sun never sets on the limits of the British Empire. The connection is wanted and kept up by England for the simple purpose of adding to and heightening her prestige; for, is it not an undeniable evidence of strength and power to hold sway over the greater portion of a great continent? The deception has been too long practiced, and is becoming too transparent. Take away Canada and deduct Australia, whose situation is much similar to ours, from the British Empire, and the sun will rapidly set on the Imperial limits. The strength of a nation, nowadays, does not altogether depend upon the extent of its territory, and it would be well that English statesmen should become acquainted with the fact, at least as far as Canada is concerned; for it is idle and foolish to close one's eyes to the stubborn fact that the yearning of the Canadian people after Independence is becoming daily more intense and pronounced, and nothing will satisfy them until they can point to and salute their national flag floating over a land they can call their own and to which they can swear undivided devotion and fealty.

THE IRISH PRIESTHOOD IN THE NATIONAL AGITATION.

It is a noteworthy fact that wherever the priests and bishops supported and identified themselves with the national agitation in Ireland, there was there a remarkable absence of violence and crime. But according to the alleged circular from the Cardinal Secretary of the Propaganda, it would appear that the English emissaries to Rome have persuaded the Holy See that "priests in politics," or the participation of the Catholic clergy in the public life of their country, has had an evil effect in Ireland. We are plainly given to understand, that if all the Irish prelates and priests had kept aloof from the Land League, and decried Mr. Parnell and the Irish party, the murder leagues would never have seen the light. This is rather a serious aspect to give to the situation and to the part played in the agitation by the Episcopate and Priesthood of Ireland. It would be terrible if it were true; but it is of no inimical significance to the cause, because it cannot be borne out by facts and only demonstrates England's perfidy and deception. Instead of the influence of the bishops in the national movement being baneful and creative of evil effects, it has on the contrary, been productive of wisdom among the leaders, and forbearance in the rank and file. And to prove this assertion we need but reproduce a comparative statement of facts or results as drawn up by the Dublin Nation. Our contemporary, writing on this subject points out that the three murder leagues that have so startled and horrified the people in Ireland have been these, viz.—Maamtrasna, Crossmaglen, Dublin. Maamtrasna is in the Diocese of Galway, of which the Most Rev. Dr. McEvilly, is the Archbishop; Crossmaglen is in the Archdiocese of Armagh, of which the Most Rev. Dr. McGeffigan, is the Archbishop, and Dublin is, of course, in the Archdiocese of His Eminence Cardinal McCabe. The Nation then asks Dr. McEvilly a Limp Leaguer? Is Dr. McGeffigan? Is Cardinal McCabe? Is it much short of a libel on the Archbishop of Tuam to say he has encouraged Mr. Parnell's movement in any shape or form? Is it much less than a calumny to insinuate of Dr. McGeffigan that he has ever forwarded or aided the Land League? What shall we say of Cardinal McCabe in such a connection? Is it not recorded in Downing street how his Eminence has, from first to last, denounced the movement that saved the Irish people from ruin and brought forth Mr. Gladstone's Land Act of 1881?

The three Archbishops of Ireland who in this whole business have in their several dioceses most vehemently carried out the policy recommended to the Irish people by the Propaganda are Dr. McEvilly, Dr. McGeffigan, and Cardinal McCabe, and it is their dioceses which have produced the Maamtrasna Murder League, the Crossmaglen Murder League and the Dublin Murder League. The people in these dioceses received no encouragement and were even advised not to join the Land League. "Well," says the Nation, "Mr James Carey shut-

the Land League" and was "deep in the Bodilites." Will the Cardinal Secretary of the Propaganda just inquire who this last named "spiritual subject of Cardinal McCabe's Diocese happens to be?" Meaning what of the fourth archdiocese of Ireland? What have the spiritual subjects of His Grace the Archbishop of Cashel contributed to this bloody business? Nothing. Just nothing! Tipperary, once torn and stained by terrible deeds of violence, has through these recent years of fierce excitement, presented a grand spectacle of public peace and practical devotion to religion. In no other part of Ireland have prelates and people been more united in earnest participation in the national struggle. In no other part of Ireland have there been fewer crimes. In no other part of Ireland is religion more an edifying reality at the altar in the homes of the people. These facts and these comparisons teach quite a different lesson from the one which Mr. Errington would like to have the Propaganda learn: Where the people and the prelates march together in the national agitation, there can be found little or no traces of crime or of secret societies. It would, consequently, be a lamentable day in the history of Ireland when England would succeed in producing an estrangement between the people, the bishops and priests. The parting would bode no good to the peace and order of society or to the security of the Government.

