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## MONTREAL, WEDNESDAY, OCTOBER 31, 1883.

## PRICE FIVE CENTS

# BOSTON'S WORLD'S FAIR.

Ireland Holding a Post of Honor at the Exhibition.

HER EXHIBITS ARE A COMBINATION OF THE USEFUL AND THE DECORATIVE.

Relics and Souvenirs of Her Past History.

to find Ireland, whose wees and tears have led one of her poets to call her the "Niobe of Isles," occupying such a post of honor at the great Fair. The platform in front of the grand Centennial organ has been given up to is the her, and she makes excellent use of her op-nortunities We have heard so much of her safferings, that we like to see tokens of her prosperities. The tokens she has sent are a combination of the useful and the decorative, and give a view of her past, as well as of her present condition. Everything on the platform is freeh from Ireland, even to the exhibitors. Of the individual objects, what first of all attracts the attention is the great | ful productions. Never was the oak more stone cross that stands up in front of the organ. This is a token of her glory in times past, when Erin was governed by kings of her own choosing, and that rather mythical individual called Oseian was singing her praises. It is an exact reproduction of one of these immemorially ancient crosses which are supposed to mark the burial places of her kings. It is of lime-stone, perhaps fifteen feet high, and the exhibitor who is also the owner, says he will sell it for three thousand dollars. We don't, as a rule, care a great deal about the history of things in general, but this thing, in particular, if clothed with the ideas that belong to it, becomes enwrapped with interest; for these early kings were very much alive once, and knew how to make war. Ossian saw one of the battles, in which two of these same kings were fighting, and this is the way they did it:

"Now they bend forward in battle, Death's hundred voices arise. The kings on either alde were like fires on the souls of the hosts. Ossian bounded along. High rock and trees rush tall between the war and me. But I hear the noise of steel between my clanging arms. Rising, gleaming on the hill, I behold the backward steps of hosts; their backward steps on either side, and wildly looking eyes. The chiefs were met in dreadful fight! The two blue-shielded kings! Tall and dark, through gleams of steel, are seen the striving herees! I rush. My fears for Fillan fly burning across my soul."

But Fillan was killed. "Ossian, I begin to fall. Lay me in that i hollow rock. Baise no stone above, lest one should ask about my fame. my voice alone send joy to my flying soul. I laid him in the hollow rock, at the near of the mights stream. One red star looked in on the hero. Winds lift, at times, his locks. I listen. No sound is heard. The

warrier slept."
Now, doesn't that give us a great idea of Ireland's bards, battles and heroes, in the days before she became so very much down-trod-

In front of the cross is a case containing something still more to Ircland's credit, for there is a degree of moral bravery involved. This is a model, one sixth the size of the original, and from the same quarry, of the ismous stone on which the treaty of Limerick was signed in 1691. Everyone reads the subjoined account so carefully, it doesn't seem to be generally known that in 1691 after a lengthy siege, the commanders of the English and Irish forces signed this treaty, by which it was agreed that Ireland should retain her national independence. A few days after the signing, a French fleet arrived in aid of the Irish, and they were advised to take advantage of the event, break the treaty, and recover lost rights. But they refused to do so, and the troops soon after sailed for France. Whereupon, the English immediately east the treaty to the winds. In 1865, the stone on which the treaty was signed was olovated on a pedestal, and stands for all time a monument of Ireland s adherence to

