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THE MOTHER OF GOD.

Popular Errors of Non-Catholics Concerning Devotion to Her—What is Devotion and What Idolatry?—The Protestant Idea of Devotion to the Blessed Virgin.

In the church of St. Mary and Joseph, London, a series of doctrinal and controversial lectures were recently begun by Rev. James Lawless, M. R., his subject being "The Protestant Idea of Devotion to the Blessed Virgin." Taking for his text the words "He who is not with Me is against Me," (St. Luke, xi. 23), the lecturer said in his opening discourse: "In commencing this course of lectures on devotion to the Blessed Virgin, I wish it clearly to be understood that, if I have to do with a certain extent controversial, I am anxious above all things to avoid wounding feelings, whether they be Protestant or Catholic. And should any one escape me which should gratify the feelings or sensitiveness of any of my audience, let that word be softened in its sound, at the same time maintaining the truth. I must humbly beg our good God, through the intercession of her whose cause I wish to defend, to bless my undertaking, and to give strength to my words. I trust you may give quiet and ready ear, that we may both profit for our instruction here and our eternal happiness hereafter."

THE SOLID MASS OF RELIGIOUS BIGOTRY and opposition on the part of Protestants is not so much primarily from an innate dislike to our creed and profession as to an absolute want of knowledge of what we really do profess and believe. And where I blame Protestants is this: that too often, instead of inquiring what the Catholic Church teaches, they rest upon a foregone conclusion that it is a mass of idolatry, immorality, and all sorts of indecent and absurd notions that have for caged on the Protestant mind with regard to convents, the confessional, indulgences and the like. And it needs but to put one question to one's individual self. Would not public opinion, the press and our well-learned and well-educated law and divinity professors have long ago all the abuses and irregularities of the Catholic liturgy and discipline should have ever existed? If it is worth while examining

WHAT WE, CATHOLICS, PROFESS AND THE CHURCH TEACHES.

who is our guide in all things, let that examination be fair, unprejudiced, and entirely with a view to find out the truth, and to profit by the discovery. This I would particularly recommend in the consideration that much has been said, because entirely misunderstood, about the Catholic worship, which I am now about to submit to you—devotion to the Blessed Virgin. The heading of this my first lecture, "The Protestant idea of devotion to the Blessed Virgin," suggests two thoughts: First, what is the Protestant notion of Catholic devotion to the Blessed Virgin? Secondly, what is the Protestant notion of that which is really due to the Blessed Virgin? What I am about to submit as a fair and pretty correct answer to these two questions, I have carefully gathered from statements made by Protestants themselves now happily converted to the Catholic Church. Protestants are under the firm conviction, to the last, that the Catholic pay far too much veneration to the Blessed Virgin, or, as they call her, the Virgin Mary. In fact, they call Catholics worshippers of her, understanding by the word worship that which they themselves give to Jesus Christ. They further assert that we Catholics believe that

SHE IS THE QUEEN OF HEAVEN,

in the sense that she can do more for us than Jesus Christ Himself, and that she commands Him in all things. He being entirely and completely subject to her in everything. Some of them go so far as to declare that certain foreign Catholics have tried from time to time to do away with Jesus Christ altogether and to establish what they call an age of Mary, in which she was to be the sole center of worship and the source of all good and blessing. Again, they are called worshippers of idols. They say that we bow down before images of the Virgin in our churches, and that if we burn a candle before these images and put some money in a box and count so many "Hail Marys" on beads we will get our sins forgiven. Further, that we look upon these beads as a sort of charm to drive away the devil, and that as such we send them about our persons as certain superstitious people wear a piece of sealing wax to keep away the faeries, or write their names around the ring worn to dispel the disease. This, as I have described it, is

