

For the Record.
Has Thou Forgotten?
 TO JULIA, BY ESPERANCE.
 Hast thou forgotten friendship's tie?
 Friend of thy mother's days gone by?
 Thou hast grown cold
 'Twas once so kind
 None kinder e'er I met!
 I still revere thy noble mind!
 O say, dost thou forget?
 O, yes, I will remember thee
 Thy love—eternally.
 As the flow'rs to the sunshine open
 So shall thy heart unfold
 To these, and cherish sweet hope
 That thou art as of old.
 I will not hold thee in regret;
 I will not bid thee to forget—
 'Twere worse than vain—
 I will not, cannot tell thee this,
 'Twould rob me of my dearest bliss—
 'Twould increase my pain!
 Hamilton, Ont.

THE STORY OF THE SCOTTISH REFORMATION.

BY A. WILMOT, F. R. G. S.
 CHAPTER II.

According to the laws of all countries, heresy, particularly when united with sedition, was punishable as a crime, and many of the people proceeded against those who were guilty of it. The Scottish Reformation was not an exception. It was a religious and political movement, and the interests of the Douglases. This family was maintained in high favour in England. Buckle truly says, "with such a combination of parties in a country where, there being no middle class, the people counted for nothing, but the nobles and the clergy were led, it is evident that the success or failure of the Reformation in Scotland was simply a question of the success or failure of the nobles. They were bent on revenge. The only doubt was as to their being strong enough to gratify it. Against them they had the Crown and the Church. On their side they had the feudal traditions, the spirit of chivalry, the devoted obedience of their immense retainers, and what was equally important, that love of names and of family associations for which Scotland is still remarkable, but which, in the sixteenth century, possessed an influence difficult to exaggerate." In order to prevent the country becoming an appendage of England war was absolutely necessary, and in 1542 James V. took the field against the hereditary enemies of the independence of his country. When assembled on the field the nobles traitorously declined to advance, and James, filled with sorrow, was obliged to return home and give orders for the disbandment of the army. A few of the Peers of Scotland, neither so pusillanimous nor treasonable as the others, felt ashamed at the cowardly desertion with which their monarch had been treated, and desired to attack the enemy, but there was no common opinion in the camp, of which the English took a terrible advantage. Bannockburn was again repeated. Three thousand English cavalry drove ten thousand Scottish troops before them, and when the news reached the king of this signal victory of treason and heresy he sank into a long stupor, refused all comfort, and died of a broken heart. The crown then devolved upon his unfortunate infant daughter, Mary, who in her turn had eventually to succumb to the conspiracies of heresy and treason. A grand opportunity now occurred for the enemies of Scotland, as there could be little difficulty in robbing an infant of her inheritance. But there was one man sufficiently brave and sufficiently able to balk them. This was a great ecclesiastic, who at once incurred the deadly hatred of the traitors partly because he was a dignitary of the Church of his forefathers, but principally because he was a true Scottish patriot who could neither be bribed nor circumvented. Against Cardinal Beaton every shaft that calumny can invent has consequently been hurled, and the assassination of his character as much as that of his person became the principal business of the Reformers. Cardinal Beaton had been appointed, by the solemn testament of the king, to be guardian of the queen and governor of the kingdom. Of course this did not affect the Scripture-loving Reformers in the least, who lost no time in taking the regency from him and putting in his place the Earl of Arran, who happened at the time to be a staunch Protestant, "though on a fitting occasion he afterwards changed his opinions." Lord Maxwell, who is described as "very vain, and who neither knew nor cared much about doctrine" (see Buckle, vol. III., page 71), proposed that the people should read the Bible in either a Scotch or English translation. The proposition was adopted by the Lords of the Articles, and on their authority introduced into Parliament and passed. So soon as the nobles had obtained the upper hand they commenced to quarrel among themselves about the division of the property which belonged to the Church and the poor. A large number, Keith tells us in his History of Affairs of Church and State in Scotland, were named "English Lords." They formed by far the more active section, and were frequently supplied with money from England. In 1544, however, war broke out between the two countries and it almost seemed for a time as if the nation would once more be united against the hereditary enemy of Scottish independence. Archbishop Beaton headed the patriots—but, alas! this was only for a time. The nobles were determined to destroy the Church, and as their chief opponent could not be removed by fair means they resolved upon his murder. In a conversation held in the year 1543 between Sir Ralph Sadler, the English Ambassador and the Chief of the Reformers, and the Earl of Arran, the latter used an expression concerning the Cardinal to which the former replied, "By God, he shall never come out of prison whilst I may have mine own will, except it be to his further mischief!" Sadler "allowed the same will," and said, "it were pity but he should receive such reward as his merits did require." Tytler tells us that the first suggestion of the murder was in 1544, but it is evident that it had at least implicitly been determined on previously.

The Earl of Arran, although unscrupulous, was weak; at first declaring in favour of treason and Henry VIII., he caused Cardinal Beaton to be imprisoned on an absurd and fictitious charge of having persuaded the Duke of Guise to levy an army; but eventually the Cardinal was able to obtain his liberty by means of a private treaty. The King of England demanded the custody of the young Queen, the government of the kingdom, and the possession of the royal castles during the minority. Threats, bribes, and promises were tried, but at last Henry was forced to see that the traitors were not stern enough, and that it was necessary to temporize and wait. Cardinal Beaton now acted with the utmost promptitude and ability. He secured the northern division of Scotland, obtained possession of the young Queen (Mary), and removed her from Linlithgow to the strong castle of Stirling. By dexterously using the claim of the Earl of Lennox to the regency on the ground of the Earl of Arran's alleged illegitimacy, the latter was brought to his knees. Lennox, subsequently carried away by his passion for Margaret Douglas, daughter of the Earl of Argus, joined the reforming faction. A sanguinary war, which lasted two years, and caused the devastation by English troops of a large portion of Scotland, then broke out, and the spectacle was witnessed of the hereditary enemy of their country for the destruction of the lives and independence of their countrymen. Lennox had received the land of Margaret Douglas on condition that he should deliver up the Castle of Dumbarton, but the governor and garrison expelled him with ignominy. So enraged did the infamous tyrant, who inaugurated the English Reformation, become on seeing himself balked that he ordered the hostages at Carlisle to be put to death, and seeing clearly that Cardinal Beaton, who was staunch in his religion, and true to his country, formed the principal obstacle to the success of his views, gave his complete sanction to a conspiracy for the immediate assassination of the great Archbishop.

The proto martyr of the Scottish Reformation, George Wishart, was on the 17th of April, 1544, sent by Crichton, Laird of Brunston, to the Earl of Hertford, at Newcastle, to communicate the particulars of the plot for the assassination of Cardinal Beaton. Wishart was unquestionably a participator in this design, and was engaged with traitors against the legitimate Government of the country. He subsequently proceeded to the English Court, and was there thoroughly successful in securing Henry's approval. On the 17th of May, 1544, at Carlisle, a treaty was concluded between several leading lords of the Reformation and the English King, by which pension rewards were secured to the latter, while the former traitorously agreed to renounce their allegiance to their own Queen, and deliver up her person. At the same time, to add loathsome hypocrisy to deceit and perfidy, they stipulate that the word of God "from which all truth and honour proceedeth," is to be truly taught. The cruel ravages of Henry's army in Scotland and a defeat which Glencairn, his ally, experienced, made the cause of treason and heresy appear in a very awkward position. Religion was indeed made a cloak for malice, and under the hypocritical pretence of reforming the doctrine of the Catholic Church a number of ignorant and rapacious nobles assisted the arch-enemy of their country's independence. But throughout the Cardinal was altogether too able for his opponents. He had been made Legate a latere by the Pope, had triumphantly defeated Henry in the war of independence, by securing the national approval of a treaty of peace and marriage with France. Henry's animosity was now inflamed to deadly hatred, and the speedy destruction of the Cardinal by foul means was earnestly hastened. The proto martyr, Wishart, in the meantime, who was in his plot, and had himself been guilty of sedition, was caught, tried, justly found guilty of sedition and lapsed for that crime. His body was buried after he was strangled. The most gross falsehood was circulated, about the Cardinal going with pleasure to his execution. This has been discovered to be a complete fabrication. The principal conspirators who had banded together to take the life of the man whom they could not defeat by fair means were Henry, chief Protestant Reformer and King of England, together with the Arch-Scholar, the Reformers, the Earls of Angus, Glencairn (anxious about the Bible as the source of truth and heresy), Marshal, and Sir George Douglas. To the chief conspirators were added John Lesley, brother of the Earl of Rathles, and his nephew Norman Lesley, with Kirkcaldy of Grange.

On the evening of the 28th of May, 1546, Norman Lesley, John Lesley, and William Kirkcaldy of Grange, with five followers, met secretly together at St. Andrew's. At daybreak the drawbridge of the castle in which the Cardinal resided was lowered for the purpose of admitting masons employed on the new works. The conspirators stood ready to take advantage of this opportunity. Norman Lesley and three of his men quickly passed the gates and inquired if the Cardinal were yet awake. During the conversation Kirkcaldy of Grange, John Melville, and their followers managed to enter unobserved. John Lesley now made his appearance, and as the porter knew him to be a notorious enemy of the Cardinal, he rushed to the drawbridge and had succeeded in unloosing its iron fastening when Lesley in an instant sprang across the castle wall, and stationed himself on guard at the only place where egress was possible. The other conspirators went quietly to work, awaking and leading away the gentlemen and servants of the household as well as the workmen, so that in a short time no fewer than one hundred and fifty people were turned out by a mere handful of armed men. Then the porter was dropped, the gates were closed, and the conspirators were ready to murder the Cardinal. Treasonable arrangements with England had failed, so the truest patriot in Scotland had to die for his country and his creed by the hands of assassins—filled with hatred and revenge, making liberty (of religion) a cloak for the foulest malice and the greatest possible crime. These

lovers of the Scripture and Reformers of the Catholic Religion had now nothing to do but to murder an old priest of old blood. The Cardinal, being unusual sounds of bustle and disturbance, raising his window, inquired what it meant. He was told that Norman Lesley had taken the castle. Having gone quickly to the postern and found it guarded, the Cardinal hastily returned to his room and barricaded the door with heavy furniture. John Lesley came up and demanded admittance. "Who are you?" said the Cardinal. "My name is Lesley," he replied. "Is it Norman, I must have Norman, he is my friend," alluding probably to a bond of manrent which bound Norman to support him. "Nay, I am not Norman, but John, and with me you must be contented." This Reformer then called for fire in order to burn the door down. It was quickly brought up, but when just about to be applied the door was opened and all the Reformers rushed violently in, threw themselves upon the defenceless old man, and stabbed him to death. But this first great deed of the Reformation would not have been complete if it had not been accompanied by disgusting puritanical cant. Melville, reproving the violence of the other Reformers, called upon the Cardinal to repent—although he gave him no time to do so, and the death of the holy Wishart, was, it seems, the principal crime of the Archbishop. "Remember," said the brutal assassin, "that the mortal stroke I am now about to deal is not the mercenary blow of a hired assassin, but the just vengeance which hath fallen on an obstinate and cruel enemy of Christ and the Holy Gospel." The ruffian then passed his sword through his dying and unresisting victim. This was the first great triumph of the Reformation committed by leading Reformers, and gloried in by their leader, John Knox.

