

THE ARCHANGELS.

By MARGUERITE CLEVELAND.

St. Michael.

"Michael, the Great Prince that standeth for the children of thy people."—Dan. xii, 1.

When it pleased the Almighty to select from among the nations of the earth one people to become peculiarly his own, he appointed St. Michael to be leader over that chosen people, and when the power of the synagogue was permitted to cease, and to be replaced by the power of the Church, so that the Christians became the people of God, then Michael, who had been the great prince of the Hebrew people, became the prince and leader of the Church militant in Christendom, and the guardian of redeemed souls against his old adversary the Prince of Hell. (Rev. xii, 6, 7.) In the story of Hagar in the wilderness, it is Michael who descends to her aid. In the sacrifice of Isaac, it is Michael who stays the hand of Abraham; and it is the same great angel who leads the Israelites through the wilderness. He is also who descends to deliver the three children from the fiery furnace. The worship paid to St. Michael, and which originated in the far East, is supposed to have been adopted by the Oriental Christians in consequence of a famous apparition of the archangel at Colosse; in Phrygia, which caused him to be held in special veneration by the people of that city, and perhaps occasioned the particular warning of St. Paul to the Colossians. Of all the recorded apparitions of St. Michael, the following is perhaps the most famous. In the sixth century when Rome was nearly depopulated by a pestilence, St. Gregory, afterwards Pope, advised that a procession should be made through the streets of the city, singing the service since called Great Litanies. He placed himself at the head of the faithful, and during three days they traversed the city, and on the third day, when they had arrived opposite to the mole of Hadrian, Gregory beheld the Archangel alight on the summit of that monument, and sheath his sword, dripping with blood. Then Gregory knew that the plague was stayed, and a church was there dedicated in honor of the Archangel, and the tomb of Hadrian has since been called the castle of St. Angelo.

In all the representations of St. Michael, he is young and beautiful, but "severe in youthful beauty," as one who carries on a perpetual contest with the powers of evil. He is the angelic Paladin, armed in a dazzling coat of mail, with sword and spear and shield. Thus we see him standing by the throne of the Madonna, or worshipping at the feet of the Divine Infant.

St. Gabriel.

"I am Gabriel, that stand in the presence of God."—Luke, i, 19.

In those passages of Scripture where the Angel Gabriel is mentioned by name, he is brought before us in the character of a messenger only, and always on important occasions. In the Old Testament he is sent to Daniel to announce the return of the Jews from captivity and to explain the vision which prefigures the destinies of mighty empires. In the New Testament the vision of St. Gabriel is yet more sublime. He first appears to the high priest Zachary and foretells the birth of St. John the Baptist. Six months later St. Gabriel is sent to announce the appearance of the Redeemer of mankind. In the Jewish tradition St. Gabriel is the guardian of the celestial treasury. As the angel who announced the birth of Christ, he has been venerated as the angel who presides over child-birth. He foretells the birth of Samson, and in the apocryphal legends, he foretells to Joachim the birth of the Virgin Mary. In the East he is of great importance. In consequence of the Oriental devotion to this angel Mahomet pretended that he was his immediate teacher and inspirer. In the New Testament St. Gabriel is much more frequently alluded to than is St. Michael.

In devotional pictures he is represented as a majestic being, generally robed in white, his flowing hair bound by a jewelled tiara, and bears in one hand a lily or a sceptre, in the other a scroll on which is inscribed, "Ave Maria, gratia plena."

St. Raphael.

"I am Raphael, one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One."—Tobias xii, 16.

There is an established belief that every created being has a guardian angel deputed to watch over him; but the prince of guardian spirits, the guardian angel of all humanity, is Raphael, and in this character, according to the early Christians, he appeared to the shepherds by night "with good tidings of great joy, which shall be for all people." It is, however, from the beautiful Hebrew story of Tobias that his attributes are gathered; he is the protector of the young and innocent, and he watches over the pilgrim and the wayfarer. The character given him in the Jewish traditions has been preserved throughout by Milton; his sympathy with the human race, his benignity, his eloquence, his mild and social converse.

The devotional figures of Raphael exhibit him in the dress of a pilgrim, sandals on his feet, his hair bound with a diadem, the staff in his hand, and sometimes as guardian spirit he carried a sword. Thus it is shown

How Holy Church,

Doth represent with human countenance Gabriel and Michael, and him who made Tobias whole. Dante, Par. c. iv.

