were beaten and other deafening instruments | "Remember," says he, "that Adam sinned in according to Cornelius a Lapide, why the most impure spot in the whole world, and. as it were, the metropolis, the capital of the kingdom of Lucifer on earth, where this apostate angel received from the people of God, in the vicinity of His Temple, divine honors,
—a worship sanguinary and abominable. All these circumstances will clearly explain why our Lord wished to commence His Passion near this torrent and in this valley; why He chose, in preference to any other, so infomous a spot to offer Himself, solemnly, up to death; it was, according to the authority above mentioned, to attack the devil in the very seat of his sacrilegious empire. Jesus Christ crossing the Cedron and landing on the opposite shore is Jesus Christ going to humble. to confound, to disarm, to conquer Lucifer by His agony and His sufferings, like a generous and magnanimous soldier, who, the first to enter the arena, throws himself on the enemy, sure of conquest and triumph.

It is also symbolical of a mystery that Jesus Christ went to the Mount of Olives. From that we are shown the salutary effects we should derive from the Passion, which Jesus Christ commences at the foot of this mysterious mount. The olive is the emblem there to terminate the old war and to stipuolive, by the oil which it produces, is the symbol of mercy. Thus Jesus Christ in going to the Mount of Olives is Jesus Christ most inconceivable excess, in offering Himself in sacrifice for us. Jesus Christ is the true Olive, which rises in beauty and mafertile Olive, which by the opening of His veins, the effusion of His Blood, unites and incorporates with Himself the wild, withered and barren olives of our souls in order to ferheavenly stream of His grace and His love. Mount Olivet, where the Saviour relired to suffer the first sorrows, the first insults, the first agonies, I may say the first interior death, is this same mount whence in a short time He will rise triumphant over death and ascend glorious into Heaven. "Behold, then," cries St. Ambrose, "the Lord pointing out to us in His journey the path that we should take to regain heaven, from which we were banished." That is to say, it is necessary to receive and profess the doctrine of Christ; to attention to these simple and mysterious nourish our souls at the banquet of His love: to abandon corrupt Jerusalem; to renounce | His disciples. intercourse and friendship with the world; to wade through the dark torrent of tribulations, of sacrifices, of humiliations-all which are trials inseparable from a truly Christian and pious life; to enter with Jesus Christ into a place of retirement, solitude and prayer; to offer oneself conjointly to God, with the Redcemer, at the foot of Mount Olivet, there to grieve with Him and for Him; such is the only means, the only way (remember there is no other) to triumph over death and sin and to ascend into heaven with Him. Why then did our Lord, when resolved to

of Olives, enter into the villa of Gethsemani draw Himself from the impious soldiers conto seize Him? No: quite the contrary; for, prepares for the children and the disciples of according to the remark of St. Luke, it was ding to the ren not a place where there was no likelihood of His being discovered: but a place to which He was in the habit of repairing every night, after supper, in order to give Himself to St. John declares still more openly that this Gethsemina was a spot well known | be found. Let us hasten to join it; to mingle to the treacherous disciple; for the Saviour often went there to pray with His disciples, the pious and faithful souls who walk in the and even with this same Judas. St. Cyril footsteps of our Saviour. Let us hasten lest says that in going to this garden the Lord this precious companionship may outwished to save Judas the trouble of seeking distance us, and disappear from our Kim elsewhere, and to show to His Disciples as well as to us, adds St. Chrysostom, that He otherwise, we shall remain deprived of the went to meet death of His own will. He had announced to us in clear and precise terms that no person could take His life without His consent; that He would give His life willingly, but to take it back again. Thus if He had expected to be seized violently, suddenly and in public, He would in some measure have tarnished this important truth concerning His voluntary death. So, therefore, whenever the Jews wished to seize Him before the time | God the hymn of gratitude and praise. Let appointed by Himself; He fled, or concealed Himself, or became miraculously invisible. | lem profine assemblies, demoralizing amuse-But to-day, that this hour at length had come -an hour so much desired by Himself; so happy for us, and which He Himself had assigned in the counsels of the Eternal Father—He foresees the violence that would be offered to Him; He goes to Gethsemani, because it was a place in which nothing was casier than to find Him. Besides, the Pharisees feared by arresting Him on the Sabbath-day this seizure might rive rise to a sedition or a revolt among the people, who would show themsaves devoted to Jesus Christ; and, awrding to an observation of St. Leo not with through zeal for the observance of the Sabbath, or to prevent its profanation by any excesses - for the priests then troubled themselves but little about the worship or the love of God-but through fear that in the midst of the disorder and tumult, the Prisoner should escape from their hands. In retiring to Gethsemani, a place separated from Jerusalem, solitary and tranquil, our Lord foresecs every popular movement; He calms the terror of His enemies: He removes every obstacle to His arrest; He anticipates the snares which are laid for Him; and, just as it is now in the generous dispositions of His Heart to accomplish in a secretand sudden manner His sacrifice, even before His corporal immolation, the great Victim goes to the place where he is to be seized; places Himselfunder the homicidal hand which is to sacrifice Him; and the true Abel goes freely and openly to where the true Cain can lay old on Him, to immolate Him to his cruel

