

"Do not take away my petticoat, Eugenie. I have only got to sew the strings on and to mark it."

(To be continued.)

PROTESTANT AND CATHOLIC IN IRELAND. FOR ONE CAUSE—ON ONE PLATFORM.

The Irish Home Rule League has published, in book form, a complete report of the proceedings of the Home Rule Conference, held at the Rotundo, Dublin, in November last. The volume is of extreme interest in many respects; but we select the following extracts from the speeches of a Protestant minister, Rev. Mr. Galbraith, F. T. C. D., and Father O'Shea, a Catholic priest; the former the mover and the latter the seconder of the following resolution:—

"That, in claiming these rights and privileges for our country, we adopt the principle of a federal arrangement, which would secure to the Irish Parliament the right of legislating for and regulating all matters relating to the internal affairs of Ireland, while leaving to the Imperial Parliament the power of dealing with all questions affecting the Imperial Crown and Government, legislation regarding the colonies and other dependencies of the Crown, the relations of the Empire with foreign States, and all matters appertaining to the defence and stability of the Empire at large, as well as the power of granting and providing the supplies necessary for Imperial purposes."

Professor Galbraith, is speaking of the unity of Irish sentiment in favor of Home Rule, said:—

I believe that as far as this question is concerned the case is settled. I believe the simple repeaters, as they were called in the days of O'Connell, and in the debates that occurred at the time, have all resolved, without exception, on throwing in their lot with us, and working for a federal union with Great Britain. Now, when I mention the name of O'Connell, I mention it as a Protestant Irishman, with the sincerest respect and veneration. There is not a man whose name in the pages of Irish history can excite more admiration in my mind than the name of O'Connell. He did not emancipate me, but he emancipated those that I love. His whole conduct as an emancipator was that of a noble and brave man struggling with heroic energy against a difficulty which he finally overcame.

It may not be known to the members of this Conference that he took a deep interest in our movement, and was from conviction and love of country a genuine Home Rule man. I hold in my hand a paper, it is labelled on the back, "Home Rule; author's proof." It was written and revised by Charles Lever for Blackwood's Magazine; but he went so far in expressing this sentiment that it was suppressed. It was too much for Blackwood. It came into my possession by his desire. I never publicly read any passage from it before; but I am sure that there is no gentleman here that will not be glad to hear a few honest words in favor of Home Rule from Charles Lever. The paper is a long and interesting one—one of the series so well known as the "O'Dowd Papers," in which, with brilliant wit and choice words, he touched upon all the political topics of the day as they passed before him, and amongst others Home Rule. I should also tell you this—that in my private communication with my respected and revered friend, Charles Lever, I found that he was thoroughly with us. Now his opinion was worth something, as there were few men in his time who had larger or more varied experience of life, not only in this country, but on the whole continent of Europe. Lever says:—

"When Mr. Gladstone proudly asks, Why Irish interests cannot be discussed and debated in an English Parliament? the simple answer is this, that when so discussed they must always be subordinate to the fortunes of party, and considered far less with reference to Ireland than to the benefit of Mr. Gladstone or Mr. Disraeli, and thus the small and local measures which are so vital to national prosperity, so insignificant to party success, meet with little attention and no respect."

There are members of Parliament here, and they must recognize the accuracy of this picture. They must have often heard this expression—"Ah, what's all this about? It is a mere Irish row. What have we to do with it? We wish it was swept off the face of the earth, and you with it?" I believe this is a common sentiment—a common form of speech of English members in the assembly in which our vital interests are dealt with.

In the following passage he describes the utter incapacity of an English parliament to deal with our affairs:—