THE OLD CHURCH AND DISSENTING NOTION

of Catholic devotion to the Blessed Virgin. The high church body in the Church of England in the estimate of our Catholic devotion are not quite so erroneous. They are quite willing to concede that many falsehoods have been circulated about Catholics and their devotion to the Virgin; but at once drift into the conclusion that there are two opposing streams of thought in the Catholic Church; one, partly wishing to use respectful devotion to Mary as the Mother of Jesus Christ, and to ask her prayers, the other making her practically a goddess, and breaking away from all moderate veneration of her as the mother of the Saviour, and giving her fanatical and extravagant titles which sooner or later are bound to lead the less cultivated portion of the population into gross idolatry. Not, they continue, that we think this latter phase of devotion to the Blessed Virgin to be regarded as a part of the real religion of Catholic Church, but as an extraneous superstition, which has crept into the countries like Italy, Spain and France. They protest strongly against various epithets being applied to the Blessed Virgin, as being temerarious and offensive to pious ears, and they altogether repudiate the English rendering of such Italian hymns as "DAILY, DAILY, SING TO MARY," and "Sweet Star of the Sea," regarding them as dangerous in the sense that they are all very well for highly cultured minds which have a definite notion of the indifference of *Latria* and *Dulia* (or praise to the Creator and praise to the creature), but liable to lead the populace into the idea that Mary is after all a sort of goddess, and to distract their attention from Jesus Christ our Lord. Coming now to the Protestant notion of what is really due to the Blessed Virgin, I wish to draw down the church side says: "The bride walked on the arm of her father." This may be all right, but it seems to us that a church was hardly the place for her to display her acrobatic accomplishments.

name of the Blessed Virgin because Catholics made so much of her. A good and solid reason, certainly! And here I am reminded of a story that I once heard of a clergyman of the Established Church who went to a certain part of Ireland to stamp out of the people's mind the evils of Mariolatry. And taking

A LITTLE BOY,

he asked him to repeat his prayers for him. At once the little boy began the Lord's Prayer, and then went on to the Hail Mary, when the good clergyman immediately stopped him, saying "Excuse me, but I have not heard of any account in our prayer book." Continuing, the little one recited the "I believe," till he came to the words "who was born of," when, turning his eyes to the worthy man, he said: "Please, sir, here she is again; what am I to do with her this time?" Other Protestants, I know, own an idea in their own mind that she could not have been a human being as she was chosen to be the Lord's mother, but do not see the least necessity of making what they call such a fuss about her. They will tell you, with all sincerity, no doubt, but with a smack of blasphemy certainly, that she was an unjust woman, who betrayed our Lord, and Pilate, who committed him unjustly, but as they were civilians because they were the villains of the sacred tragedy, she was to be admired because she was kind and good to our Lord and loved him.

CATHOLIC NEWS.

A colony of one hundred Catholic families from Canada is about to be established in Snohomish county, Washington Territory.

In 1882 there were but 40,000 Catholics, white and Indian, in Upper and Lower California. For these there were 31 churches, 38 priests, a seminary and a few schools. There are now 200,000 Catholics, with 229 priests, 171 churches, 180 chapels and stations, 8 colleges, 35 academies, 13 asylums and hospitals, and a great and steadily increasing number of parochial schools. California has three Episcopal sees within her borders—the Metropolitan See of San Francisco, and those of Sacramento and Monterey.

The Dutch Pilgrims who recently visited France have left a happy impression behind them. Before departing for Lourdes they stayed a few days at Lyons, where special services were held in the Cathedral, in the course of which they sang in their native tongue the canticle of our Lady of Lourdes. On their return from Lourdes the Pilgrims visited Tours, where the Archbishop received them cordially, congratulating them upon their zealous piety, and thanking them for their coming to St. Martin's city. During their stay they visited the Oratory of the Holy Sacrament, St. Martin's Tomb, and the principal churches of the city.

The famous Malincrodt (German) Convent, at Wilkesbarre, Pa., was the scene of most impressive ceremonies on the 6th inst.; consisting of the taking of the black veil by twenty lady candidates from various parts of the United States and Germany, and the taking of the white veil by twenty-four young novitiates from cities in the United States and Europe. Many distinguished Roman Catholic clergymen were present from all parts of the country. High mass was celebrated, and the ceremonies were of the most solemn and impressive character. Father Delhez, S. J., of Buffalo, was present and addressed the candidates.

The Holy Father has nominated Cardinal Hergenrother Protector of the Teutonic Institute of St. Maria dell' Anunciata, in place of the Cardinal Sacchini; has named Mgr. Antonio Vico, late Secretary of the Nuncio at Paris, to the post of Auditor of the Nunciature at Madrid; has approved the Decree of the Sacred Congregation of Propaganda appointing the Rev. Nicholas Matz rector of the parish of St. Ann, North Denver, coadjutor, *cura juris*, of the Vicar Apostolic of Colorado, United States of America; and at the request of the Bishop of Ogdensburg, has named the Very Rev. Edmund de Pauw, of Chateaugay, New York State, one of his Domestic Prelates.