The Passion of Jesus Christ not being a the most venerable, the most august, the most meritorious of all sacrifices,-the Holy Victim of so holy a sacrifice should not be apprehended in a profune) place. "Thus," Savs' on a road, or at table; but it should be by in the place of prayer, where it was customary

sounded which drowned their voices during the terrestrial paradise; for this reason Jesus this barbarious sacrifice. The ceremony was concluded by casting their askes into the neighboring torrent. That is the real cause, joyment." Thus Jesus Christ entering the garden is the Mediator who comes forward to torrent got the name of Cedron—that is to disarm the heavenly cherub whom divine jussay, black, dark, from the charred remains of tice had placed at the entrance of the real the bodies which were cast into it. This Paradise; to break in his hands the flaming valley was then the most sacrilegious, the sword which interdicted our entrance; to obtain for the miserable posterity of a sinning parent its return to the happy abode whence it had been experied—an account of his hour no longer transient and earthly, but it had been expe led-an abode of delights, the terestrial paradise was but the figure.- "In a word." says Alcuin, "Jesus Christ entering the Garden of Gethsemani is the new Adam who goes to expiate, by His humility and His obedience, the pride and the revolt of which the ancient Adam was guilty in another garden." Oh, new Garden! new Eden! new Paradise! How little thou resemblest the old! There, the first Adam tasted of pleasure, repose, joy, delight; here, the Second Adam experiences but struggles, sadness, terror, bitterness, agony. There, flowed streams of refreshing waters; here, flows but a stream of blood, recking from the veins of the Redeemer. There, a rebellious angel tempted to transgression and sin; here, a faithful angel exhorts to obedience and sacrifice. There, Divine Majesty was outraged; here, it is satisfied. There, sin was committed; here, it is expiated. There, humanity found its ruin: here, it is brought back to the paths of eternal salvation. There, of peace. According to Origen, Jesus Christ thorns and malediction sprang from the in repairing to the Mount of Olives, goes flowers and the fruits; here, the thorns of bitterness and grief produce the flowers and the the great treaty of peace between heaven and earth—between God and man. The olive, by the oil which it produces, is the under the shadow of the tree of life; here, in the midst of death rises its antidote and the hope of the resurrection and the life. Behold, repairing to the mountain of mercy; exalting | then, this mysterious garden, where the Spouse His goodness to the highest pinnacle, to the in the Canticles earnestly prays her Beloved to make baste and descend. Oh, amiable Jesus, cherished Spouse of our souls! yes, come quickly into this garden of delights for jesty to adorn and cheer the wide field of the | us, and of thorns for Thee; but no! this Church. Jesus Christ in going to the Mount amiable Spouse does not need our solicitaof Olives is the grafted Olive, the fruitful, the | tions nor our prayers to draw near. A secret, irresistible force, the force of His charity, suffices to impel, to attract, to bring Him to us. Let us then admire how He advances towards us with tilize them by Ilis own virtues through the rapid strides, serene countenance, glad heart, joyful look.

Christians, brethren! let us beware how we lose this precious moment; let us hasten to follow Him into this garden, where He will disclose to us all the treasures of His Heart, so capable of attracting and sanctifying ours: Ubi est thesaurus ruus, ibi et cor tuum erit; that is to say, let us not waste in indolence, effeminacy or worldly cares the days of a life which has been granted to us only to follow and imitate Jesus Christ, and let us give serious words: Jesus entered into the garden with

This Divine Redeemer, who enters into the garden with His disciples, who makes them walk in His footsteps, instructs them from His own lips; edifies them by His example; consoles and fortifies them by the sight of His sufferings; sanctifies them by His oblation; He associates them in a special manner with His prayers, and efficaciously applies to them the fruit of His sacrifice and the infinite merit of His Blood, shed in their presence; He constitutes Himself their buckler by His power; their defense against the Judaic rage; in fine Jesus Christ, who this day makes His disciples pray and to suffer at the foot of the Mount | the spectators and companions of His sufferings on this same Mount of Olives, where and particularly in the part of the villa where He will soon make them the spectators and the garden was? Why have the Evangelists | companions of His glorious ascension into so particularly and carefully noted all those heaven—all this, says St. Ambrose, is the circumstances? Did Jesus seek thus to with- sensible image of the Church; it profigures the history of what Jesus Christ does; what ducted by Judas, and who were soon to come | He requires; what He promises; what He