Next in order comes a collection of small antiquities. Not productive of enthusiasm at first eight, but when archwology throws a bright beam of light across them, very much so. They were dug out of the bogs, or turned up in the fields, and are the little articles of adornment and every day use. There are the battle-axes and fragments of weapons that those "striving heroes" flourished—prototypes of the shillelah. An ancient born spoon, having in its handle a whistle, with which they called their servants. A comb, which once, nobody knows how many years ago, smoothed the tresses of one of Erin's fair daughte s. "Daughter of Fingal, "arise! thou light between thy looks. Lift London, Oct. 26.—Sir Hardinge Gifford, "thy fair head from rest, soft-gliding sun- beam of Selma? I beheld thy arms on thy condemned the policy of the Government "breast white tossed amidst thy wandering gliding sunbeams of Selma? All been ferried across to America. A pamphlet that accompanied these historic objects, says that the Irish have al-Ways been great travellers and went far there is here a shoe, ingeniously formed of a single piece of leather, which shows how very early they became proficient in that industry. | unwarrantably traduced." years before the Ohristian era, and the remains of antique golden ornaments show that from Moose Jaw says the Canadian Pacific they had artificers who could work it. Vast Rallway have a large force of men ploughing quantities of the gold ornaments that were quantities of the gold ornaments that were due to the bogs were melted down by with the intention of seeding it down.

A gentlemen writing to a friend in Oitswa from Moose Jaw says the Canadian Pacific belief that anything like diplomatic interposation with the research with the representative of the United Press yesterday, expressed his leading Tories, Protestants and Orange matters may be left to the contral local articles of the United Press yesterday, expressed his leading Tories, Protestants and Orange matters may be left to the contral local articles in the United Press yesterday, expressed his leading Tories, Protestants and Orange matters may be left to the contral local articles in the United Press yesterday, expressed his leading Tories, Protestants and Orange matters may be left to the contral local articles in the United Press yesterday, expressed his leading Tories, Protestants and Orange matters may be left to the contral local articles in the United Press yesterday, expressed his leading Tories, Protestants and Orange matters may be left to the contral local articles in the United Press yesterday, expressed his leading Tories, Protestants and Orange matters may be left to the contral local articles and Orange matters may be left to the contral local articles of the United Press yesterday, expressed his leading Tories, Protestants and Orange matters may be left to the contral local articles and Orange matters may be left to the contral local articles and Orange matters may be left to the contral local articles and Orange matters may be left to the contral local articles and Orange matters may be left to the contral local articles and Orange matters may be left to the contral local articles and Orange matters may be left to the contral local a dug out of the bogs were melted down by with the intention of seeding it down.

those who found them; but enough have been recovered to make the museum at Dublin richer in this one thing then those of London and Paris added to-gether, and also to prove that Ireland, though now one of the poorest countries, was formerly very rich in that preclous mineral. Beads of amber are here such as are every day turned up in the fields; smoking pipes, very much older than the time of Walter Baleigh; a lump of something which they consider fossilized butter, and which shows the impress of the hands that moulded it; and last, but not least, the veritable wig worn by Daniel O'Connell! An auburn-colored wig, which he wore when he made his most fiery orations. All these articles were contributed by the Bev. James Boston, Oct. 29.—It is a positive pleasure O'Laverty, P.P., M.R.I.A., President of the Archwological Society at Dublin. Of course, the old Irish whisky, sparkling and bright in its liquid light, makes a brave show. Equally as a matter of course, is the display of beautiful linen, lace and bog-oak. Of the linen, seventy millions of yards are annually produced; of the lace

there are three hundred thousand pairs of hands engaged in its manufacture; and of the oak, it is estimated that there are two million eight hundred thousand acres of bog to produce that; so we have reason to hope that the supply will always equal the de-mand for these three of Ireland's most beautifinely wrought than that exhibited here. There are tall veses, carved with great black bunches of grapes and leaves, marked \$25. There are strings of carved beads for only \$2; in fact, there is everything that the wood could be shaped into. Then there is a cate of varities of onimeal, fine saddlery and woolen clothes, a display of needlework, and a very

nicely arranged display of glycerine (and their glycerine equals the famous refined glycerine of Austria), with the lyes and soaps in various stages of refinement; and that is about what Ireland has done for the Fair. O! but there is a miniature jaunting car, which will make those who have ridden in them in Ireland think what a good time they

# MARY ANDERSON AND ROYALTY.

An Interview Asked for by the Prince and Princess of Wales—The Actress Sends Back Word that Sho Never Sees Outsiders During a Performance.

