

illness! Here's the real, original indwelling of the spirit; none of your humbug second-hand articles, but a fresh supply, by celestial hand, to Pointe aux Trembles; express charges, of course, otherwise the devil a penny of the package would Pointe aux Trembles look at!

Say, dear friends, respected friends, enthusiastic lambs! Is there one among you that doth not feel the purse-strings loosed? that doth not observe the mouth of the wallet to expand—observe that hath not fallen into an ecstatic state of that hath not fallen into an ecstatic state of contribution generally? O, Glory! Rejoice, contribute generally, Pointe aux Trembles!

And O! we hope and trust, and, likewise, we pray, dear brothers, that Popery may get kicked, cut, flabbergasted, and prodded, even in that portion of the Beast's anatomy that sitteth on the Seven Hills and reacheth the extremities of the habitable globe, to the sorrow and consternation of mankind, and to the adding disgust of Pointe aux Trembles, which being interpreted, meaneth Very Great Shakes! And, moreover, do we pray that, here, in America, the same Popery may meet with cataclysms, and catastrophes, and camp meetings, even such as she endureth on the Continent of Europe and the isles of the sea, to the eternal confusion and unto the greater expansion of the aforesaid purses of filthy lucre.

Come forth, ye pretty kids, from the awful domination of the Popish hierarchy! Come forth, ye tender lambs, from the shears of the shearer! If ye will be sheared, ah! we can accommodate you! Look at us! Here are brands plucked from the burning! Here are saints, once miserable victims of Popery! Had we not been virtuous we had never escaped the shipwreck! Will you not follow our example, O benighted French Canadians? What happiness is ours! No fasting, no mortification, no austerities, no confession! Eat and drink all you can, enjoy yourself generally, hate Popery, and then—glory! Can any one be so foolish as to hesitate?

Moreover, we have imported an evangelist from that land of Beulah, Buffalo. Oh! if ye but knew what he and his brothers have done for Buffalo! They have made it a model and a phenomenon of morality. And why did Buffalo deserve such a boundless blessing? Because Buffalo fainted not in contritions. Ah! there is a plaintive chord in our bosoms which vibrates discordantly when we think of the tightness of French Canadian purses. Ah! money! money!—what a contemptible thing ye are, except when encouraging the spread of the Gospel in this Popery-ridden land!

Just think of it! Our beautiful brother Chiquay has been compelled to brave the terrors of the ocean and the savages of the Southern seas in search of contributions! We have trusted the apostle of Pointe aux Trembles, of Sabrevois and Kankakee to the midnight storm and the tattooed tribe, and alas! who knows if that pious champion will ever come back to his own dear 500,000 converts! All for what? Because of the disinterested indifference of the not impetuous ladies and gentlemen who pray for our cause but will not give a penny for the furtherance thereof.

When our religious views rule Lower Canada and Popery is forgotten we shall strongly oppose any favors, civil or otherwise, which these ungenerous Christians may demand. Glory! to think of Mr. Parsons (from Buffalo) preaching in Notre Dame; subject: "The late religion called Popery!" And it will come! but—contributions!

G.

TELEGRAPHIC DESPATCHES.

LONDON, January 27.—The Pall Mall Gazette understands that the announcement of England's intention to purchase Cyprus is unfounded.

A British gunboat left Cork on Saturday to seek intelligence concerning an alleged piratical steamer. The gunboat overhauled many vessels, but learned nothing.

In the Admiralty Court an action has been brought by the owners of the steam tug "Admiral," against the United States ship "Constitution," to recover £1,500 for salvage. £200 has been tendered to the owners of the tug, but rejected.

VIENNA, January 27.—The Lower House of the Reichsrath has approved of the treaty of Berlin by 154 to 112.

LONDON, January 27.—A Paris despatch says the rebellious natives of Bolar, in Guinea, defeated the Portuguese troops. A private telegram says the Portuguese lost 300, including 50 Europeans and two officers. The Governor of Guinea has been superseded. A corvette, with 200 men, has been despatched from Lisbon.

SOFIA, January 27.—It is believed that a group of influential Bulgarian Deputies to the Assembly of Notables for the election of a ruler over Bulgaria will propose an adjournment of the election for Prince, and the prolongation of Russian military occupation and civil administration for two years, on account of the difficulty of finding Bulgarians competent to exercise civil administration and because of dangers arising from weak government at the outset. Reports have been drawn up by a majority of the foreign consuls for their Governments, in which they express the opinion that it will be impossible for Turkish troops to return to Roumelia and the Balkans, and that there is every prospect that the future Governor of Roumelia will meet with a general passive resistance.

