

The Protestant State of Faith.

(To the Editor of the Globe.)

Sir,—Counting on your indulgence, we shall review in a few words as possible the remainder of the lecture of the learned Professor of Knox College. We grant him the inspiration of the sacred Scriptures. We will not pretend to vindicate the position of the Tractarians, but leave them to the learned Cardinal Manning, and come again to question the assertion that the Protestant State of Faith has in its favor any of the qualities claimed for it. If each individual were certain that the meaning which he attaches to the texts of the Bible was the true one, then the rule would be correct and easy, and suitable to the capacity of each individual. But the Bible—and it is a very large book—interpreted by many men of many minds, must be a very uncertain guide to the true faith, not in its own light, but in the light of the interpreters. Stubborn facts prove this. The mental process by which Protestants can arrive at the true meaning of the various texts of the Bible must be a long and uncertain one. Does my faith, a Protestant may ask, square in every particular with the doctrines set forth in the Bible, in the true meaning of its author, the Holy Spirit? He must know that many persons have been mistaken as to the true meaning of the sacred Scriptures, and the multitude of new-fangled religions prove this most painfully. It cannot be supposed by any but an insane mind that Christ or His Apostles founded all these Churches of contradictory creeds, and are continually founding them; but in the hypothesis of our learned friend, the Holy Spirit is inspiring—"self-evidencing"—all those founders of churches, as they are supposed, at least by their followers, to be good men, earnestly looking for truth. What would be thought of a Government that would establish and keep up a mint, and would permit all kinds of people to bring whatever trash they pleased to it, and coin into money and pass it on their dupes as genuine? Or would a Government last long which would permit all its subjects to interpret the laws of the country as they pleased, or as it suited their fancy? Our rev. friend, though, I presume, not Irish, commits an Irish blunder when he represents a Romanist looking for a rule of faith; why, the Catholic has one already, and is perfectly satisfied with it. He has the true Church interpreting God's Word for him, and is quite content.

One not of any fixed creed might look for a rule of faith to find the true religion, but, when once found, he gives himself no further trouble. He believes, from history and other sources, that Christ founded a Church, and that He commanded all to hear it. He hears, and obeys, and is satisfied. A learned convert said to me: "I was in great anxiety and pain till I found the true Church; now that I am a Catholic, I rest tranquil as a child in its mother's arms." How is it that the most pious and learned at the present day throughout the world make great sacrifices to join the Catholic Church, and that those who leave it are generally degraded priests, and very hungry Christians? Famine is a terrible temptation," said a starving man with a large family, "but I'll come back to you again as soon as harvest comes round." Our learned friend gives a tolerably correct definition of the true Church, in fact it is almost our own definition, but the trouble is to which of the denominations can it be applied. It is certain that it cannot be applied to all, with its contradictory doctrines.

Each denomination will, of course, apply the definition to itself, but to which of them would Christ apply it? He founded only one Church, and that about eighteen hundred and thirty-seven years ago, when he founded the Catholic Church. Protestants talk constantly of the Bible, but very little about the true Church, and they have good reason for this silence. They may be sure of their Bible, but not of their Church.

I should fear to trespass too much were I to follow the Rev. Mr. McLaren through his dissertation on the Church and on the infallibility question. I shall state two points upon which all must agree. First, that Christ established an infallible Church as a guide to eternal life; He could not do otherwise, and reason itself should demonstrate that He did.

Christ could not tell His followers to hear and obey a Church that could lead them into error, which is damnable. Secondly, that this infallible Church was established by Him, not for one country or one century, but for all places, until the end of time. He put no limit when He said, "The gates of Hell shall not prevail against His Church." To deny these two points would be to deny the most essential and sacred institutions of Christ, who could not leave His followers in hopeless uncertainty about His Church that all are bound to hear. Human reason, a divine guide of man, when not obscured by ignorance, prejudice and sin, may come in and ask, Where is the heavenly guide to lead me through the labyrinth of this world of sin and error? History alone may come in and demonstrate the grand fact—a Church which had its beginning with Christ, the light which enlightens every one coming into the world, and to which He promised infallibility. A Protestant will step up to the enquirer and say to him, "Take the Bible as your guide; make up your faith out of it; read it piously and you will be all right." The enquirer will say, "I can hardly spare time to wade through that book, and, besides, I hear that very many persons have perverted the meaning of that book, and have fallen into error, and I may do the same." But the Protestant will say that the Church which Christ founded fell into error, notwithstanding His promises of infallibility. "Oh then," the enquirer will say, "I cannot believe in the divinity of Christ in that case, inasmuch as He did not keep His word." The Catholic will tell the enquirer that individual bishops, priests, and lay people fell away at different times from the true Church, but that the great body of the Church always remained firm with its head ruler, the Pope of Rome. Soldiers may be killed, but the army may be victorious.

