

Our Lady's Triumph at Nauvoo.

BY ELEANOR C. DONNELLY.

Within thy sweet, secluded shades, Nauvoo, (Where Illinois sits smiling on her throne), The Mormon Priest first laid the cornerstone Of his foul Temple. Fifty years ago, In lieu of convent-walls pure as snow, Around these walls, now sanctified by prayer, Reposed in many a deadly slumbering row The stacks of Mormon arms. Lust garnered there Weapons of War. The arms of Peace within This sacred spot now rule. In Nauvoo's shades, The Queen conceived without the stain of sin, With all her train of consecrated maids, Hath driven out the demons of the past, And, from her pedestal, foul Venus cast!

THE COMING PLENARY COUNCIL OF BALTIMORE.

From the American Catholic Quarterly Review. CONTINUED.

The first Council of Baltimore was composed of Archbishop Whitfield, and of Bishops Flager, of Bardstown; England, of Charleston; Fenwick, of Cincinnati; Fenwick, of Boston, the Very Rev. William Matthews, Administrator of Philadelphia, and of Bishop Rosati. The sessions were held and the whole proceedings conducted in strict conformity to the rules and usage of provincial councils.

The decrees met difficulties that had arisen. The claim set up in several places by lay trustees that they had a right of patronatus was distinctly and positively condemned, and any priest favoring such usurpation was to be suspended. The duty of a priest to accept any mission assigned him by his bishop, where the income sufficed for a decent support, was inculcated. The power of the bishop to transfer clergymen from one mission to another was distinctly stated. Decrees directed the due administration of sacraments, and strict adherence to the Roman Ritual was enjoined, as well as the becoming arrangement and care of churches, and altars for the decent offering of the Holy Sacrifice, and performance of the public offices of the Church.

The regulations of 1810, clearly pointed out the danger to be apprehended from secret societies; and condemned all Catholics who entered lodges of Freemasons. So great, however, was the odium excited in the United States, about this time, against the Masonic body, growing out of the Morgan affair, that no distinct action on the point appeared necessary until 1829.

Decrees were passed for maintaining the use of the Douay Bible, and for prohibiting the using of prayer-books and catechisms except by due episcopal authority, and for the preparation of school books suited to Catholic schools, those then current in the country being to a very great extent so leavened with ignorant and malicious misrepresentations of Catholic doctrine and life as to be a standing insult to the faithful.

Steps were also taken for the establishment of a society for the diffusion of Catholic books. The necessity of Catholic schools for the preservation of the young, especially of the poorer members of the flock, from the insidious proselytism which seems to be the very life-breath of Protestants, is clearly laid down.

The regulations for the life, dress and conduct of the clergy were adapted to the condition of the Church at the time. Some of the questions brought before the first Council of Baltimore are still in an unsettled state, and although a series of provincial councils was held at Baltimore, with several councils in New York, Cincinnati, New Orleans, St. Louis, Philadelphia, San Francisco, Oregon, will come before a future plenary council for decisive action.

The tenure of ecclesiastical property is one of great difficulty owing to the great number of States, each with a legislature constantly making changes in the statutes, and all subject to be swayed at times by the sudden evolution of anti-Catholic fanaticism. Thus in several States there are laws in force intended avowedly to hamper and cripple the action of the Catholic Church and molest, as far as can be done, the Catholic citizens in the enjoyment of the property which they have set apart for the worship of Almighty God. No other denomination has ever been made in this way a subject of state persecution.

The old trustee-system was an outcome of this spirit. It sought to force on the Catholic Church a Protestant method without any of the safeguards which Protestant churches enjoyed. With them the congregation does not control absolutely; the real power is in the hands of the church members, a comparatively small number of persons of both sexes, whose correct life, zeal for religion, fidelity to the ordinances of the sect, assure their zeal and hearty interest in the well-being of the church. In the system forced on Catholics, women were excluded from voting even when owners of pews, while every man who could hire a seat the day of the election, who never attended the services or approached the sacraments, could vote for trustees; and the trustees chosen by such men claimed the right to nominate the pastor, fix his salary, determine what was necessary for the due celebration of the mass; mortgage or sell the church as they chose. In such men the schismatic Reuter found ready tools, as did Hogan and others in Philadelphia, New York, No. folk, Charleston, New Orleans.