Ah! should we have the sad misfortune of being alienated from the body of this Church by schism or from its spirit by sin, let us hasten to reunite ourselves to this holy society, within which only Jesus Christ is to with the apostles, with the disciples; with eyes. Otherwise, we cannot overtake it; blessings which are to be found only in it; otherwise, we shall be excluded from eternal happiness, which can only be obtained through

Now, let us listen with humble spirit and faithful heart to the last great command of Jesus Christ, to receive His Faith, to fulfil His law. Let us often fortify ourselves with the Eucharistic Sacrament. Let us often sing to us leave, abandon the corruption of Jerusaments, the company of the wicked. Let us drink of the dark waters of Cedron, by accepting tribulation and penance with pious resignation. Let us cross this torrent, by suffering for the love of Jesus, the contempt of the world with constancy and courage. Let us often unite ourselves to Him and with Him in the garden,—that is to say, in the silence of meditation and prayer. Let not the darkness of night terrify us. Let not the bitterness of the torrent of mortification deter us. Let not the persecution of the synagogue or of worldlings turn us away from our path. By walking in the footsteps of Jesus Christ one is proof against all, and one triumphs over all. United during life with over all. United during me wive Jesus Christ agonizing and suffering, thus tions here, through the unction of His grace, through His assistance, we shall also find ourselves after death on the mountain, there to partake of the joy of His Ascension and His glory.

There remains for us now one final ta-k to fulfil, which is to enquire why the Evangelists wished to transmit the name of the place where the Saviour retired for the last time to

They tell us it was called Gethsemani. a Hebrew word which signifies the valley or the press of olives. What interest can the Christian world take in retaining the name of this place, if it did not signify a mystery? Let us, then, remember the afflicted widow spoken of in the Fourth Book of Kings, who, fallen into extreme poverty, and left without resources wherewith to pay-Punishment, but a sacrifice,—and the greatest, the debts of her deceased husband, was on the point of seeing a merciless creditor carry off her children and make slaves of them. Let us remember the prophet Eliseus, who, moved to compassion at this calamity, enters the Origen, "it would be unseemly that the Lord | house of the widow and there miraculously were arrested in broad day, in a public place, multiplies the small quantity of oil which she possessed, from the sale of which she night, in the garden, precisely at the time and realized sufficient money to pay her debts and convert the remainder to her own support for the Son of God to pray to His Eternal and that of her children. This history was a Father, and which, for this reason, was a real figure and a prophecy of Gethsemani, which sanctuary, a real temple of God." St. Cyril while predicting, explains it. The widow of

into extreme indigence of spiritual wealth and assistance, and not having in any way the means of paying the debt contracted with the prince of darkness, saw her children in danger of becoming his slaves and rendered eternally miserable. However, Jesus Christ, the true Eliseus, (the word Eliseus signifies God, Saviour,) touched with compassion for this unhappy family, came into this world, the abode of poor humanity, therein to diffuse and to multiply the oil of His mercy and of His Divine Blood-a precious substance, from which we, the sons of man, have derived sufficient wealth to pay all our debts, to ransom ourselves from the slavery of the devil, and to live the life of grace and immortality. Jesus Christ, then, having accom-plished this work of infinite goodness, chose to commence it precisely in this Gethsemani, or valley of oil, wishing that the name should inform us of the mystery which it realizes. David had foretold that the Messiah and the Anointed of the Lord should be replenished by God with the mysterious oil of joy, no account of the truth of His instruction, His meckness in suffering, His justice in judgment, His love for virtue and His hatred for As Son of God, Jesus Chirst did not need this unction. He received it, then, as Son of man—the chief and the representative of our humanity—in order to diffuse it over all our race. Sr. Augustine tells us that it was at Gethsemani that Jesus Christ began to communicate to us this Divine oil. It is in this place that He became really our Christ, our Auointed, who has shed most abundantly over us the oil not only of His mercy, which assures us, but also that of His strength, which fortifies us; wishing that, according to His example, we may powerfully and with advantage on our side combat with the devil. Every one knows that athletes anoint their bodies with oil in order to render themselves more agile, more supple, and more vigorous With the view of bringing before our eyes this striking mystery of His love, could Jesus Christ have selected a more suitable place than the valley of material oil, so fit to prefigure the unction of His spiritual and divine oil? Moreover, as in this garden oil was extracted from olives, thus, under the pressure of a dolorous agony, observes the interpreter, Jesus Christ commences to draw from His Divine Body the Precious Blood which redeems, us, anoints us, fortifies us, nourishes and renders us immortal.