HALIFAX, January 27.—The Direct Cable Company's main cable which gave out during the night of the 2nd of January has been tested, and the fault located at four miles from the shore at Tor Bay. The trouble is evidently owing to the cable chafing against the rocks. The necessary boats, apparatus, etc., for repairing it have been waiting at Tor Bay for the past two weeks for favorable weather to repair it. The weather is moderating to-day, and the cable will likely be repaired this week.

LONDON, January 27.—Russian and German medical journals state that the east of Europe is in great alarm at the progress of what they allege is the plague. After the disease obtained progress strict quarantine was enforced, but the inhabitants of Astrakhan had begun to fly, scattering the disease as far as Nijni Novgorod, which is but a few hours distant from Moscow. One reports that telegrams from the Governor of the infected provinces to the Minister of the Interior report the present state of affairs most hopeful, but the Wiener Medicinische Wochenschrift draws a most terrible picture of affairs, and says it is almost too late now to attempt to stop the disease. The symptoms are headache, fever and swelling of the glands. There is need of experienced medical men. About one-third of the Russian doctors died either during the war or from the typhoid fever which followed. A large number of students have been summoned.

AN ASTONISHING MIRACLE.

The Body of St. Francis Xavier Found Uncorrupted and Unchanged, at the Recent Examination in Goa—Testimony of an Eye-Witness, Bishop Leo Meurin, of the Society of Jesus—Graphic Account of the Opening of the Tomb and Coffin of the Apostle of the Indies at Goa.

Unnoticed by the Protestant press of Europe and America, almost unnoticed by the Catholic press, the ancient town of Goa, once the mistress of the East, was during the early part of last month the scene of the revelation once more to public knowledge, of the astounding miracle of the preservation incorrupt of the body of St. Francis Xavier, who, after death, was thrown into a vessel of unslacked lime; then buried in moist earth, but whose body nevertheless, "was not allowed to see corruption." Three times since its final burial in Goa, the Portuguese capital of the East, the Saint's tomb was opened. The last of these occasions was on December 3, 1878, the Feast of St. Francis Xavier. The result of the examination of the relics is told in the following letter by Bishop Leo Meurin, S. J., Vicar Apostolic of Bombay, in a letter to a brother Jesuit. We owe this letter as well as our extract from the pastoral of the Archbishop of Goa, to our excellent Oriental friends of the Catholic Examiner, whose files also furnish us with an account of a similar examination in 1859, from the pen of Bishop Canoz. Bishop Meurin, S. J., writes:

I hasten to fulfil the most cheerful duty of giving you an account of my pilgrimage to the shrine of our glorious brother, the Apostle of the Orient, St. Francis Xavier whose body, miraculously preserved up to this day, has just been exposed to the admiration and veneration of the faithful. I do not intend to speak of the past, of the travels, labors, virtues, and miracles of our Saint, nor of his death on the 2nd of December, 1552, on the Island of Sancian, the door to China, which death closed to his insatiable thirst for souls. I only wish to call to your memory the following historical facts: that his body was placed in

A COFFIN FILLED WITH UNSLACKED LIME,

for the purpose of accelerating decomposition, so that the bones might be ready to be removed at the time of the return of the Portuguese to Malacca; that on re-opening the coffin on the 17th of February, 1553, more than two months after the burial, the body was found uncorrupted, and, on an incision being made in the thigh, fresh blood issued copiously from it, a fact which repeated itself when, on the 23rd of March of the same year, the body was hurt while being placed in a narrow vault outside of the Church of Our Lady of Malacca; that, when taken out from that humid resting-place, one day of the following August, it was found as fresh as before and diffusing a sweet fragrance, but the face was injured by a falling sharp stone; that it was taken to Goa, and placed, on the 15th of March, 1554, in the Church of St. Paul, of which only the facade remains, whence it was removed in 1590 to the Chapel of St. Thomas, to the College of St. Paul, and then to the professed-house of the Bom Jesus; that on the 3rd of November, 1614, his right arm was cut off by order of Paul V., who wished to possess the arm that had built up the Church of the Orient, on which occasion