Some points have been gained. The absurd claim of patronatus is absolutely settled; and the powers of trustees, where the bodies exist under the old form, are confined within due limits; but the tenure of church property itself is still to some extent unsettled. After boards of trustees had in some places plunged churches into bankruptcy, it became the rule in many dioceses to have all church property held in the name of the bishop individually. This was made the pretext for popular outcry, and lists

were paraded of the immense property in the hands of Catholic bishops. Ere long acts were passed to prevent a Catholic bishop from being a corporation sole, or to vest in congregations any church property held by a bishop. This led to a course adopted in several States, under which each congregation is incorporated as a distinct body, the board of trustees being composed of the bishop, with some diocesan official, the pastor of the church, and some lay trustees selected for their piety, knowledge and ability. The system is, perhaps, the best yet devised, yet in actual practice the bishop takes little active part, the lay trustees are treated as mere supernumeraries, and the pastor of the church acts without control; and cases are not wanting where, from lack of financial and business ability, a priest has plunged a congregation into a sea of debt from which it finds no means of emerging, while the one who incurred the debt, on being removed to some other mission, departs without concern, and leaves the victims of his errors to extricate themselves as they can.

When property, diocesan or parochial, is vested in the bishop solely, other questions arise. A State like Pennsylvania may declare that he shall never be deemed a corporation sole, yet where the rights, or supposed rights, of third parties are concerned, courts will, in the very teeth of statute law, hold him to be one, and to be responsible for contracts made with his predecessors. In Ohio, where the late Archbishop Purcell assumed the debts incurred by his brother and Vicar-general, who had taken immense sums of money on deposit, several questions came up as to the legal position of a Catholic bishop, and the property held by him. The court after a long trial and serious deliberation, decided, with an equity that commands respect, that he must be considered as a trustee for diocesan property, and as a distinct trustee for each parish church of which he held the title, and that these different trusts could not be confounded. As trustee for a specified church, he was liable to the extent of its property only, for debts incurred for its erection and maintenance, and not for any diocesan debt, or the debt of any other church; and that as trustee for the diocesan property, he was liable for all debts incurred by him as bishop, and that the diocesan property only was liable for such debts.

The long and keen discussion in the civil courts of the position of a Catholic bishop in regard to the property of the Church, evidently calls for decrees in a future plenary council, that will, as far as possible, give the position assigned to him by canon law, and the discipline of the Catholic Church, so clearly as to prevent much litigation that is now inevitable.

In the first Provincial Council of Baltimore, Roger B. Taney, John Scott, and William B. Read, eminent lawyers to whom several questions in regard to Church property had been submitted, were admitted to the council in the ninth public session and gave their opinion, with such explanations as were required. The wisdom of the course, both as a testimony to the people of the country at large, of the desire of the Catholic Church to be in harmony with all sound and just laws, and as a means of preventing many future appeals to the civil courts in such matters, will justify in the future the adoption of a similarly wise course.

Indeed, in view of the increasing litigation regarding the bishops, clergy and property of the Church, it may not be unwise to arrange for the formation of a body of counsellors, eminent lawyers in different parts of the country, to whom, or some of whom, such cases should in the first instance be confided. It is more easy to have a sound decision in a lower court, affirmed on appeal, than to have an unsound one reversed.

While the First Council of Baltimore declared, once and for all, that trustees had no *jus patronatus*, rules for the execution of their duties in their just sphere were enacted in the Third Council of Baltimore, decree 7; the second Plenary Council of Baltimore, Title 4; Third Council of Cincinnati, decree 4. The subject of the tenure of Church property was regulated by the First Council of Baltimore, decree 5; Third Baltimore, decree 4; Fourth Baltimore, decree 8; and by a decree of the Sacred Congregation de Propaganda Fide, Dec. 15, 1840.