But as the oil multiplied by Eliseus was collected only in vessels presented by widow, so the Blood of Jesus Christ is received only in those souls which are presented to Him, offered and purified by the Church; that is to say, those souls who hear the word, profess the faith, and partake of the sacraments of the Church, St. Paul having declared: " Despondi enim vos uni viro virginem vastam exhibere

Christo" As Eliseus continually asked the widow for other vessels, that he might replenish them with his mysterious oil, so also Jesus Christ, in the midst of us, is desirous, eager, to bestow on us more benefits than we are capable of receiving, is continually receiving new souls into His Church in order to pour over them the oil of His mercy and the Church labors to call them to His Fold. It is with this view that she sends her missionaries into idolatrous and heretical countries; it is with this view that she despatches us

preachers into Catholic countries during this holy season of Lent. We exhort you, the faithful, to open your hearts so that the true Eliseus may fill them with His graces and His love.

The oil of Eliseus ceasing only to flow when the widow no longer presented vessels wherein to receive it, so also it is never Divine goodness which fails us, but it is our hearts which are tardy to receive it. Alas! let this reflection cause us to tremble; for the Lord, according to His threat, in punishment for having kept Him waiting so long for our hearts in order to fill them with His oil, will stop its precious infusion; so that, Gospel, we should set about looking for the nounce our vices. Let us prepare ourselves to purify our hearts from profane affections by tears of penance, in order to reap abundantly Jesus Christ; so that, instead of being, perhaps, objects of the Divine anger, ready to be condemned to death, we may become vessels of honor and glory, worthy of the friendship, the love and the eternal society of God. Amen.

A Cavalry Charge.

The war correspondent of the London Standard writes from the seat of war in Afghanistan, under date February 13th. He thus describes a cavalry charge:

"At this moment Major Stewart, of the 5th Punjah Cavalry, happened to ride up with a troop of thirty men. The escaping enemy were pointed out to him. They appeared to be thousands, though actually they probably did not number more than 500. Gen. Roberts thought he had better charge. Major Stewart said he was quite ready. "Was he to make prisoners?" "No, your small force cannot afford to take prisoners," was the reply; whereupon the word of command was given, and away went the cavalry across the country as fast as their horses could carry them. They disappeared from sight for a few seconds where there was a depression in the ground then they reappeared, and in another moment they were among the fugitives. Sabres flashed in the air as each man bent down to his work or wheeled to face a foe. One sowar broke his tulwar over the head of an Afghan. He leaped off his horse, seized the dead man's gigantic knife, and rode on in the charge. The duffedar of the regiment, and the finest swordsman in it, was chasing a man, who turned round, took steady aim with his jozail, and the duffedar fell dead, with a bullet through his head. Major Stewart was riding over a wounded man, who bent upwards and delivered a cut at the horse, which took effect under its right eye. It was a brilliant charge, though a short one. The ground where the sowars came up with the enemy was strewn with dead and wounded. Twenty-one slain Afghans were counted, and at least an equal number were found badly sabred. The punishment inflicted upon the enemy here would have been much more severe had it not been for the fact that hundreds of men got into soft ground, where the cavalry could not get at them, and afterwards escaped across the river.

Curious Story.

New York, March 10 .- A very curious story of the straying of the ship "Ken-tuckian," of Boston, Captain Mosely, about fifty, all over the Mediterranean under her crazed commander, is brought here by the steamer "Glenlyon," commanded by Captain Wallace. Wallace discovered the "Kentuckian " floating the American ensign down, forty miles from Algiers. The "Kentuckian" was bound from Trieste to the Southwest pass and ninety days out. The vessel appeared in garden, another mystery still more touching. Spiritual death of its head, Adam, had fallen down. Mosely offered Wallace two hun-

pounds to tow the "Kentuckian" to Gibraltar, but gave no good reason for it. The "Kentuckian" was under full sail. The crew was orderly, and there was no lack of provisions. Wallace says Mosely is crazy, or begging on the highway. but was compelled to leave him. Shortly after the arrival of the "Glenlyon," news was received that the "Kentuckian" had passed Irisa, one of the Balcaric Islands, with the captain dead. Irisa is about 180 miles northwest from Algiers, and why that was the port touched at by the "Kentuckian" is as strange as the rest of the story.

