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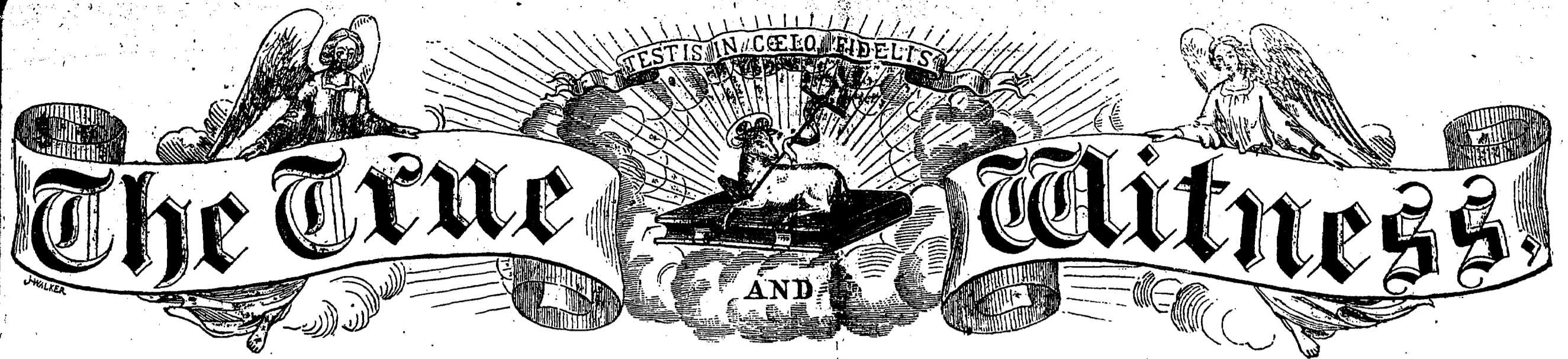
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CATHOLIC CHRONICLE.

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BOOKS FOR NOVEMBER.

- THE CATHOLIC WORLD. Contents:—Centres of Thought in the Past—II; Fleurange; The Poor Ploughman; A Dark Chapter in English History; The Progressionists; The Virgin; The Homeless Poor of New York City; The House that Jack Built; Where are You Going? Number Thirteen; Use and Abuse of the Novel; Review of Vaughan's Life of St. Thomas; To S. Mary Magdalen; God's Acre; Personal Recollections of the Late President Jurez of Mexico; New Publications, etc. Price 45 cts. MAURESA; or, The Spiritual Exercises of St. Ignatius. For General Use. New edition. Cloth. 1 50 THE COMMANDMENTS and Sacraments Explained in Fifty-two Discourses. By the Right Rev. Dr. Hornhold. 1 vol. Cloth. 2 00 LIFE AND SPEECHES OF DANIEL O'CONNELL, M.P. Illustrated. One vol. Green and Gold. 2 60 THE COUNCIL OF THE VATICAN, and the Events of the Time. By Thomas Canon Pope, Priest of the Archdiocese of Dublin. One vol. Cloth. 2 60 WAS ST. PETER EVER AT ROME? Authentic Report of the Discussion held in Rome on the evenings of the 9th and 10th of February, 1872, between Catholic Priests and Evangelical Ministers, on the Coming of St. Peter to Rome. Paper. 0 25

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FAITHFUL AND BRAVE.

AN ORIGINAL STORY.

(From the Dublin Weekly Freeman)

CHAPTER III.—(Continued.)

For the moment Eda's curiosity subsided, and she seemed buried in thought. But hardly had the door closed upon her aunt, when she nestled confidingly to Kate's side and whispered in a most sympathetic manner, "I know all about it now; that is why poor aunt calls Henry her boy, he is so wild. How very funny it seems, for stern Mark's brother to be like a wild 'Tipperary Boy.' Kate, I want to know what Harry is like. Is he a stately individual like Mark, with a full consciousness of his own importance? Is he as good looking as Mark?"

"Good looking as Mark! Why, Eda, Mark is extremely handsome. Harry is a fine, tall fellow, with a countenance full of fun and mischief, and the last man who could ever be called dignified. He has a merry eye, like uncle's; with a frolicsome twinkle, a hearty laugh, which can be heard at the gate lodge, and he is such a desperate tease that you must prepare for a series of practical jokes. But though he turns the house topsy-turvy, no one can be angry with him, for he has a kind good heart, and a touch more gentle than many a woman's. By the people round about he is idolized, he knows everyone, and when 'Master Harry goes to say,' there is a universal lamentation. No wonder Harry is loved by everyone he is a brave, true-hearted Irishman, with undaunted courage."

"Oh! then, you like him better than Mark?" Kate bent her head over her work, but the rich color dyed her cheek, and had not Eda been too busy pulling Neva's ears, she must have noticed her cousin's hesitation before framing the commonplace reply, "Comparisons are odious."

"It is no use waiting any longer girls; I do not think Harry will be here to-night, so run off to bed now. Mark and I will remain up a little longer, but I cannot have your sleep broken."

The watchers had not long to wait, for three quarters of an hour had barely elapsed when Harry's well known voice was heard in the "gate ahoy!" which invariably heralded his approach. When the greetings were over and good nights exchanged they separated, and well satisfied was the loving mother to know that her sailor boy slept peacefully once more beneath the Oakfield roof.

The first indication Eda had of Harry's arrival was hearing the first figure of the Lancers whistled in a most lusty manner through the garden. "Surely," she soliloquised, "that can't be Mark, and positively not the gardener. Of course it is aunt's wild boy who must have arrived last night. I will dress quickly and go out to make his acquaintance, so after all I shall be the first to wish him *ced mil faila*.—Oh dear, oh dear, what is the unpronounceable motto the Irish are so fond of hanging on triumphal arches?"

Eda's simple toilet was quickly completed, and off she bounded to the garden with Neva and Monte sporting round her. A minute

more and Harry heard the musical voice with its ring of childish glee, then turning round he saw the little figure in its airy muslin dress, making a faint pretence to correct the noisy dogs jumping and barking with delight.

Years, long long years after, Harry Bindon could recall that morning, in the bright month of roses, when the happy birds sang, amidst the gay flowers, and the glorious sun glistened on the floating hair of his first blue-eyed love, who ran to meet him through the quaint box-edged walks, in the old-fashioned garden at Oakfield. Years after, when the memory of that scene was only a sweat sad dream, he could tell how lovely and innocent she looked on that June morning, when her clear young voice wafted a strange thrill of gladness to his heart.

It takes the tiller of the soil one second only to cast his seed into the earth, and there it lies, unattended; still from that careless scattered seed a luxuriant crop springs, the sower knowing not how his treasure took effect, bringing forth the abundant harvest, filling his soul with thankfulness to the bountiful Father, who never forgets His erring children. Like the seed thus sown is first love; we know not when it takes root in our heart, but unheeded and unattended, even as the forget-me-not, which flourishes amongst the rocky wilds, so do we find love reigning in our heart, purifying and brightening our life, and becoming the very foundation of all our cherished hopes. This was the influence which exerted its magic sway over Harry Bindon, as he watched his little cousin bounding along the park.

"Cousin Harry, here I am to bid you, according to your queer Irish custom, 'cad-mile-a-fail,' and to make friends with you."

"Cad-mile-fuille (a hundred thousand welcomes) little fairy," and Harry extended his big brown hands, and took both the little ones trustfully held out to him. "But how did you know I was at home, Miss Weenie?" Impetuous Irishmen have a great aptitude for hitting upon endearing names.

"Why, of course I heard you whistling.—I knew it could not be Mark, it sounded a great deal too jolly for him. So I thought I would come out and bid you welcome home on my own account, for I never get on well with people to whom I am formally introduced, and I am determined you and I shall be very good friends."

"Sailors, you know, whistle for a wind, and stern necessity taught me too whistle, but I never thought I should be so fortunate as to attract a mermaid by it; perhaps, however, the charm lies in 'the Lancers.'"

"You think, then, because I am an officer's daughter, I can see perfection only in the army, but at present I have not caught the scarlet fever?"

"And I hope never will," finished Harry. So the pair chatted merrily, as if they had known each other for years, until the bell summoned them to breakfast. The family group had already assembled, waiting for the truants, who were seen vary leisurely walking towards "the house."

"You did not take long making Harry's acquaintance, Eda," laughed Lady Bindon, as her son and niece entered the breakfast-room; "You appear quite as old friends."

"Of course we are, mother. Didn't I charm Miss Weenie out in the garden this morning by my melodious whistle, and there we made a compact of eternal friendship, while all you lazy people were taking your last nap."

"But remember, Harry, you kept us up last night; poor Katie even returned to the drawing-room after seeing Birdie in bed."

"Your defence, mother, won't stand. How could the hour of my arrival be termed late if little Birdies only went to roost then?"

A pleasant family gathering was this breakfast at Oakfield, where good-humored badinage and brilliant Irish repartee made the kind-hearted baronet forget his ailments, and brought smiles to the placid face of Lady Bindon.

CHAPTER IV.

The party for which Eda had so longed was settled for the 20th of June, and upon the morning of that day the girls were busy in the rustic summer-house, making garlands for the decoration of the ball-room. Their efforts were by no means unaided; Mark had come in, "half grilled by the morning heat," to suggest improvements, until Kate laughingly reminded him of Rochefoucault's maxim, "Of nothing are we so liberal as of advice." Harry was climbing ladders, arranging wreaths, and obeying the ladies, quite satisfied to be of use, if Eda's eyes glanced approbation.

"You need not thank me, Weenie," he sang out from the top of a ladder, after placing a most elaborate festoon to the little lady's satisfaction. "My business for the next three months is pleasure, and what greater pleasure could I have than doing anything for you?"

"Thus while Kate's supple fingers wove wreaths of fragile flowers, Eda unconsciously wove a chain to further enthrall poor Harry in the infatuating dream of first love, that

vision which, alas! is so seldom realized. A happy prelude was this to the evening's amusement. That evening's events were for ever to influence the destiny of the "Wee Birdie" who so unconsciously exerted a spell of loving attraction over all those with whom she came in contact.

"See, Harry, how beautiful your present looks." The speaker was Eda, and she advanced to her cousin, who was with the rest of the family in the drawing-room, waiting for the guests arrival. Harry glanced at the fairy-like little figure, arrayed in a perfect cloud of airy blue tarlatan, and then at the Maltese filigree ornaments to which she had alluded.

"I do admire them, Blue Bird, but I admire the wearer more. Now, does that please you, Harry?"

"Harry, don't be complimentary, like a good boy. You know compliments are only polite fictions. You really think, then, I will do."

"I am not in the habit of telling lies, Miss Hamilton," he replied, with mock solemnity. "Seriously I consider the whole 'get up' perfect, for you know I would rather see you a cloud of blue than a blue stocking."

"Oh, Harry dear, what sea-slang!" cried Kate, "Irish as the Craigs are, you will shock them into petrifications. Mark, just fancy Lady Maud's terror at Harry's sea-slang—Will you ever forget her nearly fainting when her cousin, lately returned from Melbourne, 'fellowed' himself and 'my dear girl' her."

"No matter, Kate," answered the unabashed sailor, "her indignation was a feint, and but for his Australian gold she would have fainted."

Further family conversation ceased, as the guests were beginning to arrive, and soon the spacious ball-room was filled with the gay throng. But the brightest of all, as she fitted hither and thither, was Harry's first and only love, Eda Hamilton.

Aylmer Courtenay's earnest gaze followed that light figure through the mazes of the winding dance, until Mark, to ~~ing up to speak~~ to him, he requested the favor of an introduction to "the little one in blue."

"Do you mean Harry's partner? Why, she is our cousin, Miss Hamilton. Eda," continued Mark, crossing to where she stood, "will you allow me to introduce my old friend and college-chum, Mr. Courtenay?"

Eda glanced up at the commanding figure, and with the instinct so peculiar to children and dumb animals, trusted the stalwart man whose steadfast eyes were bent upon the upturned childish face.—By some strange, mental process, she the most gentle and innocent in that brilliant assembly, formed in one second the correct estimate of a character which was so often pronounced "unreadable." Of Mark's friend she had often heard, and with her own simple grace she placed him at once, above the standard of a mere ball-room acquaintance, by extending her hand to the man with whom friendship was a sacred word and a binding tie. A very short time is required for the mutual recognition of kindred spirits, and before many minutes had elapsed Eda felt, what she had never felt before, the irresistible attraction of the master mind whose curbed enthusiasm harmonised so distinctly with her own suppressed and undefined emotions. Perhaps some subtle presentiment told her that her ideal was at last realized; and in her truthful simplicity, this "child-woman" blamed herself for her partiality to the stranger of yesterday to whom her heart unbidden turned, with a vague thrill of unaccustomed confidence.

Aylmer Courtenay was not a generally popular man. Few understood him, few appreciated the unshrinking character which stood out uncompromising and indifferent to comment, be that praise or blame. There were those, by no means few in number, who feared the bold spirit which would unhesitatingly denounce a mean thought or cowardly act. Many dreaded the blunt fearlessness with which he ridiculed and sounded shallow professions, exposing by his keen satire all attempt at prevarication or deceit. Yet, though some but-terflies of fashion called "handsome Mr. Courtenay strange and reserved," still those who had nothing to be ashamed of had nothing to fear, and Eda's pure mind, unswayed as the unwritten page, trusted him implicitly, as though she herself had tested the noble qualities for which she gave him credit. Who could be more fascinating than Mark's friend, and, listening to the rapid common-places, exchanged in conversation, Eda decided that not one in that brilliant salon could charm as he did by the unstudied grace of expression which echoed the indwelling poetry of his soul.

From the time Mark and Aylmer had been college companions, a warm friendship had existed between them, notwithstanding many points of difference. For instance, on politics their ideas were perfectly dissimilar. Courtenay had entered college at an early age and by applying himself to his studies, gradually became weaned from all the allurments of so-

ciety. O clever, ambitious, and imbued with a reckless spirit of adventure, the heroic deeds which glorify the pages of ancient history, seemed only types and examples of what daring courage again might and ought to achieve.—Thus in the solitude of his college chambers he dreamt wild dreams, and that train of thought led him to ponder over his own land, its wrongs and grievances, until his hot proud blood boiled, to think of injustice and oppression.—He felt his own strong arm nerved for the cause of his suffering country, and he longed to help it in a wild struggle for liberty. So he thought in the first exuberance of youth, but after a time, when his judgment became mature he knew that hot-headed efforts could not possibly redress Irish grievances. Aylmer Courtenay, the true patriot, knew that combat with the sword was a mad idea, only worthy of its originators. Not force, but the subtle working of the untiring pen, is the true instrument of reform. To rouse the recollection of injustice and wrong with the mass of the people was not Courtenay's aim, but to compel a dispassionate consideration from those, who have the power to redress the grievances and to quench the murmurs of dissatisfaction which came from the people of Ireland. So patiently the midnight oil was burned, while Aylmer Courtenay's articles were written those out-pourings of a vigorous mind which claimed and won the attention of lovers of honesty and justice.