A new species of devotion has been introduced. It originated from an incident in the life of the great St. Thomas of Aquin, who, assailed with temptations in one of his ecstasies, triumphed therein, and was visited by the angel who gave him his habit with a linen cord. Thence was established the Confraternity of the "Blessed Girdle of St. Thomas, or the Angelic Warfare." It is enriched with many indulgences. The way to become a member is: Get a St. Thomas Cord blessed by a Dominican Father; (or by a secular priest authorized to bless by the Provincial of that Order); give your name to the confraternity and say 15 Hail Marys every day.—*Columbian*.

Cardinal Rampolla, fourth Secretary of State under Leo XIII., who is of a noble Sicilian family, noted for its devotion to its former sovereigns, was born in Polizzi, Diocese of Cefaluni, August 17, 1843, studied at the Capranica College, Rome, and became later a student at the Noble Accademia Ecclesiastica; he was named to the Roman Prelature by Leo XIII. and was named Secretary of the Sacred Congregation of Propaganda for Oriental Affairs. Leo XIII. transferred him to the Secretaryship of the Sacred Congregation of Extraordinary Ecclesiastical Affairs, and in 1882 reappointed him Titular Archbishop of Heraclea, and named him Nuncio, in which position he rendered important services to the Holy See; inaugurated the pacification of the Catholics of Spain, the reconciliation of political parties, and facilitated the Pontifical mediation for the Carolines in connection with Count Solms Solms, the German Envoy to Spain, now promoted to the post of Ambassador to the Court of Italy, with whom Cardinal Rampolla first arranged the journey to Rome of the Emperor of Germany, and the support given to the Queen Regent Maria Christina, by the foreign powers.

Professor Leone Levi says in the current number of the *Fortnightly Review*:—"Notwithstanding all the difficulties inherent to an increase of population, we should be thankful for it, for after all it is the best index of a thriving and prosperous country. In 1841 the population of Ireland was 8,196,691; in 1851 it had dwindled to 6,574,279; in 1861 it had still further fallen, reaching the figure of 5,698,564; in 1871 yet a reduction of 5,412,377; the last census gives the result, 5,174,836.

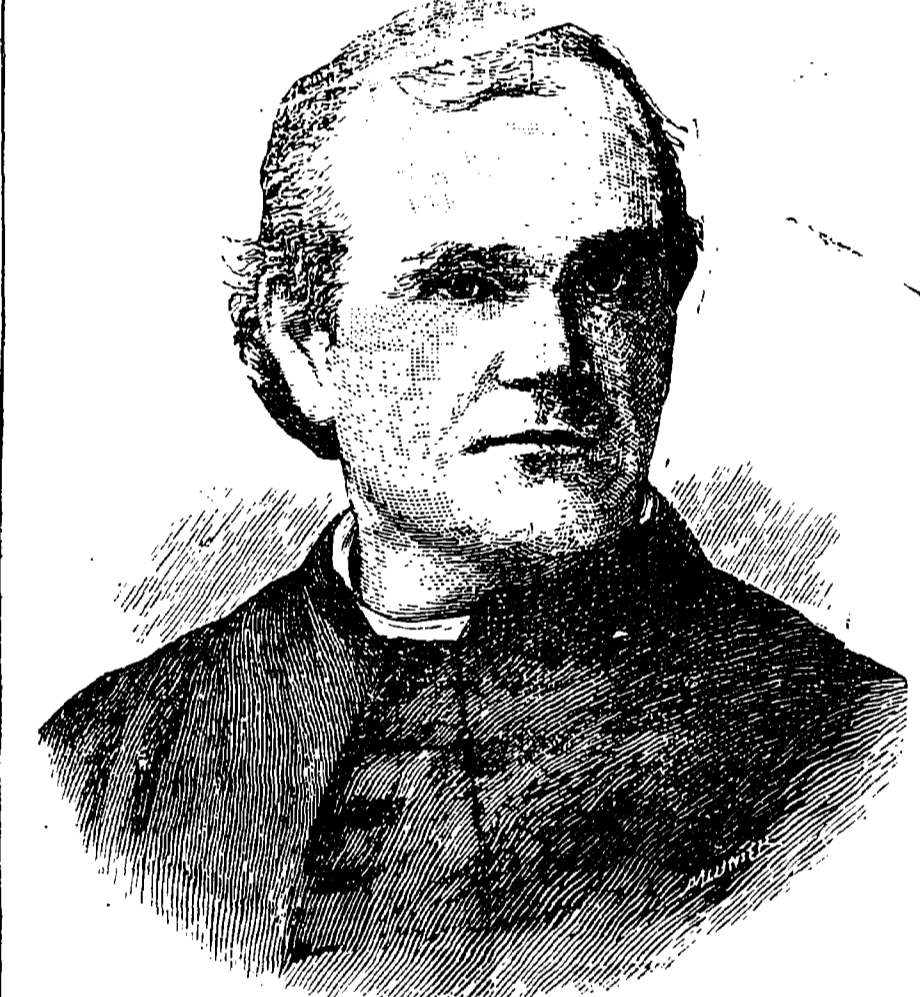
A society paper, in describing the order in which the bride and groom descend from the church side says: "The bride walked on the arm of her father." This may be all right, but it seems to us that a church was hardly the place for her to display her acrobatic accomplishments.