"Mr. Gladstone sincerely tells us that of Home Rule all he knows is the statement, 'that there is a vast quantity of fish in the seas that surround Ireland, and that if they had Home Rule they would catch a deal of this fish.' Now, all I say is that if we had a parliament in College-green such a contemptuous summary of our national grievances would not have proved so perfectly safe as a burst of contemptuous eloquence as it proved at Aberdeen. The grievance alleged by Ireland is the same as that declared by Hungary—that local questions are treated by an imperial parliament with reference to the exigencies of party, and not the necessities of the land they pertain to. Mr. Deak never protested against the ability or competency of his Austrian rulers; all he said was, 'You have enough to do of your own. To carry many things you desire, you are forced to do, or to omit to do, much that Hungary requires. We, who live lower down the Danube, see a variety of things to which we attach importance and value, that, measured by your imperial standard, could not be so estimated. Leave us, then, to deal with our own concerns, and so far from being angry at the request, bless your stars that you have so much the more time to give to the objects that are dear to you.' This was the Hungarian contention. We are the smaller people and the poorer; but we have a number of interests that we understand better than you can, and above all, we have a people whose sympathies, and even prejudices we shall consult in legislating for them in a mode that all your superior knowledge and imperial intelligence would never arrive at. Will you not see, then, that we know where the shoe pinches—the remedy we ask is not to try how we can walk in an old pair of yours! What we want is to suit our own feet, and not to march in a step that does not become us."

In another passage he defends the Irish parliament:—

vessel of their country—it is to their eternal credit that they resented your offers and refused your seductions."

Now, sir, it is a pleasure to me, and to every one here it must be a great satisfaction to read these words of our illustrious countryman, when we find ourselves surrounded with puny whippers who get up in public places and speak of this parliament in dishonouring terms. The Rev. Thomas O'Shea, P.P., said:—

I feel honored in being associated with my Rev. friend, Professor Galbraith, on the same platform, and supporting the same resolution. You see there are some things upon which Maynooth and Trinity College can go together. I have stood on the same platform with gentlemen of the Episcopalian and Presbyterian churches. At Newtownards, Brosshane, Banbridge and Downpatrick, we stood together—as we did at Limerick, Kilkenny, and Cashel of the Kings. And the climax of all was when, under the shadow of that obelisk on the historic Boyne—monument of the triumph and defeat of Irishmen—drowning our feuds in its waters, with clasped hands and hearts we drank to the union of Irishmen.

This is an arduous question, but it is the grandest question that ever engaged the heart of a country. No question so vital to the country's happiness, and prosperity, and loyalty, could be submitted to the Irish nation, than that of a Parliament in College-green. I hope that every man here will go home and be a missionary and an apostle of Home Rule. I hope every man will be a recruiting sergeant making recruits for Home Rule. I hope that the Protestants and Presbyterians on the north side of the Boyne will do what I will try to do on the south of the Boyne, and that there will be a patriotic and holy rivalry between the north and the south to see which will do most to forward this question. Look to what the country was and what it is. In the time of O'Connell the population was nine millions, and now it is scarcely five millions. Did the decrease take place under a Parliament in College-green or in St. Stephen's? It was said there was a famine—there was a famine, but there was as much corn in the country as could feed double the population. There was a cotton famine in England during the American war, but did the people perish or starve? As Archbishop Hughes said, they starved upon beef-steak. No, they took care of their own; but they ought to have taken care of our people, too, when they took upon themselves to govern and legislate for us. We have had a positive loss of four millions of our people. Can you realize what four millions of people are? It is a larger population than most of the independent States of Europe—than Norway, Sweden, Denmark, Switzerland and Portugal. In addition to that, we have lost what would have been the natural increase of population, for if there had been more people there would have been more marriages, and with more marriages there would have been more people, and instead of five millions we would have had at least a dozen millions of people, and there would have been sufficient food in the country for them all.