BURIAL OF THE DEAD.

"Remember, man, that thou art dust and unto dust thou shalt return."

At all times, and in all countries, with very few exceptions, the greatest respect has been paid to the remains of mankind after death. Even amongst pagan nations the bodies of their departed friends have been generally treated with veneration and respect. Amongst the ancient Greeks and Romans as well as the chosen people of God, solemn rites were ordained for the dead. The rites and ceremonies among pagan nations were different from those followed by the Jews, who alone treated the remains of the dead in a manner as to show they felt they were to rise again at the last day with the same bodies they had in this life. One of the greatest stains on the character of the ancient Romans arose from the circumstance of their not showing the same respect to their dead as other nations; for the slaves, and all those who were not able to pay the expenses of a funeral, were most shamefully neglected after death. This was not the case amongst the more enlightened Greeks; while with the chosen people of God the distinction between persons of different rank was still less regarded. The practice adopted by the ancient pagan nations was to consume by fire the remains of those who departed this life, and then to place the ashes in funeral urns, which were afterwards preserved. But far more endearing to Christians, and more consonant to the principles of our religion, is the practice pursued by all Christian nations, of burying the remains of their departed brethren in the earth; so that the sentence pronounced by the Almighty on our first parents after their fall, might be verified, namely, that man, sprung from dust, should return again to that earth from which he came. If we revert to the times of the Patriarchs, we find in the Book of Judges that Abraham purchased a cemetery for himself and for his wife Sara; and we know

from sacred history, that not only they, but also Isaac and the Patriarch Jacob, with his son Joseph both of whom died in a distant land, expressed their desire to be buried in the same place.

The religious feeling of survivors to have their ashes mingled after death with those of their departed relatives, is thus, as may be seen from the sacred Scriptures, of very high antiquity. As the Jews had different feelings respecting death, from other ancient nations, so their mode of interment was also different; they were in the habit of embalming their dead bodies, to preserve them from decay and corruption. The Egyptians also embalmed their dead with a similar object. By the law of Moses, all persons were forbidden to touch the bodies of the departed, under the pain of becoming unclean; but this was ordered, not for the purpose of creating any disrespect towards the dead, but in those countries where contagion is so dangerous, it was a salutary precaution to prevent the spread of the disease, and so far from creating a disrespect towards the departed, we know the very contrary to have been the fact, and that amongst the people of God the greatest respect was always paid to the remains of their brethren. Saul was buried under a tree; Moses, Josue, and others, on the mountain top. We are informed that the people mourned for thirty days after the death of Moses, and that there were great lamentations throughout all Israel. We also know, that among the Jewish people one of the greatest afflictions that could befall an individual was to be deprived of the ceremonies prescribed for the interment of the dead, and hence this was one of the threats held out against those who disobeyed the law of God, by the prophet Jeremiah. In that country, where perfumes and spices were procured with so much facility from Chanaan, the practice of embalming was easily continued. Their sepulchres were generally by the sides of thoroughfares not unfrequently gardens; and it is well known that the Jewish people did not make use of coffins for their dead. The Redeemer himself was laid in the sepulchre without a coffin. Lazarus was also buried without a coffin; and the widow's son of Naim sat up from his bier on being called upon by the Son of God to arise, showing that he was not inclosed in a coffin. After being embalmed, the dead bodies were laid in caves, hallowed out from the rocks, which were easily found suited to the purpose in that mountainous country. They were laid in those caves, wrapped in sheets, but, as already said, without coffins. Lazarus and the young man of Naim were wrapped in sheets, and the Redeemer himself was also inclosed in a similar manner, on being placed in the tomb of Joseph of Arimathea, which had been dug in a garden near Mount Calvary. And when Joseph of Arimathea wished to embalm the body of our Lord, the Gospel says, that he bought of myrrh and aloes about a hundred pounds weight. This circumstance is used as an argument against those infidels who deny that part of the Gospel; for such a quantity of perfumes placed over His body, wrapped in linen for so long a time, would have been of itself sufficient to cause death, even if He had been alive when placed in the tomb.

