

REV. A. J. BRAY.

At the conclusion of the Rev. A. J. Bray's lecture on the "Episcopal Church of England" he is reported to have said:—

I have been asked several times by many friends if I am going to answer the lecture of my friend of the True Witness. No, I am not (Laughter.) I have nothing to answer. (Renewed laughter.) I want to tell you here I do not accept the editor of the True Witness as anything like a fair and able exponent of the historical effect of the doctrines of the Church of Rome. (Hear, hear and applause.) As all of you know, I used the word "Romish" Church in utter ignorance, and spoke of my ignorance after but he put in no disclaimer, and the man that has not confidence in me puts himself outside the pale of discussion. (Applause.) Then again he asked if I knew anything about a man named Macanlay. (Laughter.) I might as well ask him if he knows anything about St. Patrick and the Shamrock of Erin. (Laughter and applause.) Then again he defended the character of Clement the Sixth, and the man that does that is very far gone. (Laughter and applause.) Then again he represents nobody but the True Witness. And again I have been told by liberal Catholic friends that Captain Kirwan does not represent the Roman Catholics. He wants to go back to the time when Roman Catholics and Protestants used to preach in the same church. I would be glad were it so now. I will go and preach in any place for them, and the priest can come and preach here at the same time. (Laughter and applause.) At the same time he (Captain Kirwan) does not represent the liberal Catholics, the intelligent Catholics, or the nominal Catholics of Montreal, and when that is said nothing remains. (Hear, hear, and laughter.) Again, he falsely stated something which is inexcusable. He said that I had stated that the Jesuits should be driven out of Canada. I said nothing of the kind. I simply stated that any body of men who should assume authority and create discontent, the State must do its duty. (Applause.) Once more Captain Kirwan is only working for the True Witness. I am not going to help him more. I have helped him sell a great number of copies already, and I shall not do any more, (laughter) unless he gives me part in the editorship of the paper, that I may see that it is not too vulgar or violent, and further, have a share in the profits. (Loud laughter.) Finally, I shall be glad to discuss this question in any of its phases, past, present or future, but I will accept no one to discuss it with but a Bishop of the Church of Rome. (Loud applause.)

The following letter was written in reply to these remarks of the Rev. Mr. Bray:—

To the Editor of the Montreal Herald:

Sir,—Absence from Montreal prevented me from noticing a statement which the Rev. Mr. Bray is reported to have made at the conclusion of his lecture on the "Episcopal Church of England." "Again," said the Rev. Mr. Bray, "he falsely stated something which is inexcusable. He said that I had said that the Jesuits should be driven out of Canada. I said no such thing. I simply stated that any body of men who should assume authority and create discontent, the state must do its duty." This is from the Rev. Mr. Bray, and was delivered in Zion Church on the 29th inst. Now let us see what the same gentleman said in the same Church on the 21st ult? He admits that the report of his lecture on the "Romish" Church, as it referred to the Jesuits is correct, so that I shall quote from the only two papers that are at hand—the *Herald* and the *Gazette*. "He reviewed," says the report in the *Herald*, "the conflict between Church and State in Prussia; the ultimate expulsion of the Jesuits. The Church had said that was persecution, but he said, no, it had to be done (loud applause) on behalf of the German nation. The people had declared against a vice God, and rebelled against the plotting Jesuits. He wanted them to take particular notice of this, as we may want to do it some day ourselves (loud applause.)" Again, he says: "The expulsion was not persecution, but the just action of a Civil Government, determined to protect the people. The Pope had no favor to expect from Germany, though he was infallible still he was not happy."