LONDON, Oct. 30 .- The London correspondent of the Brooklyn Eagle writes:

It has leaked out that the Prince of Wales has called Miss Anderson to account for her reported utterances concerning him. At the interview which took place the other night at the Lyceum Theatre, the first question blurted out by His Royal Highness was: "Is Miss Anderson replied with a great deal of apparent embarrassment, "I said that I would

not seek the honor." This was so apparent an evasion that a great deal of comment has been passed in high quarters, and society circles profess themselves to be profoundly astonished at

the lack of spirit shown by the Princess of

Wales in honoring Miss Anderson with her

presence at one of her representations. The Princess before deciding to invite Miss Anderson to the royal box sent for Mr. Griffir, her manager, and questioned him closely concerning the lady's repertoire; the number of years she had been on the stage, etc. The Princess then intimated that she wished to see Miss Anderson and asked Mr. Griffin to send her in. Miss Andergon, who, under the circumstances, did not particularly relish the its independence, then we must ask when meeting, sent back word that she had made it how, and for what consideration did the Irish a rule never to see outsiders during a performance, and even on this occasion she preferred not to break it. She said, however, that she would be most happy to meet their race of Irlshmen ever said to the race of Eng-Royal Highnesses when she had finished her performance. The Princess then said: "We remain the lawmakers of our nation; or, we never wait after the end of a plece," and the

negotiations apparently closed.

The piece went on and the royal party remained; and when it was over Miss Anderson powers that the alien race absorbed the was surprised by her manager, who came with the announcement that their Royal Highnesses were waiting in the passage to see her. There was, of course, no further escape and she immediately went from the stage and met thom. The lady's performance had been so pleasing that the Princess had apparently forgotten what, under ordinary circumstances, would have amounted to an affront, and was effusively cordial in her greeting. The Prince was inclined to be a little more reserved, and asked the question quoted above, point blank. The Princess, however, was not to be put away from her amiable intontions, and showered her compliments in a most lavish manner. She said that she particularly wished to be informed of any change. in the programme, and she was determined to see Miss Anderson in all her characters.

## PARNELL'S ENGLISH ALLY.

SIB HARDINGE GIFFORD COMES TO THE ISISH LEADER'S DEFENCE.

LONDON, Oct. 26 .- Sir Hardings Gifford, toward the Home Rulers. Hundreds of men, "locks, when the rusiling breeze of the morn- he said, had been imprisened at the caprice "ing came from the desert of streams!" of the Ministry upon the most vague suspi-Where are the descendants of the soitbe discharged at the will of these same Ministers, without trial or explanation, and with no hope of redress or remuneration for their

treatment. 4 If Mr. Parnell is guilty," said he, "he and near ploking up the arts. No one knows the ald be properly tried for the acts and how early they learned the art of tanning, but u terances charged against him. If he is not guilty, no time should be lost in offering ample apology to the man who has been so

An Elequent Lecture by a Paulist Misslouary-The Right of Ireland to Self-

Government.

CHICAGO, Oct. 25 .- Bov. Walter Elliot, a Paulist missionary of note, recently arrived in this city from New York, lectured last night at the Church of the Holy Angels, 1104 Oakwood boulevard, the proceeds to be used for the benefit of that church. The subject of the lecture was "Religion and Patriotism," and was handled in a manner plainly to the satisfaction of the 400 or 500 persons present. Father Ellict entered upon his subject by illustrating the relationship existing be-tween the love of God and the love of country, showing how closely and inseparably connected are religion and patriotism. It was not God's will that all the world should be one nation, and the dividing of it up into countries and nations, gave both religionthe love of God, and patriotiem—the love of country, a firmer hold upon the hearts of man-

As the love of God was a duty devolving upon humanity, so was also the love of country the duty of nations. The world's history could never resolve itself into the history of a single race, nor was it the will that nations should be blended together. The speaker then showed the responsibilities devolving upon individuals whose patriotism rendered it necessary for many to give up their lives to protect their country and preserve the welfare of the community.