THE PARSELL BANQUET.

Speeches of Davitt and Sexton.

Replying to the toast of "Ireland a Nation," Mr. Davitt said: In Ireland we are simply working out a sentence of penal servitude, during which we are deprived of the name and rank of a nation, and the duration of that sentence is dependent entirely on our own resolves, energies, and perseverance. Our deliverance must come from ourselves alone. It has been truly said that the world moves along not merely by the gigantic shoves of its hero-workers but by the aggregate tiny pushes of all workers whatever. It is the same in this task of regaining for our country her rightful position as a nation. The part of the leader is indispensable; but so also is that of every man in the land who finds room in his heart for the cherished aspirations of the race. For the object of our efforts, to win the full privilege of nationhood for our country, we can claim the sanction of the highest historic approval. What Washington and Patrick Henry achieved, what Kosciuszko and the heroes of the American struggle for independence, what the cantons of Switzerland, and clothed with prosperity the plains of Belgium, is surely an honor to strive for in Ireland (loud cheers); it is a righteous work for the ambition of her sons. What Gratton won, what Emmet died to regain when lost by treachery, every man in the land should strive to regain, and what Davitt worked and sang for, is not the less yearned for in Ireland then when names and deeds like these bespeak the demands of our country for the full rights of a nation (loud cheers). Can we not proudly say here to-night that we are linked to these names and struggles of the past by a chain of never ceasing effort in pursuit of the same object? (cheers) it is true that this claim will associate us with the defeats that have caused the emerald ensign of our country to droop its folds before disaster; but it connects us with the epoch of victory, when the banner was hung on the walls that same banner was hung as the symbol of triumph, and abroad in these streets of Dublin the wild acclaim of an exultant populace made known that England had bent her proud head before the stern menace of an Irish nation's ultimatum, and had relinquished rights which dare not longer be withheld.

THE THREE CONDITIONS OF SUCCESS.
 The three conditions most essential to the success of any cause, after the conviction that such a cause is right and just, are, that strongest motive that can sway the minds of the people for whom the cause is fought; second, the aiming at such a tangible object as will enlist the greatest active support of the greatest number of the community who are sought to be materially benefited thereby, and thirdly, the carrying out of this object by rational and democratic organization. Now, I claim that the motive, object, and means essential to the success of the Irish national cause are to be found respectively in the memory of the evils of landlordism in the minds of the present generation of the Irish race throughout the world, and the overthrow of that system upon the soil which it has cursed and depopulated, and the enjoyment of similar means to those which have partly accomplished this end in the Land League organization. The Land act is only a truce in the campaign. The weapon by which Irish landlordism has been despoiled of some of its plunder and privileges has not yet been sheathed, and in my humble opinion we could not aid the cause of "Ireland a Nation," more on this occasion than by sending forth from this gathering to our race the world over the declaration that we have flung away the scabbard (cheers) Upon what other issue can we really see many of our race in a national movement as of that which will give to Ireland moral satisfaction for the crimes of landlordism, to our country free land, and to our people free homes (cheers).

A PRACTICAL PLATFORM.
 On such a platform there is no room for Ulster fears or Munster jealousies. The Protestant farmer who tills the soil of Antrim like the Catholic tenant on the plains of Desmond, the Orange laborer of Down and the Celtic cotter of

Conhemara, are alike of one mind that landlordism is the common enemy, and must go, and in a fraternity of this resolve should north and south, east and west be again combined in the fight for the emancipation of the soil of Ireland (loud cheers). Such a platform, as in the object of the Land League, unites in one struggle the two great forces—popular self-interest and national sentiment—and without such a union as these no Irish cause can succeed against the powers and influence that will be arrayed against it. Ere a people can right the national wrongs of their country they must first be taught how to overthrow their own. The tyranny which lurks like the shadow of death at the threshold of more than a half million of Irish homes must be driven away before the wider evil of alien rule is exorcised out of the land (cheers). The individual units of Ireland must free themselves from social oppression ere the blessings of political freedom can be won by their aid. In a word, a country of beggars has never yet created the fabric of a nation and so long as Irish landlordism is allowed to keep us in a condition of social mendicancy, liberty will be as far removed from our reach as is the eagle's flight from the leaps of a grasshopper (loud cheers). I would say, my lord, in conclusion, that Ireland and we long as Irish landlordism is allowed to keep us in a condition of social mendicancy, liberty will be as far removed from our reach as is the eagle's flight from the leaps of a grasshopper (loud cheers). I would say, my lord, in conclusion, that Ireland and we long as Irish landlordism is allowed to keep us in a condition of social mendicancy, liberty will be as far removed from our reach as is the eagle's flight from the leaps of a grasshopper (loud cheers). I would say, my lord, in conclusion, that Ireland and we long as Irish landlordism is allowed to keep us in a condition of social mendicancy, liberty will be as far removed from our reach as is the eagle's flight from the leaps of a grasshopper (loud cheers).

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For the Catholic Record.

A Legend.

From out a quiet old legendary town... Where the blue waters smile and flow...

Among the fairest and of noblest stock... Was she of whom the story's told...

Muste whose 13th rang through castled... Or floated round the Peasant Hearths...

But not for her this song, bird knight... How'er sublime might be his lay...

Time still spun on, his woof and web... Like for rich, alike for poor...

As faded she, this treasured one... So set for aye the parents' sun...

Perfect in life, death could not dim... The halo that love never sheds...

Retired from the world apart... Like beacon-light on restless sea...

And here as gloaming softly stole... Would come day in day out, alone...

This was her resting hour, she'd say... As some remembrance met her ear...

Before the altar bending low... The same, same prayer was murmured forth...

Who passing through death's shadowy vale... Find none to help or pray for him...

Have pity then, O Jesus mine... Have pity on those souls of thine...

Through windows dim the midnight moon... With stealthy step came creeping in...

Then to the Care's wondering eye... Who neither came from dead nor living...

But not to him was given to see... The white-robed troop then bending nigh...

Hall! loving, true and tender heart... Who hung for us God's gates apart...

Nor was it given to him to know... What unseen deed was wrought for those...

He only knew this lovely one... Had bravely fought, had surely won...

Nov. 20th, 1883. M. A. B. F.

MOVING THE LEPERS ASHORE.

"My children: See! we are not so bad... Look! Fine surf, the moun'ains, the...

"Now my children, get ready to disembark... Do not be homesick. That is...

"You will find but a few people," said... the reverend Father, "down to see the...

"Yes. But the apathy sometimes has... with it physical condition which pre-

"By this time we are at the little cottage... occupied by the priest, it has a few...

"The establishment. Presently a Kanaka... dressed in a pair of Nankeen trousers...

"Dear sir, do not be afraid. They have... attended me for years. The disease is...

"Now come along," he adds, "we must... meet these people." And thus he clas-

"No, no! that. Most people who come... here are soon overpowered by the depress-

"No, no! that. Most people who come... here are soon overpowered by the depress-

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undecieve him. One day he came to... Honolulu on business. It was the day...

"You are falling at his feet clasps... his knees and cries for help."

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but they had no church and were too... poor to build. The French Catholics...

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potential attraction for them. It is in... the schools, chiefly, that the founda-

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"She will be careful not to allow her... daughters to soil their hands by domestic...

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THE FRENCH CANADIAN.

Proud of their Language, Lineage and Faith.

Just now Lord Lorne's name, with... Lord Lansdowne's, bringing up a long...

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IMPRESSIONS OF IRELAND.

Bishop Fitzgerald Makes Known his Observations.

During a recent visit to his native city... Limerick, Bishop Fitzgerald wrote to...

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TOTAL ABSTINENCE FOR THE YOUNG.

Although the progress which the temperance... movement has already made and is...

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THE TRULY "GOOD" PARENT.

The burning question which is now... before society is: What shall be done...

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SISTER ROSALIE.

There is a story of her having saved an... officer of a Guards Mobile, who had at-

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Catholic Record.
 LONDON, SATURDAY, JAN. 19, 1884.

Lecture by Bishop Walsh.

On next Sunday His Lordship Bishop Walsh will deliver a lecture in Stratford, for the benefit of the organ fund of the new cathedral. We can promise our readers an intellectual treat of a high order, and we have no doubt the church will be crowded to its utmost capacity.

MR. O'SULLIVAN AGAIN.

We must apologize to Mr. O'Sullivan for holding over his letter, elsewhere published in this issue. Mr. O'Sullivan's exact position on the school question is owing to the lack of clearness characterizing his utterances on the subject—a defect arising not, we would fain believe, from any want of knowledge of the matters under discussion, but from the assumption of a wholly untenable ground not very clear.