However, very little thought was given to writings or schemes for the regeneration of his country on the night of his introduction to "the little one in blue." It was a fair case of Animation and Beauty versus Politics and Hard-Thought. Of course Animation and Beauty came off victorious.

Sir Stuart watched the dancers, his genial face glowing with pleasure at seeing the young people merry, as young people should be; and more than once did he say to his wife—"You see, Fanny, I was right; hot or cold, there is nothing like a dance to rouse the spirits. Kate looks glorious to-night, Fannie. Ah, no one can compare with our own girl. She does not belie the name and bearing of the proud Veros. But look at the little one. Bless me, how she flies along with young Courtenay. Fine fellow that—fine fellow—but such pitiable views as he has—fine talents, fine abilities, all misdirected; Oh, dear me, what a pity!" and the old gentleman watched the subject of his reflections, with his niece, Eda, whirling past to the inspiring music of *Il Bacio*. But again, and again he turned to look after his favorite Kate, who would every now and again glide away from the dancers to linger near the uncle's chair, until he would bid her to be off, and not waste time near her "gouty old uncle."

Good Sir Stuart little knew of the trouble lying heavy at his darling's heart, in spite of her glorious beauty and her haughty grace. Never had she looked better than to-night; never was a costume in better taste than the rich soft white lace robing her stately figure in its shadowy folds. To-night, for the first time, the family diamonds of the Bindons gleamed in her dark hair, and rested on her fair neck and rounded arms.—Many remarked and questioned the propriety of a young girl donning the heirlooms which were only worn by the wife of the baronet.—Many secretly condemned what was apparent vanity, not knowing that the glittering coronet was a crown of thorns, and the flashing gems seemed as hot coals to the wearer. They did not know that that evening, Lady Bindon had come to Kate's room, and laying her jewel case on the dressing-table, said—"My child, I wish you to wear my diamonds to-night. Do as I wish you, darling—do not thwart me—I have a reason for wishing you to wear them." Lady Bindon had long known her son's secret, though the matter had never been openly discussed between them, and she took this opportunity of showing, by the lending of the diamonds, whom she wished to succeed her as mistress of Oakfield. "Thought, wherein is power, is best conveyed by a suggestion."

Kate yielded to her aunt's wishes, for her word was law with the niece who loved her so dearly. But when she put them on, when she saw the queenly figure her glass reflected, her brow flushed hotly at the thought that one day those jewels would be worn by Mark's wife. The words jarred on the ear, as she repeated them aloud to herself, "Mark's wife." The bracelet, which she had just clasped, seemed as hot iron, and her fingers made a gesture as if to remove the glistening comb from the rich coils wound round her small, classic head; her white teeth clenched, and her beautiful face quivered, as the maddening thought of "Mark's wife" rose before her. A fierce, loving nature had this haughty girl, who would think nothing of sacrificing life itself for the sake of one she devotedly loved. Again she gazed in the mirror and owned, even to herself, that she was beautiful. Then, bowing her head on her fair arm in that sumptuous room, where the evidence of wealth

and tender care was shown in the most trifling *bijou*, she, the possessor of all, wept bitterly for what to her was empty. "Oh Mark, Mark," she sobbed, "I once thought you loved me, but it was only a vain dream, my mad, wild fancy had conjured up. You are cold—cold, as snow, but you shall never know I gave my love unsought. I, too, can be proud, and I hate myself for my weakness." Poor Kate; the little cloud is passing over, "therefore look up sad spirit." . . . Cease to anticipate misfortune, there are still many chances of escape.

In the gay revel of that evening Kate bravely crushed down her sorrow, and nobody guessed that the brilliant queen of that assembly had a single sorrowful thought to mar her buoyancy of heart. She did as many another woman has done, and will do again—hid her secret and endured social martyrdom.

Kate's was not the only heavy heart in that gay throng, for Harry's face, as he watched Eda and Courtenay, betrayed that his feelings were by no means enviable. Seizing an opportunity when dancing with Kate, he relieved his mind by the following characteristic remarks:—"I wish, Kate, that fellow was on duty at Jamaica; just look at him, swaying like a mast in a gale. Did Eda ever see him before?"

"No, he has not been out here for some months; his time is fully occupied with his writings. Of course, you have heard he has given up studying for the law. He finds his other pursuit more congenial, if not more profitable. Mark says it is not unlikely that his extreme views may yet get him into trouble."

(To be Continued.)

FATHER BURKE'S LECTURE

ON "The Evils of Ireland and their Remedy."

HIS IRISH ANCESTRY.—HE ANSWERS FROUDE'S TAUNT ON HIS "NORMAN BLOOD."

(From the N. Y. Irish American.)

On Monday evening, October 14th, Father Burke delivered the following lecture for the benefit of St. Jerome's Church, North New York, in the Music Hall, Harlem:—

Ladies and Gentlemen,—I understand that Judge Flanagan was to have introduced me this evening. He has not arrived; but I believe, at this time of day, I scarcely require an introduction to my kind friends in New York. Indeed, introducing me to you, now, reminds me of a little scene which occurred in my native town of Galway. There was a young lady there,—only forty-five years of age (laughter). She was to be introduced to a gentleman; and, when she was brought over to him, the man of the house said:—"Sir, will you allow me to introduce Miss So-and-so." "How do you do, madame," said the gentleman; "but, indeed, I was introduced to you five-and-twenty years ago" (laughter).

Now, my friends, first of all, the audience this evening is a little slim. Accustomed as I am, since I came to America, to see tremendous halls thronged,—and accustomed as I may be to crowded audiences, perhaps you may think I was a little discouraged at finding so few of my friends here. You will be surprised to know that I was not. I will tell you why. The lecture this evening is on "The Evils of Ireland." No doubt, so long as I was lecturing on the glories of Ireland—on the grandeur and happiness of Ireland,—I had crowded audiences; but when I turned around, shifted my sails, and announced that I was to lecture upon the draw-backs,—upon the evils of Ireland,—I am not surprised if I find so few Irishmen willing to hear me. Indeed, I am as unwilling to approach the subject as you are to listen to me; for it is not in my nature, as an Irishman and as a Catholic Priest, to be eloquent on the evils of Ireland. That theme is too sad,—too full of bitter tears,—for any eloquent remarks. And the man who loves Ireland and the Irish people, as I do, cannot enter heartily upon such a theme as this; for the subject itself is distasteful. Yet, I would not be a true Irishman; nor a true lover of my people, if I were always to speak words of panegyric,—always to be praising, always crying up to the skies the ancient glory and magnificent traditions of my race and of my people,—and to shut my eyes completely to the faults and evils of the Irish and Ireland (applause). If you have a friend, who only sees your virtues, and refuses to look at your defects, you will consider him of little or no account. The best friend that a man has is the man who will not be so blinded by his love as not to perceive the defects in his character, and who will not be so paralyzed and struck dumb by his affections, as to be afraid or ashamed to tell him of these defects.

It is not all sunshine in our Irish character. There has been, alas! little sunshine in our history,—far more of shadow than of light. And when we come to analyze the history of our

IRISH INTELLIGENCE.

THE CATHOLIC UNION OF IRELAND.—The Catholic Union of Ireland has been steadily moulding itself into a practical shape and casting the foundations of a great organization. We have now before us the first of the documents that have been issued in connection with the "Union," and, when put into circulation, they will be certain to command the earnest attention of all those whose dearest and nearest interests they so intimately affect. There were mysterious utterances from journals across the water—supplied from and then repeated in sources here at home—as to what it was the Catholic Union was destined to accomplish. We were told that it was designed to be set up in rivalry with existing associations, and to obstruct political efforts made or about to be made by other organizations. We were told that it was to be an agitation in favour of Mr. Gladstone, and that it contemplated nothing less than the sacrifice of Irish nationality, that the Prime Minister might be spared. The plain and simple truth about the objects of the Union now is made manifest and prophets are all belied. The Catholic Union is nothing more, as it is nothing less, than an association "essentially defensive and pacific" of Irish Catholics for Catholic purposes, and for the maintenance of Catholic principles. In common with their co-religionists throughout the world, the Catholics of Ireland have seen with sorrow and with dismay the outrages which brutal might has wrought upon their most cherished principles and their most honoured institutions. They have seen their spiritual Head ignominiously plundered, and his ancient kingdom invaded by a fierce and lawless rabble. They have witnessed the tyranny of Bismarck, and the persecution of the prelates of their Church by his minions in the Council of Geneva. They have seen parental rights in the matter of education rudely disregarded, and a State supremacy attempted to be erected on the unholy and sacrilegious usurpation. They have had to look on at this, and much more than this, and they felt, like the genuine Catholics of France, of Italy, of Germany, and of England that a time had come when compact and vigorous action must needs be taken. Already in the countries we have named, as well as in others throughout Europe, and in many of the cities of America, Catholic Unions have been founded, and are now in active and energetic existence. It was felt that at such a crisis it was not fitting that the "Island of Saints" should seem to be unawakened or indifferent and therefore it is that the Catholic Union of Ireland is to-day a fact and reality. Its objects are to aid in righting the wrongs that have been done, and to aid in the holy effort by means "exclusively religious, moral and persuasive." Politics, as such have no connection with the purposes of the Union, and its deliberations and its proceedings will be therefore, free from the disturbing element of political strife, as they will be above the suspicion of political intrigue. But, if it be that Parliament takes it as its business to deal in legislation that may affect "Catholic interests," then it is declared, as one of the articles of its constitution, that "it will be necessary for the Union to observe this progress, and to promote, as far as possible, the enactment of laws favourable to these interests, as well as to procure the abolition of those that are hostile to religion." Apart from this, every effort which the Union will make will be of a purely spiritual character, and of such a nature, and with such a tendency, as "to secure the benediction and the aid of the Most High." The Union has undertaken, a noble work, and one that in the end, is sure to triumph. The anti-Catholic and other organs through the country will make merry over the purpose and the projected procedure of the Union. They will sneer at it, and talk of it as another of the "old-time superstitions" of Catholicity. But, whilst they laugh and jeer, they will feel that a great organization is being created, and that the earnestness, the sincerity, the single-mindedness of those who are launching it will bear it to a great result. It has good and great men to guide it, and there is no fear of failure. His Eminence the Cardinal Archbishop, the Lord Primate of Ireland, his Grace of Cashel, and several of the Prelacy are already linked in the work, and the Presidency of the Union has been intrusted to Lord Granard—a name which need only be mentioned to intimate that at the head of the Union is a layman whose honour, whose public and private virtues, and, above all, whose Catholicity are typical of the spirit that will animate the association.—*Freeman*.

Among the amusing canards with which the London journalists are endeavouring to make up for the absence of serious intelligence of any kind the palm for ridiculous absurdity must be accorded to a paragraph inserted in the *Daily News* of Monday, and purporting to have been forwarded by telegraph from the Roman correspondent of that journal. This veracious journalist announces that an interview has taken place between the Pope and the Cardinal Archbishop of this diocese; that the Cardinal "had urged his Holiness to support him in his endeavours to place Irish education in the hands of the Catholic priests," and that the Cardinal also wished "the Pope to act energetically in the question of the Galway election, but Pius IX. recommended moderation, declaring that the time for action had not yet arrived." The insertion of such a paragraph as this in a respectable paper shows pretty plainly that nothing is too nonsensical for English Protestantism to believe when Catholicism is in any way involved. We would like to ask the editor of the *Daily News* what does he really think was the "energetic action" in "the question of the Galway election," which the Cardinal bespoke from the Pope. Does he imagine that the Cardinal asked his Holiness to issue a Bull reversing the decree of the Court of Common Pleas, or dooming Judge Keogh to be burned in effigy, or offering Captain Nolan a Cardinal's hat? The Galway election was, in its own place and time, a matter of the first importance; but we must be permitted to doubt whether, with Europe in its present condition—with infidelity raising its Hydra head, with the foot of the spoiler profaning the sacred pavement of the Eternal City—his Holiness and the illustrious Prince of the Church who has voyaged from the remote West to throw himself at the feet of the successor of Peter had not other topics to discuss besides the Galway election and the strange doings of Mr. Justice Keogh. Again, we imagine that neither Pope nor Cardinal were very likely to rush from the chamber of the Vatican to communicate the result of their interview to the enterprising correspondent of the *Daily News*. The *Daily News* is making great efforts to eclipse its brethren in the race of sensational intelligence; but we cannot help thinking that it would find that a little more *vraisemblance*, a little less midsummer madness than this paragraph, would be more successful in the long run.—*Dublin Freeman*.

A "SOREN" IN CALLAN.—According to a telegram which reached town last evening Callan was yesterday the scene of a very lamentable and very unseemly "affair." It appears that in the course of the day Mr. Harkin, in the discharge of his duties as Inspector of National Schools, visited those of Callan, and in so doing a very painful contention is stated to have taken place between that gentleman and the Rev. Mr. O'Keefe, who was formerly manager of the schools. While the inspector was in the female school, it is reported that the Rev. Mr. O'Keefe, addressing him in very strong language, ordered him to leave the room. This the inspector declined to do, whereupon, we are informed, a personal encounter ensued. A forcible ejection having been unsuccessfully attempted, aid was invoked. One of the teachers having, with questioned propriety, identified himself with the disputants, the result was that the inspector was dragged to the

door, and "cast forth." Soon after this achievement the inspector, nothing daunted by such rough handling, returned to the charge reinforced by a police sergeant, but the door was vigorously "slapped in their face," and their demands for a surrender repelled by vehement retorts from within. How the affair ended we do not know, but we apprehend the public will hear more of it.—*Dublin Freeman*, Oct. 19.