Where are these four millions we have lost? Many of them lie in graves, coffinless and shroudless; but, though shroudless, they will rise in a garb of glory yet. They are scattered over America, and they are going there still in a greater ratio than ever they did before. They are going away at the rate of 80,000 a year, and in the first seven months of this year we have lost more than last year. We must do something to stem the tide, or the landlords themselves will have, instead of tenants, only a few herds, or they must become herds themselves. At present agriculture is dying out, and we will soon be at the mercy of other countries for corn. I do not believe there is a single man in the country who is not a Home Ruler in his heart. Every man must be so. It is one of those things that is engraved in the human heart, the love of country—the spirit of freedom is ineradicable, indestructible and inextinguishable: *naturam expellas furcas tamen usque recurret*. As to there being disloyalty, I say disloyalty and disaffection cannot be put down effectually until the yearning for Home Rule is gratified. In every new generation of men you will have people springing up as they did in '48 and in '66. You will have Fenians, because youths cannot see far before them—they don't see the sinews of war are wanting, but they are willing to lay down their lives for their country. They become resolutely discontented. Now they would not join any disloyal movement if they had a Parliament in College-green. They would then be glad to form part of a great empire. England would be a great guardian of our interests, and open a great field for our talent and for our young men. This is a glorious country. It is a country worth struggling for—worth making a final struggle for—making a struggle in which we are deterred "No surrender." Look at our harbors, where all the fleets of the world can ride in safety. They were never intended by God but that one day or another they should be utilized. I believe that Ireland will be yet the emporium of trade between the Old World and the New. Look at our rivers capable of turning the machinery of the world—the coal fields of England may fall, but the water power of Ireland shall last as long as the dews and rains of heaven. All the trade and commerce of the world will pass through Ireland. Have hope. Look at the state of France and Spain, and of the new empire of Prussia. They are all in a bad way. Look at the state of Italy. These States are going to the had, as the nations did at the breaking up of the Roman empire, and I firmly believe Ireland will civilize them yet, and I believe more than that—I believe it is Ireland that will evangelize them yet, and God knows they want to be evangelized out of the Communism which is amongst them. They say we are not fit for self-government. Not fit for self-government! The nation that produced Grattan, and Curran, and O'Connell, Plunkett, and Canning—the nation that gave O'Donnell to Spain and MacMahon to France! Hope on, hope on!

The nations are fallen, but thou still art young; Thy sun is but rising when others have set, And though slavery's gloom o'er thy morning hath hung, The full noon of freedom shall beam round thee yet.

THE BISHOP OF NATCHEZ ON MIXED MARRIAGES AND DIVORCE.

In a pastoral letter written on occasion of the Diocesan Synod held at Chatawa in 1874, the Most Rev. Bishop Elder tenders the following solemn advice on the dangers of mixed marriages and divorce.

MIXED MARRIAGES. At the present we wish only to give a brief admonition about the dangers growing out of mixed marriages—that is, marriages of Catholics with persons not Catholic.

The general evils of such marriages, in their very nature, and at all times, are that they are dangerous to the salvation of Catholics, depriving them of many helps in the practice of their religion, and exposing them to many hindrances and causes of lukewarmness. They are still more dangerous to the children, because it is very hard for them to have a just affection for the faith and practices of a religion which is rejected as false, by their own father or mother. This evil will be vastly increased if the Catholic parent should die and leave the children among non-Catholic relations.

But in our country another danger is growing every day more and more common. It is the danger of divorce, with all its melancholy consequences to both parents and children. In marrying a person who does not acknowledge the authority of the

Church, you make a very unequal contract. God's law is indeed the same for both of you: "Every one that putteth away his wife and marieth another, committeth adultery." And he that marieth her that is put away committeth adultery." (Luke, xvi. 18.) But if you break the law, you have the living Church, to condemn you, to cut you off from her Sacraments,—and to tell you that you have cut yourself off from all hope of heaven; while he who has no one to hinder him from abandoning you, whenever he can get a divorce in a civil court. Even if he disapproves divorces, and makes oath that he will never seek one—yet he acknowledges no authority on earth that can hinder him from changing his mind, nor condemn his excuses for setting aside his oath.

But besides all the dangers that we can see in these marriages, it is enough for us to know that the Church declares them unlawful and destructive. If she sometimes permits them, it is only when she fears some greater evil would follow, were she to refuse permission. Her voice is the voice of God; and you cannot expect God's blessing on your married life if you make little account of her restrictions.

Sometimes circumstances beyond one's control may cause some especial difficulty about making a suitable marriage. But unless under such necessity, take care not to let your affections become fixed on any other than a child of the Church. Do not calculate on getting a dispensation. Even if it is granted it only removes the prohibition of the Church, it cannot take away the dangers which necessarily accompany such a marriage; nor the difficulties which it puts in the way of saving your souls and your children's.

Keep this before your mind, even in making or receiving such visits as may lead to a particular attachment. Before your feelings become interested; while you are yet free and clear headed, use your good sense and reflect before God what will probably be the effect on your happiness, in this life and the next. "A good wife is a good portion. She shall be given to them that fear God." Ecclesiast xxvii. 3.)

It has been enacted in this Synod that before a mixed marriage can be sanctioned, both parties must put their written signature to the promise required by the Church. These promises are given at length in Our Lenten Pastoral of 1873. Two copies must be signed, one of which is to be filed and kept by the pastor, the other must be sent the Bishop.