In the letter published in this issue, Mr. O'Sullivan is rather more obscure than in his first effort. He begins by the following statement: "You say in your last paragraph you fear I have a bad case; but you must not forget that it is you who came into court to ask for certain things, high schools and a Catholic university—the onus of showing the practicability of these rests on you. I am not called upon to establish a negative." We have viewed this statement from the four points of the compass and do not feel quite certain that we have arrived at its meaning. But after viewing it from every point we are forced to the conclusion that Mr. O'Sullivan holds that we have not yet established the practicability of a Catholic school system for Ontario. Well, for our part we feel that we have done so, and will not trespass on the good nature of our readers by repeating our argument. Let Mr. O'Sullivan show that argument or any part of it inconclusive and we shall endeavor as briefly as possible to set ourselves right. We do not, we must confess, understand what Mr. O'Sullivan means by a negative. He boldly declared in his first letter that a Catholic University in Ontario is an impossibility. Negative enough in one sense, positive enough in another. But whether negative or positive in Mr. O'Sullivan's acceptance of these terms, he did not in that letter make even a respectable attempt to sustain it. In his present letter he makes none. Mr. O'Sullivan tells us that we have shifted our position on the University question, but here again we have empty assertion, not a shred of demonstration. Does our correspondent really expect the readers of the RECORD to be led into his views by such a very strange course on the part of a gentleman of his attainments? Mr. O'Sullivan speaks at one breath in very kindly terms of the College of Ottawa, which for some years has exercised the power of conferring degrees with a prudence and success on all hands acknowledged, but in the very next states: "What the Catholics want, however, is not the power of conferring degrees, but the facilities capable of preparing young men so that they can get a degree if it is of any use to them. A sensible young man will prepare for a University whose degree will give him the best standing. As you know, it is the college and not the degree that makes the scholar, that gives the education. A degree without scholarship, as well as a University without facilities to impart it, are equally contemptible." Does Mr. O'Sullivan know of any college in the Province which gives degrees without scholarship, or does he know of any such institution exercising University powers without facilities to impart scholarship? If he have any such knowledge let him declare it openly. Statements wholly unfounded in fact, but from which deductions not only offensive, but injurious to Catholic institutions of learning in the Province, may be drawn, are not worthy him nor any man professing himself a friend of education in Ontario. Our correspondent again completely misapprehends our position on the question of elementary schools. We are quite well acquainted with the exigency of the present revenues of these schools, but we have already pointed out the means whereby these revenues might without any injustice to others be raised to a figure amply sufficient to provide Catholic elementary schools throughout the Province. We have neither space nor inclination to repeat ourselves on this point. Mr. O'Sullivan informs us that neither our view, nor that of a certain

correspondent, on the Separate School system, is such as the law warrants, and proceeds to convey the alarming intimation that we are not in very good company in reference to it. We are sorry for this, for we are in this matter in the company of Mr. O'Sullivan himself, for whom, notwithstanding his self-depreciation, we entertain the very highest regard. We fully subscribe to Mr. O'Sullivan's view when he says: "The public school system of Ontario is as much Catholic in a legal point of view as it is Protestant." But what has our correspondent to say in regard of the practice. We have not, as Mr. O'Sullivan intimates, stated that there are in Ontario two systems, from the University of Toronto on the one hand, and some Catholic University on the other, down to the elementary schools. What we have stated and now repeat is that there should be two such systems. We thank Mr. O'Sullivan for his assurance that the University of Toronto is not Protestant. But is it, ask we, Catholic? We are also grateful for our correspondent's advice to proceed carefully in this school matter. We can assure him that we have endeavored to do so, and will, under the guidance of those whose counsel we seek on these points, continue in the same path for the future. Mr. O'Sullivan's summary disposal of the question by his telling us that "we have no case at all," is as feeble and misplaced an attempt at terrorism of a small degree as we have ever seen. It is, we repeat, feeble, very feeble. We leave Mr. O'Sullivan for the present, just where we don't know, for his position it is impossible from his own statements exactly to understand.

THE NIHILISTS.
 The Nihilists seem to have recovered their former vitality, with the natural consequence of once more unsettling Russia. It does now seem that that empire is on the verge of mighty changes, changes of so radical a character as to make their very contemplation frightful. The crimes of the Russian court, the corruption in high places, the prostitution of the church to state exigencies, are now bearing legitimate fruit. The church, weak and helpless, through its subordination to political, personal and dynastic interests, is not only of no service to the state, in face of the present dangers of the latter, but one of its great sources of weakness. Were the Russian empire blessed with a church in communion with the See of Peter, it had now in the days of its trial a strong conservative force welding together for its support the very best elements of society. But Russia has not, unfortunately for itself, such a church, and cannot therefore reckon on the undivided support of the social elements that constitute the real strength of a monarchy. Imperial Russia is on the very brink of a revolution that will, there can be little if any doubt, have results of a far reaching character, not only in regard of that country itself, but of the neighboring nations, especially those states peopled by Slavs. The Slavonic race is, we believe, destined to wield very great influence in the Europe of the future. We hope that from the changes at hand in Russia will not result the permanent predominance of those evil principles now advocated by the Nihilists. With such principles as the ground-work of a new Slavonic social and political organization as the result of their efforts, neither Russia nor Europe would be benefited by the overthrow of the empire of the Czars.

MODERN THOUGHT.

Under the guise of new scientific developments, we are every day being greeted by new and daring hypotheses, the foundationless conceptions of godless men, concerning the great questions of philosophy and religion. These subtle theories are so worded and expounded as to impress the reader with a conviction that the authors thereof are men of profound erudition and far-seeing judgment. Hard technicalities are freely and universally substituted for more commonplace expressions; old pagan ideas stolen from Grecian philosophers are clothed in modern garb and set forth for the consideration of mankind as new discoveries in the regions of thought.

Men who have acquired that most dangerous thing, a little learning, are easily attracted by the glamour of long words and unmistakably classic derivatives, and plunging headlong into the thick of these ill-supported arguments, their unsettled reason is quickly carried away in the wordy confusion, and soon they are drifting along in the little bark "Vanity," in the wake of the prime movers of those godless creeds. Did we say godless? We retract the word. These proud men, arrogantly styling themselves modern thinkers, have gods enough forsooth, gods or devils which ever they be, which

command their most humble worship and exact from them the most degrading servility. Matter is the noblest and highest of their divinities. Passions, the mere names of which would sully our pages, are others. Fame, or rather notoriety, praise and vanity also exact a due amount of homage. They bow and cringe before these abominable deities, whose glorious intellects disdain the light of Faith and Catholic science. Too proud to own a God for their creator, they glory in tracing ancestry to the ape. Ignorance credits them with great learning and wonderful faculties, but ah! how Faith opens our eyes and reverses the picture.

Wallowing in the mire of materialism, unable to raise themselves to a higher and purer atmosphere, they must fain revile, and throw dirt at the minds that soar above theirs. Blind and groping themselves, they will not admit that others can see, and in this deplorable state they frame for themselves and their dupes a morality the grossest which it is possible for human beings to tolerate, the religion of materialism pure and simple.

The chain of evidence furnished us by these modern philosophers in support of their extravagant but most convenient theories, though forged link by link at the expense of long and careful research, is nevertheless sadly broken in some places, for want of missing rings that defy discovery, for a most excellent reason. But our evolutionists are not to be daunted even by such a discouraging result. They would arrogantly impose on us the belief that though the missing links do not now exist, nor to all appearances ever did exist, still they must have existed. Here is a pretty reasoning. Fortunately we know how to accept it and pass judgment upon it.

The question of the origin of life is a severe trial to the patience of this set of thinkers. They pretend to have mastered this difficulty by specious arguments, but they are so frail that they carry no weight with them in the judgment of at least able thinkers. The step from brute matter to living formations is too wide a one to be lightly crossed, though these philosophers seem to think differently. Spontaneous generation is a poor solution of the problem, or rather is none at all, since it leaves us exactly where we were. It is not the transition which puzzles us so much as the cause of such a wonderful effect. But the cause is not unknowable even to those not gifted with the light of faith. They have not been able to point it out to us yet with sufficient certainty or at least plausibility to shake our belief in God the Father Almighty, who created heaven and earth.

We see a vast and beautiful creation governed by wonderful and immutable laws. We must have a creator and a law-giver to account for these wonders, and until the learned Agnostics, Evolutionists, Darwinists and other mighty philosophers of the great nineteenth century furnish us with a better than our own God we must fain refuse to give up our judgments to theirs, even though they be modern thinkers and we doomed as blind victims of an ignoble superstition. The shadows of the valley of death will be light to the darkness in which they live, and only by them will they be led, not too late, we trust, to bow their proud reason before the eternal truth, and join with nature's voices in the humble act of faith, "There is a God."

ARCHBISHOP GIBBONS.

The Most Rev. Dr. Gibbons, Archbishop of Baltimore, has been chosen by the Holy See as Apostolic Delegate, to preside over the national council to be held in Baltimore towards the close of the present year. The Archbishop of Baltimore is a prelate of profound learning, exalted piety and rare discernment. Called at a remarkably early age to the Episcopacy, he first filled with honor and success the arduous post of Vicar Apostolic of North Carolina. Promoted after the Vatican Council to the See of Richmond, he proved himself a worthy successor of the late Dr. McGill. From Richmond Dr. Gibbons was, on the death of the late Archbishop Bayley, translated to Baltimore. He fills that See with the same exalted talent and administrative ability that have at all times characterized his episcopal career. His

nomination to the high post of Apostolic Delegate is a signal honor conferred on himself personally, and through him on the entire American church. The coming national council will be in all respects the most imposing and important ecclesiastical gathering the New World has yet seen.

THE SENATE.

The following gentlemen have been called to the Senate: Mr. J. G. Ross, to fill the vacancy caused by the death of Hon. David E. Price; Hon. A. Lacoste, in the room and stead of the late Hon. I. Barcan; Dr. McMillan, to fill the place vacated by the death of the late Hon. Dr. Brouse; Mr. James Turner, of Hamilton, in the room of the late Hon. Adam Hope, of the same city, and Mr. George C. McKinstry to the seat vacated by the Hon. J. C. Aikins, on his appointment to the Lieutenant-governorship of Manitoba. By the appointment of Dr. McMillan the Catholics of Ontario secure a fourth member in the senate, the others being Hon. Messrs. Frank Smith, R. W. Scott and John O'Donohoe. The Protestant minority of Quebec is represented by the following gentlemen: Hon. Messrs. James Ferrier, G. G. Stevens, C. H. Poyer, Alex. W. Ogilvie, John Hamilton and J. G. Ross, in all six. There are eighteen Catholic Senators from Quebec, and a total of twenty-eight Catholics in the Upper Chamber from all the Provinces.

We beg to extend to Dr. McMillan our hearty congratulations on his appointment as a representative of the Catholic minority of Ontario. We feel assured that he will discharge his trust not only with credit to himself, but to the advantage of the country.

THE HOLY CROSS.