Of particular interest to his hearers was

that portion of Father Ellioti's lecture bearing directly upon the condition of Ireland and her prospects for the future. " My lecture," he said, in this connection, "might be called God and Ireland, for its purpose is to show what God has to do with the Irishman's love of country. God made Ireland a nation; that is to say, the fact that the Irish are a people among peoples is due to the divine will. It was God who set apart their residence, for between them and their neighbors he dug the deep tranch of the sea. It was God especially who made them a distinct race. There has ever been among mon an hereditary temperament called Irish; a cast of mind peoullar to our race; a style of body that marked us off even physically; passions, emotions, likes and dislikes, aspirations and aversions so peculiar as to form a type of character quite our own—the Irish character. And all this is because we are of one stock. If other peoples have come among us, they have not changed our national traits into their own. They but intensified ours by antagonizing us. It deried her gates to the Jesuite, and Antagonizing us. is this, therefore, that we answer in our case the question what is a nation? It is the brotherhood of a multitude of free men living together to do the will of God. Tasir place of dweiling, their common race and natural traits, their freedom as a people from any sovereignty except that of the divise quarter of all humanity in their title to independence. Our title to independence is thus divine. Our love of country is rooted in respect to the will of heaven. When we answer the questions, who gave us our country, who made us a distinct race, we enthrone our political rights with the Deity. Some might say that this national integrity is capable of

being given up." "I answer that it is hard to see how. But if we grant that a nation may strip itself of people ever give up their right to have no rule over them but that of their Orester? Will anybody say in sober earnest that the lishmen, we freely agree that you shall be and freely agree that henceforward we are no nation, but only a section of yours? Or, was it by treaty between free and equal native race in Ireland? There is not a shadow of justice, legal or historical, in such a claim. A treaty or contract requires for its binding force free and equal parties, a fair exchange of values, a faithful fulfilment of terms. There never was any transaction be tween the two peoples possessing so much as a single one of these requirements. Will any one say that conquest has given the alien race a rightful sovereignty?

But has the conquest taken pisce? Has God permitted the conquest to destroy their race-unity, or to drive them out of their God giron Iroland home? On the contrary, Irc. and is still peopled by the Irish, and the, Irish are as much of a distinct race to-day as before the first Norman invesion. We erhood of race, and our old home. What-

ever we have lost we are still a nation." The lecturer then dwelt on the necessary consequences of the foregoing facts and principles according to his views, that the chedience of Irishmen is due to their national government as soon as any such person, or body of persons, as actually represents the nation call for their obedience, and that that obedience is a religious duty. As there was no government but the allen one they were bound to obey it for the sake of not lapsing into mere civio chaos. But when the Irish people actually did find themselves in the presence of a governing power that was Irish and national, no alien power could claim any rights at their hands except such as men may deserve as peaceful strangers or honorable beligerents.

## RELATIONS WITH THE VATICAN.

LONDON, Oct 24 .- Cardinal Manning, in an

RELIGION AND PATRIOTISM. ever, despair of a change for the better, in impossible to convey to Americans anything the attitude both of France and Germany tc. like a correct idea of the bitter feelings of reward the Holy See. His Holiness Pope L:o continent at present entertained by the Ne had shown a thorough willingness to meet | tionalists against Lansdowne. Although he Prince Bismarck's advances and those of the took no active part in the recent Orange re-German Government everywhere, so far as vivals, he is believed by the Leaguers to he could do so consistently with the princi-ples of the Church, which had been very liberally construed. Cardinal Manning be-lived that, since Bismarck is much more inclined to be friendly to Rome than he has heretofore been, he will accede to any measures which are likely to result in a peaceful solution of the differences which have recent. ly existed.