The *Gazette* says of the same passages that "The lecturer then clearly showed that the Church of Rome had set itself up as a superior to the state in Prussia; had openly declared revolt and rebellion. Bismarck's answer was not persecution but national defence. The policy was not one of opposition to the creed of Rome but of protection against the political intrigues of the Jesuits. "Mark this well," said the lecturer, "for we in Canada may want to do it some day ourselves." "The expulsion of the Jesuits was not persecution but the just action of a civil Government determined to protect the people." I shall now leave your readers to judge if I made a "false statement," "which was inexcusable." I can, too, assure Mr. Bray that I do not aspire to be the "champion" of the Catholic people. They need no "champions." All I claim to be is a simple Catholic of mediocre ability, such a one in fact, as was considered equal to the little occasion that arose. If there was any necessity for better men, Montreal could furnish them in goodly numbers. As for the rest of Mr. Bray's remarks—"share in profits of True Witness, &c., &c., &c." I must at present decline to discuss, and I think the Rev. Mr. Bray would have displayed better taste if he had not mentioned them at all.

I am, obediently yours,

M. W. KIRWAN.

Montreal, March 23, 1877.

THE REV. MR. BRAY.

To the Editor of the True Witness.

Sir,—The Rev. Mr. Bray said that there were Catholics in Montreal who would not accept you as their leader. I wonder who are they? Is Mr. Doucette—Mr. Bray's particular friend, the gentleman with whom he walks arm-in-arm—one or the whole of them? Answer ye pavements in front of Zion Church, Montreal.

Yours &c.,

PATRICK.

Card enclosed, private.

THE REV. MR. BRAY.

To the Editor of the True Witness.

Toronto, March 26th.

Sir,—So the Rev. Mr. Bray will not fight anyone less than a bishop. Yes sir, he will no longer notice you. You did not recognise his explanation of the word "Romish." Why the word "Romish" occurs all through his lecture. At the commencement he said he did not intend to offend and he used the same word on to the end. Now what does this mean? It means that Mr. Bray tried to make a loop hole to escape by. He saw himself caught in a trap, and he feared the consequences. A bishop indeed! Poor Mr. Bray. He denies that he said that the Jesuits should be turned out of Canada. I have his speech as reported in the Montreal papers and nothing can be plainer than his direct incentive to work for the expulsion of the Jesuits. I marvel when I read of his hardihood in denying this. But he sees that he has made a mistake and he retreats from his position, beaten and foiled, like a whipped hound, he slinks into his lair.

I enclose my card.

TEXT.

To the Editor of the True Witness.

"The religion of impulse not the religion of principle."

I have no doubt that the Rev. Mr. Bray considers that he came into Montreal, in order that he "should bear witness unto the truth."

There is one admonition which he seems to have forgotten,

"Follow peace with all men."

He may have, according to his own idea, a "heart sprinkled from an evil conscience." He may think that he has a direct message from Heaven to abuse all Churches and Religious communities but his own. He may think that he has a duty to perform in reviling men whose shoes latches he is not worthy to untie. He may consider that he is possessed with a superior station as a Minister, or intellect as a scholar—a second Mephistopheles who does not pause to reflect, in the use of his wonderful gifts what a curse he is spreading in our midst. He may think that he practices in life what he, no doubt, duly prays for—Charity, that charity which is not puffed up. He may believe that there is no sacredness in the ordinances of worship outside Congregationalism, of which he is the Bishop, and that there is no temple but that of Zion on the hill, so well fitted for the blind and the lame to offer up their hymns of praise and thanksgiving. He may console himself by saying our Church comes from God, is allowed by Him, therefore it must be good! He may have forgotten that lowliness is the depth of the Grace of Him, who is the head of all Christian Churches. He may never have been taught by Him who died for the sins of men, to regard all Bishops, Priests, and Deacons as God's instruments. He may deny the saying:—"that a pure religion before God is the busy and charitable religion that visits the fatherless and the widow, leaving no time for corrupting trains of thought, reading, or conversation." He may say it is work of supererogation to practise a life of self-denial and self-sacrifice. He may daily examine his own conduct and conversation, to avoid that which can by any possibility give pain. In fine, he may think, imagine and do all that becomes a Congregationalist, but there is one thing he has either forgotten or not learnt—that God and not man is the searcher of hearts and of motives.

A CATHOLIC.

Name enclosed, but not for publication.

To the Editor of the True Witness.