There is something truly beautiful in the love and devotion with which the Catholic clings to the sacred emblem of his redemption. It recalls to him all the painful reminiscences, all the harrowing and heart-rending scenes which abound in the life of our Blessed Saviour, while it proclaims to the world at large the glorious, the love-laden mystery of our Redemption. What a precious burden it has borne on its dusky limbs! What a heart overflowing with love has palpitated against its blood-stained sides. What thrilling memories does it not awake within us, as with voiceless eloquence, more powerful far than words, it unlocks the fountains of the heart and causes the breast to heave in painful sympathy with the crucified Redeemer!

It has rested on the sacred shoulders of Christ; and in all the tortures endured by the suffering Son of Man it has worked with a dread fatality its cruelly tender mission. Can men wonder that we cherish it as a sacred and touching monument of a sacrifice so generously conceived and so nobly wrought? Wherefore should not this holy symbol be, as indeed it verily is to most of us, the standard of our faith, the mainstay of our hearts, the ladder between earth and heaven. Ah! let us then rear it proudly on high; let us gather around it in thousands and on the wings of prayer let us waft heavenward an earnest petition that we may have strength and grace to cling to it forever; that we may patiently bear its burden through our lives, and that our dying clasp may fold it to our bosoms as our dying breath repeats the Christian motto: "First the Cross, and then the Crown."

SCANDALOUS UNTRUTH.

The Week, Prof. Goldwin Smith's new Toronto organ, in a late issue stated: "If Newfoundland were in the Confederation, the murderous attack made by Roman Catholics in that island on an Orange procession would be setting the Dominion in a flame. As it is, the occurrence only calls attention to another important but often neglected factor in the Irish question. Not only the self-styled Nationalists, but the people generally, and especially American journalists, are always talking of the Roman Catholic Irish as the Irish people, and of their cause as the Irish cause. They forget the existence of the Irish Protestants, who, though a minority, are, and have more than once proved themselves to be, the very sines qua non of the country. If Ireland were cut loose from England to-morrow, she would contain within herself these warring elements, and the assumption that the element of the English to-morrow, she would contain within herself these warring elements, and the assumption that the element of the sympathy of England and Scotland, is to contradict the records of Irish history. It was the Orangemen, not the Catholics, of Harbor Grace who made the "murderous attack." Irish Nationalists do not, as Prof. Smith unjustly declares, exclude Irish Protestants from their reckoning of Irishmen. But the Orange faction excludes itself from the Irish nation. Orangism without governmental protect

tion were in Ireland a mere helpless combination. Irish Catholics and Irish Protestants can live in peace and harmony, and do so live in nearly all parts of Ireland, and in all quarters of the world abroad, except in those few localities wherein Orangism accidentally acquires predominance.

VICE AND MISERY IN CITIES.

We lately made some reference to misery and vice prevalent in the rural districts of Britain. The following horrible picture of crime and want in London is taken from the Saturday Review:

In wide and comparatively airy streets, such as Oxford Street, you occasionally see a very narrow alley. Follow it, and you find it getting darker and narrower, till you reach a "court," where black, broken windows, mended with old hats, look out on the pavement, strewn and piled with sewage and refuse. The staircases which lead from swarming flat to flat in the houses, are slimy, rotten, and full of treacherous holes. The plaster has fallen from the walls, and rats are noisy behind the dropping mortar and dirty paths. The vermin, the filth, are things that would sicken M. Zola to describe. The very roofs are shambles of dead birds and cats. . . . Every room in these rotten tenements contains a family,—often two. In one cellar, a father, mother, three children and four pigs have herded together in filth which would have disgusted a cave man. And this family, with their four pigs, must have been comparatively capitalists. Probably they could have afforded to live in a more human way, if they ever had enjoyed the view of what a human way of living is. The enormous families of these people on the verge of pauperism constitute in themselves a difficulty in the matter of lodging them. The children are turned into the street till long after midnight, because the room in which their mother lives is a brothel; and the wretched little creatures themselves are ruined before they are good from evil. These miserable cogs, these moral lepers, are then forced into the society of decent people's children at school, and thus one highly prolific court may corrupt a large district, and spread everywhere the knowledge of scarcely imaginable crimes.

Anything so horrible it were indeed difficult to imagine. But while commiserating the lot of the unfortunate English poor, crowded into great cities, we should not forget that in many of our Canadian and American cities the lot of the poor is not much if indeed any better. We have already given description in these columns of the sufferings of the starving Irish immigrants in Toronto and Hamilton. There are, it is to be feared, many others besides the immigrants in both cities languishing in the most abject misery. A reporter of the Montreal Star lately visited some of the haunts of misery in that city and gave a harrowing account of his experiences and observations.

There is no doubt that the legislature must before long be called on to deal with this evil. One way of dealing with it would be to prohibit the crowding of poor people into the wretched habitations wherein they now congregate, to their own and the public detriment, but to the pecuniary profit of some heartless landlord. Provision should also, we think, be made by law for the erection of suitable dwellings for the artisan and laboring classes. It must, at all events, be admitted that as long as such plague spots as those described in the Star exist, we will have in this country fruitful nurseries of crime.

DYNAMITE DENOUNCED.

We are glad to see friend Redpath dealing so vigorously with the dynamite fiends and frauds. The late Buffalo sensation suggested to our contemporary considerations which with pleasure we place before our readers:— "A Buffalo blatherkite, whom we may call McPup, last week told a Buffalo reporter, who was degraded enough to listen to him—like to like—both drunk, probably—that he intended to go to Canada to blow up the Government Buildings at Ottawa. It was in these buildings that the Canadians voted \$100,000 from their Public Treasury to feed the starving Irish in 1880, and in which the Canadian representatives unanimously passed resolutions in favor of Home Rule for Ireland.

The most important Convention of the Irish race ever held on this Continent, up to that time, was the Land League Convention that met at Buffalo three years ago. Not a single line was telegraphed about it by the Associated Press reporter. Yet, now, a long report of the maudlin talk of this brainless blatherkite, McPup, is telegraphed all over the country, in order to injure the Irish cause! The swift contempt with which McPup is treated by Irish-American public opinion shows how rapid has been the growth of intelligence among the masses of the Irish people since the Fenian raid on Canada—a movement just as brainless as McPup's maudlin talk, and an exact counterpart of it on a larger scale. "I can't lick you, but I'll make mouths at your sister"—the whipped schoolboy's threat to the boy who had thrashed him (uttered as soon as he got a safe distance) was a complete history of the Fenian raid on Canada; a movement characterized by

both fraud and folly; by both cowardice and brainlessness on the part of its leaders.

The Canadians had done no wrong to Ireland, and their only relation to the Irish race had been that of its benefactors. They welcomed the starving fever and famine emigrants of '48, and gave them food and homes and farms. Yet these were the people whom the Fenian leaders attacked! Their want of brains in the management of their railroad picnic (they called it a "campaign," I believe) matched their want of heart in its conception. Both brought the Irish name and cause, for a time, into ridicule and contempt among native Americans.

There was just as little excuse for their failure as for their scheme. They had money enough and brave men enough. The whole fault lay with the leaders.

Yet it is men with such ridiculous failures as a record who presume to sneer at Parnell and to advocate new schemes of swindling and violence!

McBride is a shocking example of what brainless leadership means: for what he threatened the Fenian leaders did attempt to do; and it is just what the drivellers, who regard themselves as "bigger men than old" Parnell, in one way or other, still want to do to-day.

These are very just views Canada has done a good deal, and especially have Canadian Irishmen done fully as much for Ireland as any body of their countrymen in the world. Yet they have been made suffer a great deal of obloquy and injury on account of the criminal and inhuman sayings and doings of some few men calling themselves Irishmen living in the United States. Canadians as a body have shown deep and hearty sympathy with Ireland, but the cause of that unfortunate country will not be furthered with them by threats such as "crank" McBride lately uttered. It is our opinion that a great deal too much importance is attached to the ravings of such criminals. We have in Canada a few official zealots who delight in such occasions as the McBride bragadoocio supplies. They are happy only when fomenting disturbance and exciting alarm. They are but one step themselves removed from the Rossas, McBrides, et al. We heartily thank our New York contemporary for its kindly view of Canada and Canadians.

THE SCHOOL QUESTION.

The Legislature of Ontario has summoned to meet for despatch of business on the 23rd inst. The session promises to be immensely lively and interesting. The School question will, no doubt, come in for a very large share of the attention of the House of Assembly. It is certainly the question of the day in Ontario. There should be no trimming on the subject, no platitudes, no empty promises. What the people of Ontario desire and what they must obtain is a solution of the school difficulty, removing all inequality and injustice. The Catholic minority in Ontario is now a sufferer both from inequality and injustice. We hope that at the close of the coming session we may be enabled to congratulate the government and legislature of this Province on, the removal of the many educational grievances from which the Catholic minority suffers. We promise to keep our readers thoroughly posted upon every development of the question during the session about to open.

THE CHOICE OF BOOKS.

A peremptory duty devolves upon all parents, guardians, and instructors of our Christian youth, regarding the character of the books to be placed in the hands of children and young people generally. There is a vast amount of mischief brewing in the literary atmosphere of the nineteenth century, and it is for us to withdraw our precious little ones from the influence of its noxious exhalations, guiding them into the higher and purer walks of Christian science and Catholic morality.

It is a noticeable and melancholy fact that the children of the present generation become so early imbued with a spirit of worldliness and insubordination, that parental authority in many families is but a nominal prerogative, its actual exercise being even sometimes met by scornful indignation and impertinent remonstrance on the part of the precocious juniors.

Evidently, the fault here results from a defective early education, which allowed the seeds of many a vice and folly to develop unchecked until they became well-nigh ineradicable from the character. But the well directed influence of a judicious parent or guardian brought to bear in time on a child who has been thus poorly trained may go far in the work of saving the remnants of good which still remain in his heart.

Most young persons evince a strong taste for reading. Standing on the threshold of life, beginning to solve its mysteries of joy and sorrow, of pleasure, and pain, their minds are in a wholly receptive state, and im-

pressions are made upon them, connections are forced upon them which gradually mould themselves into the ground-work of their future character.

