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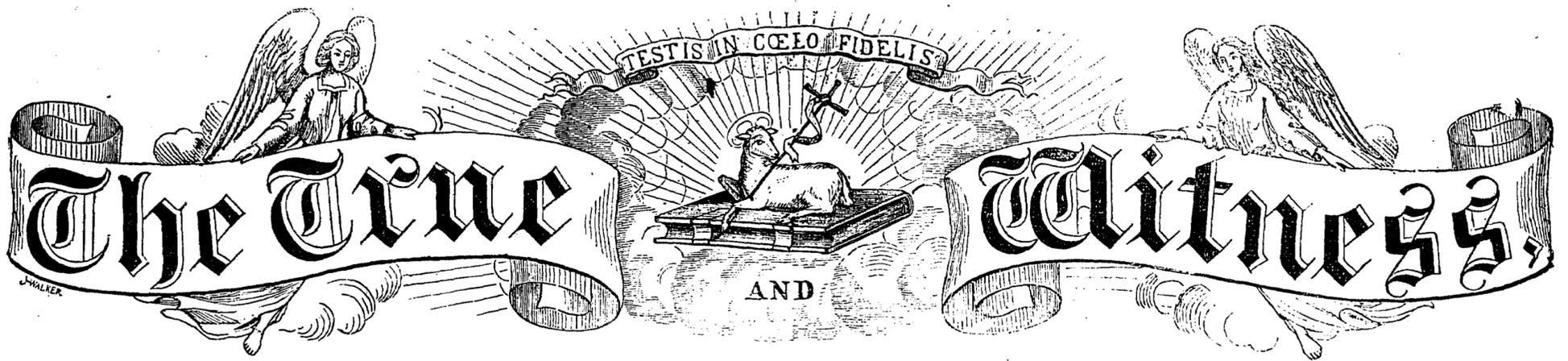
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CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, NOV. 21, 1873.

NO. 14

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THE IRISH LEGEND OF M'DONNELL, AND THE NORMAN DE BORGOS. A BIOGRAPHICAL TALES. BY ARCHBISHOP M'FARRAN. CHAPTER II.—(Continued.)

Meeting with his magnanimous friend, he opened on him with a clap of his two horny hands like the report of a musket. "Oh, Mr. M'Quillan; oroh ochon, I'm rabbed, I'm rabbed; I'm broken, jewel! Crummy and Hawky are both whipped away from me, but the poor Neenan's ogs, ochon mara fastie, one of my cows, fifty forrow, and the other's time was in at ould Hollantide avilish, and the ould mare and the clibbuck that I was affored five pound bate a crown far in the Martinmas fair of Culrathain, dira chora, oh, miely murder, my three poor oganaghs and their dry hearts. Arrah, may the plague overtake them; arrah, masha, a murrain light on the bad breed of the Baldeargs and their dirty slenght. As I may safely say, this good Monday morning, fresh and fasting, jewel; ochon, ochon, my poor cappul's and brimmagh, will I ever see your purty white face again coming nodding up to the door of my cabin, with your sweeping long tail and your skipping and jumping! Munnam your soney! gacy's face asthore! Oeh, oeh, what will my poor oganaghs do that haven't a white drap this morning, gragalmaehree?"

Such a plaintive apostrophe to his cattle as what M'Ilvannan uttered touched his master's heart, for it appeared to him the workings of nature; and this oratory never fails to captivate the attention of the audience. "I am distressed for you," said he, "nor can I redress your wrongs at present. However, my orders are not to you alone, M'Ilvannan, but to all; haste with utmost despatch, and rouse my clansmen and gallow-glasses from the Bann to the Bush, and the Bush to Slieve Barragh; let all haste to the ferry at Culrathain, bearing whatever weapons they can seize, and, perchance, we shall overtake the despoilers." The alarm was soon given, and spread over the country like a northern meteor. The war trumpet and Irish corn were blown from the top of Croaghmore, their blasts travelling along the valleys, while every chief caught the ominous sound, and sent it like infection from hill to hill. The great flag bearing the arms of De Borgo was unfurled, and at ten that night they raised the Irish war cry on the banks of the Bann. When young Garry M'Quillan came to the water edge, being foremost, he saw that the boats were all bound fast at the other side, and the boatmen tied with their hands behind their backs, so that they were rendered unfit to assist them. He, how-

