say to make such examples as would leave a lasting on the disorderly and refractory classes improssion at the slightest signal to engage in who are ready at the suggesters signal to engage in party riots when their sectarian bigotry is inflamed. Many of those in Belfast had long enjoyed impunity, but through the exertions of the constabulary, which large number of arrests was made during the last large number of the large man and the large outbreak, and it was their ill-fortune to be tried by ontoreas, and was determined to put down riot and outnge with a firm and heavy hand. Had the peronunge who found fault with his Lordship for passing a prempt and rigorous sentence upon the first prisoners convicted on the most serious charge had patience to wait until the "ruling of the books" at the close of the trials, they would have seen that he was equally unsparing to all parties. Nearly 60 prisoners were placed at the bar to receive sentence. Their conviction proved that the juries in Belfast did not shrink from the performance of their duty, but assisted the authorities in the administration of justice, though in one or two instances they took an erroneous view of the character of the crime, or, at less, a different view from that entertained by the Court. The convicted persons were brought up in batches, and it was a sad spectacle to see so many of the artizan classes taken from their homes and consigned to the gaol or the convict ship, leaving their miserable families without their natural protectors, and in many cases deprived of the means of support. The Judge, in passing sentence, alluded to these deplorable circumstances, and expressed his sympathy with the innocent sufferers. But he did not hesitate to discharge what he felt to be a public duty, however painful to his feelings. The sentences varied, in proportion to the character of the offence, from two or three months' imprisonment to ten years penal servitude. Two prisoners, named John Breslin and John Branagh, were sentenced to this severe penalty. In pronouncing judgement his Lordship observed that they had been convicted of by far the most serious offence which had been brought under his notice. They headed a riotous mob of several hundred persons, who attacked the house of a Mr. Kerr, in Rosemary street, and shouted for his life. They were in front of the crowd, one of them armed with a cleaver and the other with an iron bar. Stones were showered against the house and hurled through the windows. The house was wrecked, and while the mob were engaged in attacking it two shots were fired from the opposite side of the street and aimed at a sergeant of the Highlanders. A constable, at the risk of his life, remonstrated with the prisoners, but to no effect, and two of citizens in the Commercial News-room (which is in theroughfares). He had ascertained that they were bad and disorderly characters, and was sure he should be doing good service to society by passing an exemplary sentence. He could punish them with penal servitude for life, but thought that probably the interests of justice would be satisfied by their being sentenced to penal servitude for ten years. The announcement had a thrilling effect upon the dense crowd of people who heard it. In another case, in which a prisoner named John Geddes had been convicted of an assault upon a police officer, and also of compelling respectable and peaceable persons to leave their homes, his Lordship's sentence was seven years' penul servitude. The jury had recommended the prisoner to mercy on the ground that he was under the influence of drink at the time; but the Judge said he could pay no attention to the recommendation, as he was convinced by the evidence that the prisoner knew perfectly well what he was doing. A negro named George Thompson, who was referred to in the recent article of the Ulster Examiner, which formed the subject of the proceedings against Mr. M'Alcece for contempt, was sentenced to two years' imprisonment and hard labor. He had been found guilty of heading a tumultuous mob on the Shankhill road, and ordering inoffensive people to leave their homes. His Lordship observed that if he could have sentenced him to penal servitude he would have done so, as in every case in which prisoners had been found guilty of that offence he made it a rule to pass the heaviest sentence that he could. A woman named Ellen Burns, who took an active part in the riots, was sentenced to four months imprisonment with hard labor. His Lordship remarked that he found from experience women could be just as violent as men on such occasions when their passions were aroused. A lad named Drysdale, who had been found guilty of serving a threatening notice on some persons requiring them to quit their homes, was sentenced to six months' imprisonment. His Lordship took into consideration the fact of the prisoner's youth, and also that he acted as the messenger of others. A publican named James Keatley, who appeared to be more respectable than the others, was condemned to two years' imprisonment. He had been convicted of heading one of the stone-throwing mobs, and serving out drink to the rioters, who chaired him for his services. He was also present when a constable received injuries which almost caused his death. His Lordship expressed surprise that the jury had only found him guilty of taking part in an unlawful assembly, and acquitted him on the charge of riot, so that he could not be punished with hard labor. Many of the rioters were sen-tenced to imprisonment for periods of from one to two years with hard labor, and those convicted of a minor class of offence got shorter terms. The Judges will return to Downpatrick on Monday for the trial of the two women charged with the perpetration of the Holywood murder. In the meantime the Antrim Assizes are adjourned. Much indignation is expressed by the National papers at the sentence passed on Mr. M'Alcece for contempt in publishing certain articles in the Ulster Examiner. They contrast the language used with the comments of the English Press on the case of Kelly, who was charged with the murder of Talbot. They appeal to the countrymen of the unfortunate journalist to show their sympathy and encouragement by a public testimonial, so that it is not unlikely that he will have profited in a substantial form by his mishap. As to the fine of £250, it has been long since made up by public subscription, with £150 over, which, we are told, was collected in a few hours.-Times Cor. Howe Rule.—Few political movements of recent