REV. DR. EDWARD MCGLYNN,

Late of St. Stephen's Church, New York.

Dr. Edward McGlynn, the now world famous excommunicated priest, was, during his pastorate at St. Stephen's Church, 28th street, one of the most popular clergymen that New York has ever had. Not only among the Catholics was he esteemed, but citizens of all creeds had a high regard for him. The "Doctor," as he was popularly known, was born in New York in the year 1837. He received the rudiments of his scholarship at a public grammar school in his native city. At the age of fourteen he was sent by Archbishop Hughes to the College of the Propaganda, Rome, where he remained several years.

In the last years of his studies he was transferred to assist in the establishment of the American College in Rome, of which institution he was for a time acting Vice-President. He was ordained at the early age of twenty-two and a half years, and received at the same time his degree of doctor of divinity. Some months later he sailed for his native country, and undertook active ministerial duty in the city of his birthplace. After holding two appointments he was assigned to the military chaplainship of the Central Park Hospital, New York City, which he held during three years of the war. On the death of the Rev. Dr. Cummings he became the parish priest of St. Stephen's, one of the largest places of worship in New York City. When the local authorities of the Church instituted a system of parochial schools, Father McGlynn remained alone among Catholic priests in his attachment to the public school system, and he did not advise the people of his parish to withdraw their children from the public schools to put them in parochial schools. He was also a friend of the Land League when it lacked friends. Later he was one of the first men of note to join the Labor Party headed by Henry George.



REV. DR. EDWARD MCGLYNN.

THE OTTAWA CATHOLIC CLERGY.

WHERE THEY ARE SPENDING THEIR BRIEF SUMMER HOLIDAYS.

The following is a list of the Catholic clergy of Ottawa and their plans for the summer vacation:

Rev. Father Pallier, P. P., to whose energies and devotion the marked success of the College of Ottawa is due in a great measure, is much fatigued after the past term. He is by far the oldest member of the faculty, and is looked on as the father of that great temple of knowledge. He has not definitely decided yet where he will spend his holidays, but will take a few days before the opening of the term of '88.

Rev. Father Belland has just returned from Boston, where he was rusticating since the close of the college.

Rev. Father Nolin is spending his holidays in the States. He will visit many of his old friends in the Republic during his college vacation.

Rev. Father Marsan, M. A., of the College of Ottawa, is in Boston city spending holidays. He will visit the principal museums and laboratories in Boston and other cities before returning.

Rev. Father Dowdall, of the Basilica, is absent from the city spending a short holiday at Caledonia Springs. He will return before Sunday.

Rev. Father Plantin, of the Basilica, enjoyed a brief holiday in Quebec last week, but is at present in the city.

Rev. Father Whelan, of St. Patrick's church, is on his way to Ireland, and will be absent for about three months, during which time he will visit Ireland, England and France.

Rev. Father Campea, the French secretary of the Archbishop's palace, is accompanying His Grace on his present visit through the diocese of Ottawa, and will not take holidays before the autumn season.

