

of Divine Love, the life in Nazareth with her own Child, comes nearest the life she lives in Ephesus...

IRISH INTELLIGENCE.

DUBLIN, April 1.—The "International" had another meeting last evening in Chapel-lane, which was attended by about 40 working men.

The Press of Ireland is almost unanimous in its condemnation of the International. The only exceptions are such inflammatory sheets as the "Irishman" and the "Flag of Ireland," which constitute themselves champions of the Godless society.

THE POPE AND THE PRINCE OF WALES.—Whilst the Omagmen of Ulster and the wretched bigots of England are vilifying his Holiness the Pope, and sending him to the hottest place they can think of...

THE SALE OF LIQUORS ON SUNDAY BILL.—A most important and conclusive meeting has just been held in Dublin. The Licensed Grocers and Vintners met Sir Dominick Corrigan, M.P., to discuss the Bill introduced by him for the prohibition of the sale of liquor on Sunday in Ireland.

principle and independent feeling.—Dublin Cor. of London Tablet.

WEXFORD ELECTION.—The Borough of Wexford is the next Parliamentary seat vacated, and again a Repealer is to be returned. Says the Nation: Mr. William Archer Redmond had addressed the constituency of Wexford Borough, which was formerly represented by his uncle, Mr. Redmond is a Wexford man, who comes forward with excellent claims to the honor which he now seeks, and whose personal merits are stamped in the national mint by his patriotic address to the electors.

The bill introduced into the House of Commons by Mr. Butt to extend the privileges of the Irish Municipal Corporations proposes to take the right of appointing sheriffs for the cities of Dublin, Cork, Limerick, Waterford, Kilkenny, Drogheda and Londonderry out of the hands of the Crown and to vest it in the Town Council, who would, from the passing of the bill, elect the sheriffs annually, in the same way as they elect their mayors.

The Tipperary Advocate publishes a note on the subject of the "Kenyon Memorial," in which the writer, Mr. P. O'Sullivan, of Davenport, Iowa, says: "I am sending my wife—one pound—to aid the good and holy work. Indeed, it is with a feeling of mournful pleasure I come forward to discharge this duty of respect and reverence to the memory of the illustrious priest, who ever raised his voice in behalf of the poor plundered people of Ireland.

MISSIONS FOR "IGNORANT PEOPLE."—The "Irish Society for promoting the Scriptural education and religious instruction of the Irish-speaking Roman Catholics chiefly through the medium of their own language" held their annual meeting in Belfast, lately. The Belfast Examiner says that quite forty individuals were present. Of these, nineteen were clergymen interested in the society, and the remainder of the assembly seem to have been ladies and children, who take a precocious interest in the welfare of their Catholic brethren.

THE PARTY PROCESSION ACT.—In making the announcement that the Government intended to propose the repeal of the Party Procession Act, the Chief Secretary said the difficulty in dealing with the subject was to frame a general enactment which would apply to all necessary cases, without giving power to the Government to interfere with meetings which were harmless. The Government were not to blame for the present unsatisfactory state of the law, as they had endeavored to amend it. The Party Processions Act, whatever might have been the intentions of its framers, had a semblance of

partiality, and during the three years that they had been in the office, the present Government had not instituted a single prosecution under that statute, and believing the powers which they possessed under the common law were sufficient for the purpose they were prepared to propose the repeal of the Party Procession Act, without substituting any other statute for it. Of course that would not interfere with any proposed amendment of the law which might seem desirable, and which by an extension of the summary jurisdiction of the magistrates might enable them, or other local authorities, better to preserve the peace and to deal with other disturbances in their several districts; but the Government had determined to try the experiment of dispensing with the Act which he had mentioned, and relying, as they had done practically for the last three years, on the powers vested in them by the common law. In the same debate the Government were charged by several speakers from the Opposition benches with having failed in their duty in not preventing the nationalist demonstrations in Cork, and especially the procession on the occasion of the reception of the French deputation. Mr. Dowse, in reply, stated that there was nothing of an illegal character in these assemblies, and he added that while the present Irish Government would punish all parties who broke the law, they did not think it their duty to interfere in cases where no breach of the law was threatened with wretched petty attempts at coercion, which brought the law in to contempt.