years have grown more rapidly in power, importance, and extent than the demand for the restoration to Iteland of her legislative independence. Even the bitterest foe of Home Rule must confess that recent events have given enormous impetus to the movement. When the present Ministry entered upon office they made a formal pledge to the Irish people. That pledge was " to govern Ireland according to Irish ideas," and if it had been kept, the cry for Home Rule would have been an absurdity. If the Parliament at Westminster did everything for Ireland that the Irish people desired, there would, have been no kind of necessity for setting up a Parliament in Dublin. But we need scarcely say that the solemn league and convenant which the Ministry entered into with Ireland was another treaty broken ere the ink was dry. The pledge has never been kept in its entirety, though it is only within the last few weeks that it has been openly and shamelessly violated. No patriotic Irishman could read without indignation how the Administration, having intr. duced a Bill which notoriously fell short of doing

Saturday, Mr. Daunt expressed this conviction that a Home Rule Parliament would settle the Education question in a manner satisfactory to all parties. Of this we are fully confident. The Irish people Catholic and Protestant, are, in the main, devotedly attached to the principle of religious education but through the determined by the Judge, an unusually were warmly commended by the Judge, an unusually were warmly commended by the Judge, an unusually and most religious papels in the least bigoted and most religious papels in the least bigoted religious education for themselves, and are most anxious that the other sects should enjoy the same blessing. Demanding a Catholic University for themselves, they are most willing to see a Protestant University maintained for the Protestants and a Secularist University for the Secularists Liberty and equality is all that they ask for. That liberty, that equality, the best Irish Protestants are most willing to concede. Professor Galbraith, Protestant clergyman, and firm Conservative, as be is, is a thousand times more liberal on this subject than the most admired English Radical. We have here, then, a most perfect instance of the advantages which would result to this country from Home Rule. The question is a purely local and domestic one. It is a question about which the minds of the Irish people are fully made up. It is a question in which the Irish Catholics, while demanding justice for themselves, do not wish to interfere with the rights or privileges of any human being. It is a question in which the demand of the Catholic majority is endorsed by the flower of the Protestant minority And yet in this most important matter justice is delayed, because, forsooth, any measure introduced in the Imperial Parliament on the subject must be so framed and so conducted as to meet the passions perjudices, and principles of English parties. We agree with Mr. O'Neill Daunt in thinking that it is impossible to expect educational justice from the Imperial Parliament. The effort has been made by a great statesman at the head of a powerful and triumphant party. It has been made by a states-man of whose genius and personal honesty no doubt can be entertained. And yet, how has it resulted? In an astonishing series of errors, blunders, mistakes disappointments, and humiliations. The Imperial Parliament is as much out of its element in endeavouring to settle the Irish Education Question as it would be in endeavouring to strike a rate for the county of Northumberland. For neither task has it the time, the knowledge, or the temper. The first task it leaves to the Northumberland County Board, the second it should remit to an Irish Parliament. To hasten the invitable hour at which that Parliament will be conceded to Ireland is the duty of all friends of religious education. When once them had the audacity to threaten some peaceable our Praliament is restored to us we will see questions which are now made the sport of Euglish facthe heart of the town, in the centre of its busiest tions handed over to the Irish people, whose best interests will be involved in finding for them a termination carly, satisfactory, and just. Of the power of Irish public opinion to obtain Flome Rule we entertain no doubt. We hold that there is true wisdom in the hopeful rhyme which tells us-The foolish word "impossible" once for aye disdain;