When we come down to the early ages of Christianity, we find new forms of burial introduced. During the times of persecution, the sacred mysteries of religion were necessarily celebrated in the vast caverns under or near Rome, from which the clay and other materials for building the city were procured, and in which the ceremonies were carried out at night, and even during the day, by the light of lamps. Thus, as well as on account of its mystic meaning, naturally arose the custom of using candles during mass, in our churches, at the present day. At this period the early Christians departed from the custom of the ancient Romans, and were in the habit of placing the remains of their deceased in those catacombs, near where their religious sacrifices were offered up. Sepulchres were hollowed out of the sides of the catacombs, and these were afterwards closed and cemented again, so that there was a separate tomb for almost every individual. During the first three centuries of the church, persecution continued rife, and this custom prevailed, and when Christian churches began to be built, the bodies even of the clergy were not interred in the interior of those new temples. When, however, peace was restored to the Christian world, by the Emperor Constantine, and when churches were openly erected and founded, a different custom began to be introduced. That monarch expressed a wish to be buried in the porch of a church. The same course was adopted on the death of the Emperor Theodosius, and from that period, bishops, abbots and clergy began to be buried in churches, until, between the ninth and eleventh centuries, the custom of burying in or near churches became general, and the ancient practice fell altogether into disuse. In the Greek church, there was established from the fourth century an inferior order of clergymen, who were named *Kopiatos*, in Latin *Fossors*, or Diggers; and their duty was, to see that every ceremonial required in the Christian service should be rightly performed over the dead, and that all persons deceased should be buried in a proper and becoming manner. Under their direction the barbarous custom of the ancient Romans, to lavish such immense sums on the funerals of the more wealthy of their citizens, whilst they neglected the poor, was entirely abolished. We are informed, that at the death of Constantine the Great, there were no less than 150 of those *Fossors* engaged to superintend his funeral, and the numbers employed on some other occasions are also stated to have been very great.

In modern times many persons object to interments in churches, and sometimes with very good reason, as in large cities, where interments are of frequent occurrence, the effluvia arising from the decomposition of a number of dead bodies is likely to produce contagion and disease. This was, in particular, observable in the city of Paris, where the churchyards became so full, that to preserve the health of the city, they were forced to disinter the dead who had been buried during several centuries, and to convey their remains to the catacombs beneath Paris, where they were arranged in proper order, so that beneath the living city there is now established a city of the dead. As has been already observed, the custom in the early ages was to embalm the dead in the first instance. After the embalming, lights were placed around the corpse, to denote the light of faith, by which the Christian had been illuminated whilst living. Hymns were also chanted, and amongst the fervent Christians of those days the body was buried with the most solemn pomp. It was carried in procession, and treated with every possible respect, in consequence of having been once the temple of the Holy Ghost—consecrated as such by baptism, and specially united to Jesus Christ in the holy and adorable Sacrament of the Eucharist. Of this fact we find repeated mention in the writings of the holy Fathers. Thus we have St. Cyprian saying to the Christians of his day, "Why do you weep, or allow the Gentiles to behold those signs of sorrow, when you boast to them that you profess a living God? Why do you weep and mourn over the departed, as if they were dead and lost for ever?" Again, another Father tells them to exchange their mourning and lamentations for hymns of joy; and St. Jerome, in describing the funeral of the holy widow Paula, says, that "at her funeral procession there were carried incense and lights" and from the same sacred source we learn, that at the funerals in his days, lamps were lighted and torches burned, in the same manner as at the Olympic games among the heathens; for as in those profane festivities, the wrestlers who were victorious in the games were led in procession with lighted torches and rejoicings, so the early Christians, viewing, with holy Job, the life of man as a continual

warfare, (and believing that it was only on the day when they slept in Christ, after persevering to the end, that the fight could be said to terminate, and that they became illustrious conquerors over sin, death and hell, they thought it right to celebrate the triumph of the Christian conqueror at the funeral with lights and torches, as if he had been a living hero, victorious over his mortal enemies."

It is unnecessary to describe the ceremonies prescribed by the Church in our own times for the funerals of the departed. The great charity and love of the Catholic Church towards her children, and her solicitude for them; from baptism to extreme unction, from the cradle to the grave, are calculated to make the most profound and grateful impressions upon the human heart. Ever anxious to extend her favors and assistance, her affectionate concern will pursue them even to the regions of the dead. Partaking the Holy Eucharist during life, the body of the Christian is raised to an inconceivable dignity by this divine contest, this mysterious union; we become thereby incorporated with the natural body of Christ, as by baptism we are made members of His mystic body, the Church. And therefore it is that the remains of Christians after death are honored, as having been the temples of the Holy Ghost whilst living. When, during high mass for the dead, you behold the minister of God reciting the solemn prayers over the coffin of the deceased, and going around, sprinkling it with holy water, and even paying to it the honor of incense, do not regard it as an empty ceremonial, but as an honor prescribed by the Church to be paid to the body which had been at one time the temple of the Holy Ghost and the residence of the Deity.