Rev. Vicar-General Routhier, who has charge of Notre Dame parish in the absence of Archbishop Duhamel, has not decided yet whether he will take any holidays this season or not.

CAUGHNAWAGA SCHOOL.

The annual exam nation of the above school took place on the 30th June, in the school hall, and was very largely attended by the parents and friends of the pupils. It was presided over by Rev. Father Burin, O. M. I., Missionary, Walbank, civil engineer, A. Brosseau, V. M. I.,

the Reserve, and Narcisse Desparois, Mayor of Chateaugay. The success with which the pupils responded to the questions on the programme, and the charm and grace displayed in the performance of vocal music, addresses and declamations, reflects great credit on the zeal and ability of the Professor, Mr. Ovide Roy. The following is a list of the pupils to whom were awarded prizes:—Boys, 1st division—Tom Foster, Angus Montour, Louis Stee, Joseph Stee, Robert Boyd, George Washington, Rich Desparois, 2nd Division—Domina Baron, All. Parry, John Perry, John Leclerc, Sandy Leclerc, Arthur Lefort, Michel Walker, Magloire, Gruson, 3rd division—Ossis Meloche, Omer Plante, Albert Latour, J. B. Poulin, Mathew Droud, 4th division—Geddon Canadian, Frank Dailbo, Joseph Jacot, Peter Jacob, Frank Deer, Frank Stee, Joseph French, Stephen French, Peter Montour, Louis Martio, Louis Sear, Nelson Page, George Candrian, Girls, 1st division—Cecile French, Delvica Malette, Elvise Bourdeau, 2nd division—Rosalie Vigne, Ida Lafort, Rosa Perra, Louise Perra, Rose DeLormier, Alice Grutham, Lucrèce Perra, Bina Vigne, 3rd division—Agathe Jacob, Anna Page, Edith Page, Pèdre Rice, Margaret Dailbo, Anna Cane, Marie Canadian, May Droud, Louise Rice, Beatrice Charly Emma Charly, Mary Leborne, Mariane Leborne.

A FATAL JOKE.

Pittsburg, July 18.—Lorenzo Kries, of Altoona, was sleeping on a raft in the Allegheny river last evening, when some boys, wishing to play a practical joke upon him, pushed him into the water and he was drowned. None of the boys were arrested.

The Duke of Rutland will not allow gas anywhere in Belvoir Castle, his ancestral seat. Lemons are used all over the immense building, and a servant who has spent fifty years in the ducal services occupies his whole time in filling the bowls and trimming the wicks.

THE CRIMES BILL

PASSED THROUGH COMMITTEE IN THE LORDS AND TO BECOME LAW ON MONDAY.

LONDON, July 15.—The Crimes Bill was discussed in committee in the House of Lords to-night. Lord Northbrook (Liberal) expressed surprise at the summary disposal of the debate on the bill yesterday. Before proceeding further with Irish legislation, he urged the party leaders to give the country definite answers on four points: Were the Irish members to remain in Westminster? Was the province of Ulster to be treated separately from the rest of Ireland? Was the duty to maintain law and order to be entrusted to an Irish parliament? Lord Rosebery (Liberal) held that discussion on these points was outside the scope of the Crimes Bill. The Liberal peers, he said, were in a hopeless minority and could do no more than protest against the bill. In conclusion he said he felt bound to warn the Government of the effect of the measure. Their administration in Ireland would have to be continued as a state of siege. After further discussion the bill was passed in committee without amendment. The bill will be read a third time on Monday.

THE ASSIZES IN IRELAND.

The assizes in Ireland so far this season do not warrant the flow of statements as to the orderly condition of the country. In the King's County the criminal business did not last much longer than an hour. Justice Andrews, presiding at Meath, saw nothing to create uneasiness, and congratulated the grand jury. At Clare only, where that sour justice-hunter, Justice O'Brien, was on the bench, was there any expression of concern; but one expects a fair or candid opinion on his part from a person whose aim it has always been to secure his own promotion and minister to the prejudices of his employers who hold patronage in their hands. This illogical functionary admitted that there was a great distress in the county, and foolishly argued that this was the result of crime, instead of being its great predisposing cause. The agitation which the judge deplored was set on foot to remove the germs of that poverty which has invariably led to outbreaks of natural turbulence. Of course the ex-crown prosecutor was eloquent in his denunciation of the ruffianism of Boddyke. This is the most sincere tribute yet given to the honesty and courage of the brave peasants by the Shannon side.