The Catholic Vote in Outario.

(Toronto Telegram.) It looks as if the Catholic vote would go with the Reform party in the Local elections. Had it not been for the Catholic influence exerted by "the power behind the throne," all this bother about exemptions, the Orange Bill, and Separate Schools would have been avoided. In all matters affecting the Catho-lies, the Mowat Cabinet performs as Arch bishop Lynch pulls the string.

Catholic Union, Argenteuil. The following officers were unanimously elected for the present year:-Messrs. John Kelly, President; G N Boyle, Vice-President; George Aspeck, 2nd Vice-President; D Murphy, Secretary and Treasurer; C E Ladouceur, assistant ditto. Committee-M Brierton, F Poulin, F Filion, M Desjardins, John Brophy, Chas Ladouceur, M Dwyer, D Guertin, O Ladouceur, J Pilon, T Curren. Israel Sauve, Tyler. John Fitzgerald, Grand Mar-

Russia and Turkey.

The indemnity that Turkey has to pay Russia for the outlay the Czar was put to in bringing the Sick Man to his senses amounts something like one hundred and eighty million dollars. In addition to this there is an item of something like five and a half million dollars as compensation for injury done to the property of Russian subjects in Turkish territory. This is quite a little sum for Turkey to have to fork over to the Power that whipped her, and all for the pleasure of being whipped. Where the money is to come from, goodness only knows. Russia is as badly in need of it as Turkey is unable to pay

Polygamy and Porridge.

When we made an excursion to Southern Utah, not long ago, we were hospitably entertained by the Mormon bishop at Richfield. He was a Scotchman, and had been brought up a rigid Presbyterian. "Ah, well," said he "they think ill of me at home for changing my religion; but there was my brother Aleck who took it most to heart. He was on his way last year for California, and turned off the road a bit to see me, and try to bring me back into the fold. When he got there he spent the whole evening lecturing me, and then went to bed. In the morning I gave him the best breakfast the country would afford: coffee and rolls, trout, beef and venison steak, and such like. Poor Aleck! he looked all over the table, and then turning upon me his sorrowful face, blurted out : "Oh, Jamie, mon! Jamie mon! did I ever think it would come to this! I could hae forgiven yea' yer poleegamy, but hae ye gien up your porritch?"—Harper's Drawer

CETYWAYO.

"A Zulu Christian a Zulu Spoiled." Cetywayo, the Zulu King, is a remarkable man. There is some resemblance between his career and character and those of Hyder Ali and Dost Mahomed. The Zulu chief is in the prime of life, and a friend of mine who has seen him says that his features are expressive and almost handsome. Physically, he is a complete athlete. He has great strength of limb and marvellous agility. He is wily, adroit, courageous, and, with a view like the foolish virgins mentioned in the of accomplishing his design, capable of great cruelty. Some curious insights into his charoil of His mercy at the hour of death, and find acter crop up in the voluminous blue-books no one to supply us with it. From this day that have been published within the last two Theophilus Shepstone and other English re- | meantime, the cavalry, under Colonel Russell,] presentatives are strikingly picturesque, and at times eloquent. His expressions remind the grace which flows from the Passion of one of the mode of address indulged in by the American Indians, but Cetywayo's views are more sanguinary than those of Spotted Tail or Little Blanket. Fighting was their mission on earth. He was their king, and he was anxious, in the first place, to prove his prowess as a warrior, and next to give his young braves an opportunity of washing their spears in the blood of their foes. It was matterless to him whom he quarrelled with so and his sons are all some distance off with a long as he could accomplish these two purposes—demonstrating his own capacity as a chieftain and the courage of his people. When talking in his kraal on the same occasion about the missionaries, he said Christianity might be all very well for white men and for Europeans, but he did not like the missionaries, because experience had shown that a Zulu Christian was a Zulu spoiled. Over the whole of the intercourse between the English and this able dauntless, but unscrupulous Kashr, many instances could be quoted of savage picturesqueness of expression, which throws a curious light upon the motives that move these swerthly warriors to action.

SPORTING.

The International Walking Match.

New York, March 10.—The greatest excitement is aroused by the walking match contest, but the betting is not changed from last evening, namely, 3 to 2 on O'Leary. The pedestrians are all in good condition, and bets are freely offered to-day at 500 even on O'Leary against the field. On the 83rd mile Rowell caused some excitement, when he spurted and ran three laps at an easy-going trot. The opinion is generally expressed that he is using himself up too much on the first day, being desirous of keeping his round ahead of the others. His staying powers, however, are stated to be remarkable. At 8 pm. the score stood: O'Leary, 67 miles; Rowell, 74; Harriman, 55; Ennis, 59.