THE O'DONOGHUE EXPLAINS HIS POSITION.

The following letter has appeared in the London Times:—

Sir:—In the Times of this day you have directed attention to the fact that I have intended to introduce a bill to extend the provisions of the Irish Land Act of 1870 to England and Scotland. Although I am certain you would not knowingly misrepresent me, you have put a wholly erroneous construction upon my conduct, and I must permit me briefly to refer to your observations, as they relate to matters vitally affecting my position as a public man. You are good enough to say that I have done "a public service" by holding aloof from the Home Rule movement, but you quite mistake the reasons which have induced me to take this course. I have not joined in the agitation for a separate Legislature, not, as you seem to think, because I am opposed to "Irish rule in Ireland," but because I believe the Irish members can govern Ireland in the Imperial Parliament, and that being so, there are no adequate grounds for demanding a change to which all Englishmen and Scotchmen are decidedly averse. I never have and never can abandon the right of Irishmen to regulate the local affairs of Ireland. On the contrary, I have invariably maintained it, more than once in the House of Commons, and once, I recollect, in a letter addressed to you, some years ago, on which you were pleased to make some very flattering comments. I do not hesitate to assert that the denial of this right would necessitate and justify an agitation for a separate Legislature. You will not, I am confident, contend that the Union was brought about to give Englishmen and Scotchmen a control over our domestic concerns. As you well know, it was carried to prevent, for the future, danger to the integrity of the empire arising from the possibility of differences between the Legislatures on questions of Imperial interest, such as the choice of a king, or a regent, or the course to be pursued in time of war. It is undoubtedly true that Ireland has been sadly misgoverned since the Union, but I ascribe that misgovernment almost exclusively to the character of the Irish representation in the Imperial Parliament. Until very recently the great majority of the Irish members have been the nominees of a class. Owing to the efforts of the Liberal party in the three countries this is no longer the case, and the voice of Ireland can now be distinctly heard at Westminster. My policy for Ireland, if I may use so sounding a phrase, is thorough and complete union with the Liberal party in England and Scotland. Our agreement is not perfect, but our union rests upon a broad foundation: the extension of constitutional rights to the people of the United Kingdom, in order to place within their reach all that Government can contribute to human happiness. If what is sought can be shown to be injurious to the common weal, let it by all means be rejected; but where this cannot be done, where the demand is in itself perfectly legitimate, I cannot understand how it can be long resisted by sincere Liberals. There are still Irish questions to be settled. I do not place Home Rule on the list, since, as it involves the dissolution of the Imperial Parliament it is quite as much an English and Scotch as an Irish question. Further, I affirm that the agitation for Home Rule prevents the Imperial Parliament from approaching Irish questions in a proper spirit. This was evidently the view taken by O'Connell, who, whenever the Liberal party of his day came into office, suspended the Repeal movement, and only took it up again when the return of the Tories to power led him to believe that hope was at an end. Toryism was then all-powerful; it is now nothing more than a mild and wholesome alternative, scarcely felt in these times of vigorous constitutional life. Now, one word as to your statement that I am "certainly a friend of Irish rule in England," founded on my anxiety to confer upon English and Scotch tenants the excellent provisions of the Irish Land Act of 1870. If the farmers of England and Scotland decline my humble advocacy, offered in all sincerity, I shall withdraw the bill, and let them place it in other hands. Until I hear from themselves that they do not stand in need of such a measure, I can give no credit to the assertion. I may have many disqualifications for the task I have undertaken, but I cannot regard my being an Irishman as one of them. My success would, I hold, from the mere fact of my being an Irishman, strengthen the connection of Great Britain and Ireland, and irrespective of all considerations of nationality, be productive of many advantages to the whole agricultural interest of the United Kingdom. I am, sir, your obedient servant, O'DONOGHUE.

Reform Club, March 28.

A New Haven editor spent last Sunday in Slawson, and attended church. When the contribution box came around he was in a doze, but on being nudged, hastily exclaimed: "I have a pass."

A Danbury man who heard that a Minnesota man had become insane from the use of tobacco, swore off from the practice, but on learning that several thousand people were insane who had not used the weed, returned to the habit with alacrity.

The Michigan newspapers are full of items—the price of shot guns having been reduced to \$7.

IRISH INTELLIGENCE.