I was much pleased with the compliments paid you by the Catholic Young Men's Society. They were compliments very justly merited, not only from them, but were also due from every sincere Catholic in the Dominion. You have certainly refuted in a very able and gentlemanly manner, the calumnies of that infatuated bigot, who has so recently come amongst us, and whose mission it is, to slander innocence, defame virtue, libel charity, and insult Catholics.

Why has not this would-be Divine, the honesty and the decency of telling the truth at least once in life and acknowledge his shameful defeat. But no he endeavors to evade the difficulty, by the most foolish and cowardly means.

Because the Editor of the True Witness did not acknowledge Mr. Bray's explanation of the word "Romish," he has placed himself outside the pale of discussion. Could a man find a more insignificant plea, in vindication of his fallen cause. Again Captain Kirwan is not considered as representative of the Catholic community, and this Mr. Bray states on the authority of respectable Catholics. I would like to ask, whom Mr. Bray considers respectable Catholics. Are they men who are punctual in the observance of their religious duties, frequent the sacraments, assist at mass on Sundays, and Holidays. If this be Mr. Bray's idea of respectable Catholics, I unhesitatingly deny, that any good practical Catholic gave utterance to the opinion, which Mr. Bray says, has been expressed. If they are men who are negligent in their religious observances, I would rather classify them among those persons of whom Christ complained when he said, "these people hearken me with their lips, but their hearts are far from me." What was the meaning of that large assembly of the wealth, respectability and intelligence that was present on the evening of Captain Kirwan's lecture, Mr. Bray? What the meaning of the presence of the many clergymen, who were also present on the same occasion? But Mr. Bray, as though he afterwards became mindful of the fact, and realising perfectly well the position in which it involves him, evades the difficulty by the most cowardly subterfuge, and became so suddenly conscious of his own self-importance that he declares that his discussions on the "Romish" Church for the future will be carried on by no less a dignitary than the Bishop himself.

It is certainly mortifying to have been so shamefully beaten by a Catholic layman, who is a member of that church of "popular ignorance." I trust that Mr. Bray, however, will give the respected editor of the True Witness the credit of being an exception to the general rule. He has certainly shown himself the scholar and the gentleman, too, and has given an example which others, who doubtless pride themselves on their fine-spun etiquette, might well endeavor to imitate. But had example be more contagious than good, and so Mr. Bray had followers. The Protestant Defence Association held a meeting a short time ago, and, as might be expected, the aggression of the Catholic Church, its greedy ambition and bare-faced outrages, together with a host of other insulting epithets, made up the subject-matter of the debate. We are not surprised consequently to find the Rev. Mr. Bray figuring so prominently in the assembly, but must confess my astonishment that other Protestant clergymen should so far degrade the sacred character which they bear, as to take part in the strange proceeding. And yet such, however, has been the case, I noticed among the names of those comprising that assembly men with the title of Rev. prefixed to their name, men consequently profess to be preachers of the gospel of charity and peace, men also who to read the Bible, and who have there learned, that lying lips are an abomination to the Lord; nevertheless came publicly forth to give endorsement to what is known by the whole country to be a downright error, and thus by their examples they teach others to speak uncharitably of their neighbours. But by their fruits they shall know them.

HONESTY.

THE IMMIGRATION QUESTION.

To the Editor of the True Witness.

Sir,—The Toronto *Tribune* criticises my letter in the True Witness of the 9th March, and endeavors to show, after a fashion peculiarly its own, that the statements which I made therein are not evidence sufficient to warrant the charges promulgated by the True Witness. The *Tribune* very adroitly ignores from the first your astounding quotations from the Dominion Government's Official Blue Book, in reply to Mr. Lowe, the Secretary of the Department of Agriculture. That was too much "evidence" for the editor of the *Tribune* to combat; accordingly he bided his time until after the appearance of my letter. To all reasonable minds, the official records of the Department would contain evidence enough to convict or be able to fling to the winds the charges of the True Witness, if Mr. Sheil had never been in existence; but evidently these official documents are not sufficient to satisfy the *Tribune*, as, so far as it appears to know, they are not in existence.