#### ARCHBISHOP BIORDAN'S JOURNEY.

CHICAGO, Oct. 25 .- Archbishop Riordan's visit to the Pacific coast will be an ovation. The Archbishop and his escort will occupy a splendidly equipped train of palace cars. Between Chicago and Mendota the entire party, lay and clerical, will enjoy a banquet in the hotel car. Delegates from Illinois cities and towns will go as far as Denver, where the Archbishop's party will stop one day not rest and recreation. Then the journment be finished without a break to Ban Wanninco. The train will start from Objected at 12:45 p.m. on Monday next.

#### KISSING THE GOVERNOR.

We are informed by telegraph from Ottawa that the Marchionees of Lanadowne kissed her husband when he came to Radean bali. We suppose the usual thing in high circles of society is to stand six feet apart and these or rub noses or turn a double somersault, and that a kiss is something quite extraordinary, or perhaps there was something unusual in telograph the news. Perhaps the marquis was kissed on the chin, or the ear, or the nose perhaps—but anyhow there must have been something in it different to the kiss which ordinary wives and husbands exchange on meeting .- Toronto World.

### THE NEW JESUIT GENERAL.

The following particulars of the successor of the General of the Jesuits are given by the Germania: - "Antonius Anderiedy was born at Brieg (canton Valais) on June 3, 1819. He ty to the United States and became priest at as missionary in Bavaria, until in 1853 he was made rector of the theological school of the Society of Jesus at Cologne. In 1856 he be-came rector of the Theological College at Paderborn. In 1865 he was appointed professor of moral theology at Maria Lash. In 1869 he became rector of the same place, and in 1870 he was appointed assistant of the ruptions were palpable. Its function General Bookx at Rome. His thirteen years' experience as the right hand man of the rething Vicar General gave him the first claim to the post to which he has just been elect-

## LANSDOWNE AND ORANGEISM

A Terrible Charge sgainst our New Gover-nor-General —Accompanying Sir Stafford Northcote to Stir Up Strife in Ulster.

London, Oc . 30 .- A special despatch to

the Brooklyn Eagle says:—The Marquis of Lansdowne's friends continue to be very ap.

prohonsive for his personal safety in his new position of Governor-General of Canada. It has been announced that the Fenians have made explicit threats against his life. Tho Margula has been notorlously imprudent in stirring up against him the hatrod of the Irish | not a few prejudices, and, constrained by the Extremists. His appointment to the Canadian | force of truth, have not healtated to profee the Vice Boyelty, so soon after his open rupture with the Gladstone Cabinet on the Irish land question is admitted to have been made for the purpose of shelving a renegade politician who might become troublesome. As soon as as much as this. It is not in the treatment of the appointment was made, which was several months age, the Marquis and his wife arranged a series of farewell visits throughout Ireland. He kept postponing these from time to time, and, with his usual genius for getting into not water, when he learned that the Duke of Abercorn and Lord Rossmore had arranged to revive Orangelam in Ireland as an offset against Nationalism by having hir Stafford Northcote go through the country on a Tory stumping tour ctill have what God first gave us-our broth- he arranged to accompany the bitter Conservative orator throughout the campaign. This campaign has done more to stir up strife in Iroland than all the other happenings of the past five years put together. The Dublin Castle government have already found reasons for proclaiming six of the most important Parnellite meetings upon on Causdian Home Rule, written in comthe ground that the Orangemen were determined to break them up by resorting to rioting. Now, during nearly the whole of this bitter and ill conditioned eampaign Sir Stafford Northcote was the formation having a bearing upon the future guest of the Duke of Abercorn at Sarons Court. So was at the same time the Barons Court. So was at the same time the chief features of the federal government of Marquis of Lansdowne. They both went Canada. He dwells upon the danger forth daily together, the one to make Orange which must arise should one mempeoches, the other osteneibly to visit friends; ber of the Confederation become strong but both quite frequently made their journeys enough to oppose the will of the Central together, and in the same places. From the Parnellite point of view, Lansdowne's record provincial feeling be developed stronger than as an Irish landlord is bad enough; his open the feeling of loyalty to the general Government, the American civil war may be repeated tion was worse than his record; but the in Canada. The experience of the American fact that he consorted intimately with the States, he says, shows that while purely local