It is a pleasant surprise to hear from the lips of a man so biased as Mr. Froude, who condones the cruelties which the English have practised upon the Irish people, on the plea that they acknowledged no obligation of law, no restraint upon their passions, the following testimony to their law-abiding character:—"Though Ireland is one of the poorest countries in the world, there is less housebreaking, less stealing, and less crime of every kind than in any country of the civilized world. In the house in which I stopped, in one of the most wretched districts in the country, I slept without the doors being locked, with more security than I would, I was going to say, in either London or New York, but I would not try the experiment in either of those places. I might as well have been among the saints in Paradise as far as being exposed to danger. The absence of crime is due alike to the innate honor of the Irish character and the influence of the Catholic clergy. I do not know that they were called on to use the power of the confessional to put down the agrarian conspiracy. If they are not politically loyal, I am not disposed to blame them for it, nor do I believe that the fault of Ireland's religious troubles is to be laid upon the priests." This is his eulogy upon a race, whom he assures his audience, over and over again, had to be scourged into a recognition of the supremacy of law. He can not allege that English rule benignly worked out this exemption of the land from crime—for across the Channel where the same rule has its native seat, crimes of every hue hold an unbroken carnival. If this be the result of the religion of the Irish, of the influence of the priesthood, as Froude confesses, it most triumphantly justifies the choice which Ireland made in religion at the hour of the Reformation. Yet in palpable contradiction of himself Froude declares that this choice was an offence against law and order, and to this choice, so commendable for the effect, all the religious miseries of Ireland must be traced. Froude's personal knowledge of the virtues of the Irish exposes the dreadful unsoundness of his political philosophy.—*Catholic Telegraph*.

THE LATE EARL OF DUNRAVEN AND MOUNTAUBERT.—Messrs. Barrington and Jeffers, solicitors for the late Earl of Dunraven, have intimated to the Commissioners of Charitable Donations and Bequests in Ireland that by his last will and testament the deceased nobleman made, among other bequests, the following for charitable purposes:—

To William Johnson Monsell, Esq., M.P.; Stephen Edward De Vere, and George Thomas Lambert, Gentlemen, or the survived or survivors of them—

£100 to have Masses said in Ireland for the repose of testator's soul; £3,000 to be expended in such manner for the promotion and advancement or benefit of the Catholic religion within the district known as the Catholic diocese of Limerick, as said William Johnson Monsell, and the Right Rev. George Butler, Catholic Bishop, or the other Catholic Bishop for the time being having the superintendence over the Catholics of said district should think fit; or in case of the death of said William Johnson Monsell, or said Right Rev. George Butler, or such other bishop as aforesaid for the time being should think fit, £5,000 to be applied towards the enlargement or improvement of the Catholic church at Adare, and to apply the residue, if any, towards the services in the same church. £2,000 to be expended in erecting upon a site to be selected by testator's son, Viscount Adare, some almshouses, in memory of his (testator's) late wife and of his late brother-in-law, Windham Gould; and without attempting to dedicate the almshouses so built by any legal means, to charitable purposes, testator trusted they would always be used by his successors in the family estates as almshouses for the residence of well-constituted aged poor people of the class of artisans or labourers, or their widows, who had long lived on the estates; £20,000 to be invested in Government or real securities, with power to vary and transpose same for maintaining said almshouses and in providing pensions for the inmates. To the Right Rev. George Butler and the Rev. John Stanislaus Flanagan, or other the person or persons to be appointed trustees as in testator's will mentioned, £9,000, to be invested, and out of the annual income to pay the rents reserved by three certain leases in testator's will stated to be made by testator to said Right Rev. George Butler and the Rev. John Stanislaus Flanagan, and after satisfying said rents, to apply the annual sum of £50 towards the maintenance of the Catholic male school, and the annual sum of £50 towards the maintenance of the Catholic female school at Adare, and also a stipend of £50 per annum to the Catholic priest of the parish of Adare; and if the annual income of said £9,000 should be sufficient after discharging said rents to pay said annual sums, said annual sums should abate rateably; but if there should be a surplus, same to be applied by the said trustees or trustee, according to their or his discretion, in aid of the Catholic services and public worship in the Catholic church at Adare. And testator directed that said sums of £100, £3,000, £5,000, £2,000 and £20,000, and also said sum of £9,000, should be paid exclusively out of such part of his estates as testator might by law devote by will to charitable purposes. And by a codicil to his said will, dated 6th October, 1871, testator made the following bequests, viz:—£1,000 to the said William Johnson Monsell, Stephen Edward de Vere, and George Thomas Lambert, to be applied by them, with the aforesaid sum of £5,000 bequeathed for the enlargement and improvement of the Catholic church at Adare, and towards the services in said church. £500 towards the expenses of an organ for the said Catholic church at Adare. To Viscount Adare (now Earl of Dunraven), William Johnson Monsell, Stephen Edward de Vere, and George Thomas Lambert, the executors named in testator's will, such a sum as would secure an endowment to the Catholic Mission at Bridgend, in the county of Glamorgan, of £50 per annum. £2,000 for the purposes of a church, house, and school for the Catholic mission at Maesteg, in the county of Glamorgan; and also such a further sum as would secure to the last-named mission an annual endowment of £30. And to the Right Rev. Dr. Moriarty, Bishop of Kerry, £500, to be applied by him for such purposes as he might deem expedient for the advancement of religion in his diocese.

ROYAL HISTORICAL AND ARCHEOLOGICAL ASSOCIATION OF IRELAND.—At the October meeting of this Society, the following interesting subjects were submitted to the meeting:—

Navigation of the Nore in 1581.

Mr. Waters, Town Clerk, produced a document in connection with the navigation of the Nore, of great local interest. He had already shown in a paper read before the Association, that more than a century ago Parliament in its wisdom had conceived of making that river navigable to Inistigue, which was, as he had then pointed out, the origin of our Canal Walk. But it might surprise many to find that nearly 300 years ago, namely, in 1581, the Corporation of Kilkenny of that period, had entered into an agreement not only to make the Nore navigable to Inistigue, but also in the opposite direction, to Durrrow.

Portraits of the O'Shee Family.

The Rev. J. Graves still said he was informed by the Rev. P. Moore, P.P., Johnstown of the existence

of some interesting old portraits of the O'Shees—a family of much historic note in connection with Kilkenny—at Gardenmorris House, County Waterford, the seat of the present representative of the family in Ireland, Nicholas Power O'Shee, Esq.—There were pictures of both male and female members of the family, one bearing the date of 1645.—He (Mr. Graves), hoped that Mr. Power O'Shee would enable them to identify them and place them in the Association's record of historical portraits.

The Ancient Parish Church of New Ross.

Mr. Graves read a letter from Mr. G. J. Hewson, Hollywood, Adare, on the subject of the condition of the remains of the beautiful old Parish Church of St. Mary's New Ross; observing that, with the writer, he sincerely hoped he might lead to some steps being immediately taken for its preservation from further decay and danger of destruction:—

"My object in writing this letter is to call the attention of the Society—and particularly of the local and Co. Wexford members to the present state of the most interesting remains of Early English Ecclesiastical Architecture still existing in the ancient abbey Church at New Ross. Much of this beautiful building (as you must well know) had been taken down to make way for the present parish Church but much still remains which require some care for its preservation. The part which most urgently requires attention is the north transept. The last angle of this transept is in a dangerous state, and if not at once secured the beautiful three light window will soon be lost. A buttress was formerly placed against this corner but it was not continued high enough and about eight feet of the top of the angle is now in immediate danger of being thrown over the top of the buttress by the thrust of the window arches. It can still be secured by extending the buttress on a longer base, and carrying it up to the top of the wall; but if not done at once it will be too late. The next thing requiring attention is the south side of the Chancel. On this side there are next the east end two windows close together and near the south transept three others also close together.—There is a long space between, which at the outside shows a closed up doorway one of the most interesting and, I believe, the earliest feature now existing in the building. The door is semi-circular headed, the capitals of the columns at side are as usual in such doors, different, and both in a very early style. The one to the right side showing unmistakable traces of the involved ornament. Some of the stones used in stopping the doorway have lately been taken out, near this capital, and in doing so a large piece has been freshly broken off the side of the capital. There is the mark on the wall of a porch having enclosed this door and the wall over it is considerably out of the perpendicular, leaning over very much at the top. This requires a high buttress at the west side of the door to secure it. The casing of this door as well as most of the ornamental stone work of the Church is formed of the soft oolitic stone so often seen in our early churches.

The interior of the chancel contains a very early and perfect piscina at the south side, and a beautiful recessed tomb at the north side, this latter is now nearly smothered with ivy, the drop from which in particular spots is wearing away the beautiful ornamentation from the soft stone of which it is composed. This ought certainly to be cleared from ivy, for no matter how picturesque ivy may look on ancient buildings, it should be confined to plain walls, and not be allowed to entirely conceal beautiful and delicate ornament, especially where of a most interesting and characteristic kind. I now will proceed to the south transept. This is a real gem, and is fortunately quite secure, but still its present state is capable of more improvement than any other part of the building. It contains a most beautiful and perfect Early English three light window, and it had an aisle at the west side, and the south window of which exists, but the outside is entirely obliterated. Three arches carry the west wall of the transept, but are now built up with brick, so as to cut off the window of the aisle from the south window of the transept, with which it corresponds in style of ornament. One of these arches is partly concealed by the present church, which is built against it, but the other two should be opened. A wall could be built on the site of the original outside wall of the aisle as has been done at the south side of Jerpoint Abbey. There are also two chapels at the east side of this transept. The arches communicating with them are now built up, except a small doorway with a timber lintel in one of them; these should also be opened; and there are two large common willow trees growing in the centre of the transept, which should be carefully taken down as they greatly spoil and obstruct the view of the interior, and are a source of danger to the building in stormy weather and will yearly become more dangerous. I hope very much that this latter may cause some steps to be taken in time to preserve this most beautiful and interesting church, which should be much prized by the inhabitants of the town and county in which it is situated. The works which I have recommended would be a vast improvement. Some of them are absolutely necessary for its preservation, and all could not cost very much."

All the members present coincided in expressing a hope that a movement might be at once initiated in the locality for carrying out the suggestions made by Mr. Hewson.

THE LICENSING ACT IN ROSCREA.—The new Licensing Act has already worked wonders in this little town. At the last petty sessions court held here, there was not a single charge of drunkenness entered on the books hitherto an altogether opposite state of things prevailed. I do not wish to be understood as saying that Roscrea is, or ever was, more than other towns, in the matter of John Jameson and Co. But the labouring classes have taken advantage of the late fine weather (coming as it did in small quantities, and at intervals) to attend to their business; and bearing the past in mind that the new act renders getting drunk an expensive amusement. The magistrates have not failed to show their determination to carry out the law as entrusted to them for administration. As we do not number 5,000 inhabitants our streets are as quiet at seven o'clock on Sunday night as may be desired; and members of all congregations can pass to and from their respective places of worship without fear of molestation.—*From Correspondent of Freeman*.

MR. BARRY SULLIVAN.—Mr. Barry Sullivan has addressed the following letter to the Mayor of Cork:—

"Imperial Hotel, Cork, Oct. 13, 1872.

"MY DEAR SIR, I am sure you will excuse my troubling you with the enclosed cheque in aid of the schools you mentioned, and I shall feel greatly obliged by your handing it to the treasurer of the same.—I am, my dear Sir, truly yours,

"BARRY SULLIVAN."

The schools referred to are the St. Patrick's Male and Female Orphan Asylum, and the cheque was for fifty pounds. Praise of this generosity of the great actor would be mere superfluity.—*Cork Examiner*.

Mr. Butt is very strong on the subject of the grievances of Ireland with respect to Parliamentary representation. According to his view Ireland ought to have 111 members instead of 103, the present number. Mr. Butt relies on the fact that the total number of Borough electors in Ireland is only 48,000, while the numbers for England are 1,300,000 and for Scotland 176,000. This is a state of things not defensible on any just theory of representation and the first step towards reform will be to eradicate everything unsound, and so to make the "103" more truly representative of Irish opinion, and therefore stronger for national purposes, than the "Irish party" would be with an addition of eight more, if those units were inclined to go the way of the majority of their parliamentary predecessors.

DEATH OF ROBERT TIGHE, ESQ., J.P.—We deeply regret to announce the death of Robert Tighe, Esq., J.P., Ballinrobe. The deceased gentleman was one of the best known and most highly respected men in the western province of our island. An ardent Liberal, a kindly hearted gentleman, and a good Irishman, he was a consistent friend and protector of the poor and the oppressed. He for many years filled the position of Chairman of the Ballinrobe Board of Guardians, where he discharged the duties of his office with a seal and efficiency which won the respect and confidence of all.—*Freeman*.

Many Catholics will regret to hear that Mr. Hope Scott, Q.C. is seriously ill, and will pray earnestly for the restoration to health of one who has ever proved himself both a firm, consistent Catholic, and liberal benefactor to charities and poor struggling missions.

GREAT BRITAIN.

REVELATION AND SCIENCE.—At St. George's Cathedral, Southwark, last Sunday, the Rev. Father Lawes preached a most impressive sermon on "Revelation and Science." He pointed out in beautiful and forcible language the sublime part which revelation occupies with reference to the eternal interests of man. He traced the history of revelation from the creation down through the patriarchs to Moses, and then spoke of the prophets. The Church of God had received from the lips of the Saviour her authority to act as the teacher of the world, and in that great work she had been actively engaged since the Divine authority was given to her. The preacher then passed on to speak of science, and to contrast the infinite greatness of God with the infinite littleness of man. The church, he said, was friendly to all true science. She knew that God, who established His Church, also created the solar system. As for the doctrine of natural selection, or evolution, of which so many now spoke, it was, he said, "sickening rubbish," and it was only popular because it was opposed to the Scriptures. It was impossible for true science to contradict the Scriptures. Many scientific doctrines changed, but revelation did not. For instance, Newton taught the corpuscular theory of light, and all the world long believed it. At present it was quite set aside, for the undulatory theory had swept it away. The Church spoke with respect of science, and the decrees of the Vatican Council pointed out the great value of true Christian science. All creation proclaimed God. The flowers, the forests, and the eternal hills spoke eloquently of Him. The preacher said that the Catholic Church was the exponent of truth, and he felt more and more grateful every day to God for having brought him into her fold. He concluded by making an earnest appeal to any still outside that fold to exchange the darkness of the world for the brightness of Peter's throne.