The mission of the *Tribune*, it is needless to say, is somewhat different from that of the True Witness. Its mission is to defend the acts of the Government, good, bad, and indifferent, but while professing as strong an adhesion to Catholic principles as "any other man," yet its Catholicity is not strong enough to allow it to act a little independently when Catholic interests are at stake. Party, in the estimation of the *Tribune*, comes before Religion, especially Irish Catholic religion. This is to be deplored when it is remembered that our people have so few organs of religious and public opinion in this country. If an Agent-General exceed the bounds of his duty in connection with British emigration, a cry is raised by a certain portion of the press of Canada, and ere long Mr. Jenkins' "resignation is accepted." But when an honest endeavor is made, irrespective of political bias, to get a grievous wrong in connection with Irish Catholic emigration set right, the very first journal to endeavor to keep the unfair, nay, iniquitous, system in vogue is the Toronto *Tribune*, one of the few organs in Canada professing Catholic principles.

The *Tribune* says:—"That Mr. Foy had not to do as Mr. Sheil did with respect to assisted passages, is quite likely, as Mr. Sheil was not accredited by the Dominion Government, while Mr. Foy was," quite ignoring the fact that Mr. Larkin, Mr. Foy's colleague, was similarly situated as myself. I stated that Mr. Larkin, the Dominion "special" agent had no more power than I, the Ontario agent, but the *Tribune* ignores this important point, and endeavors to refute my statements by comparing the status of Mr. Foy and myself. Had Mr. Larkin been accredited with the same power as Mr. Foy, the one the Catholic and the other the Protestant Dominion Agent, I, as the Ontario Agent, would not have complained. But such was not the case. The *Tribune* quotes from my letter as follows:—"It is well known by Irish Catholic emigration agents generally, that they are not expected to exert themselves, whereas apathy on the part of an English or Scotch agent, would ensure his suspension," and asks, "does this mean that Catholic agents are paid to do no work, or is Mr. Sheil talking at random." There is no "random" about it, *Tribune*, that's just what I mean, and you "hit the nail on the head" squarely. Don't tell me that Irish Catholics will not come to Canada—I mean those who are forced to emigrate to some colony: if properly encouraged, I know better. Our paternal government could send a special ambassador all the way to Constantinople to treat with the Mennonite Tribes, and on another occasion charter a special steamer to proceed to Iceland for a cargo of emigrants, besides sending agents to Scandinavia and Germany, yet it would not advance a cent to help a poor Irishman to pay his fare from Conemara—the poorest spot in Ireland—to Liverpool, much less give him a free passage! It is as well to state here that the agent in Belfast has the advantage of two or three lines of steamers calling regularly at that port and at Derry, whereas the South of Ireland emigrant, if for Canada, must travel all the way to either of those ports, or cross over to Liverpool as best he can before he can get a steamer. The emigrant from Ulster has to pay but a trifle compared with what he would have to pay if from say, Kerry or Galway, as all the steamers calling at Queenstown are for the United States, with an occasional exception. Hence it is that so few emigrants from the South and West of Ireland find their way to Quebec of late years. I believe Irish Catholic agents have, at different times, asked the Government to advance a portion of the fares necessary to enable the South of Ireland emigrant to reach the seaport, but each time it was refused. Here is an instance of the manner, my contempt, with which Irish emigration was held by the officials in the London Office during my first official experience. Learning that a steamer would call at Queenstown for Quebec—a rare occurrence—at a certain date, I hastened to Cork three weeks in advance of the date of sailing, in order that I might meet some families who had been corresponding with me, and that I might save them the expense of going to Liverpool to embark, a matter of vital importance to them, as they were generally very poor. Shortly after announcing my arrival publicly, I had numerous personal applicants as well as a goodly number of letters on the subject of emigration to Ontario. The steamer passage was £6 6s., and the Government "assisted passage," £4 15s.—an assistance to the emigrant of £1 11s., not much apparently, but a good deal to a man with a large family, as he had to pay the same price for each child, eight years and over, as for himself. As the applications came in I wrote to the Agent in London for assisted passage warrants, and got no answer; wrote again, with the same result telegraphed, no reply; wrote to the agent in Dublin, and he had no power to assist me; wrote to Allan's office in Dublin and in Liverpool, and the answer came in each case, "apply to London Office of the Canadian Government." Time flew, and my intending emigrants were waiting, and gradually increasing in numbers, yet no reply from London. At last, four days prior to the date of sailing, I got a reply that the proper way for me to do was to send for forms of application for assisted passages, which meant that before I could issue warrants to emigrants I must get the application forms filled up and return them to London "for consideration." To procure the forms from London, get the emigrants to fill them up—some of whom resided miles away in the country, return the forms to London, return the tickets if granted, send them or hand them to the emigrants, notify the Allan Office in Liverpool of the number of berths, was more than I could accomplish in four days. As it was I could do nothing, and 75 emigrants were disappointed. Some of them took the first steamer for New York, others returned home after having bade their friends adieu, and a few who had some means, including some help which I gave them, crossed over to Liverpool, and took the next steamer for Quebec. Messrs. Jas. Scott & Co., Passenger Agents of Queenstown and Cork, will bear me out in this statement. The same system was carried out after the accession of Mr. Mackenzie to office, and is, I understand, in existence still. In conclusion, I again congratulate you on the able manner in which you have brought out this immigration question. In addition to your own consciousness of having done right, you have the sympathy of your fellow countrymen and co-religionists in Canada, irrespective of political considerations. And, I repeat, you have not been "misled."