BLOOD ISSUED AGAIN COPIOUSLY FROM THE BODY;

the arm was taken to Portugal, and thence to Rome, where I had the great consolation to see it in 1853, in the Church del Gesu. The body which from that time began to shrivel, was translated in 1655 to the Church of the Bom Jesus, where it has been kept up to this time, and twice exposed to the view and veneration of the Christian people, first from the 9th till the 12th February, 1782, and then from the 3rd December, 1850, till the 28th January, 1860. It is not here the place to recount the miracles which happened on all the occasions mentioned; they have been duly examined, and when found to have evidently been the work of God, have been declared as such by the competent ecclesiastical authority. At the invitation of His Grace Dom Ayres d'Ornelles Vasconcellos, the present zealous and virtuous Archbishop of Goa, I repaired to Goa together with their Lordships Bishop Bonjean of Jalna, and Bishop Barbero of Hyderabad, the Very Rev. Fathers Pagan, Pro-Vicar Apostolic of Mangalore, and Colgan, Vicar General of Madras, and a number of our clerical companions, leaving Bombay on the 29th November at ten a. m., in the steamer Albatross, chartered and fitted up for the Bombay pilgrims, and reaching Goa on the following day at ten a. m. Having anchored before Notre Dame or Panjim, the Governor's barge, manned with fourteen men in their state dress, received and conveyed us in about an hour's time to Goa Velha, the city of ruins, the former capital of

THE ONCE MAJESTIC PORTUGUESE

Empire of the East, still grand in the magnificent churches and convents, partly standing well preserved, partly fallen more or less into ruins. How often already have the lamentations of Jeremias been recited over this city, and how often hereafter will travellers recite them! It is impossible to look at Old Goa without remembering the "Pleni." Will they after another three hundred years be repeated over our Bombay? Through shrubs and rubbish we wound our way to the palace of the Archbishop, contiguous to the cathedral, a stately building, sufficiently put in repair to be used occasionally by the Archbishop and those whom his amiable hospitality calls to that marvelous city, which is now inhabited by nobody, except the canons of the cathedral, who are at the same time guardians of the still extant churches and convents, and by St. Francis Xavier, resting so to say, alive in his magnificent silver shrine of the beautiful church of the Jesuits of old.

HOW CAN I CALL DEAD

him whose body dwells there preserved from corruption by God's power, and preaches with open lips to all who come to receive from the sight of an evident miracle a confirmation of their faith, consolation in their hearts, and, perhaps, relief from bodily ailments? Being received by the Archbishop with truly brotherly love, we were lodged, as many as possible, in his palace, the others finding a resting-place in the cells of the old convent of St. Monica, prepared for the occasion. On the three first days of December we were able to say Mass at the shrine of St. Francis, in presence of the body still closed in the beautiful chest, but already lowered, so as to be conveniently taken to the magnificent baldachin prepared for it in the transept of the church. Permit me to refrain from recounting the feelings the heart experiences, and the host of thoughts that cross the mind on an occasion like this. To say little is to say nothing;

TO SAY MUCH IS TO SAY TOO LITTLE.

The man, the Christian, the religious, the Bishop, had his say, his emotions, his petitions, not in a defined logical order, but in a throng, like the multitude that moved about the shrine, every one pushing his forehead, and being pushed on by others after him. It

was very gracious on the part of the Archbishop to give us bishops a prominent place, not only in the solemn and gorgeous procession which moved on the festival day at 8 a. m. from the Cathedral to the shrine of the Saint, and thence with his body to the sanctuary of the church of the Bom Jesus, but also during the Pontifical Mass at his right side, and especially at the opening of the chest, after the Mass, sermon and Papal blessing were over; for it was at his direction, that only we bishops had to assist him in removing the lid. I am told that

IT WAS A MOVING AND IMPOSING SIGHT,

when we four bishops, in mitre and cope lifted up the cover that hid the Saint's body, a standing miracle, from the view of the faithful, and thus exhibited it to the eager eyes and hearts of the thousands that thronged the church in the nave below and in the galleries above. I did not observe the multitude; I stood for a long time gazing at the head, the hand, the feet, for they alone were uncovered, a rich casuble, embroidered with gold and pearls, covering the rest of the body. I looked at him, as others did three centuries ago, and stood