Again the Protestant will argue that many Popes have fallen into error, but can state this only on the strength of party historians. These Popes have been vindicated over and over again from calumnies heaped on them by party historians. The most that could be proven against Pope Honorius, said to be the most culpable was that he tolerated heresy for a while, or did not make sufficient efforts to suppress the heresies.

Our learned friend has read party history, and has learned, and follows authors who have wonderfully perverted plain facts. His story of the last voting-session of the Vatican Council is entirely incorrect. It reminded me of an account of an election meeting given by an opposite party newspaper of this city—"It was a mere rabble of noisy boys, and a few men who were hired to shout." The journal of the other party said it—"It was a most successful meeting, composed of the best men of the country, who were enthusiastic in their hopes of success." We assisted at the Council. At the last session there were no conditional votes. All the Fathers voted for the announced dogma of faith. The sixty-four

Papal infallibility except two, and I saw these two on their knees before the Pope giving in their adherence to the lately promulgated dogma. The learned Professor of Knox College, who during the sessions voted negatively absented themselves from the last solemn closing session, but accepted the dogma immediately afterwards, otherwise they would be heretics, and cut off from the Church. There is no compromising with truth in the Catholic Church.

And of the sixty-four Bishops very few indeed disbelieved in the infallibility of the Pope. The immense majority of them were inopportunist—that is, they thought that it was inopportune to make the infallibility a dogma, as it would, they considered, throw difficulties in the way of converts, especially of England and Germany. When the good Rev. Mr. McLaren says that no one for centuries could tell wherein resided the infallibility of the Church, he begs the question. All Catholics knew that it resided in the Church, and principally in its head, just as all intelligent people know that the soul resides in the body, and principally in the head, for when it is out of the body it departs. It was always of Catholic or theological faith that the Pope was infallible when speaking *ex cathedra*; but not always of dogmatic faith. Faith becomes dogmatic when the Church decrees that its object must be believed under pain of being excluded from the Church. Theologic or Catholic faith always taught that God made the world, but when certain modern philosophers denied this, and said that it made itself, then the Church, in the Council of the Vatican, made a decree defining that God created all things, thus raising theologic faith in a Creator to the dignity of dogmatic faith. It is evident that no addition was made to faith simply, but to dogma. This distinction does not appear to be seized by the Protestant intellect.

Our rev. Professor is at sea when treating of the infallibility of the Pope, speaking *ex cathedra*. He is like a country gentleman bewildered seeking in a large city a house, without knowing precisely the street it was on, or the number of it. A little citizen, without looking at the streets or numbers, will run to the house almost unconsciously. The immense mass of the faithful always believed in the infallibility of the Pope, speaking *ex cathedra*. It was not defined as a dogma till it was questioned by the bishops and writers. Then it was defined in order to put down heresy. Otherwise it would be necessary to convene a general Council every time a Catholic truth was denied.