ever, spurred his horse with fury into the river, and the faithful animal, striking like a water-dog, bore him to the other bank, then, dismounting, he untied the ferrymen. But what was his surprise when he was told that the oars were sent down the stream? The want of them was supplied by wrenching off a couple of shingles from the side of a yawl that lay hard by, and, with the assistance of these, they brought all the boats over. Temporary oars were procured after some delay, and the troops marched forward at a quick pace. The night being dark they could not make much speed; however, the country was pretty well known to them, having fought the O'Caahans almost on every mile of it.

M'Quillan gave orders that no music should be heard, nor the sound of any instrument whatever, but that all should march in deep silence, keeping as near the leaders as possible; and, for further security, he detached an advance guard to explore the recesses of the wood, so that they might not be surprised by an ambuscade. To his eldest son, Finn M'Quillan, he gave the command of this body, marching along with the standard himself and his two other sons, who were all engaged in hushing whatever noise might arise, and urging forward the army. They began at length to emerge from the woods, and, entering a kind of moor, the horses were every moment plunged into the girth, so that they were necessitated to seek a better and firmer ground for the cavalry, and allow the infantry to proceed through the bog. This manoeuvre separated the forces for some time, and, had they been in the neighborhood of an enemy, might have proved fatal to them; but having an advanced guard commanded by an active, vigilant officer, and all well proven in adventures of this kind, they were under no apprehensions. It was the space nearly of two hours before the ground became firm enough to admit a re-union of the forces, and, after they were joined on a hard footing, it was so rough that the riders were often unhorsed, and sometimes rider and horse rolled over each other alternately. The night was still very cold, but, being well advanced, they were soon in expectation of the moon. All at once the mountain became level and quite hard. As they approached that part of it called Gortcorbery, M'Quillan, who commanded the advanced guard, stooping down with his ear to the horse's neck in a listening posture, gave orders to halt, as he thought he heard the sound of horses' feet at a distance, but approaching them at a hard gallop. None in the ranks could conjecture what the meaning of this solitary horseman could be, coming with such rapidity in the dark of the night, and through a mountain, where he did not see two leaps before him. Some thought that it might be a prisoner making his escape from the enemy; others, with more probability, imagined that it might be a scout sent out on the same business on which they themselves had been ordered. A few of the soldiers were for cutting him down, and some others for taking him prisoner. At that time, M'Quillan, looking between him and the western horizon, which now began to brighten from the reflection of the rising moon, saw the appearance approaching there as if led by a line. "Stand to the right and left," said he, "and seize him as he passes."

"The thin-named, high-headed, strong-headed, fleet-bounding son of the hill, his name is Dusrunal among the stormy sons of the sword. A thousand thoughts bind the car on high; hard polished bits shine in a wreath of foam; thin thongs, bright-studded with green, bend on the stately necks of the steeds—the steeds that, like wreaths of mist, fly over the streamy vales. The wildness of deer is in their course; the strength of eagles descending on their prey, their noise is like the blast of winter on the sides of the snow-headed Gormal."—Oss.

The wind was whistling off him as he skimmed the heath like a swallow, when M'Ilvannan, who was in this party, and well accustomed to vigilance in the night, looked up, and seeing the horse's white face, roared out, "By St. Bridget and the nine Whillans,* it's the brimmagh dhu.† Arrah, masha, lead miel a faultie to your soney face, my poor fellow, and you just came to meet us, ma vourneen. Oeh, I knew it was the sound of your own feet as soon as ever I heard them. But where have you left the poor ould cappul bawn,‡ your mother, achree? Oeh, she was not able to follow yes with her ould stiff legs that have plowed and harrowed so long to us; murr, bad luck to the thief's breed of the Baldeargs, she'll be breaking her poor ould heart after yes." He had a feeling breast, and delivered himself in his own way with the most tender sympathy. His beast acknowledged the affection of his master in a wonderful degree, for, as soon as he heard his voice, pitching himself on his haunches with the utmost activity, he was standing stone still in two leaps; then grunting and shooting his head over his shoulder, they caressed each other like two brothers that

had met for the first time after seven years' separation. It is supposed that he was wild and light a-foot, he had escaped from his enemies at some turning, and gaining the open fields their pursuit only increased his flight, until, with the wind blowing right a-head of him, he began to smell some of his old companions with whom he gambolled many a day on the green coast of Antrim, and thus directed his flying course for them.