The matter of debts incurred which are a charge on such property has been treated only incidentally; the First Council of Cincinnati, decree 11, discountenancing positively and forbidding the taking of money on deposit by any priest in the name of his parish without special sanction; but, as is too well known, it was precisely there where the neglect of this wise precaution led to most disastrous and irreparable evils. It will be for future Councils to limit by strict and precise rules or prohibit entirely this system of taking deposits of money on interest, by which a church or clergyman becomes to a certain extent a saving bank, without any guarantee of business and financial experience. As no reports of the condition of such quasi banks are made annually, to any authority in Church or State, such as real banks are required to make yearly under oath, the affair goes on unchecked till a disastrous result spreads wide ruin and excites general comment.

The same state of affairs exists in regard to churches, and more especially to religious communities, which are under still less episcopal control, but which may be really and absolutely bankrupt, with no power to prevent their plunging deeper and deeper into financial ruin. Questions as to debts incurred or property held by priests arise, which need definite rules. A synod of San Francisco has taken a wise step in drawing the line between a priest's personal and official ownership and responsibility.

The great question of secret societies has, since the first meeting of the First Council of Baltimore, taken a new form. Then the Morgan excitement had turned public opinion so strongly against the Freemasons, that many lodges disbanded, public display was abandoned for years, and everything was carried on in the most quiet and unobtrusive manner. Gradually, however, the odium died away, favor was regained, and Freemasons

only not only from this country honey-combed all Spanish and Portuguese America, but regained an immense influence in the United States. Success in business, in politics, in army or navy, was to be won mainly by Masonic aid. Other bodies of a similar constitution arose, like the Odd Fellows. The Temperance movement ultimately took the shape of a secret society, The Sons of Temperance. Besides, by the general condemnation in the Fourth Council of Baltimore on account of secrecy, these have been specifically condemned (First New Orleans, decree 10; Second Plenary, Title 12, decree 511-514; First San Francisco, decree 10). And it was also especially provided that no member of a secret society should be allowed to become trustee of any Church (Third Council of New York, decree 7; Third Cincinnati, decree 4; Second Plenary, Title 4). Nor sponsor in baptism (First San Francisco, decree 4.) The rivalry excited led the Freemasons to new steps to make their sect more attractive. They assumed more directly the character of a religious sect: they had their forms of baptism, confirmation, marriage and burial, performing the ceremonies they instituted with great pomp, so as to win and impress the weak-minded. But a still more powerful attraction was the establishment in the lodges of a system of co-operative life insurance, by which in case of death assessments were made on all who joined the project, to pay the amount insured. As the payment thus required was far less than the premiums demanded by ordinary life insurance companies, many became Freemasons in order to be able to insure with them. Other secret associations adopted the same system, and out of this grew mutual insurance co-operative associations which took the form of secret societies, but which, from the low rate at which insurance was given, became very popular.

The question arose whether Catholics could or could not avail themselves of the advantage thus afforded. Some regarded the oath of secrecy as only similar to that taken by directors of banks, etc., a mere pledge not to make known the private affairs of the organization, others as an element which brought the whole system within the condemnation of the Church. (Fourth Council of Baltimore, decree 7.)

The Ancient Order of Hibernians, as represented to the heads of some dioceses, seemed free from what entailed condemnation, while in adjacent dioceses it was deemed clearly unlawful for Catholics, and more or less implicated in deeds of violence. Secret political associations aiming at civil revolution, and employing criminal acts, were clearly condemned, but questions arose as to organizations like the Grand Army of the Republic.

The whole subject has thus, from its manifold ramifications, become one of increasing difficulty to treat with sound and impartial justice. A meeting of the Episcopate of the whole country will tend greatly to bring out some plan, by which in future a uniform decision as to these frequently recurring questions may be attained, such as that of a permanent committee of bishops and theologians, to whom it may be referred from time to time to investigate the facts in regard to each association, and give a decision, to be communicated to all the bishops in the country for their approval and acceptance.

The Dumb Ox.