The Very Rev. the Vicar Capitular, Canon Fisher, has issued an address to the clergy and laity of the Diocese of Liverpool, in which we find the following graphic allusion to the funeral of the late Bishop:—"Dearly beloved brethren in Jesus Christ, we buried him with honor, as was his due; the Archbishop of the province presided over his funeral obsequies; his brothers in the episcopate gathered round his bier; his chapter and his clergy sat mute and pensive as they gazed on the mitre which lay on his coffin, but which was no longer to grace his brow: his people, attired in the deepest mourning, looked anxiously at each other for what should happen next; and the crowd, the like of which has been seldom seen, followed him with uncovered heads and streaming eyes, until they saw him placed in his narrow home. Never was prince borne to his grave with greater honor, nor father's hearse followed to its long home by orphans that more bitterly bewailed their loss. We laid him to rest in God's acre, far from the unceasing noise of this busy town, where the wild flowers might grace his grave, and near to God's holy temple, where the abiding presence of his Lord, in the Most Holy Sacrament, might bless and guard his tomb."

NEW CHURCH AT ROCK FERRY.—A new church is to be built at Rock Ferry. The Catholics of this district are quite destitute of church accommodation, the present temporary chapel being but a room quite too small for the purposes of the mission. The following is a letter from the Bishop of Shrewsbury to Father Ryan, recommending this truly charitable work:—

Belmont, Shrewsbury, September 8, 1872.

DEAR FATHER RYAN, I am glad to hear that you contemplate building a church at Rock Ferry. Although the temporary accommodation which has been till now afforded to the poor people of that neighbourhood has been of the greatest advantage, the increase of the Mission requires now something both of a larger and more of a permanent character and the present chapel is absolutely needed for the community who had taken the house. I most willingly, therefore, grant the necessary permission for you to collect the necessary contributions of the faithful towards the contemplated work, and I pray that God may bless your undertaking with the greatest success. I cannot but think that this will be a day of happy omen for the good work which you propose, and I commend it, as well as yourself and your dear flock, to the special care of our Immaculate Mother. Believe me, dear Father Ryan, yours faithfully in Christ.

J. BROWN.

The Rev. F. Ryan, Rock Ferry.

A great gathering took place on Tuesday in the Free Trade Hall, Manchester, to advocate an amnesty for the remaining political prisoners. Messrs. Butt and P. J. Smith were the chief speakers. Among the letters of apology one was read from Mr. Jacob Bright, M.P., expressing a hope that the time was near when every Irish prisoner whose offence could be held to be political would be released; and that those in whose case there was a doubt might get the benefit of it. We fear that Mr. Gladstone's Government is, by obstinate persistence, doing much to increase the estrangement between the Liberals and the Irish Left. With the confessed crimes of seven centuries to atone for, British Statesmen should not ignore the word "Amnesty."—*Catholic Opinion*.

THE POSTMASTER-GENERAL AND MR. BRADLAUGH.—The Postmaster-General has intimated to Mr. Bradlaugh that the journal known as the *National Reformer*, of which he is the proprietor and editor, will no longer be permitted to be registered for transmission abroad. Mr. Bradlaugh, instead of acquiescing in the official decision publicly announces that the paper has for "nine years been continuously registered for foreign transmission as a newspaper," and that he intends to do his best to defeat what he calls "this piece of paltry and petty spite on the part of the Government."

DISCHARGE UNDER THE EXTRADITION TREATY.—LONDON, Nov. 4.—An American seaman was before the court in Bow-street to-day, on a charge of murder, committed on the high seas. He was arrested under the Extradition Treaty with the United States, on motion by Mr. Nunn, American Vice-Consul General. At the examination of the accused, representative of the United States failed to make out a *prima facie* case of murder. The evidence showed that the case was only one of manslaughter, and justice decided that that degree of crime did not come under the provisions of the Treaty. Vice-Consul Nunn concurred, and the prisoner was discharged.

GUY FAWKES DAY.—An attempt was made on Nov. 6th, to celebrate Guy Fawkes day in Exeter. The affair turned into a demonstration against the Liquor Licensing Act. Several speakers denounced the measure but met with opposition from persons in the crowd. The proceedings soon became disorderly, and finally degenerated into a riot. Cudgels

and brickbats were freely used, and a number of rioters injured. The police at last got the better of the mob and dispersed it, after making several arrests. Seventeen men are in hospital suffering from injuries received during the riot.

THE NEW LICENSE LAW.—LONDON, Nov. 4.—Demonstrations against the closing of saloons in Liverpool during certain hours of Sunday which were begun last week, were resumed yesterday. At one place in the city a crowd, numbering ten thousand persons, which was being addressed by speakers in opposition to the Act, was dispersed by the police.

PRICE OF COAL.—At a meeting of coal-owners of Glasgow and West of Scotland on Wednesday, it was resolved, instead of raising the wages of the colliers, to reduce the price of coal 3s. 6d. a ton.

LONDON, Nov. 6.—The new Commercial Treaty, which has been for a long time in negotiation between Great Britain and France, was signed to-day.

LONDON, November 6.—An extensive carpet factory at Kidderminster was destroyed by fire last night. A large number of hands are thrown out of employment.

Sir John D. Coleridge, has declined a seat on the bench in the Probate and Divorce Court, made vacant by the resignation of Lord Penzance.

UNITED STATES.

Father Hugh McGuire, one of the oldest Catholic priests in the United States, died in Brooklyn on the 25th ult., aged 77 years.

A woman has been allowed to register at Norwalk, Conn., and will vote for Presidential Electors.

GREAT FIRE IN BOSTON.—About 9 o'clock, Nov. 9th, a fire broke out at the corner of Summer and Kingston streets, Boston, and spread rapidly, fanned by a gale of wind, down through Otis, Congress, Pearl, Broad and Commercial streets, burning all the largest and most prominent buildings in Franklin, Milk Water, and other streets, towards State street and the Custom House. The fire started at 87 Summer street. The entire business portion of the city is destroyed. The loss of course is beyond computation, but is estimated at about \$150,000,000.

Challis, the broker libeled by the women Woodhull and Child, publicly states that he will expend \$100,000 if necessary, for their conviction. The impression is universal here that they will be sentenced to the full term of imprisonment if convicted.

The poet priest, Rev. Abram J. Ryan, editor-in-chief of the *New Orleans Star and Catholic Messenger*, left Mobile on the 23rd ult., for Europe, where he expects to remain about four months. The falling health of this gifted and most excellent priest necessitates a change to other air and other scenes. The Catholics of New Orleans, with equal delicacy and generosity prepared him a testimonial, in the shape of a lecture, which they invited him to deliver on the Sunday evening preceding his departure. The unusually crowded state of St. Patrick's Church in which the lecture was delivered, bespeaks the very general love and esteem in which Father Ryan is held by the people amongst whom he has been laboring. In Mobile, also, the eve of the reverend gentleman's departure was signaled by a number of his friends who presented him an address and a testimonial purse. We cordially join in the wishes and prayers of his friends everywhere for his prosperous and happy journey, and safe return in renewed health and vigor.—*N. Y. Tablet*.

On Saturday, the 26th ult., Bishop Bacon of Portland confirmed 140 children, belonging to Ward's and Randall's Islands, on the latter island, and 105 persons on Hart's Island, including 71 boys from the "School-ship," 25 boys from the Industrial School on Hart's Island, and 9 adults, among whom was an old man 80 years of age. The visitors who had the privilege of being present at these two confirmations were much pleased with the institutions, the appearance of the children, and their ways, but particularly with the boys from the "School-Ship." The sight of so many of these poor children receiving that sacrament which will make them strong for the battles of life, in their case so intensified, was a consolation to those who braved the inclemency of the weather to be present. The Right Rev. Bishop and the party went up and returned on the Commissioners' commodious steamer, making one stop at Randall's Island, and a second at the School-ship, to take up the boys, before reaching Hart's Island.—*N. Y. Tablet*.

In reference to Mr. Froude, the New York Correspondent of *The Pilot* makes an observation which is at once wide-awake and just. It says:—

"Not a single newspaper claiming any broad influence in New York has endorsed the embassy. *The Herald*, *World* and *Tribune* have condemned his effort heartily. *The Star*, *Telegram* and *Commercial Advertiser* have been equally strong. *The Times* has been silent, and the *Sun* has not a good word for him. We should thank these papers for being true to American and Liberty; but it is a sign of the times that journals, well known as not loving the Irish, should hold their tongues rather than say a word against Irishmen in the bulk. Ireland in America is a power, that is the truth of the matter."

A MAN FALLS THREE HUNDRED FEET FROM A RUNNING BALLOON.—An extra of the *De Kalb* (Ill.) *News*, of Friday, Oct. 25, gives the following account of the death of a man by falling from a balloon on the afternoon of that day, brief mention of which was made in our telegrams: "Mr. Denton, the aeronaut, who advertised that Mr. L. Durham would make an ascension at this place this afternoon, was inflating his monster balloon, 'City of New York,' and had nearly completed the inflating process, when people on the north part of the grounds discovered smoke escaping from the top of the balloon. It was scarcely visible at first, but faster and faster emitted the smoke and the alarm was given, but hardly had the deflation in the air-ship become apparent, before flames were issuing from the very top of the balloon. Quickly the shot went up, 'The balloon is on fire!' and as those near began to retreat, the horses were driven here and there to escape all danger. The dry canalic and its covering began burning, first slowly, then the flames spread, and upward and onward went the fire, a premonition by this time overtaking the spectators—every one present feeling that some fearful if not fatal calamity would result. Scarcely had the flames burst out, however, before an aperture of two or three feet was made—where the guy-rope holding the unwieldy thing crossed it—and the rope burned off and away to the southward shot the balloon, carrying with it in its course Mr. Michael McMann, a laborer assisting in the inflation. Being near the basket as it started off he became entangled, and hanging with one foot inside the basket—his hands holding to the ropes—he thus ascended for perhaps 100 feet, and regained a position in the basket, which again hung sideways and in another minute he was hanging to the ropes alone at a height of probably not less than 300 feet. Now his strength gave way, his presence of mind deserted him, and in another moment the poor man is seen falling to the earth, filling with horror and consternation the 400 or 500 spectators on the grounds. He descended to the earth nearly in a standing position from 300 feet, in mid-air, until, when near terra firma, he fell backward, striking the ground with his back with such force as to produce a concussion heard some distance away. He was utterly crushed, the blood streaming from his mouth and nostrils. McMann left a wife and several children, who depended upon his labors for living. The balloon alighted but a few rods outside of the fair grounds, and was soon consumed."

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MONTREAL, FRIDAY, NOVEMBER 15, 1872.

ECCLESIASTICAL CALENDAR.

NOVEMBER—1872.

Friday, 15—St. Gertrude, V.
Saturday, 16—Of the Immaculate Conception.
Sunday, 17—Twenty sixth after Pentecost.
Monday, 18—Dedication of the Basilica of St. Peter and Paul.
Tuesday, 19—St. Elizabeth, W.
Wednesday, 20—St. Felix of Valois, C.
Thursday, 21—Presentation of the B. V. M.

NEWS OF THE WEEK.

With the exception of a report of another intended conspiracy in Spain there is nothing of political importance from Europe to record. The condition of the southern parts of the Italian Peninsula subject to Piedmontese rule is most deplorable. The people groan beneath the load of taxes imposed upon them by their alien masters—and crime of all kinds is steadily on the increase. It is stated in some of our Catholic exchanges, that Victor Emmanuel has had the impertinence to demand an interview with the Sovereign Pontiff; the request was firmly refused, for though robbed, and a prisoner, the Holy Father will make no concessions to the excommunicated spoiler of the domain of the Church. The story that appeared in the *Giornale di Roma*—a journal not likely to have access to any reliable sources of Catholic information—with respect to some severe criticisms by the Holy Father upon the Clergy of Ireland, is now on all hands admitted to be a silly canard, and as such, unworthy of serious notice, or of anything beyond a simple contradiction. A pilgrimage to Rome is projected in France; the Piedmontese government has, it is said, taken alarm at the proposed demonstration, and intends to protest against it. The death of another Cardinal, Luigi Amat, is reported as having occurred at Nice.

The great event of the week on this Continent has been the election of General Grant as President of the United States for another term of four years; he won easily, and his opponent Mr. Greeley in the language of the turf,—was nowhere.

The Legislature of the Province of Quebec was opened on Thursday, the 7th inst., by the Lieutenant Governor, Sir Narcisse Belleau. In the speech from the Throne, His Excellency announced the intention of his government of submitting to the opinion of the highest legal authorities of the Empire, the conduct of the Courts of Justice in setting aside certain Acts of the Provincial Legislature which had received the Royal Assent through the Governor General as the Queen's representative; to whom, in that capacity belongs the right of giving, or of refusing to give the Royal Assent, to the several Acts of the Provincial Parliaments. Several other important measures were announced, and the session promises to be a stirring one.

A great fire is just reported as having inflicted much damage at Boston, destroying a large number of the chief commercial and manufacturing establishments and, we fear, the Catholic Cathedral. The office of the *Pilot* is mentioned amongst the institutions that have fallen a prey to the flames, but full details had not reached us at the time of going to press. The cause of the fire is not assigned, but the force of the wind blowing at the time it broke out on the 9th inst., accounts for the progress that it quickly made, in spite of the efforts of the Fire Brigades, and the civic authorities.

Mr. Gladstone is ill. Fresh troubles, this time from the thrice exterminated Carlists, have broken out in Spain. The area over which the fire in Boston extended is seventy acres; the money loss is generally estimated at about one hundred millions of dollars. It is thought, however, that most of the Insurance Companies will be able to meet the claims upon them. The chief loss has fallen on the boot and shoe trade, which for the moment is paralysed.

To CORRESPONDENTS.—J. C. Sillery. Your Communication received as we were going to press. Will appear next week.

The Montreal *Witness* complains that we have done him an injustice by attributing to him an article copied by him from the *Independent*, and that appeared in his columns of the 12th ult. With what of truth this complaint is urged by our evangelical contemporary; how far we have justly laid ourselves open to the imputation of "misquoting," will be apparent from the article in the *TRUE WITNESS* complained of, which we give below—together with the comments thereon of the *Witness*—

From True Witness Nov. 1.
"We would recommend our readers to make a note of the following passage which we call from the columns of the Montreal *Witness* of the 12th October. The article in which it appears is headed *Searching the Scriptures*; and is by our contemporary copied—as worthy of being laid before his readers—from an article in a United States Protestant paper, the *N. Y. Independent*, signed by S. B. T. Marsh. We think we may without injustice credit the *Witness* with the opinions which the said article expresses," &c., &c.