WHAT IRELAND DID FOR CATHOLICITY.—Father Tom Burke, with his great, genial heart and unflinching love of country, will tell everybody from Dan to Bersheba, from Galway to the tropics, that there is no such Catholic people as the Irish. Of course he will find, and he has found, many another Catholic of other nationalities who differed with him, who made light of the idea. The old *shibboleth*, "Can anything good come out of Nazareth?" is changed for the occasion. But Father Burke, at the celebration of Saint Patrick's Day, in Headford, County Mayo, answers that as follows:—We know as a fact, that in the space of two hundred years, three hundred apostolic men went from Ireland to preach the Gospel of Christ throughout Europe; and to build up again the edifice of civilization that had all over the Roman Empire, during the fifth century, been levelled to the earth by Arian and his Goths, and the scourge of God, Attila, at the head of the Huns. Europe was the scene of wild terror and barbarism. Neither religion nor civilization was allowed to raise its head. Missionaries from the island of Destiny went forth and raised the standard of Christ and established order and civilized the barbarians from the North. Of the three hundred missionaries one hundred and fifty evangelized Germany. Their names are venerated to this day, and the monasteries which they erected are an abiding proof of the labor they achieved in the vineyard of Christ. Now, again, Irish priests and the Irish people are going forth to America and Australia; and carry with them the faith which St. Patrick taught our ancestors. See the American Church—how flourishing it is to-day. It is the hope of the Church of Christ. Our race can lay claim that they under God were, to a great extent, the means of planting the faith in the American soil. In the opening of this century there was only one bishop in the United States. See what a glorious body of Bishops and priests are there to-day. What a grand hierarchy governs the western world. Look across, in spirit, the waves which separate us from the Columbian shore. Cast your gaze along the banks of the Hudson, the Ohio, the St. Lawrence, and all along that line of waters, the Mississippi—see our people gathering in thousands and tens of thousands in every town from Montreal to New Orleans; from New York, Chicago, St. Louis, Boston, Baltimore, across the prairies to San Francisco. Behold that vast army of Irishmen—all children of St. Patrick—sembled to-day, first, in the churches to thank God, for the gift of faith, and to honor our glorious Apostle; next, to proclaim that faith before the world, and the attachment of the Irish race to the Green Isle of destiny in which they were born. Wherever Irishmen are found—in any part of the wide world—there, the first thing they do is to see after the booming worship which their faith teaches them is due to God. As our Creator and Sovereign Master, to whom we owe our being, God deserves supreme adoration. This supreme adoration, the Irish Catholic knows, cannot be given except through the offering of the Adorable Sacrifice of the Mass, in which the Son of God—Who alone can give infinite honor to the majesty of the Godhead—is offered. On this account the Irishman's first anxiety is to see to have a priest in a new colony. It was so in San Francisco—a Galway man was the first to settle there; it was so in Sydney and New Zealand. The little chapel is erected—the altar and its proper decoration is looked after. Next thing to raise the mind to God is music. Harmony is the expression of the due adaptation of parts to the whole. In this sense all the works which God has made move and act in harmony. Man himself reflects the harmony of God's works. "This material world and the brute creatures cannot speak. Man can. It is fit that he should echo the praises of creation in a song of harmony. Music, which is the expression of rightly-adjusted sounds, touches the very soul of man and raises it to higher and holier thoughts, either to contemplate the works of God, or to praise His Adorable Majesty. Hence, from the earliest periods music has been made use of in the worship of God. The new dispensation was ushered in by the voice of song. On the morning that the Redeemer of men was born at Bethlehem; the very morning that saw this earth blessed by the presence of the God of Heaven amongst us; the morning in which the harmony that had long been broken by the demon, was again restored—the angels of God sang a song of joy and jubilation. Look at the heavens opening; a bright gleam from that land of bliss lights up the earth; and lo! a multitude of the heavenly host appear, singing, "Glory to God in the highest, and on earth peace to men of good will."

DEATH OF LORD KINGSALE.—Lord Kingsale died on Wednesday morning at his residence, Salcombe, of inflammation. The deceased Peer died unmarried. His title, however, does not become extinct, but devolves upon his cousin, John Almeric Fitzroy de Courcy, now 31st Lord Kingsale and Premier Baron of Ireland. The strange privilege belongs to this barony that its possessor is entitled to remain covered in the presence of the Sovereign.