EXTRAORDINARY DISPLAY IN DERRY.—A correspondent writes to the Derry Journal as follows:—On Monday, the 18th of March, a display of an imposing and extraordinary nature took place at a village called Toome-bridge, in the county Antrim, which might have been attended with serious results. The previous day, Sunday, being the 17th, it was, as is customary on such occasions, agreed to postpone any celebration to the following day, and accordingly it was rumored in Bellaghy and at Toome-bridge, and certain districts in the far part of the county, that on Monday, the 18th, a procession would take place. The resident magistrate at Derry, Captain Keogh, whose jurisdiction, however, extends over the whole of the county as well as the city, received such information as induced him to proceed to Bellaghy or its neighborhood, where Mr. Montgomery, R.M., from Antrim, also put in an appearance, and a number of police, duly officered, were ready at call. The action of the authorities, it would appear from subsequent events, was well-timed, for on their reaching the district near Toome-bridge it was evident that a procession was about to take place. An immense number of people were there, seemingly waiting on the arrival of others. The crowd included a number of women, some well-dressed and military-looking young men, who were stated to be from America, and who seemed to have considerable influence with the crowd in the directing of its movements. After a time the procession was formed, and commenced its march. No less than a dozen large flags were displayed, with green and orange decorations, banners, sashes, and a vast quantity of other decorations of a most attractive nature, in which the words "God Save Ireland" appeared in striking characters. The procession also had drums and an immense number of flags. We learn it was followed by the resident magistrate from Derry on a car, who was only accompanied by a police officer. The crowd frequently fired shots as it marched along. When at some distance from the starting point some of the women composing the front part of the procession returned and shouted out that they were being fired at, and an alarm was raised that shots were being fired at the procession from behind some brushwood on the side of a bank. While Captain Keogh, the police officer, and the car-driver were standing together, two balls, whizzed past, as if coming from the place indicated, and the resident magistrate and constabulary officer ran to the rising bank and discovered some half dozen men crouching behind a ditch with guns. An attempt was at once made to secure them, and while this was being done shots were fired as if from their opponents on the other side of the way. Altogether the scene at this moment was serious in the extreme. The resident magistrate and the police officer were struggling to secure a man with a gun, which was said to be loaded, and his companions were attempting a rescue. No assistance could be offered the authorities, as the police who were at some distance could not see what was going on, and had no orders to come up. After a sharp struggle, in which blows were given and returned, and attempts made to "throw" the officers, the man got away, when the police officer, being free, signalled the constabulary, who came up, and the crowd retired before them. In the meantime the procession had gone on; but was stopped when about to enter Bellaghy, and at a small village, by name Crosskeys, where it was believed an opposing force was prepared to meet it. It is estimated that the procession, including women and others, numbered fully 2,500 persons. We understand that proceedings out of the affair will come on for hearing before the Toome-bridge Bench on Wednesday, the 3rd April. From the feeling which has been got up in the district, and the fact that the rival parties have actually exchanged shots, it is feared that the coming 12th of July will see some serious disturbance in that part of the county. As it is, the neighborhood has been greatly disturbed, and an ill-feeling engendered which is certain to break out at the first opportunity.

UNEQUAL REPRESENTATION.—A powerful argument for the redistribution of Parliamentary seats in Ireland and of the formation of equal electoral districts is to be found in certain returns which have been obtained at the instance of Sir Charles Dilke. Athlone, with 297 electors, returns one member, while Cork City, with 4,307 electors, has but two; Kinsale, with 179 voters, and Portlinton, with 136, has a voting power in Parliament equal to that of Belfast, with 14,463 voters, or Cork, with 4,307.

THE CORK COACHMAKERS have published a formal repudiation of the International. They state that they never received a penny from its funds, and that they have settled their differences with their employers without its intervention; that they have no idea of connecting themselves with it in the future, and that they repudiate and detest its principles.—Cork Examiner.

THE LIMERICK correspondent of the Cork Examiner states that an action similar in some respect to the Tichborne case will shortly come before the Irish Court of Chancery. A young man, recently returned from Australia, has laid claim to a large estate in the County Limerick, and his pretensions being resisted by the present owners of the property, has taken proceedings to establish his claim.

GREAT BRITAIN.