From Mont. Witness, Nov. 2.
"An Old Trick.—It is as useless for us to expose the dark ways of the *True Witness* as those of any 'Heathen Chinese.' That journal will return to them again. Its last illustration of the old trick of misquoting is to ascribe to the *Witness* an article copied into our columns from the *Independent* on the use of commentaries on the Scriptures."

Whether we in an issue of the 1st inst. were guilty of that "misquoting" with which the *Witness* taxes us; or whether we expressly stated that the article that appeared in his columns was by him copied from the *Independent*—the readers of the above extracts will be able to judge for themselves. If they come to the conclusion that we did not "ascribe" to the *Witness*, but ascribed to the *Independent*, the "article" that we criticised, they must of course come to the conclusion that the *Witness*, in accusing us of "misquoting" him, and of "ascribing" to him an article copied into his columns from the *Independent*, has been guilty of deliberate falsehood. This involves a simple question of fact, to be determined by the comparing of the above given extracts.

It is true that, when we wrote, we thought that, without injustice, we might credit the *Witness* with holding the opinions as to the necessity of commentaries, expressed by the Protestant writer in the journal from which he selected his article; and which he reproduced, for the benefit of his readers, without note or comment, without a line expressing any manner of dissent from the views therein set forth. It was not then to criticise those views, to combat them, or to warn his readers against them, that the *Witness* copied them into his columns. What then was his object in copying the article? if not that of giving more extensive circulation to opinions which he held to be true.

However, in justice to the *Witness* we must add, that he now repudiates the views expressed by the writer in the *Independent*, whose article without a word of comment, without a hint of dissent from the views therein expressed, he had reproduced in his issue of the 12th ult. In that article the writer expressly asserted:—

"They"—commentaries—"are indispensable to an accurate and thorough understanding of the Scriptures. . . . We might just as well insist on reading our New Testament, only in the original Greek—declining to use an English translation at all—as to forego the help of commentators."

Pushed to the wall, and finding himself unable to defend this position without taking up a line of argument that leads direct to Rome, the *Witness* thus subsequently disavows the sentiments expressed by the *Independent* writer:—

"We believe in circulating the Bible without note or comment."

Then why in the name of mischief do you hire and pay preachers to "expound the Word"? What is a sermon but a spoken commentary? and wherein in principle, does a spoken commentary differ from a written commentary? You may tell us that, in spite of what the *Independent* says, Protestants regard commentaries as "in no way necessary to the right understanding of Scripture so as to become wise unto salvation." Then, we ask, why do you submit to those dreary sermons, those pulpit-thumpings, and poundings of the Word, which hebdomadally you undergo yourselves, and impose as far as in you it lies, on young children and others under your authority? Painful in the extreme are those dreary exercises, as all we have undergone them, and inwardly chafed beneath their infliction, know only too well; so that in countries where sermons or spoken commentaries are longest and dreariest, as in Scotland, you constantly hear devout thanks returned to God for that "*Sabbath comes but once a week.*" Why suffer all these things at the hands, or rather tongues, of ministers, if sermons, or spoken commentaries are "in no way necessary to the right understanding of Scripture so as to become wise unto salvation?"

In spite then of the denial of the *Witness*, we insist upon it, that all Protestants who believe in Christianity believe, and amongst themselves act as if they believed, that "commentaries were" as the writer in the *Independent* says they are—"indispensable to an accurate and thorough understanding of the

Scriptures," without which we cannot become wise unto salvation. As against Catholics, they of course repudiate commentaries; because the Church, expressly teaches, and acts upon the principle, that the Written Word without a divinely appointed interpreter is not sufficient for salvation; but amongst themselves, all Protestants, all of them at least, who do not scout revelation entirely, use commentaries themselves and force them upon others.

We must really decline continuing the interminable controversy as to "Who presided at the Council of Jerusalem?" which the Protestant correspondent of the *Witness* who amusingly writes over the signature *Catholic* seeks to prolong. We decline to continue it because we see no means by which it can be determined or brought to a conclusion.

And besides the controversy is not betwixt the *TRUE WITNESS* and the correspondent above alluded to of the *Witness*; but betwixt the latter and Dr. Dollinger; the lauded by the entire Protestant world, as the erudite Dollinger, the accurate Dollinger, the impartial and trustworthy historian, the profound scholar and learned theologian, whose praise is in all the conventicles. He expressly tells us that St. Peter "presided at the Council of Jerusalem;" if the writer in the *Witness* be better posted up in the matter than is Dr. Dollinger, he should write to that person, pointing out and correcting his error. In short, the question is one which we leave the correspondent of the *Witness* to settle with Dr. Dollinger.

Only would we observe, that if the latter be an unreliable historian, giving as true that which is false, then the praises lavished upon Dr. Dollinger by the Protestant press are strangely out of place; and henceforward he must be spoken of as the "ignorant Dollinger," the "inaccurate Dollinger," the "dishonest Dollinger," the "falsifier of history." All this must we predicate of him if St. Peter did not preside at the Council of Jerusalem. However it is not for us, but for the friends of Dr. Dollinger to maintain his reputation for intelligence and honesty, one of which qualities, at least, the writer in the *Witness* denies him.

As a specimen of the reasoning faculties of the *Witness*'s correspondent, and therefore of the uselessness of arguing with him, we select the following. We had stated the fact that, after St. Peter had laid down the law of the case, or principle, that the Jewish ceremonial law was not to be imposed on converts from amongst the Gentiles, "all disputing was at an end;" to which the writer in the *Witness* replies:—

"After Peter had concluded Barnabas and Paul speak to the same purpose—v. 12. Therefore it is not true that after the pronouncement by Peter all disputing was at an end."

Argal: if A. and B. "speak to the same purpose" as C. there is "disputing." Against such logic as this it would be in vain for us dispute. We abandon the task as hopeless.

There is one thing however to which we would call attention, as having some bearing on the question of Papal authority; it is this—That which St. Peter laid down as the faith of the Church is recognised as law by the Church, indeed by almost all Christian communities, at the present day. What St. Peter laid down or declared was of faith, amounted simply to this:—That the old ceremonial laws were not binding in conscience on Christians. This law was universal and perpetual, and therefore it behooved St. Peter to propound it.

The judgment of St. James—in so far as peculiar to him—on the other hand, was not of faith, or except as relates to fornication, of morals, but merely local and of temporary obligation—a disciplinary arrangement which has for centuries been abandoned by all Christians. No Christians, except amongst some of the Orientals, at the present day deem themselves in conscience bound to abstain from the flesh of animals that may have been sacrificed to idols, and subsequently exposed for sale on the public market; or from the flesh of animals that have been strangled, or caught in snares; or from blood. These things all Jews held in peculiar abhorrence—see *Neander History of the Planting*; and therefore as a matter of local and temporary expediency, and for the sake of not giving too rude a shock to the feelings of the converts to Christianity from amongst the Jews—but not as of faith or morals, and therefore of perpetual and universal obligation—St. James proposed to retain for Christian converts from amongst the Gentiles, the same ceremonial restraints in matters of diet as had been previously imposed on the "Proselytes of the Gate." This disciplinary arrangement—"compromise" Neander calls it—peculiarly suited for the religious atmosphere of Jerusalem of which St. James was Bishop—was by the latter proposed on account of his peculiar relations with the Jews, whose feelings he was most anxious not to shock; but this compromise being of purely local and temporary expediency, has long ago been abandoned. Christians of the present day * without religious scruples of any kind, freely eat

* The Greeks renewed the Noschian prohibition of certain foods, blood and strangled animals in 692.

even of the blood of pigs, and other sorts of unclean food. The peculiar legislation, or judgment, therefore of St. James has passed away, as the necessity for it has passed away.* That of St. Peter on the contrary—that the ceremonial Mosaic law is not binding in conscience upon Christians—being universal and perpetual, remains in force to the present day. In short, if he eat blood puddings, or hares, or partridges caught in a snare, the *Catholic* of the *Witness* unconsciously gives testimony to the merely local, temporary, and disciplinary nature of the proposals brought forward by St. James, and which as a matter of expediency, not of faith or morals, were accepted as a compromise by the Council; whilst by other circumstances, he no doubt shows his acceptance of the law against ceremonial observances, as laid down by St. Peter.

From this then we argue, that, as the universal and permanent transcends the temporary and local: that as matters of faith transcend these of mere expediency—so the judgment of St. Peter transcends in importance that pronounced by St. James; though no doubt, that of the latter, in view of the feelings of the Jews from amongst whom the first converts to Christianity were made, and with whom, as their Bishop, St. James held peculiarly delicate relations, was at the time of great importance, and admirably adapted to meet the peculiar but purely temporary and local difficulties of the case, and the wants of the Diocese of Jerusalem. These having passed away, the law about abstinence "from meats offered to idols, and from blood, and from things strangled," v. 29, has also passed away; but the judgment of St. Peter that "we tempt not God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear," v. 10, remains unaltered, unrepealed.

* Indeed, in his first epistle to the Corinthians, c. x. v. 25, St. Paul treats the "amenities" of St. James as of merely local and transient obligation; for he expressly authorizes the Corinthian Christians "to eat whatsoever is sold in the shambles, and asking no question for conscience sake." We quote from the Protestant version.

DEATH OF JOHN FRANCIS MAGUIRE.—The death of this distinguished patriot and Catholic, which it is our sad duty this day to announce to our readers, will cause deep sorrow to the Irish, and indeed to Catholics throughout the world irrespective of national origin; for his labors were profitable to all, and the Church was ever the first object of his affection.

The deceased was but 57 years of age at the time of his death, and it was hoped that he might long have been spared to his countrymen and co-religionists to continue his good works on their behalf; but to God it has seemed otherwise fit, and we must submit.

As an author Mr. Maguire will be long remembered by his works—"Rome and Its Ruler," the "*Irish in America*," his "*Life of Father Matthew*," and his memoirs of "*The Last Four Popes*." These are a rich legacy that he has bequeathed to the Catholic public, and which will make his name familiar in many a household. As a politician, the editor of the *Cork Examiner*, was ever the champion of the rights of his country, and the zealous vindicator of her good name; amongst journalists none held a higher rank than did Mr. Maguire. As a legislator he was in like manner distinguished for his constant attention, and unswerving fidelity. On the right hand and on the left others might fall away; some, like our well-known "so help me God" Keogh, might prove recreant to plighted faith, and false to the calls of duty; but John Francis Maguire stood ever at his post, indifferent to threats and blandishments—still fighting the battle of his country and of his Church; to the last faithful and true, emphatically an honest man.

And so, full of honors, if not of years, the good soldier has passed away from earth, leaving to us an example which we will all do well to follow. For his eternal rest from every Catholic hearts the fervent prayer will ascend to heaven. *Requiescat in pace.*

RECEPTION INTO THE CATHOLIC CHURCH.—From our Quebec exchanges we learn that on Monday, 4th inst., Joseph Fuller, Esq., of Portland, was received into the Church by the Very Reverend Grand Vicar Cazeau of Quebec. William Kelly, Esq., of Belleville, and Madame Pierre Chauveau acted as sponsors on this joyful occasion.

A GOOD MOVE.—One of those loafers who of late have infested our streets—and robbed the credulous public by selling "pill boxes" has been hauled up before the Recorder, and fined \$2. This we hope will have the effect of putting a stop to the nefarious practice of public gambling.

Hashish, opium, alcohol, and tobacco are peculiar poisons which appear to concentrate their action upon the brain, and are powerful causes of nervous disorders in the perversion of the blood. An individual habituated in the use of any of these, is a machine set in destructive motion, which, if not already too much destroyed, may be repaired under the potent influence of Fells's Compound Syrup of Hypophosphites, since the disturbances disappear as the condition of the blood improves.

WRITTEN FOR THE TRUE WITNESS.
SHORT SERMONS FOR SINCERE SOULS.
No. XVII.

"Exhort servants to be obedient to their masters not defrauding, but in all things showing good fidelity."—(Titus 2.)

The third duty of servants is fidelity. This is an essential and necessary part of their service, and one to which they should pay particular attention, in as much as it is a fundamental part of Christian servicehood. The Apostle, after having enjoined Titus to exhort servants to practice an exact and prompt obedience towards their masters, and never to contradict in anything, continues to point out their duty of fidelity—never to deceive their masters either by word or deed; never to do them any injury either in their character or in their goods; and in all things to have a strict account of all things confided to their care: *not defrauding but in all things showing good fidelity.* The master confides in his Christian servant, giving into his hands all his goods and chattels, placing them under his charge and surveillance. How great then is your responsibility, Christian servant! How great an injury that servant inflicts, who is a traitor to this trust! Robbery is at all times forbidden, and to all men, and every one who is guilty of it, is guilty of sin; but in a servant it is doubly grievous because committed by one who, having become one of the family by virtue of his servicehood, and having had his master's goods put in his possession and confided to his care, has abused his trust, and has received his pay for duties which he did not perform. *He has reaped when he had not sowed.*

In what, then, Christian servant, does this fidelity consist, which is the fundamental duty of your servicehood? It consists in this.—You are to have a zealous care—such a care as you would wish exercised in your own case—over the goods and chattels of your master.—You are bound to see that no damage is done them—that the goods in your charge do not deteriorate; and where they are things that fructify, you are bound to see that through no fault or omission of your's they cease to do so. You sin, Christian servant, whenever you take from your master any of his goods, be they great or small, without his knowledge and permission. You sin grievously whenever, by repeated small thefts, the value of the things stolen becomes considerable. You sin whenever you allow others to steal from your master, or whenever you do not take steps to prevent others from stealing from him. You sin in using his goods wastefully—you sin when in buying, you charge your master more than you gave—you sin when in buying you give the seller less than the price; and you sin in giving to others, even the poor, the goods or victuals of your master. And finally, Christian servant, you sin whenever you presume to take from your master under the flimsy pretext of compensation for services badly paid.

What! you ask, are we not allowed compensation for extraordinary services? Our master exacts a thousand duties which we are not bound to perform, and may we not pay ourselves for them? Our master has engaged us at a low salary—are we not allowed to compensate ourselves? Every work deserves its pay.