CONVINCED THAT THIS WAS THE SAME BODY,

once the tabernacle of that noble and holy soul, chosen by God for the salvation of millions and millions of souls. I kissed most reverently the feet of him that preached the Gospel of peace; and was then carried away from the privileged place I occupied, by the order of the day, which was to grant to as many faithful as possible the consolation of seeing God's marvel in His Saint. In the evening, on that and on the four following days, the Archbishop took us again to the body of the Saint, in a private manner, when we had full leisure to pour out our prayers for ourselves and for those in our charge, and to examine most closely the body in its present state. We clearly found the statements corroborated, which the historians made about the injuries the body had received on the afore-mentioned occasions. I was allowed to lift up the right foot, and, being

BY NO MEANS OF AN ENTHUSIASTIC FRAME OF MIND,

to inspect it leisurely from all sides: the same I did with the hand and the head. The right foot was quite complete and intact; the heel, the sole, the toes, the nails, the muscles and tendons beneath the skin, everything in perfect order and well preserved, though hardened, shrivelled, and of a brownish color. The left foot I found somewhat injured; the second toe hanging broken, the three smaller ones were missing, and the skin of the heel was in some parts detached, yet very strongly coherent like the strongest leather. The right cheek and the tip of the nose appeared unscathed, but the eyes were full and not at all sunk in, so too the abdomen, as the physician told me, who had examined the body. The left hand showed in like manner the sinews beneath the skin, and the fingers with the nails in perfect preservation. *Nowhere any sign of decay!* [Italics in the original.]

THE BODY HAS NEVER BEEN EMBALMED,

but on the contrary, subjected to the most efficient decomposing agency of fresh and unslacked lime, and to the humidity of an underground burial place; that not even the viscera have been taken out, but are still discernible, as the official enquiry made by the physicians assures us, and that according to the laws of nature, and their invariable action, in every other instance of a dead body, the body of the Saint could not be preserved incorrupt, as it is. I wish to know who will gainsay that here is

A MIRACLE OF THE FIRST ORDER

attributed to no other power than the divine, which alone can inhibit the laws of nature, and suspend their action for some higher purpose. The purpose of God's working this undeniable miracle is to prove the sanctity of His servant and the veracity of his teaching. It is impossible for God to confirm by evident miracles a false doctrine. The religion taught by St. Francis Xavier is therefore a divine religion. It is the only one that has ever been confirmed by the visible finger of God, by miracles which

NEITHER NATURE, NOR ANGELS, NOR DEVILS

are able to perform by their own innate powers. The poor Goanese have to thank the Portuguese nation for very little besides the precious gift of that holy faith; however, sufficient to fill their hearts ever now with grateful attachment to a Government from which they receive and expect nothing, except now and then a good shepherd and the permission to see the body of their apostle and patron. Possessing in their Catholic religion an infallible guide to heaven, they can afford to ignore the scoffings of those who, in their ignorance and wilful prejudice, are unable to discern the supernatural from the natural, and call

CALL OUR VENERATION OF GOD'S SAINTS SUPERSTITION.

We left Goa on the feast of the Immaculate Conception, filled with great and ineffable consolation, ready to give witness to every one of the marvellous honor bestowed by the Almighty on our brother, the great Apostle of the East, St. Francis Xavier, to walk in whose footsteps is our heartfelt desire and sole ambition.

Archbishop Purcell's Resignation and Financial Trouble.

CINCINNATI, O., January 19.—A definite plan has been finally decided upon for settling Archbishop Purcell's affairs. All the property of the Archbishop's will be turned over to five trustees, who will manage it in the interest of the creditors. The indebtedness is \$500,000, and the property to be turned over exceeds \$1,000,000. The trustees will raise the necessary cash by issuing bonds payable on call after three years, and not later than twenty years.

The property consists of the Cathedral and Archbishop's residence, the Cathedral School Buildings, St. Joseph's Seminary, the old St. John's Hospital property, now unoccupied, a John's Hospital property, now unoccupied, a tract of twelve acres known as the Considine bequest, notes and accounts, all of which mortgage notes and accounts, all of which will be turned over to Father Quinn, of the Cathedral; J. C. Albrinck, of Holy Trinity Church; Charles Stewart, wholesale paper dealer; Joseph Rodgers, of the Marine Railroad; and Joseph Greaver. These trustees are to issue bonds secured by mortgage on all the real estate for the entire amount of the Archbishop's indebtedness, and pay off with them as fast as practicable. The bonds are to run from three to twenty years, and to bear five per cent. interest. As fast as they can realize money on mortgages and other securities, they are to take up these bonds, and it is expected that country churches in the Diocese, which have been assisted by the Archbishop, will be able to do much toward relieving him of his liabilities.