SHOULD THE ALLEGED PAPAL CIRCULAR BE IGNORED?

How should the Circular, said to have been issued by the Holy See, be received by those whom it affects? It should be received with all due respect and submission, if the document is genuine, but if it is spurious it should be completely ignored and not allowed to influence Catholic conduct in the slightest degree, or in any shape or form. This alleged Circular, or receipt, from the Pope has evoked in opposite quarters a heated controversy on the legitimacy and opportuneness of Papal interference in temporal affairs; and, strange to say, in this case, this alleged interference by the Vatican in Irish affairs is endorsed, approved and enlarged by people and papers who, at other times, are its most pronounced enemies, and would actually go frantic if their own ears were plucked by any action of the Holy See; but the motive of this inconsistent conduct is easy to find; it lies not in the fact that they love Rome, but that they hate Ireland. Now we consider all this positive discussion pro and con to have been entirely useless, as it was and is entirely aimless. For, in the first place, on whose word or whose authority have we received this alleged document of so important a nature? On the authority, first, of the London Times, and secondly, on that of the Associated Press or cable correspondent. Now, surely Catholics are not going to be asked to submit to and to govern themselves by what it pleases the hostile London Times to publish, or by what the cable correspondent may fling from his pencil across the wires to this country? We want the orders of the Holy See to come through pure sources of truth and authority than these, before submission will be shown or respect paid to them. Let the lawfully constituted authorities in the Catholic Hierarchy be the channel through which the advice or command should come, and the faithful will follow the advice and obey the command. But, so far, (and it is now over three weeks since that "Circular" has been given to the world by unauthorized agencies) the Bishops of Ireland, to whom the Circular was addressed, have made no mention of it to their flocks, and much less have they communicated the contents to newspapers. What does this circumstance mean and signify? It means and signifies that no document has ever been issued by the Holy See for the instruction or government of the Catholic people, and that the alleged Circular is of a spurious character. For if the Pope had issued a rescript to the Bishops for the guidance of the people, it became the bounden duty of their Lordships to read and explain the document on the first favorable opportunity at the gatherings of the faithful for Divine service. Three Sundays (which is ample time) have elapsed, and the Bishops of Ireland have not opened their lips on the subject. And we all know very well that if such a Circular had been written by the Pope or the Propaganda, and had got into the hands of certain prelates who are the acknowledged opponents of the national movement, three Sundays would not have passed without their flocks having received the full benefit of it. We are therefore forced to the conclusion that the Vatican has addressed no Circular to the Bishops which can affect Catholic action or conduct, and consequently the document, which it has pleased the Times and the Cable to furnish the world with, should be completely ignored by the Irish people. But, besides these circumstances, which are simply extraneous proofs of spuriousness, there is an intrinsic defect in the circular which is prima facie evidence of its being a forgery. The Circular bears no signature, in fact it has neither head nor tail.

The absence of the signature is not only prejudicial to the effect of the document, it is fatal. No letter is authoritative unless it bears the seal and signature of the person who wishes to convey an order through its medium. Even if the letter was written by the Pope himself, and he failed to attach his name to it, the letter would remain as so much waste paper. Now, the alleged "Circular" is unauthenticated, unauthenticated, and consequently it must be held as a fraudulently and forged document until the Holy See shall say through the proper and constituted channel