Christian servant! let not the false maxims of a dishonest world pervert your minds. You have a right to exact the salary which was promised you, and for which you engaged, but more you cannot exact. Remember—the contract between you and your master, the entered into on earth, was witnessed in heaven. You may defraud man, but you cannot defraud Almighty God. If through an idea, true or false, that your pay is disproportionate to your work, you compensate yourself, as you call it, by taking your master's good, you are guilty of a true robbery—(Innoc. XI. prep. 37)—because you appropriate what is another's and without his consent. Do you want a proof of this? I will give it, and my proof shall be from the word of God. A certain householder, you will remember (Matt. 20), went out early in the morning to hire labourers into his vineyard, and agreed with them for a penny a day. And going out at the third hour he did likewise, and again at the sixth and eleventh hours, he engaged those whom he found idle in the market place, and sent them into his vineyard. *And when evening was come, the lord of the vineyard said to his steward: "Call the labourers and pay them their hire."* When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first, also came, they thought that they should receive more: and they also received every man a penny. *And receiving, they murmured against the master of the house, saying: "These last have worked but one hour and thou hast made them equal to us that have borne the burden of the day and the heats thereof." But he answering, said: "Friend I do thee no wrong. Didst thou not agree with me for a penny? Take what is thine and go thy way."* Behold here then, Christian servant, your answer: "Friend, thy master does

thee no wrong, for didst thou not agree with him for a penny? Take what is thine and go thy way. When you engaged with your master, you agreed with him for a certain sum. The engagement and the consent were mutual. When you fulfilled your work, you got your pay; your master fulfilled his duty; you can exact no more. Take what is thine and go thy way. And tell me not that 'every work deserves its pay.' I deny your specious aphorism. 'Every work deserves its pay,' when that work has been covenanted for and agreed to; but not otherwise. If you chose to do more than you had agreed to, it is at your own risk, and requires a fresh covenant before you can exact payment. Take what is thine and go thy way."

There is another way, Christian servant, in which you are liable to sin, if the maxims of the Gospel and Christian fidelity guide not your conduct. You sin, Christian servant, whenever you reveal the secrets of your household; when you make public the disorderly conduct, the quarrels, the debts, the poverty, the misery of the family in which you live. You are bound to preserve all the goods of your master. But where shall there be found to your master a more precious good than his good name? A stranger would sin against charity and justice by making these things public, because he is bound not to do an injury to his neighbor; but how much more must you, Christian servant, who are bound not only not to do him an injury, but who are bound by your office of servant to do your master all the good in your power and to ward off all the evil; in all things shewing good fidelity.

If then, Christian servant, you be so unfortunate as to be guilty of any of these sins, correct yourselves betimes. Fulfill henceforth exactly the great duties of a Christian servant. Be assiduous in the work prescribed you; sacrifice not one moment of your master's time; obey him as you would obey God; and remembering that the Divine presence penetrates even into our most secret thoughts and actions bring to your work a fidelity, which no temptation can corrupt. Tremble lest at the last day, thou shouldst hear thundering from the throne of the then inexorable Judge, those terrible words long ago uttered against the unjust steward. Give an account of thy stewardship for now thou canst be steward no longer. Give an account of the goods of thy master squandered—give an account of thy disobediences—give an account of thy idleness, and then—go accused of my Father and share the torments prepared for the wicked from the foundation of the world. Beware, Christian servant; this would indeed be a terrible consummation of a life passed in toil and trouble. Seek rather by a diligent fulfilment of the duty of a Christian servant, to win from the Great Judge that noble reward of servitude. Well done thou good and faithful servant; because thou hast been faithful over few things, I will set thee over many. Enter thou into the joys of thy Lord.

THE UPPER OTTAWA.

CALUMET ISLAND, Nov. 4th, 1872. A pleasant ride over the Canada Central line, brought us from Ottawa to Sand-Point, a village fast assuming the proportions of a town. When passing through Carleton-Place and Almonte, we were pleased to learn of the success attending the pastoral labors of an esteemed friend, Rev. R. Faure, the worthy successor of Father O'Malley. It will be remembered with regret, that Father O'Malley, whilst performing his duties last winter, met with a severe accident which caused the fracture of one of his legs. He is at present under medical treatment at the General Hospital, Ottawa, and improves slowly.

At Sand-Point there is a pretty little church erected through the generosity of Mr Alexander MacDonnell, a gentleman who has always taken a zealous interest in the progress of Catholicity along the Ottawa. The visiting priest is the Rev. T. Bourrier of Arnprior.

Portage-du-Fort, at the foot of the rapid of the same name, is not remarkable for its commercial progress. The spiritual advancement of the Catholic residents is directed by Rev. Paul Aguel, an amiable man and worthy priest. He has just returned from a visit to his native land, the fair but unfortunate France. The church and presbytery are handsome buildings of stone.

A small, quiet, and neat village is Calumet, on the Calumet Island. On the river side stands the church, a Gothic structure of no mean pretensions. Chaste in its design, and large in its dimensions, it would do credit to any of our large cities. We had the pleasure of hearing High Mass on All Saints' within its walls. The altar, three in number, were beautifully decorated with brilliant silver-ware and choice bouquets. The gorgeous robes of the celebrant, the rich dress of the acolytes, the sweet tones of the organ, the melodious voices of the Choir, and above all, the attentive demeanor of the faithful and their humble adoration of the Blessed Sacrament, could not fail to

impress the beholder with the most exalted ideas of Catholic worship. On the following day, reserved by Mother Church for special prayers for the dead, the temple was draped in deep mourning. It's sombre appearance after the festivities in honor of the Court of Heaven, recalled most forcibly the way from life to death, over which we are all destined to travel sooner or later. The instruction, delivered by the good Cure, Rev. M. Ouellet, accorded with the nature of the feast. It was a well-drawn picture of Death, Judgment, and Eternity, the three great concerns of man.

The Lectures of Father Tom Burke, appearing in the True Witness and other papers, are welcomed by the Irish men and women of this district, who draw much profit from their perusal. His controversy with Froude about Ireland, and the famous Bull of Concession attributed to Pope Adrian, will no doubt be conducted with ability on both sides. It is very likely, that England's lying historian will repent his foolish attack on the truthful Dominican. Although Froude, like the three historical tailors of Tooley street, assumes to speak for the English people, we shrewdly suspect that he does not, and that the next English mail will bring us denunciatory articles from the leading London journals.

MARK.

CARD OF THANKS.—The ladies who conducted the St. Patrick's Orphans' Asylum Bazaar, in announcing that the Bazaar has realized the unusually large amount of five thousand two hundred and fifty dollars (\$5,250) net, beg to offer their fervent thanks to the good people of Montreal, to whose unflinching generosity this happy result is entirely due. The Ladies were taught to forget the trouble and fatigue that belonged to their part of the good work, by the open heartedness with which the Orphans' call for help was responded to by all classes, without distinction of origin or religious belief. In truth, whilst providing for the wants of the fatherless, all professed the same divine religion—the religion of charity. That the God of charity may repay a hundred-fold in blessings for this life and the next, the generous gifts of their patrons, is the prayer the little Orphans never fail to offer every day to their Father in Heaven.

The ladies return special thanks to the St. Patrick's Temperance and to the Catholic Young Men's Societies for their invaluable assistance in arranging the Bazaar Room, and preserving such admirable order during the progress of the Bazaar; as also to the excellent Band of the St. Bridget's Temperance Society, which generously gave its services on this, as on many former occasions.

November 7.

BLACKWOOD'S EDINBURGH MAGAZINE.—Oct., 1872.—Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

We have in this month's number the commencement of a new, and what promises to be a very interesting tale by the author of the "Coming Race." The subject is, "The Parisians," and it is evidently designed to make it the medium for conveying the author's impressions as to the political, social, and moral condition of the great City towards the close of the Second Empire, and the breaking out of the late disastrous war with Prussia. The cutting satire on Red-Tapeism contained in the clever story of A True Reformer is also continued. We give a list of the contents:—The Parisians, Book I.; William Smith; A True Reformer, part 8; The Session of 1872; Moravian Lyrics, No. 1; The Late Royal Progress in Spain.

A BIOGRAPHICAL DICTIONARY, FOR THE USE OF COLLEGES, SCHOOLS, AND FAMILIES.—By the Rev. Reuben Farsens, D.D. D. & J. Sandler, New York and Montreal.

The intention of the compiler of this little work is evidently to be as neutral as possible as betwixt Catholics and Protestants. There are however many things in his estimate of character with which it is impossible for us to agree, and his dates are unexceptionable. There are several misprints also which demand correction, as for instance at page 168, where Mary Tudor is called the daughter of Henry IV.

The Montreal Herald thus gracefully and judiciously mentions the forthcoming lectures of Father Burke in this city:

"Our Irish fellow citizens are on the qui vive awaiting the arrival of Father Burke, whose lectures and sermons in the States have created such enthusiasm. Father Burke is unquestionably the most popular Irish orator who has appeared on this Continent during the present century. He comes to Montreal to lecture for the benefit of the Church of the Gesù. The loss of the Saint Patrick's Hall will be keenly felt, as there is no public hall in the city capable of holding half the number of people who will be anxious to attend this celebrated reverend gentleman's lectures. Father Burke in all his lectures, endeavors to inculcate harmony among all classes and creeds of his countrymen. People who have heard him lecture in New York state that his oratory is simply wonderful. We would suggest to the French church for the lectures; that building can seat some fifteen thousand, and we have no doubt it would be filled to overflowing on the occasion of Father Burke's lectures. We understand a large Committee propose chartering a special train to St. John's, there to meet Father Burke. If he arrives at night a torch-light procession is to conduct him from Bonaventure station to the Jesuits' College."

GOODY STORIES.—For the Old Woman's Department of the Montreal Witness:—A little girl at Eagle Lake was arrayed in her best raiment by a pious mother a Sabbath or two ago, a little catechism put in her little hands, and with words of love and encouragement the fond mother started her tender offspring on the road to Sunday school. But Mary Jane didn't go. She had a passion for tending cows, and in a beautiful meadow hard by she loitered to indulge this fatal inclination. Ere the village bells had ceased their call to worship, Mary Jane was eaten up by wolves.

THE POPE AND IRISH CATHOLICS.

(To the Editor of the Witness.)

Sir—Will you allow me to state my distrust of the correctness of the statement, copied and enlarged upon by you, that the Pope has recently spoken in severe terms of the Irish Catholic clergy, in reply to an application of some sort on the part of Cardinal Cullen? I do not believe that His Holiness has ever so expressed himself, or that he ever will. In all likelihood the paragraph emanates from one of that "horde of brutal and barbarous infidels," (as Sir George Bowyer properly describes them) who have recently overwhelmed the Pontifical Capital. The gusto with which you seize upon such stories and statements as that referred to would be amusing if it did not involve something like malice. Your sweeping condemnation, some time since, of the Irish Catholic priesthood, founded upon the poisoned judgment of Mr. Justice Keogh, was regarded by many of your readers as the very acme of venomous censure. For instance, you told us that the church in Ireland "afforded right of sanctuary only to assassins and murderers," and you further exclaimed,—"Can a more horrible system of oppression be imagined. It is well that the poor people are still under the protection of British law!"

By the "Church" you, no doubt, mean the Irish Catholic priesthood, and yet the late Earl of Derby could say of this body in the House of Lords, 23rd November, 1847; "In the main, I think the Roman Catholic priesthood to be untiring in the discharge of their religious duties, devoting themselves to their faith and sparing neither pains nor time in the due performance of the functions of their holy office." Your favorite Froude has lately said that, "he, for one, recognized the immense influence for good of the Catholic clergy. There was no vulgar crime in Ireland, and Irishmen showed a delicacy and modesty of character, which was undoubtedly due to the influence of their religious teachers."

The illustrious Doctor Doyle, speaking of them in the third of his immortal J.K.L. letters says; "This ministry is seen amongst us unaccompanied by danger and privations of no ordinary kind; they are, however, in general well stored with classical and scholastic knowledge, less refined, perhaps, than persons who are unacquainted with their vocations might desire, but no deficient, certainly, in those qualifications which the parochial clergy of a young nation (for such Ireland may be deemed) should possess. They are energetic, active, laborious, shrewd and intelligent, they are the most moral class of persons not only in this country, but, I think, existing on the earth; they are exact, or rather they are filled with zeal in the discharge of their duties; their office their connections, their necessary habits of intercourse, mix them up and identify them with the people; they are acquainted with, and take an interest in the domestic concerns of almost every family; they possess the full and entire confidence of their flock; they are always employed; there is nothing dull or quiescent about them." You may object to Doctor Doyle, as you have to Doctor Manning, that he is a Catholic Bishop; but allow me to state what cannot be contradicted, that he was the Dessuet of the Irish church; the Junius of Irish writers, (without the unjust sarcasm of Junius) and the Burke of the Empire as regarded all that was classical, pointed, and truly philosophical.

The clergy whom this eminent Doctor describes as I have quoted, worthily represent the early Fathers of the Irish Church in sanctity, learning, and—will you believe it?—love of liberty. The 32nd number of the Edinburgh Review says, that "it cannot be denied that the Irish were a learned people when the Saxons were in darkness and ignorance." In those days the clergy were the teachers. Moore, in his carefully written history of Ireland, tells, that "when darkness hung over the rest of Europe she stood as a light to the nations, and sent apostles in all directions from her shores;" I need not tell you that those "apostles" were not the children of Luther, or of any of his extended offspring. On some future day, and when authentic news as to the reported interview between His Holiness and Cardinal Cullen will have arrived from Rome, I may again address you.

Nov. 1st, 1872.

GREAT FIRE IN BOSTON.