No power can bar a people's will a people's right to [Evening Telegraph. gain.

THE "STANDARD" ON IRISH HOME RULE.—"An Irishman" draws attention to a peculiar feature of the division on the Irish Education Bill. The provisions of the measure refer exclusively to Ireland, but the second reading was sought to be carried by the votes of English and Scotch members. The ally elevating its scepticism, as the Saturday Review voting, so far as the Irish members are concerned, was against the proposed measure, in the proportion of five to one, only thirteen voting for and sixty voting against the bill. Of the four hundred and ninety-eight English and Scotch members who voted on the bill, two hundred and seventy-one supported and two hundred and twenty seven opposed it. The second reading would thus have been carried by a majority of 44 English and Scotch votes, which virtually attempted to hold the balance of power against the Irish members, and very nearly succeeded. We go the full length of our correspondent, who suggests that the time has come for establishing "a Home Rule movement for Ireland." It is impossible to deny that there is something gravely anomalous in a representative system under which such vexatious results are possible. The Irish Education Bill raises a question of purely Irish interest. It is one with which the people of lish constituencies, who practically claim to decide Catholic education for Catholics. Nay further, they the fate of the measure. The worst of it is, too, that do not even object to contributing their share to there is no pretense for assuming that this alien | Protestant and Secularist education. It is scurcely vote is due to anything like a sincere consideration of the merits of the case. The English and Scotch vote, it is tolerably notorious, is at the disposal of Mr. Gladstone on all questions save those in which the local interests of England and Scotland are involved. It is never witheld when the mere interests of Ireland are concerned. Hence it is that the Government have been enabled to carry all belarists. "The Catholics were contented with imfore them in regard to the introduction of the suspension of the Habeas Corpue Act, a Coercion Act, and attempted to force on Ireland "a gigantic system of godless education," and this in the teeth of Irish opinion. What can be more incongruous and absurd than the conduct of English and Scotch Parliamentary representatives in voting for a measure which all Ireland repudiated? Such a demand preferred to the English Protestants in the name of Irish secularists would be rejected with insolent contempt. The intolerance with which English and Scotch members refuse to Irish Catholics, whom they deem heretics, the system of education which they rightly demand and insist upon for themselves, is one of the scandals of the age.

Mr. N. A. Nicholson, a landlord in the county Meath, has adopted a novel mode of testing the feelings of his tenantry. A statement having been published to the effect that the relations between them were unfriendly, he offered to try the matter by a plebiscite, telling them in a circular that if they voted against him he would sell the property. In reply a memorial was addressed to him, signed by 39 out of 51 tenants, telling him that they wished him to remain their landlord provided he did not disturb them, but allowed them to remain in possession of their farms at fair rents, but that they were determined by every fair means to resist extermination, and begging that if he did not comply with their request he would sell the property .-When the day of voting came however, they were divided in opinion, and finally asked him not to put them to the accessity of voting, but to continue as their landlord upon their present terms.