I will pass over the allusions to Dante's purgatory and quote the saying of one of our clerical wits, "One might go further and speed worse." We cannot, however, pass over a very childish calculation and ridiculous hypothesis of our learned Professor, who supposes that every Catholic in the world who wants to know the true doctrine of the Church must go to Rome and hear it from the Pope, speaking *ex cathedra*. What would be thought of us were we to assert that no one in the realm of England is bound to obey the law because, forthwith, he is not sure that it is law until he hears it from the lips of the Queen herself, or were we to deny that the Queen delivered any speech, though published in all the papers, because, indeed, we did not hear it with our own ears? I will bring my remarks to a close by asserting again that the right of private judgment in religion is a wedge that, by the necessity of its own nature, must split up the various sects and denominations, and must continue its action of splitting, for every individual in the sects is invited to give this wedge a stroke before he can be sure of his religion. We need not cite the case of one of the most respectable Presbyterian clergymen in this city; when, in the exercise of his right of private judgment, he could not see in the Bible the eternity of pains for sin and expressed his doubts on the matter, he was brought before the Presbytery and tried for heresy. His judges did not use the Bible as a rule of faith in his case, but the acknowledged standards of their Church, especially the Westminster Confession. This trial proved two things—that private judgment has no right to decide on matters of faith, and, secondly, that the Bible is not the rule of faith followed by Presbyterians, but rather their acknowledged standard of faith. We need not mention the case of Professor Smyth, of Edinburgh, and others. It has been very fairly argued in the Toronto Presbytery that the early reformers were fallible men, and were less instructed in Biblical lore than the ministers of the present day, and that the confusion of faith was by them needed a further reform, and that the present wise generation were not bound by their standards. So much for the Church founded on human principles or rather on "sandbanks." Heretics sprang up in the Church from the very beginning, but they were denounced, and their obstinate followers were cut off from the body of the faithful. Hence our Church, Catholic in time as well as in place, stands without an heretical branch cleaving to her—she keeps always in her hand the pruning knife. Now suppose that Protestantism, which tolerates every error and heresy, had been the depository of Christian faith from the beginning, think you that a trace of the true Gospel of Christ would have been handed down to us?

The Bible has been the most abused book in the world, and silly people think they are performing great deeds by casting pearls before swine. Alas, the multiplication of the Divine book in foolish hands is multiplying heresies and errors, and is indirectly used as a weapon against truth and to spread infidelity. It has not been decided as yet by any of the denominations what degree of faith, or how many articles, are absolutely necessary to be believed to obtain eternal life. Here all Protestants are left in serious doubt; some say that belief in one God is enough, others say something more is required—but let us stop here.

Thanking you for your great courtesy and fair play, I am, with great consideration, Yours faithfully,

JOHN JOSEPH LYNN,
Archbishop of Toronto.

Toronto, April 19, 1880.

A DRUNKARD'S HOME AND FAMILY.

WHISKEY FOR THE PARENTS AND BEER FOR THE BABY.

Policeman Kennedy was informed yesterday morning that a little boy was drunk in the basement of 547 Greenwish street. He entered the room of Alexander McDewitt, a longshoreman, and found it a dark apartment in the centre of the building. The only furniture was a fireless stove and a bed without covering. McDewitt lay on the bed in a drunken sleep. His wife, Rose, was helplessly drunk on the floor, her forehead against the iron and blood was trickling down her face. By her side on the floor was her baby, Charles, aged 18 months. It was intoxicated and insensible. Another boy, Andrew, aged 4 years, was raging about the room with flaming cheeks and flashing eyes. He was also intoxicated.

On the stove was a bottle containing a little vile whiskey, and a can which had held beer.

The mother and children were taken to the Prince Street Police Station in a handcart. The Society for the Prevention of Cruelty to Children was notified. Officer Chiodi came, and said he knew the family. They were Scotch immigrants who had lately come to this country. The society had received complaints against them of drunkenness and neglect of their children, but had been unable to obtain proof. The baby was sent to St. Vincent's Hospital, where it remained for many hours in a critical condition. After a long slumber the boy Andrew recovered from the effects of the liquor. He said his mother sent him out after ten cents' worth of whiskey and a quart of beer. She gave him and Charles the beer.

McDewitt and his wife were assigned before Justice Morgan in the Jefferson Market Police Court. The woman is not over 21 years of age, but has the face of an old libertine. She was clad in a thin sack and skirt, torn, ragged and filthy. The boy Andrew was placed on the desk, and he readily answered Justice Morgan's questions. He showed a bruise on his head, and said his father had beaten him. His mother had given him beer for three weeks. He liked it, but, he said, it made his legs funny—so that he couldn't walk.

Justice Morgan committed Andrew and the baby to the care of the society, and sent the drunken parents to Blackwell's Island.—N.Y. Sun.

THE NEW MEMBERS FOR ROSCOMMON.

Mr. O'Kelly, who has been returned for Roscommon with Dr. Commine, of Liverpool, has had a rather eventful career. He was a prisoner under the Habeas Corpus Suspension Act with Mr. O'Connor Power. Going to America he obtained an important appointment on the New York Herald, and he represented that paper during a very troublesome period in Cuba, where he narrowly escaped execution at the hands of the Spaniards. He also represented the same paper in Spain and France, and on its taking up a distinctly hostile position to Mr. Parnell, he severed his connection with it. Having acquired a competence, he has now taken up his residence in this country.

AN IRISH EVICTION.