CONNECTED NARRATIVE OF THE CONFLAGRATION. The following is a full and connected report of the Boston fire from the beginning.—The fire, which commenced at 7.30 last night, first broke out at the rear end of the large five-story granite building Nos. 87, 89, and 91 Summer street, directly on the corner of Kingston; this building, surmounted with a high Mansard roof, over-topping all the other buildings in that immediate vicinity. Directly as the flames began to spread through the story beneath this roof, and before an engine or hose carriage was on the ground, great volumes of flames suddenly burst out from the rear lower-stories of the building, and in less than 20 minutes the whole broad facade, extending fully 100 feet along Kingston street, was as also the same time the Summer street front, the heat being so intense as to force the firemen away from that immediate vicinity. By this time a strong wind had sprung up. The flames began to sweep over Summer and Kingston streets, and despite the exertions of the firemen in every branch of the department the fire was communicated to the building on the opposite corner of Kingston and Summer streets, as well as the great block on the corner of Summer and other streets, and in less than half an hour thereafter the flames were bursting from the roofs and burning all up and down. Its destruction had not progressed far before the flames and sparks which arose from it had lodged upon all the buildings around about. Thus the

FIRE SPREAD ALMOST INSTANTLY

in three directions, first to the adjoining block on Summer street, then across Summer street to the opposite block, and then across Kingston street. In the first named direction the adjoining building was occupied by Leland & Wheelock, gents furnishing goods, and Sawyer, Mansfield & Co., Importers of dry-goods. The next are Eager, Bartlett & Co., woollen goods; A. C. North & Son, hats, caps, &c.; next, Farley & Amsden, dry-goods; Rhodes & Reppel, wholesale clothing. The structure of the store opposite the point of starting was of granite, four stories and a half high, occupied largely by Maffion, Mullen & Elms, dealers in trimmings, who used the entire lower floor; Harding Bros & Co., and G. L. Ider, Carter & Co. occupied the upper floors. From this building across the Square, diagonally, was a stone block, occupied by Smith, Rich & Co., and George M. Glaser, dealers in corsets, skirts and shirt goods. On the corner of Otis and Summer streets stood the Everett block, an imposing granite structure, owned by the Everett estate. It included Nos. 62, 64, 66, 68, 80, 82, and 84, Summer street, and was occupied by D. Lyons & Co., Neal Bros, Drexler, Phillips & Sherman, C. J. King & Co., and Marr Bros, dealers in clothing, furnishing goods,

fancy goods, trimmings &c. The upper floors were used mostly as offices and were occupied by various parties. Now the fire began to creep steadily up both sides of Summer street. Crawling along from roof to roof, opposite the Everett block, the building as they were.

ENGULFED IN RAPID SUCCESSION

were all follows: Brickswork Front, occupied by A. Folsom & Sons, for cloths and oil cloths; Geo. H. Butler, hair goods; Eugene Chapin, commission merchant. Granite Block: Morse, Hammond & Company, hosiery, &c.; Stiles, Beal & Homer, wholesale clothing; P. Klores & Co., hats, caps, &c.; Tucker Bros, hats and caps; Wyman & Arklay, imported goods; Ewing, Wise & Fuller, linens and white goods; Rothwell, Luther, Pater & Co., clothing. At this time, about 10 o'clock, the flames burst from the top of a building on Arch Street, a dozen doors removed from Summer street. Almost before the existence of the flames in this quarter was known, they had spread down through the building, and were bursting in a perfect torrent from all the windows in the front of the fancy good store of Hawley, Foltan and Martin. The fire spread to each side, enveloping the stores of Thomas, Kelly & Co., D. M. Hodgson, clothing, and March Bros, Pierce & Co, Miner, Beal & Hackett, all of which were quickly ablaze. At 10, the whole roof of

THE EVERETT BLOCK WAS A SHEET OF FLAME.

sending high into the air a column of fire, smoke and burning sparks. Having gained control of the Everett Block, the fire stretched its arms across the narrow Arch street, and moved rapidly up towards Washington street, taking in the establishment of George H. Lant, Brett & Co., wholesale clothing; Messenger & Co., dry goods; Edgerton & Gilman, dining room; Chappie & Whitney, sewing silk; Leavy & Co., dry goods; Lewis, Brown & Co., kid gloves; Moran & Co., commission merchants; Leavey Foster & Bowman, agents of the Centre Silk Mills; Keale & Jones, commission merchants; Price, Tuck & Co., thread and trimmings; Parker Bros, commission merchants. At the opposite end of Summer street, near the junction of Bedford street,

AMONG THE BUILDINGS DESTROYED

were the following:—Heyer Bros, importers of fancy goods; Gilbert, Lovejoy & Co., woollens; John Carter, hosiery, gloves, &c.; Winthrop Square, the very centre of the great wholesale trade of the city, numbering some of the most costly buildings ever erected in this city, and occupied by such great firms as J. M. Beebe & Co., Stewart & Co., and forty or fifty others, was, before 10 o'clock one mass of ruins. On Kingston street No. 14, occupied by Jas. Hatch & Co., commission merchants; the next was Nos 16 and 18, occupied by Clark & Blodgett, commission merchants, and Meller & Goodwin. The other buildings on Kingston street were dwelling-houses, and were all destroyed.

CHICAGO SCENES REPEATED.

About 11 o'clock the scene in Lincoln, Essex, South Federal, and other streets in the immediate neighborhood, was one of the saddest sights of the night. Hundreds of men, women and children were hurrying along laden with every variety of household goods, behind them the roaring flames lapping up their houses before they could get half or a quarter of their goods in the street. The fire extended on both sides of the Lincoln street and on Russin Wharf; all the buildings are burned. The wharf of the Hartford and Erie Railroad Company was burned, and the passenger stations of the Corporation on Broad street and Summer street were destroyed.

RAVAGES OF THE FIRE FIEND.

Boston, Nov. 10.—The conflagration was got under control at about 1 o'clock p.m., having, in the space of 15 hours, destroyed hundreds of the costliest and most substantial warehouses in the city, and temporarily paralyzed three of the leading mercantile interests, the shoe and leather, wool and dry goods trades. It is said there is not one wholesale shoe and leather establishment left in Boston. The wool trade has suffered in an equal degree, and the dry goods jobbing houses left are few and far between. The 9th Regiment, with detachments from other regiments, amounting to 1,200 men, are on duty for the protection of property and the preservation of order.

MEASURES FOR RELIEF AND RESTORATION.

A meeting of the prominent citizens was held in the City Hall, this afternoon, at which encouraging speeches were made, and energetic action urged, in order to alleviate the sufferings of the needy, as well as for rebuilding the burnt district. A numerous relief committee was appointed, of which Mr. William Gray is the chairman. The Committee will hold daily sessions. A Bureau of Relief was also organized, of which ex-Mayor Norcross is Treasurer. The new Post Office and Sub-Treasury building were exposed to the fierce flame for a long time, but escaped without injury.—Montreal Witness.

OLD SPANISH GUNS.—The advance in the price of copper has called out many hidden stores of the metal, and steamships from foreign ports bring large quantities of it to New York for sale. Forty seven huge bronze cannons recently arrived at New York from Mexico and were placed in bond at the Empire stores in Brooklyn. An analysis of the metal at the United States Assay office, shows that it is composed of ninety-five per cent. copper, and five per cent. of tin, both metals being of the best and finest qualities. The guns are very curious in design and finish. From caudle to muzzle they measure about fifteen feet. The bore is six inches in diameter and smooth. The swell of the muzzle is richly ornamented with interlaced leaves, as if garlanded. The chase bears a ribbon scroll, with an inscription now illegible. At the rim base is another band of leaves. The trunions have been broken from all of them. On the first re-enforce is an elaborate coat of arms, supposed to be that of Phillip V. of Spain. The base ring is flat, and from the half obliterated inscription it is learned that the guns were made at Seville in 1746. The cascable is pear shaped and ornamented with leaves. The measurement across the muzzle is about twelve inches, and across the base of the breech about eighteen inches. The weights range from 6,000 to 7,000 pounds each. The guns came from Vera Cruz, where, with many others of the same character, they had been recently condemned. E. A. & G. R. Meneely of West Troy, N. Y., have just received fifty tons of the cannons now above alluded to, which they will manufacture into bells.—Troy (N. Y.) Daily Times.

IRISH CATHOLIC BENEFIT SOCIETY.—At the semi-annual meeting of the Irish Catholic Benefit Society, held on Wednesday evening, 6th inst. the following gentleman were unanimously elected office-bearers for the ensuing term:—M. Harrington, President; Thomas Jones, 1st Vice-President; John Davis, 2nd Vice-President; J. J. Tucker, Secretary; P. McGrath, Assistant Secretary; J. Buchanan, Treasurer; James McKillop, Collecting Treasurer; Jos. McCann, Ass.-Coll. Treasurer; John Dwyer, Grand Marshal; John Curry and J. Brady, Assistant Marshals; Committee of Enquiry:—J. Kinella, F. McIver, J. Toim, W. Grace, J. Wheeler, and P. Corbitt. The difficulty of procuring teams owing to the horse disease, and the late rainy weather, have seriously interrupted lumbering operations on the Ottawa.

CHANGE OF FORGERS.—On Thursday afternoon a youth entered the Jacques Cartier Bank, and presenting a cheque, asked to have it cashed. His request was complied with, and as he left the bank a gentleman who knew him entered. He asked the cashier for what business the youth had been there, and was told. He then communicated with the lad's employers, and the cheque was found to be a forgery.

The police in the States has been communicated with, and the youth was arrested at St. Alban's yesterday.

THE CITY AND DISTRICT SAVINGS' BANK.—We find that a large number of the depositors, who lately made so keen a run upon this institution are returning with their deposits. Some of them when asked if they have a book confess that they had one, which was given up when they withdrew their money, and then they are apt to make a sneaking sort of apology for their recent exhibition of want of confidence in an institution in which many of them have been accumulating funds for half a life time. Their regrets are probably not altogether matter of compliment, for the money has generally done something but increases as it would have done to some extent if left to fructify at interest. The experience of the tellers is that those who come back with their deposits generally come with round sums, shorn of the fair additions which were the commencement of ten twenties, fifties or hundreds. Thus fifty-six dollars drawn out a few weeks ago comes back in the shape of a net fifty; or a hundred and twelve come back just the net five score. In the case of masculine depositors, the female branch of the family has generally discovered some very absolute want simultaneously with the presence of ready money in the house, and hence the clipping and sweating of the hoard. At other times no doubt the cash proves too tempting a means of enjoyment to be wholly resisted, and hence while the main sum is jealously adhered to, its proprietor treats resolution with the old money.—Montreal Herald.

SERGEANT DEATH.—On Saturday night, about ten o'clock, Sergeant Lessard while proceeding along St. Paul street came across a man who was lying insensible on the pavement. On being removed to his boarding house it was observed that the man was sundering rapidly. Sergeant Lessard immediately ordered the attendance of Dr. Picault, but before his arrival the man was dead. The name of deceased was Jean Anseny Rioud, a native of Savoy. He had only been about three weeks in Canada, was about 45 years of age, a widower, leaving a daughter in France. An inquest was held yesterday by Mr. Coroner Jones on the body of deceased. A verdict of died from congestion of the lungs was returned. Deceased it is said had been indulging freely in the use of liquor for some time past.

PROGRESS IN P. E. ISLAND.—The Islander, noting the date of its first issue in 1842, and comparing past and present, says:—"The population was then 47,034 (census of 1841). It is now 94,021 (census of 1871). The revenue of the year 1841 was \$37,340. The revenue of the year 1871 was \$302,862. Postal communication with the Island was then very unsatisfactory. St. John and Halifax were to us distant cities. No railroads existed in the Maritime Provinces and the electric telegraph was not used. Now, thanks to the railroads and steamboats, three days in the week, during the summer months, we may receive the newspapers of St. John and Halifax published on the mornings of these days, and by the aid of that most mysterious agent, the electric telegraph may hold converse not only with all the more important parts of North America, but with the most remote cities of Europe and of Asia. The time occupied in the transmission of our ideas being computed, not by months, or weeks, or days, but by seconds. Then the citizens of Charlottetown nightly groped their way in utter darkness through the streets. Now they have at least the advantage of gas light. Then the idea of a railroad had not entered the brain of any man. Now a railroad stretching from one end of the Island to the other hastens towards completion.

To protect the understanding of humanity nothing there is like leather fastened together by CARLUS Sewing Wire. Boots and Shoes made in this way never rip, or leak or come apart.

REMITTANCES RECEIVED.

Cornwall, D McD, \$2; Fontenoy, T D, 2; Mountjoy, M D, 2; Leeds Village, T S, 1; Sillery, J C, 2; St Athanasie, Rev G StG, 6; Sandwich, Rev D O O, 2; Cushing, E W, 2; Hamilton, R (Rev) J F, 5; Bedford, M McE, 2; Hamilton, N J P, 2; Mile End, Rev J A B, 4; New York, J F, 2.25; Marysville, Rev M M, 2; Downeyville, P M, 1.50; La Presentation, J B L, 2; Norton Creek, A McC 2; Sombra, J D, 4 Onslow, M D, 2. Per F S B, St Anicet—J B, 1. Per J G, Maynooth—J L, 3. Per Rev J J C, Perth—Self, 2; Alexandria, Mrs Col C, 2; Dunbligh, O McC, 2; Maberly, M McC, 2. Per J L, Grenville—Self, 4; Pointe aux Chene, J B, 2.

Died.

At Chambly, on the 7th inst, at the residence of her uncle John Hackett, Margaret Hackett, aged 31 years.—R.F.P.

INFORMATION WANTED OF PATRICK CONROY, native of Queen's Co., Ireland, aged about 54 years, Cooper by trade, who emigrated to this country about 40 years ago, and settled in St Columban, which place he left about 30 years ago. When last heard of he was at the Bay of Quinte, Ont., about 16 years ago, since which time nothing has been heard of him. To any one given information of his whereabouts will be given the sum of Ten Dollars. Address:—James Conroy (his nephew), care of Mr Michael Sheehan, St. Columban, Co. Two Mountains P.Q.—(Bellville and Ontario papers please copy.)

WANTED

For a School at St. Columban, a MALE TEACHER, (Elementary Diploma). For particulars apply to JOHN BURKE, President.

WANTED

A HEAD MALE TEACHER for the Roman Catholic Separate School, Lindsay. Duties to commence 1st January, 1873. Good testimonials required.—Address (stating salary), JOHN O'LEARY, Sec.

WANTED

A CATHOLIC SCHOOL TEACHER for the coming year, for School Section No. 1, in the Township of Montangle and Hershel, Co. of Hastings, Male or Female, holding Second or Third Class Certificate, for Upper Canada. Apply (stating salary) to JEREMIAH GOULDEN.

WANTED

FOR THE SEPARATE SCHOOL of the Town of PICTON, P. E. County, a duly qualified Male or Female TEACHER, to enter on duty on or before the first of January. Salary liberal. J. BRENNAN, P. P. Picton, October 28th, 1872.

INSOLVENT ACT OF 1869.

In the matter of WILLIAM P. O'BRIEN, of the city of Montreal, Trader,

Insolvent.