KILLED ON A RAILWAY -On Monday a small farmer named John Philan was killed by a train on the Portarlington and Athlone Branch Railway. The unfortunate man was crossing the line at a point about three-quarters of a mile from the Clara station, on the Portarlington side, when the buffer of the engine of a train travelling in the direction of Athlone struck him on the hip, and threw him down an enbankment a distance of 25 feet. The train was brought to a standstill, and the poor man was placed upon the engine and conveyed to Clara station, where he was attended by a Catholic clergy man, from whom he received the last rites of the Church. It is stated that the deceased man was afflicted with deafness, which would account for the fatal occurrence. He was over 70 years of age, and leaves a wife and three children .- Freeman

Curraghmore, the seat of the Marquis of Water. ford, in the county of that name, is one of the fall justice to Ireland, subsequently sacrificed, at the bidding of Secularistic bigotry, even the few thousand eight hundred across of beautifully two thousands are the few thousand eight hundred across of beautifully two thousands are the few the f crumbs of fairness and usefulness it contained. There were many eloquent speeches addressed to the meeting on Saturday, but all the eloquence of Demostlesses and usefulness it contained, diversified and undulating lind. Besides this great south-of-Ireland estate, the marquis had a property south-of-Ireland estate, the marquis had a property in the north, which he has lately sold at prices unmostlesses and usefulness it contained. Home Rule as the history of the Irish University land, which was parcelled into lets, has fetched land, which was parcelled land, which was

have given thirty, forty, and in some cases even fifty years' rental for it.

An extensive coal bed has been discovered near Lach, on the estate of Col. Irvine. A small stream. running in the valley between the hills, has worn away the soil and laid the coal bare to the view .-It was pronounced by Enniskillen merchants quite superior to Leitrim and Dungannon coal, and equal to the best English. It burns brightly, contains much gas and leaves little ashes.

The Grand Jury of Limerick have been informed by their county surveyor that it is no longer possible to get men to break stones for macadamizing the roads, owing to the general improvement in the condition and pay of laborers; and he recommended the employment of machinery to do the work.

Mr. Sweetman, a magistrate and country gentleman in county Wexford, has been sentenced to five months' imprisonment for having fired at Capt Quinn during a quarrel while foxbunting.

The Flax Supply Association of Ireland have issued an address to the terant farmers pointing out to

GREAT BRITAIN. "ULTRAMONTANISM" AND LIBERALISM. - There has

been a brisk passage of arms between the Pall Mall Gazette and the Spectator, as to the amount of reason contained in the theory of persecution propounded by the first named paper. The original position of the Pall Mall was that "religion is matter of opinion and probability; that whoever claims to know much more about it than other people, and in particular whoever claims to be the exclusive guardian and authorized interpreter of a Divine revelation is condemned ipso facto, and that the fact that he makes such pretensions discutitles him to any advantages which he may claim from public authority": also that Ultramontanes, as coming under this category, would some day be told that Englishmen will not be bullied by them, and will consider seriously how far they will permit them to bully their dupes," Both the Spectator and the Saturday Review protest against this doctrine, but it is the Spectator with which the Pall Mall is specially angry, perhaps because that organ had characterized its fulminations as "nonsensical bounco," Accordingly we had a fresh article on Monday repudiating the interpretation that "'forcible putting down' or 'persecuting,' in the sense of making the profession of the Roman Catholic creed in any way penal," was what the writer advocated. What he meant was, "that if in order to obtain certain objects in reference to these subjects (education, marriage, and religious endowments) the Roman Catholics form themselves into a compact parliamentary party ready to obstruct all other legislation, and utterly indifferent to all other interests than those of their Church, they will have to be met by legislation on these subjects conceived in a spirit directly hostile to them. If, for instance, they adopt the tactics suggested, the fact that a particular form of education is unpleasing to them and unfavorable to their interests will be a reason for adopting it." In advocating this kind of legislation ab irato, the Pall Mall seems to think that it escapes the reproach of subjecting the professors of a particular religion to penal consequences. It entirely however blinks the fact that it is virtuputs it, "to the level of an established creed, the denial of which entails upon the dissenter all manner of civil disadvantages." For this is what it means. Catholics combine to use their civil rights in order to protect their natural right of having their children educated in a certain way. This argues the Pall Mall, is a reason for forcing upon them another system of education which they dislike, and avowedly because they dislike it. In other words, the exercise of political power by a certain class of citizens, even in their own concerns. is such a crime that it must be punished by interference in those concerns in the way most painful to the offenders. For it must be remembered that it is in their own concerns alone that Catholics are disposed to assert themselves. It is utterly unjustifiable to talk, as the Pall Mall does, about their "atfair then to describe this policy as one which imposes itself on others. It is the Secularist party which is "imposing its will" on us by refusing to us, as the Pall Mall would refuse, "any advantages which (we) may claim from public authority." What Lord Palmerston said of the Catholics and partiality and justice: the Protestants on the contrary required partiality to themselves and injustice to the Catholics."—Tablet.