MAZZINI AND ENGLISH OPINION.—To the Editor of the Tablet.—Sir,—The career of Joseph Mazzini is not one which professors of Christianity are generally supposed to consider compatible with their religion. At least one hoped so. However a few extracts from the daily papers on the demise of that most miserable man would lead us to believe that we are mistaken on this matter. Let us hear first the Daily Telegraph on the virtues of a man whose name is worthy to be numbered amidst the great ones of a country still rich in greatness. It says (the italics are my own), "The saying of the High Priest Caiaphas, that 'it is expedient that one man should die for the people,' expressed his creed concerning Italy. Just as he was prepared, unless we wrong him, to recommend assassination as a means to an end, so he was ready to forfeit his own life, or what he valued more, the lives of all who were dearer to him, if he might

but advance one step towards his object. Fustilades, consecration, lifelong imprisonment, military executions, martial law, and all the cruelties by which despotic Governments, maddened with apprehension, sought to keep down resistance were, in his judgment, needful to excite the passion of Italy for freedom; and to keep alive the sacred fire (I) he consigned his followers to certain death or to a living grave without pity or remorse. Condemn him as we may, we must at all events own that the policy of permanent insurrection which he preached, and for which hundreds of patriots died, (are we to understand through M. Mazzini's instrumentality in order to keep alive 'the sacred fire?') achieved for Italy what no more humane or merciful system could have effected."

The Standard in the same strain informs us, (and we must remember we are quoting from an organ eminently constitutional, respectable, and not without a certain reputation for decency and religion): "The whole (I) of the Italian nation recognizes him in death as one of its best sons, and we may be quite sure that in Italy at least not a voice will be raised against him now he is no more." We pause before what follows, remembering whose words they are, of whom said:—"Much is forgiven him because he loved much," and because his contributions to the one great end (the fustilades, &c., above-mentioned) of national independence were great and enduring." And yesterday the same paper told us that for that end "he schemed and plotted; for that he sent band after band of devoted friends to almost certain death." And yet Christian Englishmen, who profess to hate lies and to despise cowardly assassins, who are full of a superstitious dread of one of the most learned and religious Societies in the world, which bears a holy name; because it is falsely fancied to be guided by the maxim that "the end sanctifies the means"; Christian Englishmen, who weak after weak hear "Thou shalt do no murder," were informed by the organ of Conservatism this morning that "generations unborn" . . . will hold "the grave of this man of blood" in veneration, and pay to it the honour of a special pilgrimage.

I have not done with the Standard. Was the writer of the leading article thinking of the insulting and delusive "Papal Guarantees" which, speaking of Mazzini's hopes, he counted among them, as realized, "the Pope cooped up in a little corner of territory, soon to be yet further curtailed"? Let Catholics remark those words.

There was a time when Italy was ruled, we are told, "by a trinity of priests, bayonets, and shirr"; and that was the time when "no other occupation was left to honest men but that of conspiracy." Yet surely even the Standard will admit that there are yet worse times at hand, "dangerous times"; whose heralds shall be, lovers of themselves, proud, blasphemous, without piety, unmerciful, traitors, erring and driving into error.

We may hope, that the soul of this most miserable man who once lay, a regenerate child of God's Church, at the breast of a Christian mother, has found the fruit of her prayers in the boundless mercy of the Almighty. Yet it is terrible in the face of what I have quoted above to recall the terrible words of Holy Scripture, that "no murderer hath eternal life"; that "the powers that be are ordained of God, and that they that resist, resist the ordinance of God and purchase unto themselves damnation."

DISRAELI might find material for a very agreeable supplement to "Lothair" in the wedding ceremony which occurred in the Oratory, at Brompton, on Tuesday morning, 16th of April. The noble couple, the Marquis of Bute and the daughter of Lord Howard, were married in the presence of a great concourse of spectators, of the most "select" description. The eager desire felt by the public to witness the nuptials was kept in check by the most rigid secrecy on the part of the family and friends, in regard to the particular church in which the ceremony was to be performed; but the favoured ones were sufficient in number to make a very large and brilliant gathering. The Baroness Biddulph-Coutts, the Duchess of Argyll, Baron Rothschild, the Duke of Norfolk, and many other noble personages were present to the newly-married couple. Among the many presents sent to the bride was a set of cameo brooches, from His Holiness Pope Pius the Ninth, both the parties being, as is well-known, devout Catholics. At Cardiff, the residence of the Marquis, public rejoicings of the most emphatic sort were held on the day of the wedding. The pair begin life under the most auspicious circumstances, the husband having an income exceeding £300,000 a year.

THE POPE AND THE PRINCE OF WALES.—The Daily News says:—The graceful interchange of courtesies which has taken place at Rome between the Pope and the heir apparent to the British crown strangely illustrates the vicissitudes of time and feeling. Less than a century ago Rome was still the refuge of the exiled house of Stuart, and the friendly greetings of which have just been reciprocated between the Head of the Catholic Church and the descendant and representative of the Electress Sophia would have been incredible and impossible at an earlier period. They are of good augury.