The Holy Ghost tells us, that it is better to go to the house of mourning than the house of feasting, and we could not hear a more moving homily, a more affecting sermon, than to behold every time we come to pray in the temple of the Most High, the graves where are deposited the remains of the friends we loved, and where we may, perhaps, one day rest ourselves. It must remind us of what we are, from whence we have come, and whither we are to return. It must serve as a powerful inducement to us to improve our lives, and it also must be a touching appeal to our hearts in exciting charity on behalf of our departed friends in Christ. The vivid contemplation of death, as we approach the house of God, will prepare us to enter worthily within its sacred precincts, and insensible indeed must be the heart of that Christian which is not softened to compunction and humbled in penitential spirit, as it moves, through the graves of the dead, to the sanctuary of the Lord of Life.

FATHER MATHEW.

The 10th of October was the eighty-sixth anniversary of the birth of the man who will ever be known as the Apostle of Temperance. Less than eighty-six years ago no one would have dreamed in the wildest flights of imagination that the memory of this event would yet be celebrated in token of the world's gratitude to one of the greatest men of the nineteenth century, the benefactor not only of his co-religionists and fellow-countrymen, but of every people who speak the English language. No man is more deserving of honor than he, and to the credit of the Irish people be it said that they have known for once how to honor a prophet in his own country, though not, perhaps, with all the honor that is due him. The deep affection with which his memory is cherished by the Irish race in every corner of the earth is more than an earnest of what is due to him from the Church and from humanity, for he has rendered the most important services to both, as his native country. He exerted almost superhuman efforts to eradicate what was then, and is still, unfortunately, too great an extent, the besetting evil of his country, and died a martyr to the welfare of the people whom he loved so much. His work was greater than that of the most successful warriors or most skillful diplomatists. His conquests caused not the intercession of one regent nor the shedding of a single tear, unless in sorrow for the sins of the past, and for the evils which he showed them could be easily avoided. He has erected his own monument in the affections of a grateful people. The great work which he began and brought to such perfection has survived him, and seems to have renewed new life. The advocates of the temperance cause are once more a power in the Church, and they would certainly be grossly negligent of duty if they allow the anniversary of his birth to pass without paying suitable honor to his memory. Whatever may be the failings of the Irish, and they have truly failings like all other people, no man can truthfully say they are wanting in gratitude. It is their most conspicuous virtue, as the vice which Father Mathew did so much to correct has been their most characteristic failing. They are the standard bearers of temperance on both sides of the Atlantic, and as such could not forget the blessings shed upon their faith and fatherland by one of the most illustrious members of their own ancient race. It would be unworthy of the prestige the army of temperance has gained for itself as a great social power to allow the 10th of October to pass without paying due respect to the memory of the great man who first gave it form and cohesive principle. Nor have they done so. We regret that the advocates of temperance on this side of the Atlantic have allowed the day to pass almost unnoticed. What a contrast does not their conduct present to what has taken place in the great English and Irish cities. The celebrations in Dublin, Cork, Liverpool, Manchester and London show both the strength of the temperance cause and the deep affection with which the memory of its apostle is cherished in the hearts of the people. But, perhaps, the greatest display was that at the famous Exeter Hall, London, which was crowded to inconvenience, notwithstanding that it is considered to be the most spacious public hall in the world. The great event of the evening was the address delivered by Cardinal Manning, whose appearance on the platform was received with the warmest expressions of welcome. The story of Father Mathew's life and labors cannot be too often told, and we will therefore repeat it in the words of the Cardinal Archbishop of Westminster.

The proceedings were opened by a very interesting event, namely, the presentation of a well-executed photograph of Father Mathew to His Eminence. After thanking them for this gift, a portrait which, he said, would be dear to him as representing the very person of the man whom Ireland loves, and who loved Ireland with all his heart, and after referring to the great meeting which was simultaneously held in Dublin, the Cardinal said: "I do not suppose that any man with a Catholic heart in him needs be told that Father Mathew was born in the Golden Vale, in Tipperary, in 1790. That he was priest in Cork, as a pastor of the parish, a preacher and a confessor, a friend and father of the poor, a special shepherd of little children, a visitor of the sick in the hospital at the time of fever and cholera. He was a man who fulfilled all the duties of parish priest with the large heart of the Good Shepherd before he ever entered on his apostleship of temperance. In the year 1838, when he was not less than 48 years of age, he made up his mind to found the first temperance society. He called a meeting, and at that meeting there were not many present. He said to those that came together, 'I have assembled you here, that with me you may renounce totally all intoxicating drink. This intoxicating drink is not necessary for health. No man needs it, and for the sake of those who perish, and if we can save one soul and give glory to God, let us renounce it altogether.' After a pause, he said the words, 'you all know so well, 'Here goes in the name of God,' and