ing, walking through Kensington, London, I chanced to meet our archbishop, hurrying on foot towards his Cathedral. He looked weary and wan; the perspiration stood in drops upon his wasted face; his clothes were soiled with the dust of the streets he had been for hours engaged in doing some parish work for one of the priests whose strength had given way and who was then lying very ill. I had heard that His Grace was himself unwell, and I told him I was surprised to see him thus exposed. "Oh," said he, with that sweet smile which lingers in the memory of every one who has ever seen it-" It was nothing but a cold, and we should not be idle. you know." Idle! good Heavens! This man talk about being idle! Strange stories go about concerning Henry Edward, by the grace of God and favor of the apostolic see, Archbishop of Westminster It has long been known, one tells you, that he never eats anything; you can see that by looking at him to say it is Lent all the year round with him is nothing; as he never eats anything, he cannot eat less in Lent, and so he makes it up by other mortifications. But then, he never sleeps either; one of two things he is always doing-he is always working or always praying. The amount of work he does, pleasantry apart, is wonderful; but God and the Saints only know how much he prays, I think he is one of the most happy priests I have ever met -and I have known very many happy ones-and he enjoys this almost perfect happiness in despite. not only of his burdens, but of the thousand thorns which must affect him in this Babel of wickedness. His people love him with a wonderful love-I believe there is not one of them, who would not joyfully die for him. They have just provided him with a new palace, to which he is now removed. It from the descented Westminster Abbey. It is a large and commodious residence, very handsomely fitted up; and there the throngs that come to his weekly receptions will be much more at their ease than in his former residence in York Place. The income of the See is now about £3,000; and of this man who calls himself Archbishop of Canterbury!-Cor. of Catholic Review.

ONE OF THOSE PROUD PRELATES.—The other even-

PROTESTANTISM IN ITS ULTIMATE -" Euthanasia, the of modern thought. Its principal apostles are Mr. grant.—Times.

Lionel Tollemache and Professor Francis Newman of England. The London Spectator prints their letters, and attempts to refute them. Yet Buthana-

pally been purchased by the tenants holding it, who has a good deal to say for itself. To us it seems only a logical result of the "reformation" from which the human race have derived so many advantages. That auspicious movement,—to which we owe Anglicanism, the "Old-Catholics," and innumerable sects and revolutions to the great profit of mankind,—began by getting rid of the Church, and has abolished in succession Christian unity, stable government, authority on one side and obedience on the other, the sacraments, dogma, and last of all Almighty God. Having destroyed everything else, it now proposes to take away the only thing remaining,—apparently because it is no longer worth keeping—and to put an end to human life. But as modern thought is fond of system, or the semblance of it, Professor Newman judiciously recommended that Euthanasia, like marriage and wills, should be legalized by the State," so as to provide "securities against abuse." The theory, as the Spectator observes, is this, "that man is as good a judge of the time to terminate his life as he is of his other duties." Why not? If man can judge God and the Church, which Protestantism has taught him to do, why should such a small matter as the duration of human life be left to any other decision than his own? Because, says the Spectator, "God sets limits to our judgment and conscience, where He sets a limit to our sight." We are quite of that opinion, but if men may lawfully put aside "God's limits" in one matter, why not in another? We are afraid the Euthanasians will be too much for the Spectator .-'We cannot choose as a duty," argues that journal, "to go into a world into which we do not even know the conditions of right entrance." There are some 200 million living Christians who know very well the nature of those conditions, because they obey the only Teacher which is able to proclaim them. The Euthanasians are only consistent Protestants, who claim the right to judge everything .-A writer in the same number of the Spectator compares "Euthanasian with Athanasian mercies," and another, whose signature is "Prelatus," considers that "no document of similar length has ever produced so much infidelity as the Athanasian Creed." The Euthanasians we repeat, have only pushed Protestantism one step further. The Reformation has made life such a dreary force that they purpose to put an end to it. From their point of view we think the Euthanasians are right. If, after abolishing everything else, they would be content to abolish themselves, the world could bear the loss. But before they begin to exterminate their fellow creatures, legally or otherwise, we hope they will give us time-