It is, therefore, of the utmost importance that the books to be placed in their hands be carefully selected, with a view to their mental and moral improvement. Now, instead of allowing our young people to cultivate an unhealthy craving for sensational stories and impossible romances, let us rather endeavor to give them a taste for subjects of a more serious and elevated cast. It is far more desirable that they should have a certain acquaintance with the leading subjects of the day, and so be able to take part in any conversation, than that they should be constantly filling their empty heads with the worthless productions of anonymous scribblers. For this purpose the writer knows of nothing more suitable than our approved Catholic magazines and newspapers, which, besides the general information they furnish on various topics, are mainly designed with a view of inculcating in the youthful mind a love of truth, an increase of faith, and that fine moral sense which is so sadly lacking in this present generation. In these publications the various departments of literature are ably represented. The false opinions, the godless theories of the day, are powerfully combated and disproved. New books are criticised, and condemned or commended as the case may be. The progress of religion, science and literature is carefully noted, and in the lighter departments of poetry and fiction there is also much interesting reading matter. In all Catholic homes these books and journals should be given a first place, being replete with useful and necessary information, and stored with the treasures and consolations of our religion.

PRISON HORRORS.

While we have no sympathy with the Nihilists in the matter of principle, we cannot but deplore the cruelties practiced on them by Russian officials. A despatch from St. Petersburg lately gave the following information:— "Netshajeff, a Nihilist, now imprisoned in the fortress of Alexief Ravelin, has sent a harrowing tale of suffering to the Nihilist paper, 'The Will of the People.' He says the dungeons are below the water level of the river and bitterly cold and damp. In summer malaria and scurvy are frightfully prevalent. Men and women are kept within cells from one year's end to another. The officials practice the most shameful extortions upon the prisoners. Those without money are fed on horseflesh and confined in the outer cells, where, between their battles with the water and the rats, they soon perish."

The Russian Government does itself very great injury in the eyes of the world by permitting such rank injustice and cruelty. Nihilism is not to be got rid of by such inhuman agencies.

THE VOICE OF QUEEN'S COUNTY.

A great meeting of the people of Queen's County was, some few weeks ago, held at Rathdowney. Queen's County is represented by two honest and unflinching supporters of Mr. Parnell: Messrs. Richard Lalor and Arthur O'Connor. The demonstration was a splendid one, many people from the adjoining counties of Tipperary and Kilkenny attending. Mr. Lalor was prevented by illness from assisting at the meeting, and was represented by his nephew, Mr. Michael Lalor. Amongst those present were, besides Mr. Arthur O'Connor, M. P. for the county, Mr. William O'Brien, M. P., and Mr. Harrington, M. P. Mr. Marum, M. P., was also present. There were deputations from the following places—Maryborough, Galmoypike, Orushell, Aghakoe, Abbey-leix, Burrow, Johnstown, Borrisin-Osory, and Ballyroan, and there were bands from Rathdowney, Ballyroan, Galmoy, and Borris. The Rev. Canon Keefe, P. P. Aghakoe, presided. Mr. Lalor proposed the following resolutions—

That no concession, however great, short of the restoration of our native Parliament will give us final satisfaction. Pending the foregoing we earnestly demand that the Land Act shall not be administered in future, as it has been, without the application of the Healy Clause (which means the abolition of landlordism) and that the rents wherein this great clause will operate should form the standard and be a perfect guide as to the number of years' purchase to be given for the land.

That as the Labourers' Act is as defective as the Land Act, we call upon our members to use every exertion to have the act amended, so that the labourer may have as "firm a grip" on his holding as the farmer, or any other man, has on his.

That we protest against the action of the Donaghmore Board of Guardians in throwing out the labourers' representation forms, which, of itself, is the greatest condemnation of the law by which the elections of poor law guardians are carried out.

That as the lowering of the franchise is to be one of the bills to be brought before Parliament in the coming session (doubts being entertained whether Ireland will be included or not), we desire to strongly impress on the Government the justice of including Ireland, and that the franchise shall be so reduced as that we shall have manhood suffrage.

That we tender our most sincere thanks to the independent active Irish party for the great services rendered by them to our country, guided by our indomitable leader Charles Stewart Parnell, and feel proud that our county members (Messrs. Lalor and O'Connor), in whom we have the greatest confidence, are amongst the most useful and hard working of that distinguished party.

That we earnestly call upon our Irish constituencies to reduce to practice what was so much talked about a short time since, viz, the payment of the members, without which it is impossible to ever expect that Ireland generally could be honestly and fearlessly represented. Follow the example of Sligo, Queen's County, and Wexford.

That we call upon all the people, farmers, shop keepers, labourers, artisans, &c., to support Irish industries, which would be the greatest means of keeping the people at home, and thereby rendering abortive the last government "confidential circular" unearthed by the Freeman's Journal.

Mr. Hind seconded the adoption of the resolutions, which were declared adopted amidst cheers.

We regret our inability to give a full report of the speeches delivered at this important meeting. The resolutions, however, speak volumes in themselves and will now stand on record as a testimony of the unwavering fidelity of the stalwart men of Queen's County to the cause of freedom and fatherland.

HONESTY AMONGST DOMESTICS.

The N. Y. Sun has been lately discussing the question of honesty amongst domestic servants. Our contemporary finds that as a class female domestics are a very honest body. The Sun is right in attributing this happy condition of affairs to the religious influences which guide the vast majority of these servants. The Sun puts the case thus:

To their credit be it said, the great mass of female domestics are honest under great and peculiar temptations. If they were not so, if they were not honest from principle strong enough to resist temptation, society would suffer grievously.

There are in the United States about a million female domestics. No matter how carefully a family guards its household property and personal belongings, the servants must have constant opportunities for theft. A thief by profession or by instinct could not be restrained from plunder if he enjoyed such chances. But only a few of these women belong to the confidence their employers are obliged to repose in them, or yield to the innumerable temptations put before them through carelessness or necessity, and those few, as we have said, are usually under the direction of outside adepts at thievery, who make them their tools.

"The vast majority of female domestics are under religious influences which fortify and protect their integrity. They stand in fear of God, and have had a moral and religious training which saves them from temptation to gross dishonesty. Anybody may become a thief who has not more repugnance to the wrong of stealing than desire for other people's property—who is not honest from the love of honesty and hatred of dishonesty. These girls look on servants stealing as a sin with awful consequences, and abandon thoughts of it, unless they are suggested to them by devilish outside advisers. Fortunately, the outside influences which are strongest with the great majority of them are those of spiritual guides who direct them to good and not evil, and whose frowns they fear. They have been brought up, too, among people under like spiritual supervision, and with a similar hatred of wickedness because it is wickedness."

"Probably there is no body of human beings employed amid like temptations who yield so little, in proportion to their numbers, to the temptations of their places, as the million female domestics of the United States. But how would it be if religion did not fortify the honesty of these women with its rewards and terrors, its precepts and its sentiments? Suppose they were agnostics?"

"The people who are overtaking or trying to overturn religious faith will incur a terrible responsibility unless they shall also provide a substitute for it, which shall be at least as effective in the promotion and preservation of good morals."

We are very decidedly of opinion that no other class of servants, private or public, can in point of honesty be compared with female domestics. Those of the latter guilty of dishonesty are the merest exception. In these days when fraud and embezzlement have become fashionable it is indeed consoling to reflect that amid temptations of a very peculiar character the female domestics of the country are distinguished by a love of rectitude and a hatred of stealing that renders them as a class pre-eminently worthy of respect. A faithful servant is a veritable prize for any family to possess. Hence should every family extend to its servants the regard which virtue, in whatever station it is found, truly merits. If female domestics are sometimes wanting in duty, it is not often to be attributed to wicked example set them by masters and mistresses? How often are not the latter, by their indolence and constant disregard of duty, responsible for the shortcomings of their domestics. Masters and mistresses have a duty to fulfil in regard of their servants, which, if omitted, may lead to unfortunate results for both.

THE SPEAKERSHIP.

We are very much pleased to see the name of Thomas Murray, Esq., member for the North Riding of Renfrew, favorably mentioned in connection with the speakership of the Ontario Legislature. No better appointment could be made to this important office. Mr. Murray is possessor of the tact, moderation and good judgment required for the impartial discharge of its duties. Than the member for North Renfrew there is not in Eastern Ontario a more popular gentleman. Not only would the great and intelligent county of Ottawa, feel highly honored by his election as Speaker of the fifth Parliament of Ontario.

JEFFERSON DAVIS INTERVIEWED.

The Indianapolis News publishes an interview of one of its contributors with the President of the late Southern Confederacy. Mr. Davis once filled a prominent place in American politics and is by no means yet forgotten. He is a living link between the dead past and the actual present. Mr. Davis, whatever his political mistakes, dearly loved and yet dearly loves the South. Many of our readers will be glad to read the report of the interview as given in the News:

"Has your History of the War been a success, Mr. Davis?" I asked of him. "I know very little about it since putting it into the hands of the publishers. If the amount of money it has brought me is a criterion, I should say that it has not been successful."

"Are you engaged in any similar enterprise now, and do you expect to give any more utterances upon the questions involved in the civil war?"

"None at all."

"Do you contemplate ever making a tour of the North? I have seen by the papers that such a trip was not improbable."

"When you see anything in the papers about me you can almost always accept the contrary as the truth. I do not now ever expect to go North. I am living a quiet life, removed entirely from public observation. I receive numerous invitations to make public addresses, but I habitually decline them, even those coming from my own neighborhood."

"What is the hope of the South?"

"Her vast timber regions, stretching from the Pearl River east to the coast, almost as yet untouched; her mineral resources of almost unbounded value, and her rich soil, capable of producing almost everything that grows. At Birmingham, in Alabama, a great city has sprung up among the mines, and all through the South are evidences of growth. Then the soil and the climate are favorable for stock raising, and the South will coin money from this advantage. The South is a great undeveloped quantity, but its importance will not remain long unknown."

The entrance of Mrs. Davis and her daughter interrupted the conversation and interrupted my hopes of leading him into an expression of personal and political views. Mrs. Davis is a portly and intelligent lady, several years the junior of her husband. Owing to the deafness of Mr. Davis, she at once assumed the lead in the conversation. Miss Davis, pale faced and plain of dress and manners, is a young lady of culture and much good sense. The family relations were apparently of the most tender nature. To the wife and daughter there is no greater hero than the husband and father.

Mr. Davis' hopes in regard of Southern growth and advancement are, as all who know that country are aware, well founded. As a matter of fact, no portion of the union has since the war made such gigantic strides in national wealth and progress as the South. The abolition of slavery has proved for it a real benefit, and there is no Southerner who would now care to see the horrors of the slave traffic revived. There is amongst the Southern people an energy, perseverance and patriotism that will soon, in our estimation, bring the South to its old position of supremacy in the union. It will be no loss to the country when Puritanical radicalism shall have ceased to hold sway in its councils.