The dame of the young horse was a good highlander, of a reasonable size, and for fire or spunk, as the jockeys term it, was behind none other. His sire was a blood horse of M'Quillan's, and one of the most powerful animals on the sod ever known in Ireland; so that the brimmagh, for speed and activity, was well come home on both sides, as the saying is.

It was with much difficulty that M'Ilvannan could be separated from his friend, chafing his neck and clapping him, frequently asking him questions, as if he could answer all his inquiries. There is no nation in the world so fond of their cattle, chiefly their horses, as the Irish, unless the Arabians; and the reason is, that the poor Irishman and his beast are constant companions. He has not high company, luxuries, or invented pleasures, to direct his attention from his faithful companion. He frequently lives in the same shed with him, talks to him, tells him his grievances, and asks after him, as M'Ilvannan did. This is a manner of fondling and making much of the animal, and seems to be perfectly understood by him in turn.

The officer gave orders to march, and called to him to come on. "And what will I do with the brimmagh, jewel; you know," said he, "if I let him go here he will follow us, and may be the blackguards will get hold of him again, achree, so the blackhearted spalpeens would ax no better, I'm sure and sartin. Pshshrew, pshshrew—stand still, I say, do you know where you're gwine, Boehil Dhu? Hullo, has any of yes an ould halter or hay-rope about yes? Noh! and what will I do then? I'm affared if I go home with him, I could not overtake yes; but hould, hould, I'll send him home himself. I say, sir, you must keep the very same track that you came, and when you come to the great big water, or lag na darragh,§ as I may say, yes need not be waiting for a boat just swim through at Culrathain, and then straight home, an' my benneagh leat, masha."¶

After all this digression, and so friendly a caution to his horse, M'Ilvannan, putting his two hands to his mouth, and raising a sputtering noise, let the colt loose, and flinging his hat among his feet, raised a whillulu and cry; the colt, flying off with the speed of the wind, soon disappeared in darkness. "Arrah, masha, but I had bad luck," said he, "and now it's just come into my head that I didn't send home these ould martins, for they're only an in-emburiance to me, and if I had tid them to his tail, he would have taken them home to the garloghs or sheelah, that they would keep her legs warm." He received a sharp reproof for raising so much noise at that particular juncture, and also for his unnecessary delay; but, excepting M'Ilvannan alone, there was none other dare have taken those liberties.

Whether the brimmagh had stopped to feed along the road is not known, but it is possible to think he did, after so much fatigue and so long a journey; however, the sun was up before he came round the hill at Ballymagarry, which he did as if he had been turning one of the sweeps on the Curragh of Kildare, his glossy skin shining with the water through which he had swam some six miles back. As he passed the castle he neighed aloud, and turning, gazed about him, snuffing the air, and then, with a toss-up of his heels, took the road again, until the sound of his feet and the appearance of his cheerful white face brought the family to the door of the cottage, round which he went three times with his head erect, and tail turned up, the long hair falling down on his back. This he did as a kind of salutation to them, and afterwards was supplied with some refreshment in his own familiar stand. As the colt came across the country, all the women, old men, and children of the neighborhood, flocked after him, seemingly to learn the

* The young infants. † Dry heart is a term usually applied to people who have no milk. ‡ Tribe or clan. § Mare. ¶ Colt. ¶ Lucky. ¶ Broad and cheerful. ¶ Culrathain, the town at the foot. ¶ This hill is in the neighborhood of the Giant's Causeway, and is six hundred and ten feet above the level of the sea. ¶ This river has its source in the mountains of Mourne, county Down, and is called the Black Water, until it enters that romantic sheet of water called Lough Neagh. It is termed the Bann from this till it falls into the sea.

news concerning their friends and property.—M'Quillan led them as near the road that the colt came as he could, keeping a close look out on every hand, for the horizon was becoming clear, and the morning fast advancing. They were now on the top of Knoekanbaan, and pretty close to the old Duridical temple, which served in place of an observatory. The troops being ordered to halt, and one of them to ascend the highest part of the wall, he told them that he saw a very large fire, the smoke of which began to be perceptible to them all on account of the brightness of the morning, and now and then their ears were saluted with the neighing of horses, lowing of cows, and bleating of sheep. Garry M'Quillan mounted the old building himself, and saw that O'Donnell had entrenched himself immediately beneath them on a little rising ground covered with furze. The cattle were turned into a large field, where they were browsing at their ease, save now and then that they would lift up their honest front and feelingly utter the impulse of nature.