Your obdt. servant,

CHARLES J. SHEIL.

Montreal, 19th March, 1877.

OUR OTTAWA LETTER.

FROM OUR SPECIAL CORRESPONDENT

A NEW VERSION OF JONAH AND THE WHALE—DIVORCE—BUSINESS IN THE SENATE—THE SESSIONAL SONG—WRITER—PARLIAMENTARY NOTES—REPRESENTATION OF MINORITIES—RELIGIOUS SERVICES, &c.

The Reverend Mr. Hunter, Pastor of the New Dominion Church here in Ottawa, is truly a great man, like the famous Earl of Chatham, as regarded France, the reverend gentleman with one hand smites the "superstitions papistical Church," while with the other he wields the free and chainless bible." His latest effort in the Dominion Church, has been the demolishing of all the hypotheses and theories that ever existed concerning Jonah and the whale, and establishing one of his own which is as incontrovertible as the fact that three angles are equal to any right-angled triangle. In effect this is what Mr. Hunter advances, "it is not possible that any whale could swallow man, for the reason that his throat was too small, therefore a whale did not swallow Jonah" (who of course was a man.) That, be flatter's himself, is a syllogism of the description John Stuart Mill places in class A. "A class syllogism." There were then, and there are now, white sharks in the Mediterranean which can find no difficulty in swallowing a man, Jonah was a man, therefore he was bolted by a white shark. It would take a cleverer casuist than I to prove a negative, hence I shall not attempt it, but I call upon all the expounders, translators, and commentators in the world to read this and forever after hold their peace. Mr. Hunter advances in parallel lines with Tyndall, Darwin, and professor Huxley, he does not for a moment allow miracles to help him out of a difficulty, no, he reasons, and in this manner will make short work of the chainless bible which he continuously keeps hurling at the heads of benighted papists.

The author of "seasonal songs" was pained and annoyed when he saw the "unwarranted attack" made on him in the True Witness. He was more, he was astonished that any one in his senses could accuse him of bigotry. To prove that he was not bigoted he caused to be reprinted in the Ottawa *Free Press* three years ago. This *moreau* might have been written by a raving lunatic on his way to Beaupre, and is to the effect that a certain Irish lady has black eyes and that he loves her and she loves him, and that for this they were both to be sent to a more than tropical climate in some unknown region by their respective religious advisers. This is a queer method of proving his liberality. Your correspondent would not care a straw if the Government gave the celebrated author not four but forty dollars a day or more if the country could afford it, but he does not think it fair that for value received or to be received, he should in the columns of the daily press heap scurrilous abuse upon the Catholic religion and its clergy. He has been very careful ever since, if he has not dropped the "songs" altogether.