Charles Bradlaugh, the celebrated English Radical, in one of his lectures, gives his experience as an English soldier, in assisting to evict an Irish tenant farmer's family from their holding. He says:—"Did you ever see an Irish eviction? I have. In my chequered life I have been a private soldier, and between 1840 and 1850 I was in the county Cork, stationed at Ballincolling. I went there on a November day. I was one of a troop to protect the law officers, who had come with the agent from Dublin to make an eviction of the tenant from Inisicarra, where the river Bride joins the Lee. It was a miserable day—rain freezing into sleet as it fell—and the agent's men beat down wretched dwelling after dwelling—some thirty or forty, perhaps. We had got our work about three-parts done, when out of one of them a woman ran and flung herself on the ground, wet as it was, before the captain of the troop, and asked that her house might be spared—not for long, but for a little time. She said her husband had been born in it, he was ill of the fever, but he could not live long, and she asked that he might be permitted to die in peace. Our captain had no power; the law-agent from Dublin wanted to get back to Dublin; his time was of importance, and he could not wait; and that man was carried out while we were there—in front of us, while the sleet was coming down—carried out on a wretched thing—you could not call it a bed—and he died while we were there. Three nights afterwards, while I was sentry on the front gate at Ballincolling barracks, we heard a cry; and when the guard was turned out, I found that poor woman on a raving maniac, with one dead babe on one arm, and another on the other, clinging to the cold nipple of her lifeless breast. And if you had been brothers to such a woman, sons of such a woman, would not rebellion seem the holiest gospel you could hear preached? Two hundred and fifty thousand evictions took place in the twenty years preceding 1860, 250,000! Can you multiply the misery of that 250,000? Brother separated from sister, husband from wife, the Union Workhouse taking one, and the other going out to find life if he can. This system has gone on until it has made a misery so vast that it will require not one Act of Parliament in favor of wisdom, not one statute in favor of justice, not one declaration in favor of humanity, but generations and generations of generous and kindly treatment, not to build up, but in some degree to efface the bloody stain of iniquity we have made on the pages of that history."

THE PRIESTS OF IRELAND.

We can conceive no closer links of friendship and mutual confidence than those which bind the hearts of the Irish and their priests. Their sympathies, their sorrows and their joys are, as it were, one and indivisible. The priest is at once their pastor, their friend, and their adviser. The cry of misery ever finds a willing response in the open heart of the unselfish minister of God. "There is no frown on that patient face as it listens to the harrowing tale of almost incredible sufferings. There is instantaneous relief out of the scantiest treasury, and, besides, there is unspeakable consolation in the promise of a bright future. The 'Soggarth aroon' occupies one of the brightest parts in the first legends and songs. Every successive generation enriches the language and increases the marvels of their exploits, their persecutions and their deaths. This is the marvel of the Irish character, that fidelity unwavering and that tenacious generosity with which they cling to those who love and serve them. This distinctive characteristic is plain and discernible in the love and respect they evince toward their priests to-day. The memory of the penal laws is thrown around them, and the Irish heart cannot but think they reflect and personify the glories and the virtues of their brethren in bygone days. The premium set on the head of a priest, perfectly identical with what is called by historians 'Wolf-pelt,' cannot soon be forgotten by those who have been but lately emancipated. Death had no terror for those intrepid men compared to the duty they owed to the souls of their afflicted countrymen. For this they braved the violence of the tempest, the torture of the rack and the halter of the hangman. For this they hid in subterranean caves, poor, shivering, devoid of the necessities of life. For this they suffered the most exquisite tortures which barbarous invention could suggest. And when the morning sun arose in its splendor from his courained chamber, alight upon the hills in a flood of golden light, you might see by its flood a hurrying crowd of scattered men and women, fleeing from the lonely bog or deserted churchyard. They are Irish men and Irish women coming from Mass, and the