They had posted a strong guard on the park, and in the middle of the intrenchment the red standard of Baldearg was hovering over them like a fiery dragon, breathing death and destruction to all opposers. The smell of roasted flesh was strongly felt, and some were seen seated along the trench, which was of a quadrangular form, others supplying them with refreshments; when the cornu was filled and handed about from one to another, pledging their great leader the war-cry of Baldearg made the distant mountains echo through brake and dell, not escaping the ears of De Borgo and his gallow-glasses. An immediate council of war was called behind the old ruins, and Daniel M'Quillan arose, and addressing the assembly, spoke a few words nearly as follows:

"Our common enemy," my friends, "lies securely entrenched beneath us, in no kind of fear. I am certain, of an attack, nor indeed, has he reason; for, considering the strength of his position, the number of his forces, and, again, a matter that is still greater than any of these, he is encamped in the country of our mortal enemy—I mean Coocoy Na Gall O'Caah, who, should we be victorious, might fall upon us when our numbers are weakened and in disorder, and thereby annihilate us altogether.—My opinion is, therefore, this, that we rest here, or rather in the depth of yonder wood, until two of the swiftest of our horses carry tidings to our friend O'Neill of Clanbuoy, with whose assistance we might have a better chance of victory." Finn M'Quillan, his eldest son, next addressed them thus:

"Follow-soldiers and Brothers, "I must confess that I perfectly agree with my father, that to fight in conjunction with our friend O'Neill, might be more secure, and likewise might give us a greater chance of victory, that is, if he were present; but must we lie inactive here, waiting for succour, while we behold our enemy coolly march off with the plunder of our country? I think I hear at this moment the cries of distress which first informed me of this unprovoked act of rapacity, nor is there a man present who ought not to feel the injury as sensibly as what I do. In regard of O'Caah, I am not afraid of his interference; I know he is possessed of honor. I have often experienced it when we fought him singly, and, therefore, cannot attribute a dishonourable part to him in such a crisis as this. Therefore, I call upon you, follow-soldiers, by holding up your left hands, if you wish that our enemy should march off with the spoil of the fatherless, the widow, and the infirm, while you, in your right hands, grasp the swords that so long have stricken terror to the enemies of the Norman de Borgo. If otherwise, raise your shining blades to heaven. For myself, I say, that had I only twenty of my choice gallow-glasses, I would attempt it, however inefficient."

In answer to this patriotic appeal, all as one man held up their right arms, pointing their gleaming swords to the sky, and entreating him to lead them forward. His two brothers, Garry and Daniel, rose up and said they had nothing to say what but he had spoken before them, and, therefore, the sooner he led them to the attack the better. "I wish now," said he, "that you, Daniel, retire along the west side of the mountain with one detachment, and, if possible, gain the bottom of the river unperceived by the enemy. Then marching along this stream, by no means show yourself out of the wood until you are completely behind them. In this position you must remain until you see unfurled the eagle of De Borgo, yes, and even until you see me engaged, and that their attention be turned all this way; then I wish you to come on like a thunderbolt, and we shall have them between us. To you, Garry, I commit the right wing, and desire that like myself you use no weapon but the broadsword, and on this occasion let us imitate our great ancestors at the battle of Hastings. A few words to you, my dear father, and then I'm done. If the entreaty

of a child can prevail upon you, will you and some chosen ones, whom I shall name, remain in this ground and view the battle? You cannot aid us much, but should you fall, it would ruin our cause." Turning to the soldiers, who were all well prepared for the action, as well in body as in mind, "I cannot assure you, my brave fellows, of victory," said he, "although our cause is good; but I can assure you that I fear no man in the ranks of our enemy, whether in single or general combat, and wish you to do nothing, only imitate my example. You see that my brother with the green cockades has gained the wood, and now I call upon you all, have you swords in your hands?"—"Yes."—"Well, behold your cattle, and those who have wrested them from you." The standard was now unfurled, and all with one shout raised the Irish war-cry, Farah, farah, farah! It was customary, or rather one of the feudal laws prevailing in those days, that the enemy who could forcibly take the property of another past three crosses situated a mentioned distance from each other, then became the lawful possessor of it, and, therefore, O'Donnell had placed one cross at the Bann side, another somewhere in a central direction, and the last beyond the old church of Drumachose.