he wrote his name down the first. There were sixty names written down that night. He met with discouragement at first, but Father Mathew's heart was too full of the love of God and souls to be discouraged. Within three months after that 25,000 had taken the pledge; within nine months 300,000; and after passing from city to city, and town to town, and parish to parish, till he had gone over the whole face of Ireland, there were 2,000,000 of people who had taken the pledge. He went to his own college of Maynooth, and there eighty professors and 250 students took the pledge—they were the future pastors of the flock in Ireland. Men from every part and priests from every parish, now implored Father Mathew to come and labour in their midst to save the souls that were perishing by drunkenness. Well, it is not necessary for me to go on as to what Father Mathew did in Ireland, for every Irish heart knows that well. He then came over to Scotland, and what he did in Glasgow will never be forgotten. He then came to London, but I am sorry to say that he met with a rude reception in Westminster and Bermondsey. However, I am happy to add that those who unworthily trod in his footsteps met with a better reception and with a heartier welcome. If Father Mathew had not gone before us, and with the fervor of his footsteps prepared the way on the cold ground, we should not have been welcomed to-day. During his time, in England, Liverpool, Manchester, Bradford and Leeds, it is said he gave the pledge to 600,000 people. The same in America. But I do not pretend to give a sketch of his whole apostolic life. I come at once to that which was the crown of all—that sad day for Ireland, that sad day for all, when palsy struck him, and when, for the last years of his life, he lingered a helpless man at Queenstown. But to the last moment of his life he admitted to his room and to his dying bed those who desired to take the pledge. And so long as his palsied hand could move, he gave them the pledge and the holy sign of the Cross on their forehead. It was upon the death-bed that he received the first tidings of the founding of the United Kingdom Alliance, and when he heard it he said, 'My soul is rejoiced for this; I know that this work is beyond the power of any individual, and it can only be done by the organization of a multitude.' Well, now, such was his work; but if I may say it, his character was greater than his work. A man is great who has a great charity, and there never was a greater charity than there was in the heart of Father Mathew. That great heart was filled to overflowing with the love of God and with the love of man—with the love of his friends and the love of his enemies—the love of the good and the love of the sinner—the love of the sober and the love of the drunkard—the love of the poor perishing soul in all its debasement and all its degradation—and, above all, the love of the little children—the little children whom he labored to save in their innocent and helpless childhood from the temptations of intoxicating drink.

But it is not enough to honor the memory of Father Mathew by merely speaking in his praise. The great work which he began must not be allowed to suffer any relapse. No matter how much may be accomplished, there still remains much more to be done. Temperance is a Hydra which cannot be overcome unless by supernatural means. Its advocates must not, therefore, cease from earnest labor whilst chanting canticles of praise to the great man who is so dear to every Irish and Catholic heart. No incense could be more hateful to the subject of their rejoicings than praise unaccompanied by firm resolve and earnest labor. Every one knows how he was wont to turn away from any expression of praise whilst here on earth. He would prefer that his memory would be honored by the furtherance of the cause for which he lived and died. If he should come among them on that occasion, the first question he would undoubtedly ask would be: "What have you done with the work which I began in the midst of you, and bequeathed to you as a legacy? Have you kept it alive? I was here in London and formed temperance societies and a multitude took the pledge at my hands." Had they kept whole and intact the sacred inheritance which he had bequeathed to them? This would be infinitely more pleasing to him than all the praises they could lavish on his memory, and it is highly gratifying to reflect that the temperance cause is still worthy of the originator of the great movement. Nor is there any reason to fear that it will cease to prosper, for it has in Father Mathew as ardent an advocate before the throne of God as he was its indefatigable apostle whilst on earth.—*Catholic Review.*

HOW RUSSIA GOVERNS POLAND.