farvest blessings of the soggarth arose upon them. And yet those dauntless men are maligned by an unbellying age. Often, too, have they stood foremost in the battle of national independence. Though we do not believe in the necessity of priests and ministers of God's altar engaging in subjects which are necessarily and from their nature alien to their true mission, still the circumstances in which they are placed superinduced the most heroic patriotism and the most courageous manhood. The people wanted leaders in their fierce struggles for independence, and who so worthy to lead the van as the man who dared and sacrificed all for them? The cross and the crozier often preceded the sword, unheathed for God and fatherland, and the end of the contest was ushered in by the interposition of those holy symbols of love and power. The state of Ireland necessitated a close alliance between religion and patriotism. They were in fact inseparable. Take away one of them and the other is crippled, and the seed of dissolution is immediately apparent from the wearied effects of persecution. The assertion of the indestructible rights of one is inclusive of the indication of supremacy by the other. In the case of Ireland the persecuting and tyrannical spirit evinced by the government of England toward Catholicity was the immediate cause of the determined and heroic patriotism which essayed to save from its enemies. The priesthood, therefore, on whose rights and privileges the alien government most relentlessly encroached were the first to initiate the long and weary struggle for national and religious liberty, and by their bright and holy example they gave birth to a spirit which finds a faithful echo in the heart of every true Irishman in the world.

There is no doubt that had the pastors of the people of Ireland been careless or negligent in the performance of the duties they owed to God and country, the national character of the Irish people would have merged, by repeated strains on it, into the degraded Norman element, or else the Celtic race in Ireland would have been extinct altogether as a distinct nationality. We owe it to the priests of Ireland that have preserved our race from the stigma of such a fusion, and have contributed most materially to the maintenance and integrity of our characteristic traits as a nation. We owe it to them that they have kept the lamp of truth burning bright and pure on the sacred altar of Faith, and then for it, if needs be, they fill it with blood. We owe it to them that from the brilliancy of that light was formed a knowledge bright and pure in its simplicity, alleging itself with the most edifying truths, and destined to culminate in the irresistible vigor of the most perfect and most rational liberty. It is no wonder, then, that the Irish priests should be surrounded with attributes of holiness and wisdom, and that the dictates of their will should be unquestionably obeyed by the sympathizing intelligence of the Irish people. They were palladiums of knowledge and liberty, when few would venture and none would be secure. Let them be revered as such as relics and embodiments of the light and courage of olden days. The spirit of truth is upon them, and the glory of their name is vicit with them.—The Catholic.

DEATH OF MR. KENELM DIGBY.

We deeply regret to have to record the death on Monday, at his residence, Shaftesbury House, Kensington, of one whose name has long been familiar to English Catholics, Mr. Kenelm Digby. Mr. Digby was born in 1800, and was the youngest son of the Rev. Rev. W. Digby, Protestant Dean of Clonfert in Ireland, who belonged to the Irish branch of Lord Digby's family, and was connected with the ancient Catholic Leicestershire family of the same name, who were exiled in consequence of their adherence to the Royal cause. Everard Digby, High Sheriff of Rutland and member of Parliament for that county, fell at the battle of Towton, in 1440, fighting under the banner of Henry VI. Graduating at Trinity College, Cambridge, in 1823, Mr. Kenelm Digby soon afterwards became a convert to the Catholic Church; he was a most accomplished scholar, and his reading was very extensive. Amongst his works, many of which have gone through several editions, are—"The Broad Stone of Honour, or Rules for the Gentlemen of England," published in 1821, which gave occasion to Wordsworth's well-known sonnet on the subject; "Moras Catholic, or, Ages of Faith"; "Complutum, or the Meeting of Ways in the Catholic Church"; "Evenings on the Thames"; and "The Epilogue to Previous Works in Prose and Verse," which last work was published so lately as 1876. Mr. Digby retained his faculties and his considerable bodily strength up to the time of his death, which occurred after a short illness. His only son, Mr. Kenelm Digby, represented Queen's County in the late Parliament. Mr. Digby was a most fervent and devoted Catholic, and his touching words in the concluding paragraph of "The Broad Stone of Honour," imploring the prayers of his readers for the repose of his soul after his death, will appeal to the hearts of all English-speaking Catholics. R. I. P.—Tablet.

ALSACE-LORRAINE AND THE CONQUERORS.

The conquerors had fixed a date by which every inhabitant of Alsace-Lorraine was to determine whether he would be French or German. To adopt either resolution meant to lift up a heavy burden. To be a Frenchman, a man must leave his home; he must go, that is, from Alsace-Lorraine across the borders into France. To be a German, he must not only accept the new rulers and the new order of things, the German language and German justice; he must do far more than this: he must serve as a German soldier, and he must serve soon. By September 30 the choice must be made. By October 6 the drum would sound, and the new recruits would present themselves before the new colors. It was necessary, perhaps, but it was a cruel law. Did not everyone know in those days that a new war between Germany and France might break out before the grass had grown thick over the graves of those who had fallen at Sedan?