General Tom Thumb.

General Tom Thumb was forty-one years old last Saturday. He has a heavy mustache and chin whiskers, and has somewhat the appearance of the typical San Francisco speculator—except, of course, in size.

A RECENT INDICTMENT OF PROTESTANTISM.

(Catholic Review.)

A thoughtful article on "Certain Dangerous Tendencies in American Life," which appeared as a leader in a late number of the Atlantic Monthly, has, for several good reasons, received much less consideration than it deserved at the hands of the religious press. It was a powerful but at the same time a dispassionate arraignment of the popular religion of the country—the religion which its author describes as "evangelical Protestantism"—as having failed to engender a public or private morality which will bear the stress of modern life. To give the writer's own words: "The morality based upon the religion popularly professed has, to a fatal extent, broken down. Multitudes of men who are religious are not honest or trustworthy. They declare themselves fit for heaven, but they will not tell the truth, nor deal justly with their neighbors. The money of the widows and orphans placed under their control is not safer than in the hands of highwaymen. There is no article of food, medicine, or traffic which can be profitably adulterated or injuriously manipulated that is not, in most of the great centres of trade, thus manipulated and sold by prominent members of Christian churches. I have made all these statements as colorless as possible, desiring to present a coldly accurate report of the more important facts and tendencies of the life and thought of our country as I have observed them." "The church is now, for the most part, a depository of social rather than religious influences. Its chief force or vitality is no longer religious."

Some of the evils resulting from this state of things the essayist discusses at length, and with much penetration. The "flat money" craze—the spirit of insubordination and lawlessness which impresses every thoughtful observer as the chief characteristic of American social and public life—the disturbances between labor and capital—the haste to get rich and the inability to use riches wisely—popular superstitions as evidenced by the growth of spiritualism—the increase of secret societies and their dangerous tendencies—all these he speaks of with the tone of a man who has not only studied his subject, but who loves his country and seriously desires that the evils which threaten it may be averted. He is not, however, contented to analyze and describe the fruits whose growth he despises, but goes back to seek the root of the tree from which they sprang. His diligence and his insight are alike commendable so far as they go, but for obvious reasons, they do not go quite far enough. All that he says is true, but there is a truth that lies beneath those he has unearthed, and for lack of seeing it his indictment, though forcible, is superficial, and the remedies which he suggests have an air of unreality and sham which recall the advertisements of a quack.

To begin with, he deprecates the divorce which exists in the thought and practice of a majority of our countrymen between morality and religion, and he rightly affirms that it has been caused by the silent but widespread disbelief in the doctrines which are still nominally held and taught by "orthodox Protestants." He declares that there is only a small minority of those who still attend the churches who actually retain as a guide to action the doctrines which they expressly or tacitly profess. Of this minority most are old or elderly persons, and their presence and influence in the community is and has been most precious. But they are dying out, and they have bequeathed no inheritors of their sterling virtues. As to the ministers, they "are men of intelligence and considerable culture. They believe even less than their people of the doctrines of their creeds." In fact, he lays at the foot of the pulpit-steps the blame for much of the prevalent unbelief. The ministers are men of reading—the wave of scepticism has caught them, but other influences, position, family cares, the necessity of earning an income and so on, have prevented them from being carried out into the open sea. They disguise their sentiments—they preach sermons in which they affirm little positive truth and denounce no popular evils; their congregations understand the state of affairs, and the influence of pews and pulpits is reciprocally bad. This is a state of affairs which the essayist deprecates. He thinks there is great need of a religion which should enforce the duties of this life; which should teach men to be orderly, decent, and honest, to love their country and their kind. Once, in fact he lays his hands upon the very spring from which all these disorders flow, and describes it so well that one grieves that his eyes should be hidden from that other source from which come the waters of healing for nations as well as for individual souls. "The error," he affirms, "which has misled a large portion of American society, is the opinion that the moral order to which man's life belongs is subjective only; that nothing is true or right in itself, but only as it seems to us; that there is no real standard of human conduct, only a conventional one; and that, if men would generally agree to it, the relations of right and wrong might be reversed."