ly notice.—London Tablet. LADY TIPPLERS IN ENGLAND .- I am the middle-nged house-mother" of a tolerably large householdmatron and mother, brain-worker besides, having written books for a quarter of a century. I have a wide social circle, and, I hope, a not narrow influence in my parish and neighborhood. My creed from my youth has been that water is the best and only drink, and that alcohol, as a rule, is not necessary to either man, woman, or child, except as a medicine, and then only in very limited quantities, to be discontinued, like medicine, as soon as the need for it is ended. The experience of a not easy life has confirmed this. But see how different is my observation. I go out to kuncheon after probably two hours of domestic avocations and three hours of brain work, feeling tired certainly, but I take my food and a glass of water, and revive. Other ladies also "feel tired"-but they think nothing will restore them but a glass of sherry. Others, not tired at all, take it just as a matter of course, even as, five hours after, they take the hock, claret, or champagne with which the three glasses beside them are filled, sometimes refilled, by attentive servants. If intermediately I meet my friends at a garden party, or afterwards at a ball, be sure they will once or twice have tasted the claret-cup or negus, or something even stronger, being still "tired." If they will count-which they never do-they find that on an average they take at least three glasses of some sort of wine in the course of the day. Is this necessary? During not much less than fifty years I have never found it so. Again, I visit a young nursing mother, who tells me she is obliged to take, for the sake of the baby, half a pint of stout three times tacking the laity" and "imposing their will" on a day. To her second, eighteen months old, she is them. Catholies have never desired to force Cath- administering half a tea-spoorful of brandy in his England and Scotland have no concern whatever, olic education on Protestants, or Denominational Food. "Oh, he takes it regularly, by the doctor's Yet it is their representatives, not those of the Eng-education on Secularists. All that they claim is a order." Her eldest, a girl of five, quaffs at dinner v half-glass relish. "My children require it," sighs the mother; "they are so delicate!" No wonder. My third friend, a childless invalid, enlarges on the great comfort she has in her glass of champagne at lunch, her cleven o'clock egg and sherry, or her tiny dose of port wine whenever she feels exhausted. "I don't eat, so I must drink," she says; "I should be dead if I didn't." And when I see the excited look, the miserable false energy only kept up by such means, I am inclined to say, mournfully, " Better be dead." The fourth house I enter is one where-most exceptional fact, even among women—the water-bottles are emptied at table and the decanters left full. But the family is in tribulation and terror, owing to the threats of a cook, who, having made too free with the kitchen beer-barrel, has seized a carring knife and proposed to kill the parlor-maid, who suggested she had better go to bed, "I don't know how it is," sighs the mistress; "but so many women servants get drunk now-a-days." I tell her my simple story, that for twenty years I have never allowed beer in my kitchen, or reckoned beer-money in my servant's wages. They must either accept the alternative and drink water—as I do—or give up my place. They never have given up the place, and ours is still one of the very houses where there is no trouble with servants. But when I suggested these facts she shook her head. She had not cour-