At this cross, defended by a strong guard, he had ordered his lovely daughter, Laura, to remain, in order that the troops might be more incited to reach the last goal. With her were her waiting-maids, all seated in a kind of temporary tent, erected from the boughs of trees. She was pale as death, and could have wished that she had been deprived of sight before that bloody day; for she trembled to think that she might see Finn M'Quillan and her brothers engaged, one of whom, she knew, must fall.—Baldearg and his forces were astonished to hear the war cry and see the standard of an enemy whom they did not consider on the same side of the Bann with them. Therefore, the first general cry was Shinn kateway,* or some such word, which signifies, behold the multitudes.

The next cry, "To arms, to arms, and let the word be Laura O'Donnell."

CHAPTER III. "As the sudden rising of winds, or distant rolling of troubled seas, when some dark ghost in wrath hovers the billows over an isle, an isle the seat of mist on the deep, for many dark born years; so terrible is the sound of the host moving over the field. Gall was tall before them. The streams glitter between his strides. The birds rise the song by his side, he strikes his shield between: on the skirts of the blast the tuneful voices rise."—Oss.

Finn M'Quillan marched forward, commanding the main body, while his brother, Garry, led on the right wing, supported by some inferior officers of good experience, and, as the enemy made a full stop, observing the disposition of his lines, and extending his left wing so as to cover the field in which the cattle were driven, he attacked them with impetuosity, and drove them back over a small stream that empties itself into the Curly; at which time his younger brother was warmly engaged by one of the Baldeargs, leading on the clan O'Flannagan and the clan M'Laughlin, two fierce tribes from the south of Donegal, or Tyrconnell, as it was formerly termed. Garry being fewer in number than his opponents, saw his forces about to be outflanked, and by degrees retired a short distance, keeping good order, and forming a junction with the rear-guard of his elder brother, who was laboring hard in the front of his faithful gallow-glasses, and encouraging them both by his voice and actions. The enemy, now collecting toward the standard of De Borgo, and the spot where Finn M'Quillan, inch by inch, was selling his ground to them, heard the terrific war-cry in the rear, Farah, farah, farah! and turning round, saw the green cockades, under Daniel M'Quillan, rushing upon them behind. Such an unexpected manoeuvre checked them for a considerable time and also divided their forces, leaving the two brothers more equal numbers to contend with. Young M'Quillan and Roderick O'Donnell, each in the prime of life and pride of ancient family, were now engaged hand to hand, with two weighty broadswords and shields of massive structure. Each, before his troops, emulated to strike his opponent to the earth, and end the bloody contest. The powerful arm of M'Quillan at length cleft his enemy's shield, and wounded him slightly on the left shoulder; he, however, retired without any further injury, bringing off his men with the flag and flag-staff of the enemy.

The O'Donnells were plied hard at this time both in front and rear; and although fighting in the country of an enemy, yet, from their well-laid plans, M'Quillan had hard work to

* From this word the hill was ever after called the Kady, in place of its former name, Knoekanbaan.—The battle lasted for two successive days, although some say three; but I am rather given to believe the former from certain indisputable reasons. The entrenchment in which O'Donnell halted, was of a quadrangular shape; but whether originally formed by him I cannot say; it bears no resemblance to the circular Danish forts which we often see. It has been levelled last season, and is now under crop.