Obviously, the man who sees this so clearly and states so plainly, believes that there is an objective moral standard—that truth is not simply what we choose to believe,—that souls can never be inwardly at peace nor communities in a state of real growth until the beliefs of men accord with the facts of the spiritual and moral law as well as with the laws that govern the physical world. What good, then, has he to propose to that immense body of fellow-citizens whose dangers he deprecates and seeks to avert? Has he found any certain, positive good to which to cling?—any absolute verity which he can himself profess? Listen to him: "We must insist on the necessity of sincerity and knowledge in our religious teachers. We need the development of a religion for this world, for the needs and duties of life here. Strictly speaking, we have no knowledge of another world or a future life. We may believe profoundly, but we do not know. Belief, trust, and faith are also, as truly as knowledge, great dynamic forces in human life, and have a value of their own. We must have a religion and moral philosophy which will inspire patriotism, and hold us strenuously to the work of making this country a clean, orderly, and wholesome dwelling-place, school, and home for human beings." But that is precisely what every land, every nation, every age has wanted. Greece wanted it, but the philosophy of Socrates and Plato did not prevent public corruption and final degeneracy. Will the philosophy of Emerson, the ethics of Channing, and the religion of Mr. Joseph Cook do more for Massachusetts or for America at large? Looking about him on every side for some hopeful feature in the moral landscape, the author discerns but one of which he speaks with unmixt approval. That one is not the famous "school system and the general intelligence of the masses." On the contrary, he finds the public schools open to serious objections, and charges them with the procreation of one of the most serious of our public evils—the aversion to manual labor on the part of those educated therein. "Two things," he says, "are especially to be noted in our popular school education; it usually leads to no

interest in literature or acquaintance with it, nor to any sense of the value of history for modern men—a very serious defect; and its most characteristic and general result is a distaste for manual labor." Nor does he hope for any better things from the popular churches in the future than they have brought forth in the past. In the early history of the country he believes that they counted as a great factor for good. The ministers had then some positive creeds—so had their flocks. But these have crystallized into outward forms from which the living spirit has departed. He does not see, or at least he does not say, that if the spirit which informed these visible growths had not been moribund when it entered them, it would not have passed into vacuum when it departed. We should find it active and living still, enervating in new forms, and not be bidden to deplore the absence of all powerful influence for good in those departments of life and thought which it once claimed for its own.

The one thing which he does recognize as a positive helpful influence is the one thing which really is so—the Church. What he says about it is this: "The priests of the Roman Catholic Church occupy a position of great importance in relation to the new conditions and tendencies of our natural life. Although many of them are rather Churchmen than American citizens, their influence is likely to be, on the whole, rather helpful than otherwise. They do a vast deal of good work upon very different material. Their course should be critically observed, but they deserve but more sympathy and recognition than they receive. Their teaching forbids consultation with the spirits of the dead, and membership of secret societies. This last requirement will keep many voters out of the movement for the inflation and debasement of the national currency, as the leaders of that enterprise make great use of the machinery of secret societies."

Has he, then, no remedies to propose for the diseases which he diagnoses? He has, in fact several, the first of them being that which we have just quoted—a more generous recognition of the services of the Church—which we take leave to say is the only one which goes near to being a specific or even a tolerable palliative. In addition to this he would have the wealth and the "culture" of the country turn its attention to the ignorant, half-educated and the laboring classes, with a serious desire to better their condition. He would have the schools improved by making them more practical and thorough; he would have the principles of an "objective morality" having its foundation in the nature of things, publicly taught; he would have the elements of political economy, of the laws of health, and so on, treated in plain language by competent hands, and widely diffused throughout the country in cheap tracts or in the columns of the press. That is about the scope of his suggestions, and he thinks that "we ought to spend at least a million dollars in the next three years" in carrying them into execution. Frankly, we have to aver that we believe any amount of benefactors of their race, "cultured" to the utmost, and as honest and upright as any men can be who are not God-fearing for the simple reason that "strictly speaking they do not know" whether there is a God and a future life or not, could be found to put that "million" to appropriate uses if ever it should be offered by a generous people or voted by an alarmed one. But unless the majority of the people who compose this nation shall be drawn back by the grace of God from that semi-paganism into which the revolt of the sixteenth century plunged their progenitors, and be made to believe in the God who made and redeemed them, and to bow to the authority of that Church in which He dwells and through which He speaks, there will be no stay in their descent to the abyss. What Greece sank to, what Rome became—a sink of all public and private corruption—that will be the fate of America also.