Marquis and Sir Stafford Northcote at Barons Court at the same time was merely a coincidence. Their explanation is to the effect that Lord Lansdowne had engaged a passage in the ship of the Alian line; that the point of departure of these ships is in the north of Ireland; that the Duke of Abercorn though a political foe, being a close personal friend of the Governor-General, was placed at the foot of the list of those whom the Marquis had arranged to honor, because his Grace's seat, being in the north of treland, afforded a place where the Governor and his family could conveniently and comfortably wind up their farewells. This explanation is regarded as very filmey. The Irish leaders pronounce it insulting. It certainly has not moilified the Leaguers. Many profess to believe that he is a doomed mar, and do not he little to ex press their fears that his career as Governor-General of Canada may be cut short by a repetition of the Phonaix Park horror.

### THE PAPACY AND MEDIEVALISM.

(From the London Times, Sept. 14, 1883) Even Protestants have learned to regard the medieval Popacy as a great and on the whole good force, spiritual and social, politi-cal and civil, while the Pope himself is willing to appeal to history rather than to authis kise, which caused the correspondent to thority, for the justification of his cisims. Protestant historicus would nowausys. . . disdain to represent the medieval Papacy as exercising a maligu influence upon civilization and they would assent to almost all that the Pope says of it in urging its claims to the gratitude of Europe. Nowadays, as the Pope truly affirms, there is no one who does not know, "that after the fall of the Roman Empire the Popes were the most strenuous of all in their resistance to the formidable incursions of the barbarians; and that owing to their prudence and firmness, the fury of the enemy was checked more than entered the Society of Jesus when nineteen years old and studied philosophy and theology at Rome and Freiburg. The catastrophe Rome saved from ruin." More than this, the of 1847, which drove the Jesuits from Switzerland, found him at Freiburg. From Pied- of modern Europe. In the tur-mont, where he had found a shelter after exile moil which surrounded the birth of the Jesuits were also expelled. After this he the new order, the Papacy repre-went with several other members of the socie- sented the one stable institution, the sole moderating and controlling influence which Green Bay. In the meanwhile Germany had | enabled the warring elements of a new civilzation to establish themselves in equilibrium under the shedow of its supreme authority. When the Papacy fell from its bigh estate,

Europe again lost its unity, nor has it over

completely recovered it. This is a view of the medieval Papacy which the age of the Buformation could not be expected to appreclate. It saw in the Papacy only an ecolesiastical organization of which the corwas to resist the Papacy, not to do it List rical justice. Indeed, in order to rosist it effectually, in order to rouse popular sympathy, and to enlist the support of the masses who judge roughly, and can only understand a ploture if it is painted in broad outlines and vivid colore, the historians of the Reformation were almost compelled to do the Papacy historical injustice. The attitude of the Reformation towards the Papacy was almost like that of the modern statesman who summoned his followers to the fight with the cry, "Le clericalisme, voila l'ennemi." But the time is long gone by when such an attitude could be justified in the historical treatment of the Papacy, even !f it could ever be said to have been justified. "Even among Protestants," says the Pope, in a passage which bespeaks civilizing and beneficial influence of the Papacy on politics." We would even go so fas as to say that no historian worthy cy has much to fear even from Protestant his. torians who are properly fitted for thefr tack. Whatever documents the Pope may think fit to send forth from the archives of the Vatican will be treated by Protestant historians with impartial candor, but at the same time with that close critical scrutiny which the Pops himself admits to be necessary for the interpretation of all historical documents.

THE MARQUIS OF LORNE ON HOME RULE.