age to commence such a reform.—Pall Moll Gazette. MR. FROUDE ON THE CRIMES OF PPOTESTANT NATIONS. -However much we may except to Mr. Froude when he treats of Ireland, we must still regard him as having authority on Protestantism. The Christian Intelligencer pays him for articles, from one of which we take the following sketch: "Protestant nations have been guilty, as nations, of enormous crimes. Protestant individuals who profess the soundest of creeds, seem, in their conduct, to have no creed at all, beyond a conviction that pleasure is pleasant, and that money will purchase it. Political corruption grows up; sharp practice in trade grows up— dishonest speculations, short weights and measures, and adulteration of food. The whole commercial and political Protestant world, on both sides of the Atlantic, has blossomed out into transactions of this kind, and the clergy have for the most part sate by silent, and occupy themselves in carving and polishing ino completeness their schemes of doctrinal salvation. They shrink from offending the wealthy members of their congregations. They withdraw is at the west end of Victoria Street, not very far into the affairs of the other world, and leave the present world to the men of business and the devil. For the working purposes of life, they have allowed the gospel to be superseded by the new formulas of political economy. This so-called science is the most barefaced attempt that has ever yet been openly made on this earth to regulate human society sum, I am told, the archbishop spends upon himself about £25. Those proud prelates! How their clergy have allowed it to grow up, to take possession luxurious mode of life contrasts with the Christian of the air, to penetrate schools and colleges, to consimplicity of Brother Spurgeon, and of the gentle- trol the action of legislatures, without even so much as opening their lips in remonstrance."

A strike of the Staffordshire ironworkers appears to be imminent, the men demanding a considerable Duty of Suicide" is the newest article in the creed advance of wages, which the employers refuse to

UNITED STATES.

A NEW ENGLANDER'S OUTLOOK. The Merrimae

here is the way he moralizes over St. Patrick's Day, lately past;

(From the Merrimac Journal.) The growth of Catholicism in New England,

though chiefly the result of immigration, is too rapid and too wonderful not to attract the attention of all observing minds. Some forty years ago New England was alarmed lest the Catholics should obtain possession of the Valley of the Mississippi, and we were appealed to in a series of lectures, which found a place in nearly all the religious journals, stating that a conspiracy existed for that end in Europe, at the head of which was Prince Metternich of Austria. Then there was not a half-dozen Catholic churches in New England. In Massachusetts there was not one out of Boston; and if anybody had said that we had better look at homethat those living would not pass to their graves before our cities would be crowded with Catholics, and the crosses upon the church spires would ornament all our hills, he would have been laughed at, and the thing declared impossible. New England then had no thoughts of herself; the home of the Puritans was all safe and right; the only inquiry was what can we do for the West? Now the case is all changed; Puritanism is dying in its cradle, and Catholicism is having its greatest triumphs where it had the least to hope. We have not the statistics to show the relative growth of the Catholic Church, but we judge that there are less than twenty churches in this very county of Essex, where not one was found in 1830. Less than thirty years ago, when the late Rev. Henry Lennon took charge of the church at Newburyport, his was the only parish between Salem and Haverbill, and he ministered to his people in Newburyport, and their taxable properly was valued at \$6,000. They worshipped in a little one story building on Charles street, and since 1850 built the church on Green street, the largest in the city. Two years ago he died, leaving in this city more than 3,000 Catholies, with a taxable property of nearly a million dollars. In the meantime the original parish has been divided. They have built a church in Ipswich, another in Georgetown, and a third in Amesbury. The last they have outgrown and are rebuilding with 1,500 sittings. There must be within that area eight times as many Catholics as there were a quarter of a century ago; and in property, education and influence, they have increased five hundred fold. They are now in every department of trade and every rank of social life. We say they have increased mainly by immigration. That was the case till recently, but now that has: changed, and their growth is by natural increase. They do not constitute one quarter of the population, but the registration shows that nearly one balf the children born, are of foreign parents, and to-day perhaps one-third of the births within the pale of the Catholic Church are from the second generation in this country and therefore not returned as foreign. The old stock right here in the centre of Essex county, does not produce one half of the children born, and we are relatively losing every day. With the Puritan element decaying or moving to the west, and fresh immigrants coming all the time, with stamina to produce two children to our one, what is to be the final result? Is it not clear? In 28 years past they have come from nothing to what they are; in 28 years more, which will end this century, what is to be the relative strength of the two elements? We do not care now to speak of their action-we refer only to their numbers, their property, their position in society, and their power in politics, where numbers and wealth control. They present an organization as perfect as the world has ever seen, an organization that began with Christianity, and which, for aught that now appears, will die with it. In opposition there is no such combination. Protestantism is fragmentary and broken. It is not united in one body with one head, one faith or one baptism; and is rapidly drifting from the standpoints of the Reformation of Luther and the doctrines of the Westminster catechism to what is termed Liberalism, which is individualism. What a difference between John Calvin and Ward Beecher -between Cotton Mather and Murray of the Park street-between the Baptists of the 17th century and Spurgeon-between the old Arminians and the Modern Unitarians-between Harvard college as in the days of Gov. Winthrop and the Harvard of today-between Andover Seminary as it was moulded by the Springs and Danas and the Andover of Prof. Phelps? Catholicism has settled into a hard, solid form by eighteen centuries of one life-it has its walls and gates and watch towers whose signals are the same. It is like the huge icebergs of the glacial period, that lifted and drifted the huge boulders that all human power could not have moved, and with them ploughed the mountain tops and ridged the hills. Protestantism is not the one stream that empties the inland seas and thunders over the heights of Niagara, but the divided waters that make the many small and gentle streams that find their ways round the hills and through the meadows -here murmuring a little, and here gently seeking the ocean. That it is better or worse, it is not ours now to say; but that it is comparatively powerless is very clear. We are satisfied to simply chron-