The silent habits of Thomas of Aquin, when he was a student, exposed him to the jests of his companions, who thought him very dull, and nicknamed him "the dumb ox." A fellow-student, feeling compassion for him, offered to help him, by explaining to him his lessons; and this greatest of Christian scholars modestly and humbly veiled his mighty intellect, and rejoiced to be counted the least among his brethren.

But the day came, which was to make him known in his real character. His notes and replies to a difficult question fell into the hands of his master, who, reading them with wonder and delight, commanded him on the next day to take part in a disputation. St. Thomas obeyed and the audience knew not whether most to admire, his eloquence or his learning. At last the master, unable to restrain his astonishment, broke into the memorable words:—"You call this the dumb ox, but I tell you his roaring will be heard throughout the whole world."

When Bob attacked the ignorance of God, who made the world round and supposed for four thousand years that it was flat, four gamblers in front wanted to give three cheers, but the ushers wouldn't let them, as three cheers could not be equally adjusted among four men. One of them afterwards remarked with a halo of agnosticism lighting up his intelligent face, "Well, Bob just did kick the stuffin' out of the Bible, sure!"

And it is certain that the more Bob kicked, the better the Sunday night agnostics like it. They liked to see him work his fat, intellectual legs, and wag his fat head.

And when it was all over, and Bob was going to his hotel, he met some people coming from church. "You don't mean to tell me," he said, with genuine astonishment, "that people are still going to church after that lecture?"

"Well, the fact is," replied his agent, "it hasn't been reported yet. Wait till the morning papers are out. By nine o'clock to-morrow Christianity will have disappeared from the earth just as it did when you lectured here before."

"Ah, yes," said Bob, "I had forgotten the press."

So he had.

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INGERSOLL. THE REDOUTABLE "BOB" AND HIS OLEAGINOUS ENTERTAINMENTS.

The following criticism of the noted infidel lecturer, Robert G. Ingersoll, by Chas. Byrne, the eminent dramatic critic, who scored a big hit once before, will be read with interest:

Col. Bob Ingersoll officially announced on Sunday night the collapse of religion and Christianity. He meant it to be funny. It is, when one thinks of it. There used to be a great potentate somewhere in Tartary who came out of his tent every morning and went through the ceremony of giving the sun permission to rise. There was a sort of human weakness in that. But Bob Ingersoll issues from Peoria at stated intervals to give it permission to set. This is sheer American humor. It is our duty here to review such ham-fat entertainments as attract public attention, and Mr. Ingersoll's Sunday night show demands criticism like other cheap and nasty exhibitions.

It will have to be considered as a burlesque, as a lecture and as an attack. First then as to show: Considered as a burlesque it was immense. Even Peck, of Milwaukee, who long ago planted his hoofs on the family altar, would have screamed with delight at it, and Mark Twain, whose sense of reverence is as opious and delicate as a watering pot, would have taken his hat off and wept tears of joy.

Mr. Ingersoll in a general sense may be said to resemble a Billy Bircb, parboiled. The first thing he does when he comes on is to wave his right arm and abolish Christianity totally as a preliminary. It isn't at all necessary with his audiences, for they haven't any to abolish, as a rule. But he always does it to exhibit his power and establish his oleaginous authority.

Then he begins promptly with his fan. There is no understanding it. He seizes on the idea of the Deity, that being to the average normal man about the most reverent and sacred idea he has, and applies to it the slang of the boozing ken. It is simply inimitable. Nobody but the gifted Bob Ingersoll and the broken nosed thing in the gin cellar ever could do it with the same spontaneity and the same hilarity.

Having scooped up the Infinite in the Peorian dung shovel to the delight of three thousand Sunday night amusement seekers, who had their reverence spanked out of them when they were softer than they are now, if such a thing is conceivable, by over-severe fathers, or never having had any fathers, he spanked it out with self-indulgence—having done this Mr. Ingersoll proceeds with such agility as his fat belly will permit to dance a clog dance on the hope of immortality.