BATLEY.—We deeply regret to learn that the Rev. Thomas Bruno Bigby, the priest of Batley, was killed on Monday evening last at the railway station at Lancaster. The deceased priest was about to enter a train in motion when he missed his footing and fell under the carriage. One leg, an arm, and his chest were badly crushed, and he died immediately. He was about 37 years of age.—London Tablet.

UNITED STATES.

AN IMPIOUS, SUPERSTITIOUS SWINDLER!—The credulity of many innocent, faithful, though ignorant Catholics has so often been imposed upon to the success of this impostor, that an attempt has again been made here in the city, and for ought we know, is now being made by some emissary of the devil, to sow superstition broadcast amongst our many faithful people. It is a sin of more intense gravity than that of the highway robber; for the vendor of such vain observances robs of both money and the Grace of God which money can not buy. This sin is classed with idolatry, witchcraft, sorcery and such like, and is, in its very nature, a mortal sin and expressly and explicitly condemned by the Church. All, therefore, guilty of the sin to the extent of their crime of participating, sustaining, encouraging or in any wise propagating the crime. Hence, dear readers, beware and send from your doors and premises, all such fiends of darkness as go about, in sheep's clothing, devouring souls and sapping the very foundation of Christianity. Accept of nothing which can not present an authorized approbation of the Church, or of its lawful authorities. We give here an extract from a blasphemous rigmarole, which has called forth this reprobation, and upon which the impious seller is, we understand, trafficking amongst our people:—"This prayer was found on the grave of our Lord Jesus Christ, and sent by the Pope to the Emperor Charles, when going to battle, for safety. They who shall repeat this prayer, hear it read or repeated, or keep it about them, shall never die a sudden death, nor shall they be drowned, nor shall poison take any effect on them, nor shall they fall into the hands of their enemies, nor shall the house it is kept in be burned, nor shall any evil spirit enter therein; every person reading it in good faith shall be blessed by me, with the Lord; having it they shall never be overpowered in battle; if you find a woman in labor read it to her or lay it on her right side, and she will be a glad mother and safely delivered; when the child is born lay it on its right side, and it shall not be troubled with thirty-two misfortunes; if you see a person in fits, read it or lay the prayer on his or her right side, and he or she will stand up and thank God. Any person

reading this prayer in good faith need not fear thunder or lightning; any person reading this prayer every day during their lives, our Saviour will forgive them three days before their death of their future state; and they who shall write this from house to house shall be blessed by me, said the Lord. Believe this as true as if the Holy Evangelists had written it, and whosoever shall laugh at it shall surely suffer." Then follows a burlesque called "a prayer." Ridiculous! preposterous! damnable! Any unfortunate enough to possess the formulas should immediately destroy them, and from this take a lesson for the future. Will our Catholic exchanges please circulate a caution against such impostures?—Catholic Vindicator.

AN EXPLODED "STACK."—General notice was, a few weeks since, taken of an attempt made by a certain M. P. Stack, *quondam* pastor of a Catholic congregation at Williamsport, in this State, to set at naught and defy the lawful commands of his Bishop, by a resort to the civil courts; and as some people outside of the Catholic communion, were much exercised over the affair, and looked for wonderful results to spring out of it, we felt it to be our duty, as faithful chroniclers of passing events, to state the fact that the aspiring young man first referred to, has received his quietus at the hands of the Supreme Court of Pennsylvania. That Court, at a session held in Philadelphia, one day last week, set aside the decree of Judge Gamble, of Lycoming county, and dissolved the injunction issued from his Court, restraining and interfering with the authority and duties of the Right Rev. William O'Hara, Bishop of Scranton. So ends this episode in the life of a vain and proud young man, whose natural energies, properly directed, might have resulted in making something more of him than a twopenny edition of Hyacinth or Dollinger.—(The above just comment on the late uncalculated and very improper conduct of the Reverend gentleman alluded to, is so much to the point, that we cannot imagine how a "Stack" of editorial remarks can add to its force. We credit the same to the Columbia, (Pa.) Herald.