DUMFRIES, April 18.—The Duke of Abercorn made his public entry into Dublin to-day to assume the duties of his high office as the Queen's representative in Ireland. Although five years have elapsed since his Grace held the reins of the Irish Government, and many circumstances have occurred to divert the course of public feeling, the action of time and other influences have not effaced the impression produced by the popular character of his first Viceroyalty. His *prestige* has survived every change, and he returns to-day to the great office he filled with the best wishes of all classes. Royalty itself could hardly have met with a more splendid reception than was accorded to his Excellency. It was not merely the magnificence of a military pageant which made the occasion memorable, but the cordiality and fervor of the public welcome. The city was decked in its brightest colours to do honour to the Viceroy. All the principal streets, especially those through which the Viceroyal *cortege* was to pass, were ablaze with flags and festive emblems. A general holiday was kept, and the citizens of every rank appeared to be intent upon this one object of absorbing interest. Very complete arrangements were made by the authorities to make the ceremonial effective. There is no city in the Empire in which a brilliant military spectacle can be more successfully organized or displayed to better advantage. All the necessary resources are at hand, and the general outlines as well as architectural features of the streets are well adapted for an effective combination of attractions.

The *Gazette* contains an official warning to the *Flag of Ireland*, in consequence of the publication of two paragraphs in the last number, which is regarded as a violation of the Peace Preservation Act. The article complained of was the following:—"But Froude, though he not unfrequently misinterprets history to suit his purposes, does not often actually falsify it. In the present volumes he bears testimony to the undaunted bravery of the rebels of '98. He says that Father Murphy, the leader of the Westford 'rebels,' was a born General, and his men brave to desperation. His pikemen especially, he says, 'charged with a fierceness of resolution for which the English and Scotch officers were unprepared, putting compact regiments to rout and driving off cavalry. They defied even artillery. They showed, says Froude, 'the contempt of danger which, as soldiers in the army of their Sovereign'—i.e., the foreign lady who holds their country against their wishes—'they never fail to show.' From this we see that, in Froude's opinion, the Irish are equally brave when they fight for 'their Sovereign' or against her. Even this anti-Irish English historian admits that our countrymen can fight as 'rebels.' Mr. Butt is

over-sanguine, we think. In the present temper of the English people, if the whole of the representatives of Ireland were pledged to Home Rule, they would still resist the demand, and that they could do so successfully is undeniable. The united votes of English and Scotch representatives would, of course, overwhelm those of the Irish members, and that they would be given against Ireland's demand is certain; seeing that they regard it as merely a pretence to complete separation. Granting that Mr. Butt's prognostications relative to the duration of the present Parliament be fulfilled, it is for the people of Ireland to consider whether they will be committed to three more years of this dreary agitation, giving trading politicians an opportunity of 'exploiting' them for their own selfish views; or whether they should not insist that Ireland's ultimatum—this overture of lasting peace—should be at once presented that it may be rejected, as it will be in any and every case, and other means devised to save our country from the fate which seems impending over her—the extinction of her nationality. The Freeman denounces the conduct of the Lords Justices as harsh and uncalculated for.

"THE MEETING OF THE WATERS."—No, never—neither in France, England, the Netherlands, nor even in Germany—did I meet with anything comparable to the wild and picturesque defiles of this Wicklow county. It even surpasses those Islands of the Stockholm Bay, which I formerly preferred to everything else, but which are now eclipsed in my eyes. I won't attempt to give you the slightest description of them; I could not do them justice in words, still less in writing. Only figure to yourself the grandest and yet the most lovely landscape; torrents abounding in numberless cascades, struggling to make their way through perpendicular rocks; forests of almost fabulous depths, meadows and swards full worthy of the Emerald Isle; and then old abbeys, modern residences and lodges, and built in the purest Gothic and airy style. Place, moreover, in such a lovely landscape the most pious, most cheerful, most poetical population in the world. Then, again, say to yourself that Grattan passed his childhood here; that he meditated his speeches along these torrents; that one of these residences was bestowed on him by his fatherland, and that therein he lived in his old age; and those beautiful lands were sanctified and immortalized by the rebellion of 1798.—Montalembert's Letters.