of truth and authority—the Bishops—whether it is a forgery or not. Until then the duty of the clergy and the people is simply to treat the alleged Circular, as if it had never come by cable or had never originated in the London Times—to ignore it. What guarantee have we that this document has not been manufactured, or at least badly translated, or manipulated in some way by the English Government, principally by the object of killing the Parnell Testimonial Fund? By accepting the Circular, therefore, as a genuine article, without any proof that it is such, we would only be playing unnecessarily into the hands of the enemies of Ireland. It will be time enough to pay all due respect to the Pope's letters and follow his advice when they reach us through his representatives—the Bishops—and not through our mutual opponents and enemies. And again, further evidence, that the Circular is not the production of the Vatican, lies in the form, style, composition and nature of the document. The form of the Circular, is by no means similar to that usually given to such important communications by the Holy See; its style and composition are strangely and ominously unfamiliar, while the nature of the document is such as to excite grave distrust in the minds, not only of laymen, but of well versed theologians, as we have personal reason to know. But this is not all; if this alleged Circular was genuine, could Archbishop O'Roke have returned from Rome and announced to his flock in particular and to the Irish people throughout the world that he would still pursue the same line of conduct in the future as he did in the past, and that "his views remained unchanged and unchangeable?" Decidedly not. Archbishop O'Roke is too good a Catholic to fly in the face of the Vatican and to be the first to give an example of disobedience to the Holy Father.

If this Circular was intended to reach and censure anybody, it was first and above all to reach and censure the leading spirit in Ireland's struggle for her rights, and that leading spirit is no other than the illustrious prelate of Cashel. But Archbishop O'Roke says "his views remain unchanged and unchangeable." His Grace could not have uttered these words in face of the Pope's command in the Circular, if it existed; but having made this declaration, it was because there was no Circular in existence to prevent or prohibit His Grace from so doing; a *fortiori* there is none to interfere with the national movements of the Irish people, who have an equal right to declare "their views unchanged and unchangeable."

THE PARNELL TESTIMONIAL FUND.

Last week we called the attention of our readers to the noble and honorable action of the Irish people in raising a national testimonial to Mr. Parnell. The movement was initiated by the illustrious Archbishop of Cashel, and was at once warmly endorsed and substantially supported by the Bishops and clergy with an unanimity that was only surpassed by their earnestness. The rest of Ireland has responded generously. It remained for the greater Ireland scattered over the world to say what share they would take in making the testimonial worthy of the Irish leader and of the Irish nation. It is universally felt that no movement could appeal more directly to the Irish heart than this tribute of respect, gratitude and appreciation to a leader who has proved his unswerving devotion to the country at the expense of his liberty, his health and his private fortune. This sentiment pervades the masses of the Irish people on this continent, and they require but the opportunity to give it a substantial expression. It is a pleasure to remark that in many parts of the United States active and generous efforts have been put forth in that direction. The Chicago Citizen, especially, has been doing good service; it started a Parnell fund some time ago, and has devoted a special column to the subscription list, which now amounts to \$3,000. The Most Rev. Archbishop Feehan, of Chicago, has set a worthy example in subscribing one hundred dollars to this fund. The moral weight of His Grace's approval of the testimonial far outweighs his generous contribution to the cause.

In Canada, however, the movement has not as yet taken that hold which eventually it must take, unless our Irishmen are ready to place themselves on record as being unwilling to contribute to this work of gratitude. It is true that the Irish citizens of Ottawa and of the surrounding districts have collected and placed a handsome sum in the hands of their respected and energetic treasurer, Rev. Father Whelan, for transmission to the National Treasurer in Ireland; and we understand that the Young Irishmen's Literary and Benefit Society, of Montreal, are again to the front in this matter, and will make up a creditable subscription to the testimonial. What is desired is that these examples be followed with promptitude and generosity by every Irishman throughout the Dominion. It is time to shake off all apathy and to give the movement a hearty co-operation. No man nor woman of Irish birth or blood should refuse or delay to add to this National Tribute, which will do so much honor to the old land. For, as Archbishop O'Roke has said, "The subscription list, when closed and given to the public in its complete form, will, apart from other interesting and beneficial results, supply an admirable test as to who really belongs to the Irish Parliamentary party, besides placing on permanent and indeed historical record, the true position of the Irish people in this wide and essential difference between practical and merely professing or platform