Was Alsace not still French in her sympathies? Had her sons not snatched up the sword as the Marseillaise had sounded in 1870? Nay, were there not still in the army of the new Republic hundreds of men whose homes and kindred were in Alsace-Lorraine? And how were men to forego the ties of memory and blood and to swear fealty to a banner which, probable enough, might soon again flaunt defiance to their own? It was a horrible decision to have to make. There is a story well authenticated, and no doubt typical of a hundred others, of a man who protested in agony against two of his sons becoming German soldiers. "I have two sons," he said, "in the French army; are my children to fight with one another?" And thus, at all sacrifices, men determined to leave their birthplace, to go forth from the metamorphosed Alsace to soil that was France, though it was strange. Never did the feelings of nationality show itself more curiously than in that wonderful exodus of

the year 1872. Fifty thousand persons, taking the very lowest figures, crossed the boundaries with such of their goods as they could carry with them. Charity came to their aid; from all parts of Europe, from Mexico, and elsewhere in America, subscriptions poured in; New York alone sent 40,000 francs; but the misery was horrible nevertheless. Every train was crowded, the highways were blocked with waggons, cars, horses, and wayfarers; there were men in every condition of life; for many had hesitated till the fatal September 30 came, and the rigorous Prussian executive allowed them to hesitate no longer. No matter, then, if a man were old or young, sick or well, if he stopped in Alsace he paid for his delay by his loss of nationality; and so they went forth together, old and young, strong and weak. One man fell down on the boundary, just reaching French soil to die upon it.

Slight Hopes of the Atlantic—The Division Among the Home-Makers.

LONDON, Eng., April 26.—A despatch to the Times from Portsmouth says that no news has hitherto been received in reference to the missing training ship *Atlanta*, and even those who have been most sanguine are beginning to lose heart. The channel squadron is now on its way to Bantay Bay, its searches at the Azores having evidently proved fruitless. The ships are expected to arrive in the Bay about the 8th of May, where possibly further orders may await Admiral Hood. The only hope as to the safety of the *Atlanta* remains in the desperate supposition that she may have been driven far to the north, and the public will probably not rest satisfied until an examination of the coasts of Greenland and Iceland have been made.

A Dublin despatch to the Times says:—Charles S. Parnell has addressed a reply to Charles H. Weldon's letter, in which the latter combats the objections of Parnell to the holding of a Conference on the 27th inst. Parnell says the chief point between them is the question of date. Members who have written expressing their disapproval of the day selected represent a body of opinion which he thinks it would be unwise to overlook, and if the only wish of the conveners of the meeting is to secure that it shall be representative and united, Parnell does not doubt that the abandonment of the date upon which the disagreement exists will be immediately announced. Parnell does not complain that he was not consulted in relation to the meeting, although that is understood to be the point upon which he feels most acutely, and which his followers promptly resented. William Shaw writes to Weldon pointing out good reasons for holding the meeting, and says he hopes every one will be true to his country, and will face to face union and discussion, will attend the meeting on the 27th inst. According to present arrangement the meeting will be held. Weldon has written a reply to Parnell's letter, saying that a postponement of the meeting would produce much inconvenience.

AMERICAN CATTLE IN CANADA.

The regulations in regard to the importation of American cattle, which came into effect on Saturday, are substantially as follows:—The importation or introduction into Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island of meat, cattle and swine from the United States is prohibited except in bond at the ports of Sarnia, London and Amherstburg. No cattle or swine are to be introduced or introduced under surveillance and strict rules of isolation through Canadian territory to the American frontier at Roussell Point, St. Armand Station, Island Pond, the Suspension Bridge, Niagara, and International Bridge, Fort Erie; but no such transit shall be allowed unless an agreement between the Minister of Agriculture and the Secretary of the Interior in and conducting such transit has been communicated to the Collector of Customs of each of said ports or stations. Against cattle and swine transported in violation of the provisions of the Act, the Minister of Agriculture shall provide.

A. That an inspection of the said cattle and swine shall be made before they are admitted to transit for the purpose of which transit shall be given on certificate or clean bill of health from the Inspector, he being a veterinary surgeon appointed by the said Minister.

B. That each train carrying American cattle or swine or both from frontier in bond, shall be accompanied by one of the staff of guardians also to be appointed by the said Minister, and that the cattle and swine transported shall be carried in specially constructed and equipped cars, and exclusively devoted to such purposes.