HE VENTILATES HIS OPINIONS IN THE "CONTEM-

PORARY REVIEW." London, Oct. 30 .- The Contemporary Review contains an article by the Marquis of Lorne

(For The True Witness.) In Reply to the oft-repeated Question WHAT DO THESE CANADIANS WANT? I'll tell you what Canadians want, A man whom the people chose, A man in the sight of his Maker, From his head to the tips of his toes One of our own to rule over us, Will soon be Young Canada's cry,

And years may pass ere we get it, But nevertheless we will try. Surely we have amongst us Some one with brains and mind, More suited to hold the reins of State

Than Lansdowne or his kind. No more of such titled lordlings. Enough we have had, and to spare. Whose income alone, from our people/drains

Would make a billionaire stare. We must be a race of needles, Refreshingly humble and sweet. When we cringe with fawning servility At royal and noble feet.

Recall that story a century old. When Jonathan brewedhis tea, And flavored it high, with Liberty sweet,

In Boston, by the sea. We are often told that history Repeats itself again, And with Jonathan "over the border,"

We may Jet read that story plain.

Montreal, Oct. 21th, 1883.

AGNE! BUBE.

## BIGOTRY IN CONNECTICUT.

Protestants Proposing to Replace their Irish Servants with Colored Girls.

LAKEVILLE, Conn., Oct. 26 .- The ladies of this village are now callated in the crucifix warfare that began here last summer, and they promise to retrieve the delext which the men suffered at the polis at the October town elections. The following notice appeared early yesterday morning on the fences and blind walls of the villago:

The ladies of Lakeville are especially invited to the residence of Mrs. George Harrison on Wednesday, Oct. 24, at 3 p.m. A. full attendance is requested.

Apparently there was nothing in this notice calculated to excite Lakeville and it only provoked a little comment yesterday. Today, however, the object of the meeting was of the most conspicuous of the Protestants in his opposition to the crucifix in front of the Catholic church in this village was President Rudd of the Wononsopomoc Lake Steamboat Company, and that he re-fused the Catholic priest the use of the company's steamer and grove on the occasion of the opening and dedication of the convent on September 5. Mr. Budd's wife and Mrs. Harrison, the lady whose name appears in the posters, and whe, by the way is socially one of the most prominent ladies in the village, agreed some days ago to found an organization the members of which must agree to contribute towards a fund for the importation of negro servant girls from New York or Baltimore, and to discharge their Catholic servants as soon as the colored help arrived. The action of the society was intended as an act of retaliation on the Catholics, who continue to Boycott the Protestant storekeepers.

When the meeting was called to order there were not more than a dozen ladies in attendance. Mrs. Harrison announced the object of the meeting and the proposed plan of operahis candor, "many possessed of keen intel. It was decided to postpone final action lect and imparital judgment have laid aside until the next meeting, when it is expected there will be a larger attendance. All of the servant girls now employed in and about Lakeville are Irish and Catholics, and the domand is greater than the supply. The Catholies acknowledge that if the ladles succeed of the name can for a moment hesitate to do in replacing these servants with colored girls they will cause some annoyance and hardship perhaps to the Catholic population, but they affect to believe that it is an impossibility. Father Lynch said that he had heard of the object of the now association, but he had no fears that it would be successful. The chief aggravation to the Protestant ladies is the fact that Father Lynch, who has compelled all the Catholic children in the town of Lakeville to leave the public schools and attend his newly prected parochial school, has been this month elected School Visitor, despite the opposition of the Republicans and a split Democratio ticket. Father Lynch thus exercises a supervision over the nineteen public schools in the town, although there is not a Catholic pupil in attendance. The opnoxious cruciax still stands in front of the church, and the Protestant storekeepers who signed the petition for its removal are yet Boycotted by the

## ENGLISH SLAVERY.

CathoMos.

The pleasing notion that there is no such thing as slavery in England, remarks the London Truth, is rather rudely shaken by an extraordinary story which was told the other dey in the Croydon Police Court. A lodging house keeper applied for a summons against one of the lodgers for systematically NI treating a little negro boy, whose screams she had often heard through the door. The boy had been purchased in Africa as a servant, and when the lady remonstrated with her lodger: for his cruelty, he replied: " Oh! he is only a colored child; and, besides, he belongs to my brother." The landlady's interference seems, to have been visited on the little boy, whose had his wrists tied together, and was hunge up on the wall of the room.