Now nothing in this world is funnier *per se* than the hope of immortality. We have nothing to say in its defence except that it has stimulated more comic papers and valentines and perpetrated more ravishing doggerel than anything else. It is one of those jokes that have accompanied the circus of human destiny ever since the race went on the road, so to speak.

But Bob has got a new twist on the immortality of the soul. Mr. Leonard Grover, in his wildest moments of midnight inspiration, never conceived anything so screamingly funny. Beside it, Peck's Bad Boy sinks to the level of a Sunday-school teacher, and Mr. Archibald Gordon's portable acophagus look like a caravan of wax works. In point of pure intellectuality of humor there is only one philosopher in the country who is abreast of Bob, and that man is Eli Perkins. This great and good man may or may not be alive at this present moment. As no one has missed anything lately he may be dead. If he is let us extend to him Bob's best faith, and hope there is no hell. If he is alive he ought to extend the right hand of fellowship to a great contemporary whose purloining genius threatens to equal his own, and whose rhetorical humor recalls in all its buoyancy and freshness those glad boyhood days when chalk was cheap and outhouse walls were handy.

But to the immortality of the soul. Let us restrain our laughter at the mention of this immemorial joke. Bob now treats it seriously. For genuine fun there is nothing like the serious lay. I have been accused, says Bob, of trying to destroy the hope of immortality. I wouldn't if I could, and couldn't if I would. It is religion that destroys it (immense laughter). Everything dies, the moon is dead, words die. The hereafter is unknown. Nobody can tell whether the grave is a door-way or a wall. It is beautiful not to know or care whether a thing is a door-way or a wall. To those gifted minds which cannot tell a hawk from a hand saw, there come moments of ineffable peace. Let us then dismiss the superstition of knowing and hoping and clinch on the human reason to the serene thought of not caring a d—n. Then it is that the vision of poetry dawns upon us (screams of laughter). To believe anything and then admire it, is base. To disbelieve it and throw sentiments at it is the prerogative of great minds. There is no telling whether death is a deliverance and an ascension or an eternal sleep. Therefore let us make funeral orations and celebrate the doubt (whirlwinds of applause).

For delicious paths, immeasurable flapping and spontaneous dementia it is doubtful if the Sweet Evelina of Dougherty or the dramatic criticisms in the New York Evening Telegram, even in their most precious moments, approached this. The house shook. Bob's belly shook. There was general merging of human reason into a blanc-mange tremulousness and delight.

Then Bob went for that old book. Here again he had a great advantage on his subject, which only has to be mentioned to make people roll in paroxysms of laughter.

The moment he said Bible, one old she infidel in a back seat let out her back hair and a scream at the same time. She had been horse-whipped by a Puritan father forty years before for not learning a chapter in the book, and she has hated God ever since.

It ought to be said here that this is the book of which Bob said in one of his former lectures that he could write a better one himself. There can be no doubt about that. People who have examined it say it lacks humor. The catch

lines are old, and there isn't a word in it about free ships and sailors' rights. Why old Joe Pentland, with a horse collar, was far more successful than the Bible.

APOSTASY.

Can there possibly be a more melancholy subject of contemplation than that of an apostate Catholic? It is beyond measure sad at any time and under any circumstances, but especially so in the case of a convert. It seems strange to a well-grounded Catholic that it should be possible for one who has learned from experience the infinite superiority of the Catholic Church over all other bodies calling themselves Churches, to fall from his high vantage ground and return to the weak and beggarly elements of the world from which he had once so happily been rescued.

We have no means of determining the relative number of converts to the Church who persevere to the end; we only know that cases of dereliction and apostasy are not uncommon, and we fear we should all be startled were the real facts known and proclaimed. Though, after all, perhaps, it is not to be wondered at that there should be numerous cases of prevarication and fall when we consider the variety of circumstances under which people become Catholics.

In the first place it is to be considered that some have become Catholics as a matter of taste, of sentiment and feeling. They may be called aesthetic Catholics. They have been attracted by the beauty and impressive significance of Catholic worship, so different from the bald, dry *jejeune* worship to which they had been accustomed as Protestants. Their senses have been charmed and their hearts, perhaps, partially affected, and in the enthusiasm of the moment they have committed themselves to a position for which they were really neither intellectually nor morally prepared. The result has proved what common sense should have taught them, that aesthetics alone constitute but a frail foundation for practical religion.