C. M. B. A. NOTES.

Ingersoll, Jan. 14th, 1884. To the Editor of the Catholic Record.

DEAR SIR—At our last regular meeting the following resolution was unanimously adopted:

Moved by C. B. Ryan, seconded by Thos. Henderson, that we, the members of Branch No. 19, C. M. B. A., of Ingersoll, have heard with deep and heartfelt sorrow that the Rev. Father Bouhat is about to leave us—and we cannot let this opportunity pass without showing some respect for him, the spiritual adviser of this association, and also as a truthful exponent of our own religion. From the date of his arrival in Ingersoll his earnest wish and endeavors have been to advance the spiritual interest of us all—and that he may live for many years to work in the cause of Mother Church, and that wherever his lot may be cast his endeavors may always be the same, and that the memory of his many good deeds may never be forgotten, is the earnest wish of

every member of this Branch—and that the secretary of this Branch forwards a copy of this resolution to the Rev. Father Bouhat and to the CATHOLIC RECORD for publication.

T. P. COMSKEY, E. H. HENDERSON, Rec. Sec. Officers of Branch No. 19, Stratford, for 1884—Spiritual Adviser, Rev. E. B. Kilroy, D. D.; President, C. Stock; 1st Vice President, J. Ryan; 2nd Vice President, D. O'Grady; Rec. Secretary, D. J. O'Connor; Assistant Secretary, J. N. Dagan; Financial Secretary, T. F. Ryan; Treasurer, Dr. Hanavan; Marshal, P. Ward; Guard, J. Niven; Trustees for 2 years, Thos. Douglas, J. Collins; Trustees for 1 year, T. F. Quirk, E. Fitzgerald; Representative to Grand Council, C. Stock.

UNIVERSITY MATTERS.

To the Editor of the Record.

DEAR SIR—I am obliged to you for permission to reply to your criticism on my letter in your last issue. You say in your last paragraph you fear I have a bad case; but you must not forget that it is you who came into court to ask for certain things, high schools and a Catholic University. The onus of shewing the practicality of these rests on you. I am not called upon to establish a negative.

In the programme you originally formulated you asked for a Catholic University for Ontario. In the same breath you deny the right of the University of Toronto to further public aid. I ask you how is a Catholic University to be supported unless by the state, and you reply that we have at least one flourishing University, a Catholic one, at Ottawa, and the charter of another that only requires re-creation, and with these or a new charter a Catholic University supported by the state would be the easiest thing in the world. Now, if we have one good Catholic University for Ontario, why want another? and if the University of Ottawa is good enough now and its alumni so worthy of the name, why was it not good enough six weeks ago? You accuse me, and I think quite unfairly, of instituting a comparison between the different Universities, but my offence, if it was open to that construction, is mild when compared with the high treason of your own articles. I have the highest respect for the authorities of Ottawa College, and have good evidences of the ability of their students, and if your scheme was to make it the apex of the Separate School system I would have had nothing to say on the question. You shift your position on this point.

What the Catholics want, however, is not the power of conferring degrees, but the facilities capable of preparing young men so that they can get a degree if it is of any use to them. A sensible young man will prepare for a University whose degree will give him the best standing. As you know, it is the college and not the degree that makes the scholar, that gives the education. A degree without scholarship as well as a University without facilities to impart it are equally contemptible. But whether any college should use University powers without the means to support them is entirely a question for the Charter and does not concern the education. A degree without scholarship as well as a University without facilities to impart it are equally contemptible. But whether any college should use University powers without the means to support them is entirely a question for the Charter and does not concern the education. A degree without scholarship as well as a University without facilities to impart it are equally contemptible. But whether any college should use University powers without the means to support them is entirely a question for the Charter and does not concern the education.

As to the Catholic Universities in the United States, I am glad that you have a good word to say for them. They are not within our discussion, but I will repeat what Bishop Spalding recently wrote in the Dublin Review, that "in the absence of the real thing, several Latin schools have taken occasion to assume the name." It would be easy to cite harder language than this, but it is not agreeable or useful to do so. I prefer to believe with you on the subject. Coming down to the Separate Schools, you undertake to show that from the "two sources of municipal taxation and legislative aid there would be not only money enough to provide our people with good elementary schools but also with intermediate and collegiate institutions properly equipped and in adequate number." These sources give a little over \$100,000 revenue for Separate Schools, with about 25,000 children scattered from Sarnia to Cornwall. The High schools alone cost annually over \$300,000, not to speak of the cost of building, &c. Making all allowances for considerable "zeal" for dollars and cents, I think it will be difficult to work out the problem you propose. The zeal which animates the religious teaching orders in the church cannot be counted upon in the case of lay people. The existence of Separate Schools now largely depends upon the religious teaching communities, especially as to schools in the towns and cities and I don't see where the money or the teachers are to come from for the additional schools. Your own view of the Separate School system and the view of your correspondent also are not such as the law warrants; and I assure both of you that you are not in very good company in reference to it. The public school system of Ontario is as such Catholic in a legal point of view as it is Protestant. Neither denomination is altogether satisfied with it, and so the law has provided a remedy. When the Catholics are dissatisfied they can secede, when the Protestants are dissatisfied they can secede also. Each has its own Separate Schools, and in the latter case the Catholics retain the Public Schools. You speak as if there were two systems from the University of Toronto down to Public Schools and from some Catholic University down to Separate Schools. There is nothing of the sort. The University is not Protestant any more than the Public Schools, its staff might be all or partly Catholic, its fairness in regard to historical and metaphysical text books is what gives offence to some friends of yours; friends on the theory you advocate. It is because I think you are wrong on several points that I have written this letter. Though

you don't speak on behalf of the Bishops nor of the Ottawa College you do in several places speak for the Catholics of the Province. You and "those who think with you" whoever they may be, ought to proceed very carefully in this most difficult subject. The educational question is one about which, as I understand, the teachings of the Church the Bishops take the line in.

Even if you were right, which I do not admit, what object is gained by stirring up the question for no useful purpose? As you have expressed your opinion freely on my views, you will permit me to say I do not think you have even a "bad case." I believe you have no case at all.

Yours very truly,
D. A. O'SULLIVAN,
Toronto, Dec. 29th, 1883.

FROM MONTREAL.

THE LAST RITES.

The funeral of Mary Margaret McShane, in religion Sister St. Michael, took place this morning at eight o'clock from her father's residence and was very largely attended by all classes of citizens. The body was conveyed to Villa Maria convent where a most imposing ceremony took place. Rev. Father Hogan, with two priests of the Seminary, and over one hundred sisters of the convent, received the remains in the large hall. The solemn service and mass for the dead was sung in the chapel which was lighted throughout with wax tapers, after which the body was placed in one of the large vaults of the convent. Requiescat in pace.—Star, Jan. 8.

ST. GABRIEL'S T. A. & B. SOCIETY. At the annual meeting of this society, held before mass on Sunday last, the following officers were elected for the ensuing year:—Rev. J. J. Salmon, Spiritual Director and President; Tobias Butler, 1st Vice-President; Thomas Clark, 2nd Vice-President; James Bures, Secretary (re-elected); Peter Doyle, Treasurer (re-elected); Thomas Doyle, Librarian (re-elected); Edward Kelly, Grand Marshal; John Condon, Henry Perkins, Assistants. Executive Committee—John Lynch, Jeremiah McCarthy, P. H. Herbert, John Ryan, Patrick Polan, Thomas McShane, John Power, Charles McAuley, M. Shee, William Ellis, T. Sullivan and John Conroy.

Rev. Father Fahey, in the evening, delivered a sermon in honor of the occasion, and a solemn benediction was subsequently given by the Rev. Father Dowd, assisted by deacon and sub-deacon. After benediction, Mr. Tobias Butler ascended to the altar rails and there read a very complimentary address to the Rev. Father Dowd. The address in concluding thanked the reverend gentleman the compliments of the season. A beautiful bouquet of flowers was also presented to the Rev. Father by a little boy and girl. Father Dowd replied in words of practical advice to the members of the Society and the very large congregation present. He thanked them for the address presented, and referred to the noble work in which the Society was engaged—the propagation of temperance principles.—Star, Jan. 9.

NOTRE DAME HOSPITAL.

The Notre Dame Hospital was in full yesterday afternoon, the occasion being the annual dinner of the lady patronesses to the patients of the institution. Among the lady patronesses present were Mesdames J. R. Thibault, C. Beausoleil, Dunca Macdonald, Edward Murphy, J. E. Berthelot, Henri Masson, J. Chas. Lacoste, L. A. Jette, John Leclair, Oscar Archambault, J. A. Laramie, J. B. A. Lamarche, J. Grenier and E. A. Genevex; Misses Macdonald, Murphy, Genevex and Genaud. Among the invited clergy present were His Lordship Bishop Fabre, Rev. Fathers Colin, Superior of the Seminary; Sentenne, of Notre Dame; Rousselot, of St. Jacques; Marchal, Valiant, Adam, of Hochelaga, and Rev. Abbe Levesque. The proceedings opened in the Salle St. Joseph by Mgr. Fabre bestowing his blessing on the patients, the majority of whom occupied seats near their respective couches. His Lordship, in conformity with an old custom, personally served the soup, which was in turn given to the patients by the lady patronesses. The dinner was altogether a very pleasant affair. When the treat was over, the guests assembled in the chapel, where a solemn benediction service took place, Mgr. Fabre officiating. The Sisters connected with the hospital rendered the musical portion of the services in an admirable manner.

LAVAL—VICTORY.

His Excellency Dom Smeulders commenced the examination of the Professors of Laval University, in regard to the University troubles, on Monday last, and already three gentlemen have given their testimony, while it is stated that a number of others will be summoned within the next few days. The first witness examined on behalf of Laval was Dr. J. P. Rottot, Dean of the Medical Faculty, and the same day Dr. E. P. Lachapelle, Secretary, also appeared before the Commissioners, Dr. A. A. Foucher, Professor of Ophthalmology and Otology, of Laval University, was summoned yesterday afternoon, and remained with Mgr. Smeulders for several hours.

It has been ascertained from the highest authority that the various Professors of the University, in addition to their personal testimony, have been requested by the Apostolic Commissioner to each prepare and submit to His Excellency a written factum of his allegations.

MEDICAL MEN.