Russia of late affects to be the refuge and defender of the oppressed, and we are given to understand that from sentiments of the purest humanity she may find herself obliged to take up arms in defence of the oppressed people of the revolted provinces of Turkey. It would be supposed from this that Russia can have no remorse on this score. The following details taken from the *Germania* of the 4th July serve to show how Russia respects at home the rights of those under her sway, to whom religious and social liberty has been secured by no less than three international treaties; also how she has fulfilled that article of the treaty which obliged her to respect the religious liberty of her Polish provinces, and to leave the Catholics of both rites absolutely in the free exercise of their religious worship and discipline, and never to use her sovereignty to the detriment of the Roman Catholic religion.

Russia has never kept her word. She began at once to annihilate the Catholics of the Greek Rite. Even before the partition of Poland, Russia instigated the massacre of human beings, in which 200,000 Catholics of the Greek and Latin Rites perished. Further back still, Catherine, with unheard of cruelty, forced 8,000,000 of Greek Catholics to embrace schism, to whom belonged 9,316 (sic) parish churches and 145 Basilian monasteries. Nicholas, in his turn, treated with equal barbarity the United Greeks of Lithuania and Ruthenia, while Alexander has completed the destruction of the United Greek Church in Poland with imprisonments, fines, and exile, which during the last two years especially, cry to heaven for vengeance. That Russia aims at the destruction of the Catholic Church in Poland is evident. How does Russia respect the rights of the Holy Father, of bishops, of priests? She tramples them under foot, and with one stroke of the pen has suppressed Catholic dioceses without referring to Rome, and given them into the hands of excommunicated persons, forbidding any communication with the Catholic Episcopate of Russia, establishing a so-called Catholic college, composed of schismatics, and creatures of the Government to govern them. The authority of this college is placed in the hands of the Procurator, who by law must be schismatic? The bishops of these dioceses are in the meantime exiled to Siberia. The number of priests, not including those of Chelma, who have been exiled since 1863 up to the present time is 400, many of whom died of hardships on the road, while others perished from the rigorous climate and the privations they had to endure. The Catholic layman, may, perchance, obtain the favor of being exiled from Russia, but to a priest this grace is never accorded.

All children born of mixed marriages, contrary to the wills of the parents are forced to attend schismatic schools. Conversion to Catholicism is punished as a heinous crime. All the seminaries are under the immediate control of the Government and not of the bishops; from whence it follows that the masters are so many spies on the faithful. The Polish language has been abolished, and the

Russian introduced in its place. No Catholic priest can go beyond the limits of his own parish without a passport; nor can he preach a sermon without having previously submitted the manuscript for inspection to a Government official. All benefices are confiscated by the Government. This is the protection Russia extends to her Catholic subjects in Poland! But it is not only in matters of religion that these unhappy people have so much to suffer. Their national and political rights are trampled under foot. The kingdom of Poland has not even to much as its name left; it is only a Russian province. All Poles have been turned out of the public offices, and replaced by Russians *pur sang*. The use of the Russian language is obligatory in all schools, high and low, secular or religious. In Lithuania, Podolia, and Valinia even shop signs are forbidden to be written in Polish; also to keep accounts or direct letters in that language is unlawful, and liable to severe fines. Every effort is made to suppress the native tongue in this unhappy country, although of the six million inhabitants only one million understand Russian; and of these only a small number can speak it. Thus Russia endeavors to render the Polish element more and more ignorant, and the Polish youths unfit for higher instruction or the filling of public offices. Since the first partition of Poland, the lands of many landowners have been unjustly confiscated. It was easy to find false witnesses, liberally bribed, who would swear against a man, on mere suspicion as having taken part in the revolts. Besides this, in the province of Podolia and Valinia, no Catholic can buy land to bequeath to his heirs. Also, if a Catholic fails, his goods, when sold, can be purchased only by Russian schismatics or German Protestants. The natural consequence of so unjust a law is the depreciation of property, and thus not only the possessor but the creditor is ruined. Polish landowners are reduced to a state of insolvency by the extortions to which they are subjected.