Others are led into the Church from interested motives. The influence may have been a subtle one. The neophyte may have seemed to others, and he may even have persuaded himself that he was sincere. But back of the motives and influences which lie upon the surface, and to a superficial observer, seem to be operative, lies the secret attraction of anticipated improved social or business relations; or, it may be, the desire to secure a coveted prize in the matrimonial line.

We have heard of a recent apostasy in one of the principal Eastern cities, of a professional gentleman, who acknowledged that he had become a Catholic to secure his first wife, and as he had just married, or was about to marry, a second wife who was a rich Protestant, the first wife being dead, the inference seemed to be very natural that he had turned Protestant to secure her. His faith, in either case, was probably, not skin-deep and must have been a very poor dependence to live or die by.

Another cause of defection is to be found in the fact that converts generally come into the Church with their minds all aglow with their new-found faith, entranced with the beauty and perfection of the Catholic system, which they have been investigating and dwelling upon, and they expect to find a corresponding perfection in the lives and conduct of all who profess this beautiful and perfect religion. Of course, it does not take long for them to discover their mistake. They find that the Catholic Church is made up of good and bad, that the tares and the wheat grow together, as our Lord taught us to expect, and that even scandals exist, sometimes, as the same Lord said it was necessary that scandals should come; but without stopping to consider that this state of things is just what they ought to have been prepared to expect the dispelling of the illusion under which they have been laboring is a shock to their sensitive natures, their zeal cools and, in time, if they are not properly enlightened and directed, especially if they are inclined to be proud, conceited, and wilful, they will be very likely to fall into temptation and the snare of the devil and lose their faith.

Yes, they may lose their faith and become skeptical; the line between truth and error may gradually disappear and their minds become confused and full of doubt and uncertainty, but they can never have faith in, or respect for, any other form of religion. We insist that it is impossible for one who has really appreciated the Catholic argument and entered fully into the spirit of the Church, especially her devotional system, ever again to have faith in any of the thousand and one forms of Protestantism to which he may have belonged. Of course, we understand, perfectly, that there are certain amiable, negative characters who have become Catholics through a combination of favorable circumstances, and maintained a fair profession for a certain number of years and even, perhaps, endured a certain amount of social persecution, but who, in progress of time, through change of circumstances, from want of sympathy, or social recognition, or some misunderstanding with a priest or it may be some scandal in the Church, are thrown off their balance; the subtle influence of pride cools their ardor, their minds become morbid and they find themselves, insensibly almost, recurring to their former Church relations and sighing for the flesh-pots of Egypt. Instead of resisting the temptation, they nurse their feelings of pride and resentment and disappointment, and, in an evil hour, announce their determination to return to their old associations; and, of course, they are welcomed back with open arms and even with paeons of triumph on the part of the enemies of the Church.

We cannot but pity such persons from the bottom of our heart. Aside from the awful scandal given and the fearful responsibility incurred in thus publishing to the world their loss of faith in the Church of their adoption, they must be very weak-minded, indeed, if they can thus abandon the only solid ground of faith in the world with all its blessed concomitants, for the ever-shifting sands of Protestantism without casting many a longing, lingering look behind. Like the dove sent forth from Noah's Ark during the subsidence of the flood, they never can find rest for the soles of their feet amid the dark, wild waste of skepticism,

doubt and uncertainty, with which they are necessarily surrounded. The faith of the apostate, as described by the Apostle in the sixth chapter of Hebrews, is enough to terrify the stoutest heart: "For it is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the good word of God and the powers of the world to come, and are fallen away, to be renewed again to penance crucifying again to themselves the Son of God and making Him a mockery." "For if we sin wilfully after having the knowledge of the truth there is now left no sacrifice for sin but a certain dreadful expectation of judgment and rage of fire which shall consume the adversaries."