. This is owing to the habit of fraticide being so common amongst the Protestant population.-Ed.

SLIGHTLY MIXED.—A Mr. Church was married four times and his wives were all buried in a certain graveyard. It became necessary, ultimately, to remove the remains of the dear departed to another cemetery. Church undertook the work himself; but in carrying the sainted dead in a furniture cart, the bones got mixed, and when re-interment began, even Church himself was unable to tell which was Emily and which was Hannah. After doing the best he could he had the four graves closed but, being a strictly accurate man, he felt that it would be wrong to use the old headstones when he was not at all certain that Hannah's dust might not be all under her tombstone. So, in order to be precise, he had a new set made, with such inscriptions as these; Here lies Hannah Church, (and probably part of Emily,) who was born, &c., &c. "Sacred to the memory of Mary Church, (who seems to be mixed

with Matilda,) who was born, &c., &c. "Stranger, pause and drop a tear, For Emily Church lies buried here, Mingled in some perplexing manner

With Mary, Matilda, and probably Hannah."
All the wives seemed satisfied with this arrangement; but some of Church's mothers-in-law considered that his sense of responsibility as a man of veracity is altogether too fine.

BAD READING.—Among the many causes which tend to produce in the minds of Irish American youth, a growing repugnance to the patriotic and glorious traditions of our forefathers, and the practice of our holy religion, there is none more effective than the habit of reading serial publications, the contents of which are a subtle moral poison to their absorbing minds. Headed by the "nasty" journal of "calumniation," the sole aim of these periodicals and story papers apparently, is the total extirpation of their deadliest enemy, Catholicity; and in fact of all religion! Is it not painful to witness Catholic parents allowing their boys and girls to read and maintain those their bitter enemies; while on the other hand the defenders of their nationality and faith are left unsupported? Yet such is the case! Irish parents; you who are indifferent on this mat-ter, it is time that you should awaken to a sense of your duty, suppress at once, and forever, the ingress of these villifiers of Ireland and her faith, to the family circle; let their places be supplied by Catholic magazines, and journals, and the ancestral and religious aspirations of your children will not be