Il p.m.—Rowell, 108; Harriman, 97; O'Leary, 93; Ennis, 87.

GILMORE'S GARDEN, N.Y., March II.—9 a.m.— Score: Rowell, 138; Harriman, 128; O'Leary, 114; Ennis, 114.

Il a.m.—Rowell, 146; O'Leary, 119; Harriman, 124; Ennis, 122. The International Walking Match.

Boat Racing. THE ROSS-EMMETT RACE.

THE ROSS-EMMETT RACE.

The single-soull race for £400, between Wallace Ross, of St. John, N.B., and Frank Emmett, of Newcastle, from Putney to Mortlake, on the Thames came off yesterday, and resulted in a victory for Ross. The race created unusual interest in boating and sporting circles at Newcastle and London. Owing to Emmett's success in numerous races, and Ross having never rowed in public in England, Emmett was the prime favorite, and his backers and admirers laid odds of 7 to 4 on him. Ross, however, improved wonderfully since his arrival in England, and under the able mentorship of Drewitt and Harry Kelly, the ex-champion, he learned many points. It was claimed that Ross has rowed the course in twenty-three minutes, and that his chances of winning were certain. One of Ross' principal backers was Bush, the great London sporting man. He invested heavily with the book-makers; accepting the £7 to £4 laid against Ross. Ross will be matched to row Tarryer for £200 a side. Emmett led till he reached a point about 50 yards below Hammersmith Bridge, when Ross overtook him, and drew away from him, winning easily by about 8 or 10 lengths.

RACE BETWEEN ELLIOTT AND COURTNEY.

RACE BETWEEN ELLIOTT AND COURTNEY. LONDON, March 10.—It is announced that the backers of the champion rower, Elliott, have

written to ex-Mayor Luddell, of Pittsburg, authorizing a match with Courtney for two, three or five miles on Alleghany River. The stake and date to be agreed upon. Elliott demands a minimum of \$375 for expenses.

THE ZULU WAR.

The First Engagement. SIRAYO'S KRAAL, BASHEE VALLEY, Jan. 15.

We had been established in camp on the Natal side of the Buffalo at Rorke's Drift for some days, preparing pontoons, etc., for the crossing, and when the order came in on the evening of the 10th that we were all to take up our pontoons to cross early next morning at daylight, great satisfaction was shown throughout the camp, and few went to sleep that night, as we were informed that bodies of Kaffirs were in our immediate neighbourhood on the opposite side. At daylight all were in position. The 1st Battalion 3rd Regiment, Natal Native Contigent, and all the mounted men crossed through the river at the Lower Drift. The current is broad, deep, and rapid, but no accident occurred. The two Imperial regiments, with wargons, ambulances, &c., were all taken over in a pontoon bridge, made by a fatigue party, under Lieutenant M'Dowell, R. E., while the 2nd Battalion 3rd Regiment, Natul Native Contingent, got across at a drift higher up. The battery of Lieutenant Colonel Harness was in a position on our own bank of the river to cover our crossing, and followed on the morning after. No opposition was made, and we encamped that night in Zululand. A strong mounted force went out a patrol, and pushing forward came into communication with Colonel Wood's column. Next morning (Sunday) all the troops were ordered to leave at 3.30 for a reconnaissance, and (when about eight miles inland) saw : body of Kasiirs on the hills in front, in the neighbourhood of Sirayo's kraals, and we also heard the louing of cattle concealed in the rocky kranzes. The general and Colonel Glyn rode some

little distance up the valley, and a fair idea was gained of the position which the enemy had taken up. There was, as far as could be seen, a considerable quantity of cattle collected at the point where the valley narrowed in, and a good many natives could be seen on the hill sides on each flank of their position. The hill on the left of the valley was steep, at a point on our right it sloped gently enough for cavalry to be able to make their way up it. The Cavalry Brigade, under Lieutenant-Colonel Russell, was therefore ordered to mount here to the plateau above, and then to work round so as to cut off fugitives making off in that direction. The 2nd Battalion of the 25th, under Colonel Degacher, and the 2nd Battalion 3rd Regiment of Natal Native Contingent, were ordered to climb the hill to our left, to work round the right of the enemy's position, and to attack and burn the kraal of Sirayo's brother, who is one of the men whom the Government has demanded should be given up as a leader of the party who crossed into our territory and carried off and murdered two women.