The Insolvent has made an assignment of his estate and effects to me, and the Creditors are notified to meet at the Court House, in the Insolvency Room, in the City of Montreal, on Wednesday, the twentieth day of November next, at 11 o'clock A.M., to receive statements of his affairs and to appoint an Assignee.

L. JOS. LAJOIE, Interim Assignee.

Montreal, 31st Oct, 1872.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Oct. 23.—The great event of the day is the letter of the Count de Chambord (Henry V.) Even the Republican journals speak of this noble manifesto with respect, and the other papers of all sides are loud in their praise of it.

"France would be saved," the Count says, "and we should see her come forth from her ruins greater and grander than ever, if only the true condition of her safety were rightly understood. The country is weary of agitation. A secret instinct tells it that hereditary monarchy would give back to it the repose after which it sighs, and it is this that the Revolution desires to hinder at any price."

The Prince looks upon it as certain that the definitive proclamation of the Republic in France would be the starting point of social anarchy; and if the country has the weakness to allow itself to be led away by the currents that are agitating it, nothing is less uncertain than the future, and that future will be France rushing on to the abyss. There is no real distinction between the party of violence which promises peace to men by declaring war to God, and that other party more prudent, indeed, and better disciplined, but having the same end in view.

An honest and moderate Republic in France is an impossibility, and to imagine it to be possible after the days in June, '48, and the second "Terror" of the Commune, is to forget too soon the warnings of Providence, and to treat the lessons of experience with too much contempt.

France, at the present moment is awakening, and is strengthening herself by a great Act of Faith. The Count concludes by maintaining that France, in her heart, is both Catholic and Monarchical, and that the Monarchy alone can save France.

His last words are: "The day of triumph is yet one of God's secrets, but have confidence in the mission of France! Europe needs her, the Papacy needs her, and this is why the old Christian nation cannot perish!"

The Figaro says that it has not judged the letter, but that it would wish to call attention to its calm tone of grandeur; and that it would desire it to be compared to the oratorical excesses of those whom the head of the house of Bourbon denounces as the real enemies of society in France.

The gifts brought to Lourdes amount to a fabulous sum. Gold and jewels were flung in careless profusion at the foot of the statue of the Immaculate Conception in the grotto of the Visions, and in all the immense assembly no base act of disorder or dishonesty took place.

It may be said with truth that no such demonstration has been witnessed in our age or in the two hundred years preceding it. As Meagher said of Ireland, "We must go back to the holy wells to save our country," and this is what France is doing to-day. Lourdes and Salette have been the scenes of a revival of faith and prayer almost unexampled in history, and there is a general feeling that a new and glorious era will date from the Feast of the Rosary 1872, and that the church of Gaul in after days will celebrate it as the double anniversary of the defeat of Islam, and the dawn of the salvation of France.

A very significant conversation took place at one of the recent dinners at the President's table which I am able to give you on the authority of one of the guests, a person in a high official position. M. von Arnim the Prussian Ambassador, was present, and on being asked what he thought of the present state of France, replied, "You have done all you could to ruin your country, and you ask me what Government I think best in France. The Orleans are impossible, no Power in Europe can wish for a dynasty which would be an example of revolt to the younger branch of every Royal House. Henri V. is the last man we should wish to see on the throne of France. Perhaps it may be the most fortunate thing after all for us if this patched-up Republic lasts a few years, and renders it possible for the Prince Imperial to ascend the throne. As for Gambetta, I tell you frankly, that if he or his like come into power, we shall occupy Franche Comte, and the Vosges next day."

This conversation, whose tenor I can guarantee as exact, has been much talked of, and as it is believed that Prussia is actively preparing a second invasion of France in concert with Italy, I need scarcely say there is a very uneasy feeling abroad. The situation has never been so hazardous as now, and there is nothing impossible in French politics, save a peaceful settlement.—Cor. of Catholic Opinion.

RITHMS DELIVERED.—PARIS, November 7.—There is a great enthusiasm in Rheims over the evacuation of that city by the German troops. The buildings were decorated yesterday with French colors and flowers, and at night there was a general illumination.

The theatre was opened last evening for the first time since the occupation of the city, and the Marseillaise was performed by the orchestra in response to the calls from the audience.

THE BISHOP OF ORLEANS AND M. THIERS.—The Esperance du Peuple states that Monsignor Dupanloup has addressed to M. Thiers a letter, in which he says—"You have the ambition to found the Republic in France. Well, I appeal to your enlightenment and experience of the laws of history if ever a Government, under which religion and the army are insulted every day, will succeed in establishing itself in this country. A government which has not the sympathy of the army and of the ministers of religion will never have but an ephemeral duration.

BISHOP DUPANLOUP AND SECULAR EDUCATION.—Mgr. Dupanloup, the fearless prelate has given orders that the instructions of Jules Simon, Minister of Public Instruction, on secular education, are to be totally disregarded

in his diocese. He will have no educational changes in his diocese unless founded on a religious basis. "Preserve," he says, "the basis the form, and the methods, which have been given to the Church and France by Bossuet, Fenelon, Bourdaloue, and Massillon." The priests, we need not add, will only be too happy to obey.—Liverpool Catholic Times.

The following is the text of the speech delivered by the Prince de Joinville at Langres, at the inauguration of a monument in memory of the Mobile Guards who fell in the late war:—"Gentlemen.—In olden times, after wars, statues were erected to the memory of great generals; at the present time we are accustomed, in our feelings of gratitude and respect, to mingle together without distinction the names of all who sacrifice their lives for their country. This is just. Is it not to the whole army, to its military virtues, and our glorious epochs are due? and is it not the self-sacrificing spirit which animates the army that only recently did honor to our reverses at Wiesenbourg, Froeschwiller, Metz, and Paris, and on all the battlefields where soldiers and marines died like heroes? Is it not, in fact, the army which, removed from all contact and intermixture of political parties has saved the country from anarchy, times out of mind? We can never too greatly honor that army, nor that which is its foundation and its strength, our young soldier. With what dash and with what admirable courage and disinterestedness does he not respond to the first call to arms, leaving his home and his friends, and all that are dear to him, to confront danger. What an example of self-abnegation, of discipline under the flag, what acts of heroism, and of heroism so touching and affecting, does he not perform ere he is struck mortally, and murmuring to his comrade, "It is all over with me," makes his way to a ditch to die, without being able to send to those he leaves behind any souvenir, but that contained in the ominous word, "disappeared!" This is patriotism pushed to its furthest limits, a great example to show, an example before which all instances of devotedness of a secondary nature, however brilliant they may seem, disappeared. I wish that every department, every town and city, every village could, like us, erect a monument to its children—children who have sacrificed their lives for France with a courage so simple and unassuming. More than this, I wish that when the column in the Place Vendôme is re-erected, that great souvenir of our glories thrown to the ground by the Commune amidst the applause of our enemies, we should simply place on its summit the statue of a soldier as the noblest symbol of patriotism and devotedness. In these times, especially when all the youths of the country are called upon to serve their apprenticeships in the ranks of the army, we should show them that the life of the soldier is the school of duty, of devotedness, honoured and glorified. May we hope that from this school every scholar will bear the spirit and sentiments of order, of discipline, and of perseverance which are highly necessary to enable us to maintain our rank beside the strong military powers which surround us; may we hope that contact with all the different classes of which the army is composed will inspire sentiments of good fellowship, mutual esteem, and that solidarity which alone can arrest our descent on the fatal incline that in less than a century brought upon us so much agitation, sanguinary discord, and, more than all, three invasions! May this prayer for concord, uttered here before the tomb of the victims of the last of these invasions, be heard; and may we be able to put an end to our incessant revolutions, to our disastrous dissensions, in order to unite in one object, one aspiration—the greatness of France!"

RUSSIA.—The "Old Catholics"—Our Church papers are fulminating against the ex-pere Hyacinthe, not because he married a wife, but because that wife was a widow. The real reason of the orthodox indignation is that it was hoped he would join the Eastern Communion. This hope is still cherished about the Abbe Michaud. A Bishop was hoped for not long since, but that idea is now given up, since it has become known that Mgr. Strossmayer has made his complete submission. An "orthodox" journal makes an admission worth noting. "So then," it says, "there is not in all the Roman Church a single Bishop able to protest against the Pope." This unanimity is well calculated to impress even the most obstinate. Let us, then, be compassionate rather than severe towards those who are short-sighted: let us rely rather on prayer than on controversy. Argument is a divider; it nowhere occupies the first place without ruining everything, as all these "Old Catholic" Congresses have proved. Let us for our part rest assured that to obey, to believe, and to love, are the highest acts of liberty, and that the first of all is to serve God and to do good to men.—St. Petersburg's Corr. of Tablet.

FATHER BURKE'S LECTURE.—Continued from 2nd Page.

old Ireland at the time of the "Union";—he was the instrument (though an Irishman and a very talented man)—he was the accursed instrument that England made use of to destroy his country and rob the people. Afterwards he cut his throat. Well, this poor fellow listened; and when the Orangemen proposed the toast, and they all stood up and drank the memory of Castlereagh,—"Now, stop so," said he. "Will you allow me to propose my toast? Here it is:—Here's to the strap that put a keen edge on the razor that cut Castlereagh's throat!" (laughter).

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course of which most interesting avowals were made by the infidel and the Calvinistic parties. The question really turned on the point whether the disestablishment of the Calvinistic and of the Catholic Church would be to the gain or to the injury of the latter. If damage could be thereby inflicted on Catholicity they were willing to disestablish both; but several leading men declared their conviction that disestablishment would strengthen the Catholic Church and would be the destruction of Protestantism. It was argued that if the Church were free the State could not interfere, as it does at present, with its internal administration; and that they could then have no pretext for objecting to any appointments the Holy Father might choose to make. One of the members was cynical enough to say that by the separation of Church and State he never meant to allow the Catholic Church to be free, and he therefore proposed that all the unjust laws now in force against their liberty should still be maintained while she should be deprived of that support from the State which treaties established. However, the instinct of the Assembly was true; and the perception that Protestantism would be ruined and the Catholic Church strengthened carried the day, and the proposition was rejected.—Catholic Opinion.

RUSSIA.

The "Old Catholics"—Our Church papers are fulminating against the ex-pere Hyacinthe, not because he married a wife, but because that wife was a widow. The real reason of the orthodox indignation is that it was hoped he would join the Eastern Communion. This hope is still cherished about the Abbe Michaud. A Bishop was hoped for not long since, but that idea is now given up, since it has become known that Mgr. Strossmayer has made his complete submission. An "orthodox" journal makes an admission worth noting. "So then," it says, "there is not in all the Roman Church a single Bishop able to protest against the Pope." This unanimity is well calculated to impress even the most obstinate. Let us, then, be compassionate rather than severe towards those who are short-sighted: let us rely rather on prayer than on controversy. Argument is a divider; it nowhere occupies the first place without ruining everything, as all these "Old Catholic" Congresses have proved. Let us for our part rest assured that to obey, to believe, and to love, are the highest acts of liberty, and that the first of all is to serve God and to do good to men.—St. Petersburg's Corr. of Tablet.

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SWITZERLAND.

CHURCH AND STATE.—There has been lately a very warm debate in the Great Council, concerning the separation of the Church and State, during the

course of which most interesting avowals were made by the infidel and the Calvinistic parties. The question really turned on the point whether the disestablishment of the Calvinistic and of the Catholic Church would be to the gain or to the injury of the latter. If damage could be thereby inflicted on Catholicity they were willing to disestablish both; but several leading men declared their conviction that disestablishment would strengthen the Catholic Church and would be the destruction of Protestantism. It was argued that if the Church were free the State could not interfere, as it does at present, with its internal administration; and that they could then have no pretext for objecting to any appointments the Holy Father might choose to make. One of the members was cynical enough to say that by the separation of Church and State he never meant to allow the Catholic Church to be free, and he therefore proposed that all the unjust laws now in force against their liberty should still be maintained while she should be deprived of that support from the State which treaties established. However, the instinct of the Assembly was true; and the perception that Protestantism would be ruined and the Catholic Church strengthened carried the day, and the proposition was rejected.—Catholic Opinion.

RUSSIA.

The "Old Catholics"—Our Church papers are fulminating against the ex-pere Hyacinthe, not because he married a wife, but because that wife was a widow. The real reason of the orthodox indignation is that it was hoped he would join the Eastern Communion. This hope is still cherished about the Abbe Michaud. A Bishop was hoped for not long since, but that idea is now given up, since it

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 All the Students are instructed in the doctrines and trained to the practice of the Catholic religion. Applicants for admission, who have studied in other Colleges or Academies, must produce certificates of good standing and character.
 Youths not qualified to enter on the Collegiate Course are admitted to the Preparatory Department. The best route to the College is by the Western Maryland Railroad, from Baltimore to Mechanics-town, near the College.
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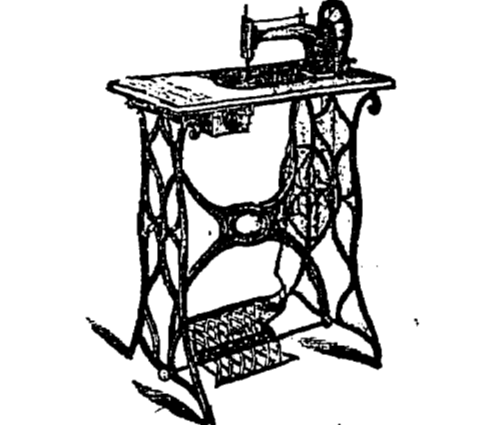
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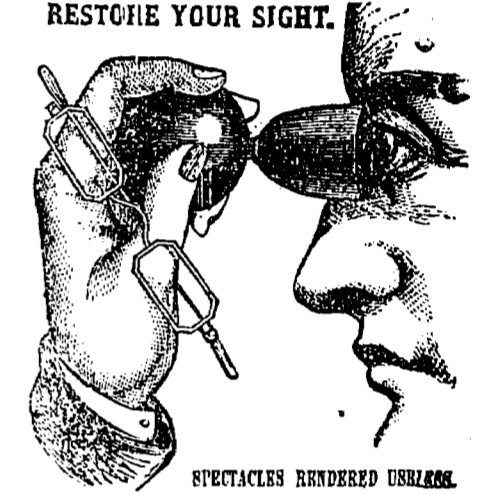
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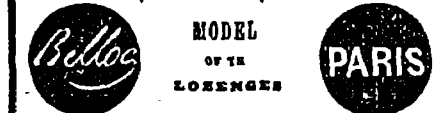
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