C. That no Canadian animals shall be carried any time in the same train in company with north cattle or swine, and that no car or truck employed in the American cattle or swine transit shall be used to carry any time Canadian animals.

D. That no unnecessary delay occur with any train engaged in the transit passing through Canadian territory.

E. That due precaution be taken to retain in the cars or trucks, and disinfect, if need be, the droppings of cattle and swine thus carried in transit.

F. That no such cattle or swine, nor their carcasses, in case of death occurring, unless immediately buried under directions of the proper authorities, be transported northwards, nor be employed about, nor to come in contact with any person or persons other than those engaged in the transit of such animals under surveillance, places will be provided for the feeding and watering of cattle at Lynn. The introduction and importation of cattle and swine shall be prohibited except at the port of Halifax, St. John, and Quebec.

All such cattle shall be subject to inspection at such times by officers, and to a compulsory quarantine of ninety days, before being allowed to come in contact with Canadian cattle to be exported to any other country.

There are also some rules regarding the conveyance and shipment of animals to provide against the possibility of diseased animals being carried from place to place through Canada.

A despatch from St. John, N. B., says Bank of New Brunswick stock sold at auction on Saturday at 27 per cent above par.

The Directors of the Quebec Bank have decided to declare a dividend of three per cent. for the current half year, a few days hence.

Mr. C. E. Brown, of Nanapan, shipped a carload of good sound horses—roadsters—for the American market. The prices paid were from \$90 upwards.

The Merchants' Bank having determined to open a branch in Chicago, appointed Mr. A. Wickson, late manager of the Windsor Agency, to take charge of it. Mr. Reade, the sub-manager of the Montreal branch, goes with him as assistant. Mr. Wickson's successor at the Windsor agency is Mr. W. Kingley, formerly of Stratford, and latterly inspector of the bank. Mr. Wickson's Windsor friends presented him with a gold watch and chain on his promotion.

Last week's circular of the Liverpool Cotton Brokers' Association says:—"Cotton was in moderate demand throughout the week, with a tendency in favor of buyers, and quotations are generally reduced. American was in fair request, but with a good supply of quotations are reduced 1-16. In Sea Island the demand was very small and prices are unchanged. Futures were dull and unsettled throughout, but fluctuated considerably. The final rates are 3-32 below those of last Thursday."

THE MERCHANTS' BANK.

The Directors of this Bank, at their meeting on Saturday afternoon, declared a half-yearly dividend of 2 per cent. on the paid-up capital. It is said that the net earnings for the current six months reach \$200,000, or more than five per cent on the capital, and that the losses on the half-year's business are only \$15,000. It is understood that there will be a considerable addition to the "ret." this year, and a prospect of an early increase in the annual distribution of profits to the shareholders.

—Offenbach's latest opera, "La fille du Tambour Major," has been performed for 100 consecutive nights at Paris, and is still running.

—Anna and Teresa Goldoni, aged respectively 84 and 86, lineal descendants of the great Italian dramatist, are inmates of an almshouse in Venice.

—A Japanese ballet is being played with great success at the Apollo Theatre in Rome. The first dancing couple impersonate the Mikado and his wife.

—The veterans of the Sixth Massachusetts Volunteers are to visit Baltimore next week, and they expect a pleasant reception than they had on a former notable occasion.

—An Ohio woman, before drowning herself in a shallow trough, strapped her head down in the water, for fear that her courage might fail her when she began to smother.

—About fifty weddings have taken place in the Onondaga Community since their peculiar marriage doctrines were renounced. There are over 300 adults in the establishment.

—Bismarck and Metternich, the two greatest German statesmen of this century, were afflicted with very large-sized hands. Metternich's hand is small, but Bismarck's is tremendous.

—To raise beef in Montana for exportation to England is Lord Dunmore's object, and if he succeeds he will have done more for himself and his country than most of his order.

—The American war vessels in the Mediterranean are ridiculed by the Italian press, which claim that the Dullio could chase them all through the Straits of Gibraltar, or sink them at short notice.

—M. Louis Favre, the engineer-in-chief who built the St. Gotthard tunnel, fell dead in the tunnel on the eve of the completion of the boring. His bust in marble is to be placed over the entrance.