kraal at the end of the ravine consisted of four companies of the 1st Battalion 24th Regiment, under Captain Degacher, and the 1st Battalion 3rd Regiment of Natal Native Contingent, led by Commandant Brown. As soon as our troops got into motion a spattering fire opened upon them from the enemy concealed behind rocks and in the bushes. The attack in the four companies of the 24th following in reserve. The fire for a time was very sharp, and the men of the native regiment dropped fast, and it needed all the efforts of their white officers to get them to advance. Gradually, however, they pushed forward, and when they got within a short distance of the enemy's position the four companies of the 1st Battalion 24th Regiment were brought up, and a rush was made at the place. The enemy shot by huge boulders of rock which so had an engagement of their own with the Zulus | that we would enjoy ourselves, which we as they mounted the hill side. These were soon driven back with a loss of some twenty of their number, about the same amount having been killed in the valley. Altogether As an English subject albeit a Papist, we felt wounded, two of the white officers of the Contingent being also wounded.

Among the dead was Sirayo's youngest son, and I learnt from a wounded prisoner that Sirayo himself, his eldest son, and his brother small Zulu Impi. In consequence of this victory we have moved on to where I now write from, and shall move again forward on Friday. Several men have come into camp, asking for permission to join us and come under our protection, but we treat them very coolly, as it is by no mean impossible that they are spics. But there can be no doubt that our first victory in such a difficult position has somewhat cooled the ardour of the men in this neighbourhood. Sirayo's eldest wife and daughter were taken prisoners, with lots of other women and children, but have all been sent back to their kraul by order of the General, whose policy in so doing is not approved of by the officers who best understand the native character.

THE FIGHTING ON THE TUGELA—THE ACTION AT who managed to survive this dread rorke's DRIFT—GALLANT DEFENCE BY THE of the brothers would have had the BRITISH.

Despatches from Pietermaritzburg, under date January 29, say the action at Rorke's Drift was a splendid affair. Licutenants Bromhead and Chard were left in charge of Green." Although they may have poets in the Drift with a company of the 24th. The first intimation of the disaster was from fugitives making for the Drift, some of whom, in- to music. It must be humiliating to be cluding Lieutenant Coghill, who rode away to obliged to mix the Green with the Orange communicate with Helpmakaar, were killed and the Blue. Brother Raffan's song, if it did by Zulus while crossing the river. Seeing that an attack was imminent, we hastily threw up barricades of meals bags and biscuit tins belonging to the Commissariat, part of the time being under fire. We were attacked soon after dark by at least 3,000 men, chiefly of the Zulwana Regiment. The fight was kept up for the greater part of the night. The Zulus six times got inside the barricades, and were as often driven out at the point of the bayonet.

Meantime another body passed on to the military hospital in the rear, and fired it, killing five patients and destroying the medical stores. The servant of Colonel Harness Hassard had a narrow escape. He got away from the hospital, and sat in the bush all night, exposed to the fire from both sides.

At dawn the attacking force withdrew, and Lord Chelmsford's column was seen approaching. It was hailed enthusiastically by the gallant defenders, who at first mistook them for another force of Zulus.

Three hundred and fifty-one dead Zulus were counted near the intrenchment, but the number killed has since been estimated at 1,000. The Zulus fought with infuriated cour- Week.

age, coming up to the loopholes and seizing the muzzles of the rifles.

The London Daily News says :- If anything could console us for the massacres as Isaudula, it would be the night-long struggle at Rorke's Drift. Hurriedly told the tale of blood from the front, Chard, with the true instinct of an Engineer, at once saw that some small entrenchment was the only means of escaping annihilation, and promptly threw up a wretched breastwork of sacks, biscuits tins, &c .- the only work that time admitted of. How Bromhead and his men fought behind this feeble protection, assisted by the gallant Assistant-Commissary Byrne, it is needless to dwell upon. This defence was no burst of undiciplined valour but exhibited an unflinching courage that brings us back to the days of that "astonishing infantry" which stormed the fatal hill at Albuera. Such courage as this is not, as Burke says, a passion, an impulse, a sentiment. "It is a cool, steady, deliberate principle, always present, always equable; it is a fortitude which knows as well to retreat as to advance; which can conquer as well by delay as by the rapidity of a march or the impetuosity of an attack; which can be, with Fabius, the black thundercloud that lowers on the top of the mountains, or with Scipio, the thunderbolt of war. Never, in the most palmy state of our martial renown, did it shine with brighter lustre" than during the terrible and protracted night attack upon the handful of English soldiers at Rorke's Drift. To Chard and Bromhead we owe the highest rewards we can confer upon them; to the dead that solemn tribute of honour and respect due to.

the brave who sink to rest, By all their country's wishes blest."