The only hope for such persons that we can conceive of is that infinite compassion, which, in the midst of the torments of the Cross and in the very agony of death, cried out, "Father, forgive them, for they know not what they do!"

Conversion is undoubtedly a great and wonderful grace, but perseverance is a greater; and he is most likely to persevere who has been truly converted to God and has become a Catholic to save his soul; who has been awakened to the consciousness that there can be but one true Church as there is but one Lord, one faith, one baptism, and has fled to that Church as a city of refuge and laid hold upon that faith as a sure and unailing anchor of hope amid the storms of life.

There is no true faith without certainty; there is no certainty without infallibility, and there is no infallibility—no pretence even—to infallibility, outside the One, Holy, Catholic and Apostolic Church, which was founded by our Lord Himself, which has continued in its integrity to the present time, and which is destined to survive when all other so-called Churches shall have been consigned to the oblivion to which they are inevitably destined.—Catholic Columbian.

PRETENDED ANSWER OF AMERICA TO ENGLAND.

Under the title "America's Answer," United Ireland published a clever pretended letter from Secretary Frelinghuysen to Earl Granville, in regard to England's dynamite request. We take the following extract:—

"A large number of our citizens are of the Irish race. They help to frame our laws and elect to our Legislatures men sympathizing with their own views. The presence of millions of Irish emigrants here is due to causes which I need not indicate to your lordship, and, unfortunately, it is only too true that they are imbued with unfriendly feelings to the Government whose allegiance they have renounced. Many of them, it is alleged, were driven hither by violence from their homes and lands, and in the last year alone over 100,000 arrived upon our shores. Some of these, as we are aware, were assisted to reach America by your lordship's Government, and the newcomers only help to spread and keep alive that feeling of hatred towards British administration in Ireland which time and change of circumstances in the case of the older immigrants might have allayed. During the past few years especially, our Irish fellow-citizens have been keenly moved by the operation of coercive enactments against their countrymen at home, and though many painful impressions have been created by the reports of executions, arbitrary imprisonments, and jury-packings, I feel sure that if these laws were removed a better feeling would prevail amongst them, and there would be less reason to fear that help would be given to desperate men to carry out their designs. In conclusion, I am to state to your lordship the general feeling amongst all classes in the Republic, that the most efficacious and most speedy remedy for the evils dealt with in your dispatch would be to concede to Ireland some such measure of autonomy as was granted to Bulgaria by Turkey, or as recently recommended to her Britannic Majesty by her Canadian Parliament. We feel sure that so long as disorders continue in Ireland, so long will an agitation hostile to England prevail amongst the Irish population abroad, and that until contentment prevails amongst her Majesty's Irish subjects in her own dominions, it is impossible to expect a state of peace amongst the Irish here. Need we assure your lordship that the American Government will be happy at all times to proffer their best offices to ensure the settlement of a question which I sincerely trust may never assume the proportions of international difficulty.

I remain, my Lord, your lordship's obedient servant,

F. T. FRELINGHUYSEN, U. S. Secretary of State.

A Good Housewife.

A good housewife is one of the first blessings in the economy of life. Men put a great value upon the qualifications of their partners after marriage, however this may weigh with them before, and there is nothing which tends more to mar the felicities of married life than recklessness or want of knowledge of the new housekeeper of the duties which belong to her station. Men admire beauty, order, and system in everything, and men admire good fare. If these are found in their dwellings, and are seasoned with good nature and good sense, men will see their chief enjoyment at home—they will love their homes and their partners, and strive to reciprocate the kind offices of duty and affection.

J. H. Earl, West Shefford, P. Q., writes: "I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas' Electric Oil, which gave me immediate relief, and I would say that I have used it since with the best effect. No one should be without it. I have tried it on my horse in cases of cuts, wounds, &c., and I think it equally as good for horse as for man."

Spring Cleaning.

Every good housewife will renovate the entire house at least every Spring and Fall. Our systems often need renovating also, and there is nothing better to make pure blood and cleanse and regulate all the secretions than Burdock Blood Bitters, preventing diseases incidental to the season's changes.