THE DEVIL IN THE PUBLIC SCHOOLS.—Hattie Tyng Griswold, in "Old and New," for March, by no means a Catholic authority, says:—"The Bible in our common schools has excited considerable excitement of late. This is all right; but I cannot help regretting that the Devil in our public schools has not received a little of their attention before this. That he is in the public schools, and raging and rampant there, no one can doubt for a moment, who reads, occasionally, the accounts of brutal and barbarous punishments, to which little children are subjected in some cases. Or that he is among the pupils, as among the teachers, no one can well doubt who has sent a little child into them, as guiltless of evil or unclean thoughts as a newly fallen snowflake, and had him come home, in a short time, contaminated almost beyond belief, by the filthiness and filth which he has seen and heard and learned there. Ministers should be the jealous guardians of the public purity; and they should lead the public in all matters of education and culture, not only in a general way, but down into the details of life.

A MENDICANT D. D.—At the annual meeting of the Protestant House of Industry and Refuge a few days ago, one of the speakers called attention to the evils resulting from indiscriminate charity. A case recently before a London Police Court serves to give point to the warning, and, if the disposition to give were not very often combined with ignorance or perverse disregard of the proper mode of giving, might, one would almost hope, put a stop to this most pernicious practice. In the case referred to, however, the persons victimized had something to plead in extenuation of their folly. The beggar in this instance did not belong to any of the well-known species of the genus impostor. He was a clergyman of the Established Church—under inhibition it is true, but still officiating—and was entitled to affix "D. D." to his rascally name. It came out in evidence that he had a good many irons in the fire—children's dinners, poor widows, church building and small-pox cases, and that he succeeded the religious and benevolent public very systematically and with rare success. His correspondence seems to have been almost as extensive as Mrs. Jellyby's. When he was arrested, eleven letters were found in his desk, stamped and addressed to noblemen and others; also a memorandum book in which the sums received were duly entered, each item being put down to the proper account. The fraud having come to the knowledge of the Charity Organization Society, the reverend scoundrel was waited on by an officer with a warrant, on seeing which the D. D. asked with an air of injured innocence, but in rather unclerical phrasing, "What the devil has the Society to do with me?" The prisoner when taken into custody was robed and had the sacramental bread in his possession. The case seems to be so clear that it is scarcely likely he will "go unwhipped of justice," but it is to be hoped that those who have been his dupes will receive as salutary a lesson as it is possible for the scourge of the law to administer to the scoundrelly D. D.—Montreal Herald.

REV. DR. VAUGHAN AND THE COLORED PEOPLE.—The Rev. Dr. Vaughan, the superior of the English missionaries sent by Archbishop Manning to the colored people of the south, corrects a Herald report of a sermon recently delivered by him, as follows in a letter to the editor of that paper:—"Sir,—My attention has been called to a report of a sermon preached by me in St. Peter's Church on Sunday last. I am aware that even the best reporters are occasionally liable to misrepresent a speaker when they undertake to condense. There are one or two misrepresentations in your summary of my sermon which are so gross and so insulting to the class in whose welfare and improvement I am so deeply concerned that I would request you to correct them. I am reported as saying that the colored, 'by reason of the weakness of their capacities, are prone to doubt the existence of God and the immortality of the soul,' and as endeavoring to convince my audience 'that a human being was in possession of a soul, even though his corpse was stained with the symbol of hereditary infamy.' I recognize neither these statements nor their expression. Speaking of their intellectual capacity, I said that I had met colored persons who, having had the opportunities of education afforded them, were possessed of a very high degree of cultivation; and as to their spiritual or religious capabilities, I said it had been brought home to my own mind by the testimony of bishops and of priests, as well as by my own experience, that many of them were capable of being raised to a remarkably high degree of perfection. The proof of this is to be found in numerous examples of acts of heroic virtue, such as we read of ordinarily only in the lives of saints. Yours, HERBERT VAUGHAN.

COULD NOT ASK.—In a little town of this State, (Mass.) the Methodist and Universalist denominations combined to build a chapel, which was to be occupied in the morning by the former, and by the latter in the evening. A few weeks since, the Universalist pastor asked the Methodist minister to announce that the evening's discourse would be on "The Death of the Devil." The sturdy follower of John Wesley, irritated by this summary talking off of a personage of the utmost value for scaring sinners into sanctity, revenged himself by saying from his pulpit: "This evening, my friends, there is to be a funeral in this house. One peculiarity about the service will be the fact that the son preaches his father's funeral sermon." The Church is now closed until the pending lawsuit, gives all right to it to one or the other sect; and the Universalist clergyman believes that, if there is any man too wicked to be saved, it is his Methodist "brother."