—Dijon proposes to raise a splendid monument to Garibaldi, in memory of his defence of that city during the Franco-German war, and subscriptions to aid the undertaking have begun throughout France.

—A Lutheran preacher of eminence in Berlin complained in a recent sermon that one-third the scholars in the higher schools of that capital are Jews, though they form only 5 per cent of the population.

—A pamphlet has been largely circulated in Midlothian, Scotland, entitled "Political Achievements of the Earl of Dalkeith." It is neatly gotten up, and when opened is found to contain thirty blank pages.

—A Confederate soldier named Moore crawled out under the fire of two armies to give relief to a wounded Union Captain. He recently received information, at his home in Arkansas, that the Captain had bequeathed him \$10,000.

—A seven-year-old girl, left alone with her infant sister, in Cincinnati, was found fatally burned when the mother returned. "Why didn't you call for help?" the mother asked. "Cause I was afraid of waking baby," was the dying child's reply.

—Buckle acquired nineteen languages, among them Maori and Wallon, and wrote and spoke seven with fluency, but like so many persons who accomplish such intellectual feats, he only passed Disraeli's "fatal 37" by a very few years.

—Melissa Ann Woodbury was ready to go riding with a young man at Winchester, Ind., and sat waiting at the window at the appointed time. But, instead of keeping his engagement, the faithless fellow rode boldly past with another girl. That night his barn containing his horse and carriage, was burned, and Melissa is under arrest as the incendiary.

—There can be no doubt about the genuineness of the conversion of the unknown man who sent \$130, in the following letter, to the War Department: "I was in the army of the late war, a Union soldier, and I did a great wrong by taking a horse belonging to the government and sold him and kept the money. I joined the M. E. Church, and asked God for mercy, and I had to promise him to pay for the horse, and I did so, and he forgave my sins, and now I am able to pay the money into your hand, as it belongs to the government."

The Mail denounces Mr. Blake's remarks favoring Home Rule for Ireland. Mr. Blake has a perfect right to advocate Home Rule if he pleases, and his doing so is no sign of anything like disloyalty. We can tell the Mail that Mr. Blake is only one of thousands in Canada who believe that Home Rule would not only be best for Ireland, but best for the British Empire. And those who believe this are just as truly loyal to British connection and British institutions as the editor of the Mail. We can tell the Mail that the Reform party have no monopoly of Home Rule sentiments in Canada.—Toronto National.

It is not generally known that there still stand unrepented on the statute books of the British Government enactments designed to secure "the gradual suppression and final prohibition of Jesuits and other male members of Catholic religious societies in the United Kingdom." They form parts of the "Relief Act" of 1829, by which Catholics were emancipated from political disabilities. According to the clauses referred to of this Act, any member of any Catholic religious society in England is liable to banishment for life, and in case of disobedience to the sentence, to penal servitude for life. The Act is not enforced, nor likely to be so, but it is a standing monument of the bigotry and silly fears of the English people. Mr. P. J. Smith, M. P., proposes to have the clause repealed.

Dr. C. H. Thomas of Philadelphia has been making a study of the various new devices for helping the deaf to hear. All of them, he says, depend for their action upon the principle of acoustics that solids vibrate in unison with the sound waves produced in the air near them. In these instruments the vibrations are of sufficient force to be audible when conveyed to the internal ear through the medium of the teeth and cranial bones, independently of the ordinary channel of hearing. He says that a simple and excellent instrument for the purpose "consists simply of a rod of hard wood about two feet long and a quarter of an inch thick, one end of which is placed against the teeth of the speaker, the other resting against or between the teeth of the person hard of hearing. If the speaker articulates in a natural tone of voice, the vocal vibrations will be transmitted in great volume through the teeth and thence to the ears of the deaf person. It will also convey the voice distinctly when placed against the forehead or other portions of the skull of the hearer. It will also convey perfectly audible speech from the skull of one to that of the other, or such sounds may be conveyed by simply bringing the heads themselves in contact. Again, instead of the speaker holding it against his teeth, he may place it against the upper part of his chest, when, upon using his voice, the sound will be conveyed as before, of course independently of the teeth of either person."

ODD AND ENDS.

—Offenbach's latest opera, "La fille du Tambour Major," has been performed for 100 consecutive nights at Paris, and is still running.

—Anna and Teresa Goldoni, aged respectively 84 and 86, lineal descendants of the great Italian dramatist, are inmates of an almshouse in Venice.

—A Japanese ballet is being played with