keep his ground. Owen Roe O'Donnell, the father, during this severe conflict, kept guard on the cattle, for he saw that the enemy directed the fury of the battle toward that place.—By the decisive blow which Garry gave to his foe, and by following up his battle, he succeeded in separating their forces, so that their right wing occupied the little ridge called Glenchin, or Glencheen, and their left covered the fortress. Old Daniel McQuillan stood on the top of the Kady, an interested spectator of the progress and glory of his three sons, and manifested from the wall of the old building could see his elder son make a strong push for the cattle, calling aloud to his men, "Now is the time; come on, and let us force the trenches. The best farm in my father's lands is him that first pulls down the red flag of Baldearg; remember the battle of Hastings and our royal ancestors from Normandy." With a wild shout similar to that of victory, they rushed forward and seized the standard, but it was well supported on the opposite side, by the daring Tyrconnell and his powerful Milesian tribes, exposing their bodies to the swords of their enemy rather than relinquish the colors. With a blow of his sword, Garry McQuillan cut the flag-staff in two, but the top was immediately seized by O'Donnell, and a tremendous blow levelled at him that nearly carried off his left ear.

Daniel, with his green cockades, was forced to make a counter-march, being opposed by two intimidating battalions—one headed by Phelim Mulruany, and the other by Cahir Roe O'Dougherty, a man of gigantic stature, and long experienced in the field. By this retrograde movement he came round on the little town, or rather few scattered houses, called at this day Gort Garran, and with much loss, joined his brother with a head mael faultie, and three cheers from their comrades, the pipes and harps altogether striking up the old air, "Musha, kead mael a faultie, you're coming again."

(To be Continued.)

Glenchin signifies the head of the glen. Gort Garran, or the freedom of land for the horses. I have always seen that, convenient to every religious house or place of worship, there is a freedom, or gort, sometimes for a support to it, and often for the purpose of holding their horses during the time of divine service, or worship of whatever kind it consisted; and, as we must suppose that such houses were thinly scattered over the country, they were necessitated to ride. But the old temple on the top of Knockanban—whether of Druidical or Christian date is unknown—being inaccessible to horsemen, they used this field for the above purpose. Gortuere, or the large freedom, likely to distinguish it from Gort Na Garran, Gort at Boveragh church, and, above that, Gort Na Boley, the freedom for milking. It is evident that the ruin of which I speak was antecedent to Drumaclose, from its almost totally defaced appearance. Some bones have been dug up there lately; but it could never have been a burying place, being built on a floor of the basalt rock, in parts scarcely three inches from the surface.

THE ARCHBISHOP OF WESTMINSTER ON THE POPE AND THE EMPEROR WILLIAM.

In preaching on Sunday, 19th Oct., at the Church of St. Peter and Edward, Westminster, his Grace the Archbishop referred to the present conflict in Germany, and the letters of the Pope and the Emperor which appeared in our columns last week.—He spoke as follows:— "But the other day I saw statements such as these.—That in Germany the Catholic Church has been acting treasonably, rebelliously in opposition to law, against legitimate authority; and, therefore, that the measures which are taken there are merely defensive, justifiable, and wise. Well, now, the difficulty is to ascertain what are facts and what are not facts. For, in truth, every day there lies upon our tables a multitude of facts and fiction, and they are so mingled together that the greatest difficulty is to find out what is and what is not truth. I will confine what I have to say to two points only. In the letter of the German Emperor I find two grave assertions—one, that the Catholics of Germany have for two years conspired against the peace of the Empire and against the peace of other denominations; the other, that nothing in the laws which have been passed, nothing in the sentences which have been inflicted, touches the Catholic religion, and that, therefore, in no way is the Catholic religion affected by what is now passing in Germany. Here are two broad assertions, and with them I will deal. First, I would ask, did not the Catholics of Germany shed their blood on all the battlefields of France? Did they not lay the foundation-stones of that Empire with their life blood? Were they not in the foremost of those conquering hosts that laid the first basis of that Imperial power? Where was there any evidence or sign of hostility to Imperial Germany in the men who laid down their lives for it? What man is there that has either openly or secretly conspired to undo the work that he thus helped to accomplish? What Bishop, what priest (for they are accused by name), has in any way, by act or word manifested to be an enemy of that Empire which was founded on the blood and the lives of the Catholics of Germany? No such thing is to be found. It does not exist in any record. I say that for this reason. When the great Minister of the Empire, standing up before Parliament, was challenged to produce the proof of his accusation, he could produce no documents.—Challenged again and again to bring proof of these allegations, he brought none but this, 'You must trust my word.' Brethren, we live under a Parliamentary system in which we understand how free men speak in the light of day. No man may be accused unless good proof is brought against him, and any Minister, however powerful, who should stand up here and say that you must take his mere word that a large body of your fellow subjects are conspiring treasonably, and should bring no better proof would not be listened to. The honesty of Englishmen and the justice of free men would absolutely refuse to hear the black charge of treason brought against a body of men without proof of the fact. Nevertheless, without proof of the fact, without document, without evidence, and upon the trust of a word that in the darkness of official knowledge, hid away somewhere in the recess of a bureau, there was proof which could not be produced, the Legislature passed laws of a kind which I will presently describe. I say then,—that the charge that there has been conspiracy or hostility upon the part of the Catholics of Germany against the Empire is up to this moment without a shadow of proof. And when men ask for it in the light of day they are bid to take it on trust. I can well understand that a great Power abusing the lesser Sovereignities of a country may awaken jealousy. I can understand that what has happened in Italy, and in the centre and in the south, might have happened also in Germany. There may be Princes and politicians and Sovereigns, however small, who do not like the process of absorption, who are impatient of being annihilated, and there may be those who, being politically on their side, may have thwarted