The Scientific American has the following: "The proportion of doctors to the population in different countries is given as follows by the Siglo Medico: France, 2-31 per 10,000; Germany, 3-21 per 10,000; Austria, 3-41 per 10,000; England, 6 per 10,000; Hungary, 6-10 per 10,000; Italy, 6-10 per 10,000; Switzerland, 7-96 per 10,000; United States, 16-24 per 10,000."

Our American neighbors have certainly doctors enough, if not too many. We in Canada are also blessed with so large a number of medical men that many of them find no little difficulty in earning a livelihood. The hard lines in which the lot of so many has been cast does not seem to exercise a deterrent influence on the youth

of the country, who, in too many cases, in our estimation, must enter the medical profession, not only without due preparation, but without the qualities essential to success in any profession.

RELIGION IN FRANCE.

The unusually interesting letter which we give below was published in the London Tablet of December 22d.

The venerable Cardinal Guibert has given France, or rather the Republic, another proof of its inability to either disturb his serene patience, or to inflict real damage on the Church by robbing her. The day after the Chamber voted the suppression of two-thirds of the prelate's modest income, several gentlemen of the Conservative Party waited on him, and offered to make good the loss, but Cardinal Guibert declined the offer, as he also did that of the Figaro to open a subscription for the same purpose. His answer to all was: "I shall get on very well with what remains to me. Poverty will not hurt me. The Church has sometimes suffered from too much riches, but never from too much poverty." The persistent refusal of the venerable prelate to accept the compensation proposed by his friends and the Catholic Party proves that he is determined not to let the affair be made the motive of a political demonstration, even indirectly, and that he will not lower the act of injustice to the level of a political measure on the part of the Chamber.

He prefers to leave it in its true and proper place, above party strife or politics, a direct attack upon God, His Church, and religion. When the moment comes for the Cardinal to be in pressing need of money for those who are the real sufferers by this spoliation of the Chamber, he will go to his flock for help, and he knows that it will be speedily forthcoming. THE FRENCH EMBASSY TO THE VATICAN. The huge deficit in the budget is inspiring the Chamber with the idea of economizing on all that directly, or indirectly, concerns the Church. M. Raspail was once more to the front on Friday last with his annual proposal for abolishing the French Embassy to the Holy See. His argument was that a stipend of one hundred and nine thousand francs was a monstrous sum to be spent on an embassy to a Power that existed only in name, and that it was absurd to pay one half of it for "entertainments," amongst which *soirees dantesques* were supposed to be included, as ostensibly the Pope did not go to these festive opportunities. If some delegate must be sent to this phantom of a sovereign, why not, M. Raspail demanded, send him a simple envoy, as schismatical Russia, or heretical England did? But the logical thing would, he maintained, be to do like Belgium, suppress all direct communication with the Pope.

THE CHURCH DEFENDED BY AN ENEMY.

The French Chamber is in the habit of giving curious surprises to the world, but perhaps it has never given a more startling one than that which followed this proposition of M. Raspail's, when M. Spuller, the ally of Gambetta, the fire-eating anti-clerical *par excellence*, rose and declared that the idea of suppressing an Embassy to the Holy See was inadmissible both on historical and political grounds; that the Pope had always been considered by France as the head of Catholicity, and that France, as a Catholic nation, could not break off her relations with him. This assertion brought down a storm of protests from the left; but M. Spuller held on his way, and said that, though the State no longer had any religion, and though the Constitution repudiated all religion, the fact remained that the majority of the French nation was Catholic. "So long, therefore, as the French nation has not broken off from the Church, she remains in a situation which imposes upon you particular duties toward Catholics, and creates special interest and religious and particular relations, which cannot be upheld without an ambassador. . . . So long as the Concordat lasts, you cannot cease your relations with the Church; and even when the day comes that you will have broken off with the Church, you will still in my opinion, be very glad to have an ambassador placed to regulate your diverse ecclesiastical affairs. . . . In holding this language, I do not speak from my own point of view, philosophical, or personal, in the domain of dogma, but from the point of view of the political interests of the country and her good internal administration. . . . A break with the Holy See would lead to difficulties for the Government of the Republic, and if we are wise, and wish really to be the founders of the Republic, we ought to seek to diminish, rather than augment, the number of those difficulties." M. Spuller was interrupted in the course of his speech by M. Clemenceau, who jeered at him, and M. Mauger de Montigny, who finally upbraided him, and by the Left, who kept up a rising chorus of hisses and yells between times. When M. Spuller left the tribune, M. P. de Cassagnac mounted to it, and thanked M. Spuller for having thus publicly, in the name of the Republic, proclaimed France a Catholic nation. "It is not the first time it happens to you to be in contradiction with yourself," said M. de Cassagnac, "many of those now in power demanded not long since the recall of our Ambassador to the Vatican. . . . You give us the spectacle of men who forget where they came from, and who don't know where they are going to. . . . We are glad to have the chance, once in our lives, of thanking the Government. We thank it for understanding at last that it is necessary to smooth away the difficulties existing between the Government and the Catholics."

The Bishop of Hamilton.

We see it announced in the daily papers that His Lordship Right Rev. Dr. Carberry, Bishop of Hamilton, will leave Rome to take charge of his diocese, on the 17th of February.

At the Convent of the Sacred Heart, in Manhattanville, on Monday last, the following named ladies took the final vows of the order after which the Convent is named—Madames Annie Stella Noonan, Eleanor P. Hurston, E. David, Mary C. Brawner and Louisa Rider.

A Druid's Death Prayer.

FROM AN OLD IRISH MANUSCRIPT.

[For Bedpath's Weekly.]
Thou being who madest the earth so beautiful
And to the stars such harmony hast given;

GOLDWIN SMITH ON IRISH ASPIRATIONS.

To the Editor of the Winnipeg Free Press.
Sir.—Seeing the liberality of spirit towards "American revolt" and supposed Canadian aspirations of like nature which breathes through Goldwin Smith's contribution to the first number of the Toronto Week, it is not surprising that he is still so much opposed to Ireland's right to that limited control over her local interests which O'Connell and Butt contended for, and which I am sure would be willingly accepted by Mr. Parnell.

When, some forty years ago, the present Sir Charles Gavan Duffy drifted to the shores of Australia as a part of the debris of the Young Ireland party, he was immediately approached by a Scotchman, Dr. Laing, who was engaged in an endeavor to revolutionize that country, a scheme of secession in fact. The doctor, calculating no doubt, upon Mr. Duffy's antecedents, relied upon at once securing an able ally; but the latter, in one of the ablest papers he has ever written, promptly declined the honor, for the good reason that not only was Australia not Ireland, but that it was being governed upon the very principles which he (Duffy) and others had been contending for in behalf of their injured country. This was conduct so commendable at large that Mr. Duffy was soon elected to Parliament, became the speaker of that Parliament, in time a member of the Government, and more than once Premier. Finally he merited the dignity of Knighthood, and is now enjoying his Otium cum dignitate, with a heart as warm as ever for old Ireland.

When I read, some years since, that Professor Smith had advised the ladies of an educational institute in Montreal to teach history from Lingard, I was much pleased. From what history is the Professor, himself, teaching in this day?

It is meanness or madness that clings to the now?
To return to the Week.
The Professor rejoices that "there was nothing anti-British in the demonstration, or in the speeches, on Evacuation Day at New York," and proudly indites that "England has now no enemies on this continent except the Irish, whose antagonism is not only to her but to Anglo-Saxon civilization." Is there not something contradictory here? May I ask, was not the very celebration of the event anti-British? The orators did not, of course, indulge in the usual taunting terms of triumph, as Mr. Smith would have done had he been on that day what it is likely enough he will one day be, "a greater Britain," but if the proceedings meant anything it was to proclaim for the hundredth time and more, that on a given day, and after a bloody war, England ceased to rule in the thirteen colonies, and that her potentialities utterly disappeared from that portion of this continent. To be reminded of this annually, no matter what may be the attendant pomp and circumstances, cannot be gratifying to Englishmen. Celebrating the anniversary of the battle of Waterloo was not pleasing to the French nation, and was accordingly discontinued, and most fittingly, in the year of the exhibition in London. The fuss and feathers and life-playing in honor of the Boyne is a precedent to the contrary, but let that pass; my more immediate concern is with Professor Smith's "Anglo-Saxon Civilization." Is it worth, I believe, difficult for even our gifted Professor to show, with appreciable exactness, what is the civilization he refers to, and where it exists. There is a civilization common to Christendom in which, it is to be hoped, the Anglo-Saxons participate, wherever, or wherever, they are. England, as a nation, is not now of that race of men—has long ceased

to be. Indeed, so strong and active is the Irish element there that Allison fears it may one day control the national institutions, and so much has it increased also. Bulwer tells in his "England and the English" that, at that time, two-thirds of the army were Irish Celts, a fact which, as we see in Sir Robert Peel's Memoirs, enabled the Duke of Wellington to speak rather boldly to George IV. on the question of Catholic emancipation. So much on Saxonism in England. It would be still more absurd to speak of it as a power on this continent. But, sir, it is easy to discern what the Professor really means. His ethnological allusions are sound, signifying little. The object in view is to discredit the Irish Celt as a citizen in either hemisphere. He will fail, however, in this as he has in other projects affecting his judgment and discretion as a public man. The Irishman, whether in the British Empire or the American Republic, is true to his obligations of citizenship, while nowhere can it be said of an Irish community that "the higher class is materialized, the middle class vulgarized and the lower class brutalized," the description recently given of England's population by Matthew Arnold. Every measure of reform affecting either or all of the three kingdoms has found universal support in Celtic Ireland. The Reform bill of 1832 was carried by the Irish vote in the House of Commons, England thus receiving early and abundant return for the Act of 1829, which admitted Catholics to Parliament.

The emancipation of the West Indian negro was secured by the same support, O'Connell sternly refusing to treat with the slaveholders or their numerous English agents in Parliament. In the English Colonies, Irish residents have never been surpassed as a loyal and industrious people. The Marquis of Lorne has just testified to their respectability in Canada; and in a trying time (1837) the late Chief Justice Robinson, of then Upper Canada, thus spoke of them: "But I think it was universally felt throughout the Province that the conduct of the Irish, as a body, was pre-eminently good. They seemed not only to acknowledge their obligation to support their Government and the laws, but they discharged their duty with an eager forwardness, and a fine hearty warmth of feeling, that it was really quite affecting to witness. It did honour to Ireland, and makes us feel proud to owe their misery and misconduct (when they doact amiss) to some peculiarly unfortunate circumstances springing from the past history of their country, or in some way attributable to their condition there." (Letter to the Right Hon. Sir R. W. Horton, Bart.)