The Electric Lights.

The Thames embankment, from Westminster to Waterloo (about a mile and a half), is now lighted with twenty Jablochkoff (electric light) candles, worked from an engine at Charing Cross Bridge, which stands between Waterloo and Westminster Bridges.

The New Scotch Marriage Act.

The Echo says that the new Scotch Marriage Act, just come into force, practically destroys the Church of Scotland as a marrying institution. No man or woman worth of the Tweed can reasonably complain that the law places obstacles in the way of legal and regular marriage. There is still a residence qualification, though reduced from six weeks to two. But the other essentials are few and simple. The bridegroom, on furnishing the registrar of the district with a marriage notice, hands over at the same time eighteen-pence, after the notice has been due at the registrar's office a week, the bridegroom obtains a certificate of proclamation, and with his bride and set married by the nearest clergyman. The new Act does not affect the previously existing arrangements, which however, are no longer compulsory. Dissenters, as a rule, will probably marry under the new Act, as it removes all necessity for the presence, in any form, of Church influence.

Success of a Scotchman in India.

The Deccan Advertiser, published in India, contains an account of the services rendered to the Crown by Major Proudfoot, uncle of Mrs. Walter Renwick of Port Hope, and late Military Secretary to H. H. the Nizam's Government. It is an instance of the success that crowns a life of unflinching integrity and hard, earnest work. "He arrived from England fifty-four years ago, joining the Madras Horse Artillery in 1824. In 1830 he was transferred to the Madras Cavalry. In 1850 he retired from the service on pension, and entered the firm of Taylor & Co., Madras. In 1857 he rejoined the effective establishment with the benefit of former service; commanded a squadron of Cavalry, and was appointed Adjutant of the Madras Sapper Militia—a corps which he organized. On the disbanding of these corps, he was appointed Adjutant of the Madras Infantry, at the same time holding the position of Secretary to the Military Fund, Paymaster of pensioners, and Superintendent of Family payments. In 1864 he was obliged to resign the Adjutancy, as his services had been placed by the Imperial Government at the disposal of the Resident at Hyderabad as Military Secretary to H. H. the Nizam's Government. This position he held with great credit until the 18th of May last when failing health necessitated his retirement. His Excellency the Nizam granted Major Proudfoot a pension of 500 rupees per mensem, which, added to his pension from the British Government, will enable him to spend the rest of his days in comfort. Major Proudfoot carries into his retirement the good wishes of numberless persons. In office, and out of office, he was mild and fatherly to those with whom he had intercourse. He is now close upon three quarters of a century old and we are sure his friends, colleagues, and all who know him, wish him health and happiness for the remainder of his life."

The Indian at School.

[New York Herald.]

While soldiers and civilians are almost unanimous in the opinion that the North American Indian is practically useless except as a target, another but reputable authority offers an entirely different theory. General Armstrong, president of the Normal Institute at Hampton, Va., and himself an ex-soldier with a good record, has been telling of the experiences of two or three score of young Indians whom the government sent to the Hampton school for instruction. The general fully admits the lazy, ugly, dirty condition of these Indian children when first received; but he claims that they have improved greatly since their first appearance at the school, and that they now comport themselves in a manner almost faultless. The difference between the fate of these school-going youths and that of their brethren who infest the Plains cannot fail to strike the observer's attention, as suggesting a safer, cheaper and even speedier method of solving the Indian question than has yet received acknowledgment. Not all Indians can be sent to school, but barbarous people have before now been civilized through the influence of a few of their own people who have come in contact with the better points of civilization.

Interesting French Statistics.