The Natal Mercury remarked on the selection of Rorke's Drift as an appropriate place for the infliction of a severe blow on the Zulu power, that being the scene of the border inquiry, the main effect of which had been to weaken British prestige in the Zulu mind close to the Blood River, the new boundary line of the Transvaal territory, and not far from the spot where Sir T. Shepstone met with such disrespectful behaviour in October, 1877. Rorke's Drift, however, will not be remembered as the scene of the infliction on the Zulus of a just punishment, but in connection with a terrible disaster, and at the same time with a military heroism never yet surpassed.

The P. L. L. O. L. & B. S.

We must apologize to our readers for not doing full justice to the concert given on Friday night, at the Mechanics' Hall, by the so-called Princess Louise Benevolent L. O. L.," whatever that pompous name may mean; but of that more anon. On reaching the top of the staircase leading to the hall, a vouth. nged 13, was conspicuous in button-holing every one that entered the Mechanics' Hall either to read or to become a hearer and speclator of the show up-stairs. This youth, who had ornamented a dirty shirt-collar with a silk tie combining these two colors of the rainbow The torce intended to attack the cattle so cherished by the "tag-rag and bobtail" of the Orange community, received no other reply to his request than the stereotyped answer of "too thin," or "can't do it." Tho writer of these lines, with a shrewd intuition of what was going on, approached the youth. The bait took, for the youth calling him aside asked him to lend him a quarter to pay his way into the concert room. The writer sugthe valley was led by the Native Contingent, gested to the boy that if he took a seat in the reading room of the Mechanics' Institute he would hear all the row going on upstairs. It is not our intention to be hypocritical, and we will therefore give a faithful account of what we saw and heard. We are, therefore, bound to recognize the fact that the hall was crowded by what a young reporter would call the elite of Orangeville. An intimate acquaintance with our lower judicial courts of the city enabled us to say briskly from his rocky hiding place, and a that we recognized among the sweet audience party of his men made a stand at the cattle numbers of that which forms the backkraal, and our men were somewhat startled ground of the Recorder's Court. On learning that this enemy sent crashing down among them. The anxious to witness the proceedings, two polito affair was soon over; the enemy scrambled up boys, whose costumes an unpractised pencil forward, when this precious oil of Divine mercy is ready to be shed over us, let us re-Muster was kind enough to express the hope

> The stage was decorated with a scroll, on which was inscribed the name of the Lodge. we lost two natives killed and over thirty disgusted at this insult offered to a lady of the Royal family by the shricking sisterbood: however, there is little danger of the Princess ever receiving any of its members into her presence any more than her Royal brother did receive their deluded brethren in 1861. We are only advertising Mr. Dave Grant when wo say that the noted proprietor of "that crockery store" made a speech in which he showed a a total disregard of the rules laid down by Lindley Murray. He had been asked three questions. 1st. Do the members intend to take part in the celebration of the 12th July? 2nd. Were its members affiliated with the Grand Lodge? 3rd and last, Did its members undergo the same process of initiation (i.e., scrubbing, singeing, and bibbing and riding the goat). With the grin of a death's head rebuking a medical student for dissecting his corpus vile, Mr. Grant stated that he could not answer these questions; but, however, he was proud to admit, the sisters showed more pluck than their brothers, one of them having, in January last, openly boasted of her connection with the Lodge to one of the reporters of the Post,

honestly confess we did.

courage to do as much P. A. P. B? Brother Raffan, who looked and sang like a ventriloquist's dummy, sang an interminable song to the tune of "Wearing of the Orange Ass-ociation, they evidently lack musical composers to set their bards' stern poetry not evoke applause, at any rate had the benefit of making the audience cry with laughter. Again, the want of a musical composer was felt when a mere child was made to sing "Rise, Sons of Hackett, Rise," to the good old air of "Cheer, Boys, Cheer." It is needless to annoy our readers with a detailed account of the performance, for we are airaid that, were we to make too great a demand on the powers of the risibilities of our readers. several cases of lockjaw might ensue. In conclusion, we will thank a Mr. Waru for the compliments he unwittingly paid the nuns, when he said that the "Romish" Church would be nothing without them. We regret our inability to return the compliment, for the Orange sisters may come and go, but the Church of England will not be affected thereby.

NEW STORY .- "Redmond O'Hanion," an:historical story of the Cromwellian Settlement, will be commenced in the TRUE WITNESS next