WHY THERE SHOULD BE NO TORY JEWS.

We cannot resist copying a passage from a letter of Sir John Simon, M. P., to his co-religionists for the pitiful moral it conveys:—

"We Jews owe to the Liberal party every liberty we possess. Through long dreary years they fought the battle of religious and political freedom, while the Tory party resisted step by step, and sometimes even with insult, our claims to political equality. It is all very well for the Tories, now that the battle is over and we have been victorious in spite of their persistent opposition, to say that they accept the position and acknowledge that Jews and Nonconformists and Roman Catholics are entitled to equal rights with themselves. They accept what they can no longer refuse; they resisted as long and as persistently as they could, and we have nothing to thank them for. For my part, I can never understand how there can be such a thing as a 'Tory Jew.' Liberalism means freedom in the widest sense. It is for the triumph of Liberalism that Nonconformists, and Roman Catholics would still have been pariahs in their own country.

But some Hebrews forget that they have emerged from the shadow of persecution, and impudently set up as advocates of the privileges of the class because they think it more aristocratic.

PECUILIAR CUSTOMS.

BAPTISMAL SUPERSTITIONS PREVAILING AMONG THE TRANSYLVANIA SAXONS.

The Saxon mother is careful not to leave her child alone until it has been baptized, for fear of the malignant spirits, who may steal it away, leaving an uncouth elf in its place. Whenever a child grows up clumsy and heavy, with large head, wide mouth, stump nose and crooked legs, the gossips are ready to wear that it has been changed in the cradle, more especially if it prove awkward and slow in learning to speak. To guard against such an accident, it is recommended to mothers obliged to leave their infants alone, to place beneath the pillow either a prayer-book, a broom, a loaf of bread or a knife stuck point upward.

Very cruel remedies have sometimes been resorted to in order to force the evil spirits to restore the child they have stolen, and take back their own changeling. For instance, the unfortunate little creature, suspected of being an elf, was placed astride upon a hedge and beaten with a thorny branch until it was quite bloody; it was then supposed that the evil spirits brought by the stolen child.

The infant should not be suffered to look at itself in the glass till after the baptism, nor should it be held near an open window. A very efficacious preservation against all sorts of evil spells is to hang round the child's neck a little triangular bag stuffed with grains of incense, wormwood and various aromatic herbs, and with an adder's head preserved outside; a gold coin sewed into the cap will likewise keep the spirits away.

Two godfathers and two godmothers are generally appointed at Saxon peasant christenings, and it is customary that one couple should be old and the other young; but in no case should a husband and wife figure as godparents at the same baptism, but each one of the quietest must belong to a different family. This is the general custom; but in some districts the rule demands two godfathers and one godmother for a boy—two godmothers and one godfather for a girl.

If the parents have lost other children before, then the infant should not be carried out by the door in going to church, but handed out by the window, and brought back in the same way. It should be carried by the broadest street, never by narrow lanes, else it will learn thieving.

The god-parents must not look round on their way to church; and the first person met by the christening procession will decide the sex of the next child to be born—a boy, if it be a man.

If two children are baptized out of the same water, one of them will soon die; and if several boys are christened successively in the same church, there will be war in the land as soon as they are grown up. Many girls denote fruitful vineyards for the country when they have attained marriageable age.

If the child sleeps during the baptismal ceremony, then it will be pious and good-tempered; but if it cries, it will be bad-tempered or un-

TIME FOR RECREATION.

HOUSEKEEPERS WHO WORK MORE THAN IS ABSOLUTELY NECESSARY.

There is a class of women who never seem to have time for anything outside of housekeeping. Their whole minds are centered on their household duties, or supposed duties, for no household, unless where there is a large family and the mother the sole housekeeper, should be allowed to occupy the whole attention of the housewife. To be sure, it is the duty of the housewives to see that the house is kept in proper order, but to do this they need not, surely, give up all the time. They were in the habit of saying wherever you chance to meet one of them:—"I am all the time cleaning and still am never clean." You feel a twinge of conscience at her words and wonder if you left your house in as good order as you supposed you had. She has such an exalted idea of cleanliness that she does very little else than clean. If her house is not considered clean you don't like to imagine what she would think of yours should she happen in some day when you were not feeling well. It must have been a woman of this kind that the old story tells about scrubbing the floor so often that one day she scrubbed through and fell to the story below.