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To return to the Week.
The Professor rejoices that "there was nothing anti-British in the demonstration, or in the speeches, on Evacuation Day at New York," and proudly indites that "England has now no enemies on this continent except the Irish, whose antagonism is not only to her but to Anglo-Saxon civilization." Is there not something contradictory here? May I ask, was not the very celebration of the event anti-British? The orators did not, of course, indulge in the usual taunting terms of triumph, as Mr. Smith would have done had he been on that day what it is likely enough he will one day be, "a greater Britain," but if the proceedings meant anything it was to proclaim for the hundredth time and more, that on a given day, and after a bloody war, England ceased to rule in the thirteen colonies, and that her potentialities utterly disappeared from that portion of this continent. To be reminded of this annually, no matter what may be the attendant pomp and circumstances, cannot be gratifying to Englishmen. Celebrating the anniversary of the battle of Waterloo was not pleasing to the French nation, and was accordingly discontinued, and most fittingly, in the year of the exhibition in London. The fuss and feathers and life-playing in honor of the Boyne is a precedent to the contrary, but let that pass; my more immediate concern is with Professor Smith's "Anglo-Saxon Civilization." Is it worth, I believe, difficult for even our gifted Professor to show, with appreciable exactness, what is the civilization he refers to, and where it exists. There is a civilization common to Christendom in which, it is to be hoped, the Anglo-Saxons participate, wherever, or wherever, they are. England, as a nation, is not now of that race of men—has long ceased

to be. Indeed, so strong and active is the Irish element there that Allison fears it may one day control the national institutions, and so much has it increased also. Bulwer tells in his "England and the English" that, at that time, two-thirds of the army were Irish Celts, a fact which, as we see in Sir Robert Peel's Memoirs, enabled the Duke of Wellington to speak rather boldly to George IV. on the question of Catholic emancipation. So much on Saxonism in England. It would be still more absurd to speak of it as a power on this continent. But, sir, it is easy to discern what the Professor really means. His ethnological allusions are sound, signifying little. The object in view is to discredit the Irish Celt as a citizen in either hemisphere. He will fail, however, in this as he has in other projects affecting his judgment and discretion as a public man. The Irishman, whether in the British Empire or the American Republic, is true to his obligations of citizenship, while nowhere can it be said of an Irish community that "the higher class is materialized, the middle class vulgarized and the lower class brutalized," the description recently given of England's population by Matthew Arnold. Every measure of reform affecting either or all of the three kingdoms has found universal support in Celtic Ireland. The Reform bill of 1832 was carried by the Irish vote in the House of Commons, England thus receiving early and abundant return for the Act of 1829, which admitted Catholics to Parliament.

The emancipation of the West Indian negro was secured by the same support, O'Connell sternly refusing to treat with the slaveholders or their numerous English agents in Parliament. In the English Colonies, Irish residents have never been surpassed as a loyal and industrious people. The Marquis of Lorne has just testified to their respectability in Canada; and in a trying time (1837) the late Chief Justice Robinson, of then Upper Canada, thus spoke of them: "But I think it was universally felt throughout the Province that the conduct of the Irish, as a body, was pre-eminently good. They seemed not only to acknowledge their obligation to support their Government and the laws, but they discharged their duty with an eager forwardness, and a fine hearty warmth of feeling, that it was really quite affecting to witness. It did honour to Ireland, and makes us feel proud to owe their misery and misconduct (when they doact amiss) to some peculiarly unfortunate circumstances springing from the past history of their country, or in some way attributable to their condition there." (Letter to the Right Hon. Sir R. W. Horton, Bart.)

When, some forty years ago, the present Sir Charles Gavan Duffy drifted to the shores of Australia as a part of the debris of the Young Ireland party, he was immediately approached by a Scotchman, Dr. Laing, who was engaged in an endeavor to revolutionize that country, a scheme of secession in fact. The doctor, calculating no doubt, upon Mr. Duffy's antecedents, relied upon at once securing an able ally; but the latter, in one of the ablest papers he has ever written, promptly declined the honor, for the good reason that not only was Australia not Ireland, but that it was being governed upon the very principles which he (Duffy) and others had been contending for in behalf of their injured country. This was conduct so commendable at large that Mr. Duffy was soon elected to Parliament, became the speaker of that Parliament, in time a member of the Government, and more than once Premier. Finally he merited the dignity of Knighthood, and is now enjoying his Otium cum dignitate, with a heart as warm as ever for old Ireland.

NEWS FROM IRELAND.

DUBLIN.

The report is current in Dublin that certain clerks employed in the education offices at Tyrone House received an official message which pleasantly conveyed the information that they might go to the Parnell banquet if they chose, but then they need not come back to their offices. A serious charge is made against the military authorities who have the control and management of the Royal Barracks, Dublin. If what is alleged be true, the barracks are little less than a huge fever den, and have been so for several years. The Army and Navy Gazette takes up the subject, and holds the late Secretary of State for War directly responsible for the deaths of many officers and men in the barracks. It is said that the state of the adjacent cemetery, which has been closed for some years, is disgraceful, the most noxious and pestilential vapors exuding from it daily.

WEXFORD.

There was a large meeting at Ramen-grange, on Dec. 16th. The object of the assemblage was the establishment of a branch of the National League. The branch was successfully started, a considerable number of persons having enrolled themselves. The chair was occupied on the occasion by the Rev. P. Doyle, C. C. The fact is but another sign that in spite of much which has happened of late "the priests are with the people still."

An inquest was held, on Dec. 11th, on the body of Mr. Patrick Hennessy, New Ross. It appears that Mr. Hennessy, who was 70 years of age, had a fair rent application listed for hearing, and attended the Ennisceorthy Land Commission and gave evidence in his case, on the previous evening. He was in the act of getting into his car to go home, when he suddenly fell back, exclaiming, "I am dying! Lord have mercy on me!" and in a few minutes after, life was extinct. The medical testimony was that death resulted from heart disease, and the jury returned a verdict of death from "natural causes."

LOUTH.

On December 18th, Mr. Sexton, M. P., delivered a lecture at Dundalk, under the auspices of the Catholic Young Men's Society, the subject being "The Lords and Commons." The Most Rev. Dr. McGee, Bishop of Louth, presided. The lecture was most interesting.

The Rev. M. Murphy, P. P., died, at his residence, Killybeg, on Dec. 13th. He was 70 years of age, and had been a member of the clergy since 1820. He was a devoted man, and his death was a great loss to the community.

CORK.

The Most Rev. Dr. Delany is about building a Diocesan College in Cork, for preparing students for the priesthood. A handsome new structure is to be immediately erected on a fine site, near to the North Monastery, and within a short distance of St. Mary's Cathedral.

ANTRIM.

On December 19, Michael Davitt delivered an address in St. Mary's Hall, Belfast, on the "The Land for the People." The Rev. J. P. Greene, Adm., presided. Mr. Davitt, who was presented with an address by the Rev. J. P. Greene, the National League, received an enthusiastic reception.

Sergeant Dunbar, of Aughville, has received from the Lord Lieutenant a warrant directing him to levy off the several townlands therein named the sums awarded to W. Downing for the shooting of his son while in company with Samuel Hutchings, J. P., in 1881, and to John Nelson, C. B. O., for the injuries inflicted on him by a man in Killeenigh, in January, 1883. A similar warrant is issued on account of the injuries inflicted on Mr. Robert Swanton, of Gortnagrouh.

On Sunday, December 16th, a meeting of the inhabitants of Kinsale was held in the vestry of the parish church for the purpose of taking steps to erect a memorial to the late Father Murphy.

KERRY.

The remains of the dead priests of the parish of Castleland were, on Dec. 15th, transferred from their resting-places in the old chapel to graves prepared for them in the new church. The services, which were most impressive, were largely attended.

Among the passengers on the Cunard steamer from Boston, was a poor demented Irishwoman, named Hannah McCrellan. She was apparently about twenty-eight years of age, and in excellent physical health; but her reason is obscured to such an extent that she is unable to state what part of the United States she resided in or how long. She, however, has a faint idea that her brother paid her passage to Ireland, but positively asserts that she belongs to Sneem, county Kerry, where she was sent by the steamship company. Though comfortably clad, she had neither money, nor luggage.

LIMERICK.

The Constabulary at Newport and Castleconnell proceeded, on December 14, in search of persons suspected of having a still in full working order, for the manufacture of potent whiskey, in the neighborhood of the last mentioned place. The police were unsuccessful in finding the still or apparatus, but in the house of one Denis Moyle, a laborer, they were fortunate in coming on a large quantity of whiskey. Forty gallons of potent were recovered on the premises. The police seized the liquor.

CLARE.

On Sunday, December 16, a great demonstration took place at Kilrush, under the auspices of the Irish National League. Mr. Mayne, M. P., and Mr. Kenny, M. P., arrived from Ennis, and were met outside the town by a large assemblage, accompanied by the Kilrush brass band, when an address was read to them by Mr. John M. Nagle from the traders, Nationalists, and working men of Kilrush. A search for arms was made on Decem-

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MAYO.

Another search was made at Rocktown House, Balla, the residence of Mr. Nally, on Dec. 15th, by Inspector Moore and a party of police, but nothing came of it. Perhaps no other county in Ireland gave more martyrs to the Land League cause than Mayo, where rack-rented tenant-farmers suffered bitterly in the struggle. There is one instance of remarkable endurance, but final overthrow, near Ballina. It was a man, who gained transatlantic fame as "Irreconcilable Tom Browne." When the Land League was in its infancy he joined its ranks, and obeying its teachings, took up his post, and held it firmly and unflinchingly to the last, refusing the payment of an exorbitant rent to his most amiable landlord, Miss Langan, for a number of years. He was more than a match for the sheriff and his retainers; but, about six months ago he was obliged to yield at last, and allow his cabin door to be closed against him for ever. Browne and his sickly wife are now penniless, and it will not be creditable if they are allowed to starve in their old age.

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The remains of a Saxon church have been discovered in Peterboro, England. As the workmen engaged in the restoration of the cathedral were digging for the purpose of laying foundations for the piers, they came against masonry which clearly indicates the presence of some building in former times. It is supposed to be a portion of a Saxon monastery which was built on that spot in the year 655, and destroyed by fire in 870. The stones still bear

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