As to the administration of taxation, the *Monk Wlad*, an official paper, in which the Kingdom of Poland is spoken of as "the Country of the Vistula," informs us that Poland has borne all her own expenses and maintained 210,000 soldiers. She has sent to St. Petersburg 53,291,000 roubles, while the provinces, purely Russian, had to defray only half their own expenses. The Polish landowners, after having divided their lands with the townspeople, are ordered, by an Ukase of last year, to maintain, at their own expense, the churches and buildings belonging to the schismatics. In addition to this, the Government endeavors to sow discord between the landed proprietors and the people of the towns, according to their favorite maxim, "*divide et impera*." The greatest evil of all, however, is that Russia seeks to corrupt the Polish youth, morally and physically, with the intent of making them her tools. Thus Bibikow, the curator of the University of Kijew, is reported to have said to the students: "Study or not, as you like; drink as much as you like; in fact, lead as bad a life as you like; only be sure and do not meddle 'with politics.'" The details just narrated lead to the supposition that the grief felt by Russia for the Slaves of the South is hypocritical; and, however much it is to be desired that the unfortunate inhabitants of Servia, Montenegro, Bosnia, and Herzegovina, should be delivered from the oppression of Turkey, yet it is not to be wished that they should fall into the hands of Russia.

THE BRITISH POLAR EXPEDITION.

A telegram has been received at Portsmouth announcing the return of the British Arctic expedition under Capt. Nares, comprising the steamers *Alert* and *Discovery*, to Valentia. Progress to the North Pole was found to be impracticable. Captain Nares reports that no land could be discovered to the northward of the highest latitude reached, namely, 83° 20' min., but in other respects the expedition was successful. The *Alert* had proceeded to Queenstown, and Captain Nares to London; all are well. The *Alert* arrived at Valentia at 3:30 o'clock Friday afternoon, 27th ult., being the first land made since leaving the frozen regions. She parted company with the *Discovery* in the Atlantic.

The *Alert* and *Discovery* left Port Foulke on July 20th, 1875, and entered the ice off Cape Sabie. After a severe and continuous struggle they reached the North side of Lady Franklin Bay, where the *Discovery* was left in winter quarters. The *Alert* pushed on, and reached the limit of navigation on the shore of the Polar. The ice varied in thickness being in some places 150 feet deep. President Land does not exist. The *Alert* wintered in latitude 82° 27'. At this point the sun was invisible for 142 days, and a temperature the lowest ever recorded was experienced. A detachment with sledges was despatched northward. It was absent seventy days and reached latitude 83° 30'. Another party rounded Cape Columbia, the northernmost point of America, and traced 220 miles westward from Greenland and also explored as far to the eastward. These sledge parties met no game and suffered from scurvy. Hans Petersen died from frost bite. John Porter, of the *Alert*, and Jas. Hans and Chas. Paul, of the *Discovery*, died on the sledging expeditions. No Esquimaux were seen, nor were any icebergs met with beyond Cape Union. The expedition encountered great difficulties in returning. The *Alert's* rudder bolt was damaged. The vessels left Smith's Sound on September 9th. They signalled the *Pandora*, Oct. 26, all well. The *Alert* parted from the *Discovery* in a gale on Oct. 19. She will shift her rudder at Valentia, and proceed to Queenstown to coal. The Admiral at Queenstown telegraphs that the *Discovery* is expected to arrive hourly.

During the sledge journeys the ice was so rugged that it was only possible to advance a mile a day. During the winter rich collections in the department of natural history were made, and many valuable scientific observations taken. Excellent coal was found near the place where the *Discovery* wintered. The expedition experienced the coldest weather experienced, the temperature being 59 degrees below zero for a fortnight and falling once to 104 degrees below freezing point. The *Pandora*, when spoken by the *Alert*, reported her crew slightly damaged by the ice. The *Pandora* called at Littleton Island and Cape Isabella, but was unable to reach Cape Sabie. As the expedition did not touch at Littleton Island on its return it missed the letters left by the *Pandora*. The health of the crews, with the exception already mentioned, has been good. Frost bites were severe, but not numerous. Petersen, the interpreter, died in 40 days after both feet had been amputated for frost bite. All the members of the expedition declare it impossible to get nearer the Pole than their northern exploring party, which penetrated to within 400 miles of it. On the return from their sledge journeys the men were in a very helpless condition, and it was necessary to carry some of them on the sledge. The planking of the *Alert* was much damaged by the ice.

A member of the expedition telegraphs to the *Daily News* that the northernmost land reached was in latitude 83 deg. 7 min. After that there was ice. The point furthest west reached was in longitude 85 deg. Lady Franklin Straits is really a bay. Petermann Flord was closed by a glacier. The northernmost point in Greenland seen was in latitude 82 deg. 57 min.

Our remembering an injury often does more hurt than receiving it.

Only good and wise men can be friends; others are but companions.