It is all very well to be clean, but to be this there is no necessity for women to be all the time working, leaving no time for recreation or study, if she is so inclined. Such women are fond of being called systematic housekeepers. Each day and each hour of the day is laid out for some task which must be accomplished at any cost. No matter what may occur, this programme must be carried through. A systematic housekeeper is all very well if she does not go too far with her system, which too often is the case and deviate into a systematic machine. If each hour in the day is arranged for some kind of work, one hour at least ought to be set apart for recreation, and that hour of all others rigidly observed. It is an actual necessity that all housekeepers should have some time set apart for recreation, but more particularly should this be the case with the above kind of systematic housekeepers, who never think of such a thing as resting from work, for, according to their minds, time spent in recreation is just so much time thrown away.

A wife and mother needs to be more than a good housekeeper—she must be in all things the mistress of the house, the companion of her husband and children. Now, what kind of a companion to anybody is a woman who is all wrapped up in her housework. The children ask her questions about something that has taken place, probably in her own vicinity, that any one would be supposed to know, and are sent to the father for information. They are soon come to the conclusion that their mother does not know anything outside of housekeeping, and do not trouble her by many questions. The father comes home with a glowing account of an event that is taking place in which he is very much interested, and is all enthusiasm over it. He wants to talk to somebody to talk to, but has long ago that his wife has no interest in anything outside of her housekeeping, and he soon learns to find his entertainment elsewhere. Visitors come to the house, very often women, who are familiar with all the passing events, and she wonders why her husband and children are so much brighter and interesting with company than when alone. These women often do not what she would call model housewives, yet their families are, as a general thing, more contented with their homes than all her housekeeping ability can ever make hers. People who have known her for a long time, remembering how entertaining she was as a girl, wonder why it is she is so much different. They say she has to sing or play, but she excuses herself with "I haven't played for years; I have had so much to do I really haven't had time to practice." This is too bad for a woman who actually squanders time in unnecessary work, to admit not having time to practice an accomplishment that would be a delight to her family and friends.—*Boston Budget*.

NOTES FROM LONDON.

RESISTANCE TO EVICTIONS—THE EGYPTIAN CONVENTION—THE TORIES AND THE LAND BILL. LONDON, July 16.—Michael Davitt, speaking after the unrestricted evictions at Coolragh yesterday, complained of the passiveness of the people, who, he said, were only able to shout. He urged resistance in defence of their home-steads.

The Standard says the breakdown of the Egyptian convention is a decided advantage to England, who stands unpledged before Europe, and may continue the occupation of Egypt as long as necessary.

The Conservative party have called a meeting for Tuesday next to consider the situation, especially in connection with the Land Bill, which is a subject to which have already been presented, twenty-nine of them being in Mr. Morley's name.

One hundred members of the House have formed a committee for the purpose of endeavoring to improve the postal and telegraph charges between the mother country and the colonies.

BOODLEISM PUNISHED.

JAKE SHARP GETS FOUR YEARS PENITENTIARY AND IS FINED \$5,000.

NEW YORK, July 14.—Jacob Sharp was sentenced to-day to four years imprisonment and to pay a fine of \$5,000. The sentence is heavier than was anticipated, and indicates that the court has not taken into consideration the delicate state of Sharp's health. If he is a good convict and earns his commutation, he will be released within three years. The defence will make efforts to obtain a stay of proceedings from one of the numerous judges of the Supreme Court. A stay of proceedings was granted this afternoon by Judge Potter until Monday next. The order directs the district attorney to show cause why a permanent stay should not be granted.

A gentleman was staying at a country house, when, hearing a great clatter below one morning, he looked out and saw a couple of grooms holding one of the servant maids on a horse, which they led with great difficulty once round the yard. "Well, you see, sir," said they, "we're going to take the horse to market to be sold, and we want to be able to say that he has carried a lady."

"Did you dust the furniture this morning, Mary?" asked the mistress. "No, ma'am," replied Mary. "It didn't need it; it had all the dust on it that it could easily hold."