Mr. Devlin's speech on the representation of minorities was long and eloquent, and was listened to with very great attention, although owing to the state of his health his fine voice did not sound so clearly as usual. Mr. Dymond, made one of his furious and incoherent attacks on Mr. Devlin which had very little effect. Mr. Dymond is member for North York, a constituency which is one third Catholic. He is one of the editors of the *Globe*, speaks in leading articles, and finds it difficult to refrain from the use of the editorial we when addressing the house, has a majestic, silvery beard and a bald head. With all these advantages Mr. Dymond is a dead failure in the house. Mr. Blake supported the motion and so did Mr. Casey the young member for West Elgin. A committee composed of five Catholics and five Protestants has been appointed to report upon it.

His Lordship Bishop Duhamel preached in the Cathedral on Palm Sunday on the necessity of Catholics performing their Easter duties under the severe pronouncement of the Church that those neglecting "should be excluded from the house of God whilst living and deprived of Christian burial when they died." His Lordship who spoke first in English and then in French said that people who refrained from their Easter duties could not properly be considered Catholics, that they gave scandal and that parents were responsible for their children, more especially when they did not set the good example themselves. The effect of his eloquent sermon is observable in the large numbers thronging the Churches to-day for confession. Indeed it is expected the present Holy week, in this regard, will be the busiest witnessed in Ottawa for many a year.

The long and tiresome debate on the tariff closed on Friday night, or rather on Saturday morning, in a division or series of divisions, the Government in the want of confidence vote, being sustained by a majority of 51. It was a strict party vote on a strictly national question.

A deputation waited on the Premier to-day and solemnly presented him with a gold-headed cane, from the Roman Catholic ladies of Lindsay.

It is in contemplation by his friends to accord the Hon. Mr. Langevin, an ovation on his arrival in Ottawa.

Parliament will adjourn for Easter holidays tomorrow. There is a lull in the lecturing business. Where is Mr. Bray? Echo sharply answers "Eh!" The civil servants are looking up their arithmetics and dictionaries, and sweetly praying for Mr. Casey.

The True Witness is read extensively in Ottawa. Mrs. Margaret Louisa Kelly, wife of P. J. Gleason, a prominent Merchant, died this afternoon. Deceased was a sister of the famous Tammany Chief of N.Y.

There is a rumor round town that Mr. Anglin is about resigning the Speakership, but I don't believe it has any foundation.

PERSONALS.

MULLIGAN—Mr. James Mulligan is a candidate for the mayoralty of St. John, N. B.

JESUITS—The Jesuit Fathers are giving a successful mission in Quebec.

WALSH—Right Rev. Dr. Walsh, Bishop of London, Ont., has returned from Europe.

GOLDWIN SMITH—Goldwin Smith returns to Canada in July.

LANDEVIN—It is rumored that Mr. Langevin's return is to be contested on the grounds of bribery.

PUS IX—The Holy Father is, it is reported, again unwell. The present condition is causing much anxiety.

TWEED—"Boss" Tweed is to return \$3,000,000 to the city of New York. It is rumored that he will testify against Sweeney and Hall.

O'CONNOR POWER—Mr. O'Connor Power, M. P. returns to England in a few days. He does not expect to visit America again for some years.

SHEEHAN—Mr. Sheehan, an Irishman and a Catholic, has carried off the highest honors at the Buffalo (N. Y.) University.

McCLOSKEY—Cardinal McCloskey celebrated the thirty-third anniversary of his episcopacy Friday. May he live to celebrate his golden jubilee.

O'Keefe—Rev. Robert O'Keefe, late parish priest of Callan, has retired to the Trappist Monastery of Mount Mellary.

BIGGAR-PARNELL—Messrs. Biggar and Parnell give notice in advance that they will not support a weak-kneed Irish policy in Parliament.

LONGSTREET—General Jas. Longstreet, the ex-confederate, was received into the Catholic Church by Father Damsen on the 4th inst., at New Orleans, La.