patrots, whether they belong to the upper or humbler classes, to the Church or the State." Dealing to do our duty in this respect we have decided to open a subscription list in the columns of THE POST AND TRUE WITNESS, for the Parnell Testimonial Fund. Besides the sense of duty which has prompted us to this decision, we have been influenced by requests from several gentlemen to open a list in THE POST AND TRUE WITNESS, so that the Irishmen not only of the city of Montreal, but all those scattered through the villages and towns of the various provinces, may have a channel through which to send their contributions to the testimonial. In large cities, to make the work of collection more effective and general, committees of responsible citizens should be appointed to solicit subscriptions. In the meantime we shall use every means within our power to foster and extend the movement. Our columns will be kept open until all our readers shall have had a chance to subscribe. All subscriptions to the fund should be addressed to the editor of THE POST AND TRUE WITNESS, who has consented to assume the responsibility of collecting and forwarding all moneys to the National Treasurer in Ireland, the Right Hon. Chas. Dawson, M.P., Lord Mayor of Dublin.

HARVARD COLLEGE AND GOVERNOR BUTLER.

Boston's provincialism has never been more foolishly exhibited than in the discussion which has just culminated in the refusal of Harvard College to confer the customary degree of LL.D. on Governor Butler. This "snub" is not likely to break Butler's heart; in fact, he has every reason to feel proud and jubilant over it. The public man who is singled out as an object of special, but undeserved malevolence, secures from his enemies a kind of recognition of his force of individuality which can only contribute to his popularity. And so it has happened in this case. Butler has gone up in the estimation of the public. The College represents the conservative and aristocratic elements of Boston and of Massachusetts, but the great masses of the people have no love for it; and its officers by insulting the man whom the people have made Governor, out of personal spite and political prejudice, have increased his political strength, and lowered the character of the institution. Wendell Phillips pointed out that the refusal of Harvard to honor Butler, would be a disgrace to the officers, and would very seriously affect the feelings of the commonwealth toward the College, and that the people of Massachusetts having elected him to the highest position in the State, that was sufficient to entitle him to respectful treatment from all the dignitaries of the State. Whatever defects and faults Butler may have personally as a man, his conduct as Governor of Massachusetts has been worthy of all praise, as it has fully answered the expectations of the people. He has in the Twainbury investigation unearched a system of heartless and inhuman cruelty, which has been for years covered up with the veil of puritanical hypocrisy and Republican charity. For this, if nothing else, he deserved the recognition of the chief University of the State; he has moreover given his attention to the evils of Republican corruption and has stamped out many of them. Beside Governor Butler is infinitely more learned in the law than any of his predecessors who received the degree, in fact, in point of legal acquirements it would be difficult to find a jurist more worthy of the honor. It is beyond question that not one of the 3 who vote against conferring the degree is worthy, in point of intellect and attainments, to blot his shoes. Had the degree being tendered to him, Governor Butler would have regarded it only as a compliment to his office as Chief Magistrate, for he has already received the doctorate of Laws from other seats of learning in token of his qualifications in law. He had a fine satirical hit at the University, when he remarked that he happened to know that if the Latin diploma of L.L.D. had been awarded him by Harvard College, he would have been one of perhaps two or three men who have received it during the last quarter of a century that could have understood it without the aid of an interpreter, or that could have read and translated it without the aid of a dictionary. It is evident that degrees have become too cheap; cheap as a foreign decoration or title. Universities have been throwing their law doctorates about as tentative compliments to a passing popularity or a cheap reward for services rendered; and if this Harvard-Butler episode will bring about a reform in this respect it will not be without its beneficial results. In the meantime the present refusal of the College to honor Butler, prompted as it was by petulant and contemptible spite, will be naturally resented by the people. It is related that once when conducting a case in East Cambridge, soon after the execution of Professor Webster for the murder of Dr. Parkman, Butler cross-questioned Harvard professor, with unusual severity. He was interrupted by the opposing counsel who asked Butler if he was quite aware whom he was "distilling" with? "Perfectly," said Butler, "we bring one of these Harvard fellows the other day." And some of the Harvard fellows have evidently not forgotten the execution.

ARMISTICE OAKS worthily fills the place held by the late lamented Archbishop Tuam in the affections of the Irish people, and like him is fast earning the historical title of the "John of the Jews of Judah." His Grace, replying to a question presented him on Sunday evening last, said: "he had almost decided to advance the cause of consti-