CONDITION OF THE ANTRIM LABORERS.—The *Ulster Examiner* replying to some strictures on the Antrim laborers, in the London *Agricultural Gazette*, says:—"We wonder in what district of Antrim John Burnister resides, or from what source he draws the material for his extraordinary picture of the laborers, their wives, and their children of tender years, here presented by him to the British public. In what part of Antrim do cottages let for 6d. a week, and where is the extraordinary spectacle to be witnessed of women and children shamelessly rivaling the men in the open consumption of tobacco? If the practices here detailed prevail in prosperous Protestant Antrim, what can be the state of Ireland in other quarters? Our Orange friends should look to this. Could the lodges not find out who John Burnister is, where John Burnister lives, and what are John Burnister's relations to the laboring population of Antrim?"

SWALLOWED A MOUSE.—The *Tuam News* has the following:—"A little fellow in Derry the other day having caught a little mouse in a trap, laughingly held up the trap and shook it in his companion's face. The mouse, making a sudden spring, freed itself, and seeking the open mouth of the companion boy leaped into it, and passed on down his throat. The lad seems to suffer in no way from the incident though he avers he felt the mouse biting him as it passed down his throat."

AN AUSTRALIAN BISHOP OF IRISH CHARACTER.—The new Coadjutor Archbishop of Sydney, Australia, Dr. Vaughan, was presented on the 3rd of January with an address of welcome by the members of the Hibernian Australasian Catholic Benefit Society of Sydney. His reply, as reported in the *Sydney News*, was as follows:—"I am grateful to you, the members of the Hibernian Australasian Catholic Benefit Society, for the cordial reception which I have given to me on my arrival in your midst. I say reception and not reception, advisedly; for I do not, and cannot forget that you came out to sea to meet me, and that with your green flag flying in the breeze, and with the strains of your national music greeting me across the waters, as it were in triumph, into the venerable presence of our beloved archbishop, surrounded by thousands of his children. And now, that we stand here face to face for the first time, I am glad to recognize in you the representative of that heroic people whose culture and genius, whose generosity and devotedness have only been eclipsed by the sufferings they have sustained, and their unending fortitude in the cause of common justice and religion. I am myself the last man to concur in the tenderness of your love towards that country which deserves so well of your affections, for I yield to no man in my loyalty towards her gracious majesty the Queen of the United Kingdom, and in my love of that country which seems to possess every happy gift of Heaven, except the priceless boon of Catholic faith. Your deep attachment to the 'Star of the West' is based upon the same principle as my own unalterable love of that land which once was called 'Merrie England.' Our patriotism is not founded on mere imagination, or the egotism of self-applause, but it is rooted in the deep principle of our common religion, which knows how to ensure lasting stability to empires, and which alone can hold men in true obedience to law, in spite of injustice, and cruelty and wrong. Had not my fathers been Catholic first, and English second, they would have possessed no motives tough enough to make them love their country with tender affection in spite of the sufferings which she inflicted upon them, and on that religion which they prized higher than life itself. But many waters cannot quench love, nor can the floods extinguish it. For the Divine principle of an exalted charity soars above periods of darkness and distress; and

True as the dial to the sun, Although it be not shined upon, still loves and prays; and hopes where it is not allowed to do much else than suffer. And, speaking of our own day, I love and identify myself with the truthfulness, courage, and love of fair play of my countrymen; and though I must admit that when their prejudices are disturbed they are not very particular about their logic, still, when they return to their cooler moments, there are no people more ready to do justice to an adversary, more generous in acknowledging a fault, or more noble in their reparation of it. I enter thus far into my own feelings in order to bring out all the more clearly the basis on which our patriotism rests. It is fixed in the heart of that principle of Christian and supernatural love which is stronger than death itself; a principle which should not only reform and elevate our love of country, but which should also direct it. Wee to that counterfeit patriotism which is solely based upon the natural man, and upon mere distillation of complexion and of race. Wee to that sham love of country which is but the expression of a self-satisfied spirit, of the consciousness of the eyes, and of the pride of life. Love, or rather passion, thus rooted must inevitably produce, sooner or later, the apple of discord and the worm-wood of bitterness, or rather it is like the spreading weed tree, which speedily luxuriates abroad and bears sickness and death within the circuit of its shadow. And I am very sure that you willingly endorse the words I have been saying, and heartily embrace the distinction which I have made. We, one and all, shrink from the deadly night shade of a patriotism based