YOUNG—The New Governor of Ohio, Hon. Thomas Young, is an Irish-American. He educated himself during a service of ten years as a private soldier in the regular army.

MOORE—The Tom Moore Society of San Francisco has been established with the object of honoring the memory of the Irish poet, one of the means being the establishment of a library.

MORRISSEY—The New York correspondent of the Springfield *Republican* says that John Morrissey "is unquestionably the honestest man in New York politics."

MAGILL—The Republican candidate for Mayor of Troy, N. Y., at the late election was an Irish-American, John Magill, as was also the Democratic candidate.

LANNING—Wm. L. Patten & Co. of Denver, Colorado, have appointed George Lanning, late of Montreal, their agent in Sydney, Nebraska, his office is on Chestnut st., between First and Second sts.

MULDOON—The Boston *Pilot* has received a communication asking for information concerning James and Mary Muldoon, of Pettico, Co. Fermanagh, Ireland, whose uncle died recently in London leaving them \$25,000.

GUORMAN—At the Home Rule conference in Dublin, Major O'Gorman, M.P., remarked that Mr. Butt "was far too civil to those English fellows in Parliament; he was constantly crying 'Hear, hear,' when he ought to cry 'No, no.'"

BUTT—The Irish Catholic Bishops are taking up the Butt Testimonial with much earnestness. We regret that the times are so hard here that we are forced to allow our share in the work to remain in abeyance for the present.

SULLIVAN—Edward Sullivan, of Thomaston, Ga., is said to be the smallest compositor in the country. He is eight years old, weighs 55 pounds, and can set a column of "solid minion" a day.

KIRKPATRICK—The grandfather of the ex-Empress Eugenie, Mr. Kirkpatrick, was once United States Consul in Scotland, at a time when it was not unusual to appoint foreigners to such service.

LEE—The Mormon bishop, who was a leader in the massacre of a party of one hundred and forty emigrants from Arkansas to California, at Mountain Meadows, Utah, about twenty years ago, has been executed.

O'CONNOR—When Charles O'Connor made his great speech before the Electoral Commission he had had no sleep for two nights, and his feeble frame was so exhausted that he had great difficulty in getting through.

MEANY—Mr. S. J. Meany arrived in this city Sunday morning. We are rejoiced to notice that he is looking hale and hearty after his four months trip to Ireland. We believe it is Mr. Meany's intention to settle down in Montreal.

DEVILIN—We regret exceedingly the illness of Mr. B. Devlin, M. P., for Montreal Centre. He has been ordered to Colorado by his physician. We wish him God speed on his journey, and sincerely hope he will return to us at an early day in the full enjoyment of good health.

SHERLOCK—The Edenderry Home Rule Club have notified Sergeant Sherlock, one of King's County's representatives in Parliament, who was elected as a Home Ruler, but who seemingly forgot all about Home Rule after election, that he is unworthy of the trust reposed in him.

QUIGLEY—Rev. Dr. Quigley, author of "The Cross and Shamrock," "Proft and Loss," etc., is preparing an historical, biographical, and statistical work on the Irish race in California and on the Pacific coast. The book will be sold by subscription only.

PARNELL-BIGGAR—Messrs. Parnell and Biggar have begun their threatened policy of obstruction in the British parliament. They have given notice of opposition to nearly every important English and Scotch bill. This will have the effect—under a rule of the House—of preventing the discussion of these bills after midnight.

STUART—Robert L. Stuart, of New York, who is worth \$6,000,000, is the son of an Irish woman who, when left a penniless widow, began to earn a livelihood by making molasses candy which Robert sold in the streets for a cent a stick. From this humble beginning arose a large confectionery and sugar refinery.

McCULLOUGH—John McCullough, the tragedian, is accepted by the St. Louis people as the greatest actor of our stage. At the request of the leading citizens, he repeated his "performance of 'King Lear,' which is styled in the letter of invitation 'the greatest triumph of histrionic genius that has been presented on a St. Louis stage for a number of years."