It appears from the French population tables drawn up from the returns of the census of December, 1876, that the foreigners resident in France numbered 891,700 persons, thus forming 2.7 per cent. of the total population. In 1851 the proportion was 1.96 per cent., and in 1861 1.73 per cent. Of these 891,700 foreigners, 134,500 were Belgians, 66,500 Germans, 165,000 Italians, 62,500 Spaniards, 50,000 Swiss, and 30,000 English. The most striking fact shown by the tables is, of course, the relatively very great number of adults in France and the small number of children. Whereas in England children—that is persons under 15 years of age—form about 36 per cent of the population, and persons of above 15 years 63 per cent, in France the former only number 29 per cent, and the latter 71 per cent. The figures are as follows:—Under 15 years, 19,008,000; from 15 to 60, 22,527,000; over 60, 4,361,000. As regards the occupation of the French people, 18,296,000, or 35 per cent, are engaged in agriculture; 9,274,000, or 26 per cent, in manufacturing and similar industries; 3,837,000, or 14 per cent, in trades, and 1,231,000, or 4 per cent, in liberal professions, 2,150,000 being of no occupation. Of the agricultural population, 10,620,000 cultivate their own property, 5,708,000 are farmers (metayers), and 2,639,000 are laborers and gardeners. Of those engaged in industries, 3,132,000 are attached to manufacturing. The numbers of those engaged in the liberal professions are as follows:—Religion, 229,600; police, 567,500; public instruction, 222,600; law, 148,800; medicine, 141,800; art and science, 99,600.

Economy in Legislation.

[Mail.]

Consider the following facts. Ontario, with a population of 1,620,000, has 88 Local members, who are paid \$800 per session. The State of New York, with 4,380,000 people, has 160 State representatives, Assemblymen and Senators, who are paid \$3 a day for each session. The constitution declares, however, that the indemnity shall not exceed \$300 per session. Hence Ontario has a Local representative for every 18,400 people; New York one for every 27,300 people. Ontario pays her Local representatives \$70,000 a session; New York never pays her Local representatives more than \$49,000 per session. And New York, be it repeated, has two and a half times our population, and five times our wealth. Look at it in another way. Besides her Local representatives, Ontario has 112 Dominion representatives, viz., 88 members in the Commons and 24 in the Senate, making 200 representatives in all, or one for every 8,100 people. New York has 35 Congressional representatives, viz., 33 members of the House and two of the United States Senate—making 195 representatives. That is to say, Ontario has actually more representatives than the great commonwealth of New York, which has two and a half times more people, and five times more wealth! There is yet another way of looking at it. The State of New York has a larger population than the whole Dominion, and is at least twice as rich, yet, while New York has only 195 representatives, the Dominion has no less than 600, counting Dominion and Local members. In New York there is one representative for every 22,500 people; in the Dominion one for every 6,000 people! No one, not even the so-called Reformers, who have become fossilized under Mr. Brown, can in the face of these figures successfully dispute the necessity for economy.

CANNIBALISM AT WOODSTOCK.

SAVAGE ATTACK OF AN ARMY VETERAN ON AN OLD WOODCUTTER.

A most horrible affair took place here on Saturday night, writes a Woodstock correspondent. An old man about 67 years of age, named Johnston, who had been out sawing wood during the day, and on his way home, about 5 o'clock in the evening, he met a Mr. McKay, who accompanied him to his house in the west end of the town. On the way down McKay, who is an old soldier, having belonged at one time to the 100th Regiment, went into a hotel and had a drink. Arriving at Johnston's house, they went inside, where they found a Mr. Spinks, a man well advanced in years also. Leaving the two men in the house, Johnston went out into the yard to cut some wood. He had not been out long when he heard a noise within, and going in to see what was the matter he found McKay and Spinks engaged in a desperate fight. Johnston at once interfered and attempted to pull off McKay, who being the most powerful had overcome his antagonist, but the latter, with the fury of a madman, turned upon the old man Johnston, and seizing the third finger of his left hand between his teeth, bit about half of it completely off; then, as if the taste of blood had only added to his madness, he seized the whole of the thumb of the right hand and endeavored to bite it off also, but he had got too large a bite and he could not make his teeth meet. However, he held on firmly, his teeth gnawing the fleshy part between the thumb and forefinger, until Spinks came to the rescue, and by inserting a stick pried open his jaws. McKay then left and Johnston bound up his hand as best he could, and this morning called on Dr. Swan to have it attended to. He appeared to take it very coolly, for on coming into the Doctor's office he felt for a moment in his pockets, and puffing out a little smoke handed it to the Doctor with the remark, "Umpah, that and see what you think of it," which the Doctor proceeded to do, for a few minutes he continued to puff the finger, bit off between the first and second joints. The man then told his story and showed his hands, with the finger of one badly lacerated by the teeth of the human beast. His wounds were properly dressed and will probably heal up all right, unless erysipelas should set in.—Oxford Tribune.