this great political action. But that was not the Catholics of Germany. It was not the work of religion; therefore was not the work of Catholics. That was the work of Protestants and Catholics alike, politicians and petty States, and old discords and strong repulsion. Nay, I believe it was more the work of Protestants than of Catholics. It was not a matter of religion at all.—But the whole charge is laid against the Catholics, and why? Because the name of Catholic means that they believe in a 'Kingdom not of this world'; that they own a supreme authority—the Vicar of Jesus Christ; that there is a head on earth higher than the Imperial head in all matters touching the faith and all matters relating to the conscience of man; and that no man can with a high hand touch those things which belong to the soul and the kingdom of God. The day is past when that old saying which, if I am not mistaken, had its origin in Germany, 'Cujus regio ejus religio'—that is, 'The lord of the soil is lord also of the faith of his subjects,' can any more prevail. The civil authority over men has no power to prescribe what is to be their religion; what are to be their articles of faith—whether they shall be thirty-nine or forty, and what is to be their form of worship; whether it shall be in a book of Common Prayer or in extemporaneous effusions. The Catholics are accused because they hold that Caesar's power has its limits, and that beyond those limits it has no existence. Let me take the other assertion—namely, that the ecclesiastical laws which have been passed in no way touch religion, in no way touch the conscience. Well, in order fully to appreciate the meaning of this point, let me remind you of our great St. Thomas of Canterbury, one of the greatest martyrs—the martyr for the liberties of the Church. And for what did he die? The King of England, exceeding the limits of the Christian and Catholic sovereignty of King Edward, violated the liberties of the Church in these particulars. He took its goods. But that was the least wrong he committed. Let worldly things perish. We care little about those, except so far as it is a sin and a sacrifice in those who steal them. There are dearer things than these. The liberty of the Church and the purity of the Faith are two things dearer ten-thousand-fold than any possession of earth. The King of England, then, violated the liberties of the Church in these also. He forbade the Church to excommunicate those who deserved excommunication without his leave. He forbade the Church to choose its Bishops without his leave. He forbade the pastors and the people of England to appeal from his judgment to the Holy See. There were other things in contest, but these three are enough. These were three violations of the Divine authority and liberty of the Church, for any one of which any man ought to lay down his life. What has now been done in Germany? The other day men who refused submission to the definition of an Ecumenical Council, and, therefore, to a definition of Faith, were justly excommunicated by their Bishops. These men who were excommunicated for heresy were taken up and supported and encouraged by the civil power and placed in offices of trust. By that act two liberties of the Church were violated at once—the one her supreme doctrinal authority as the judge of truth and of heresy, of that authority which Jesus Christ gave His apostles when He said, 'Go, teach all nations whatsoever I have commanded you,' and when He said again, 'It is expedient for you that I go, for if I do not the Paraclete will not come to you, and he shall teach you all truth, and will abide with you for ever.' It was a violation of the doctrinal authority of the Church. Next it was also a violation of the supreme judicial authority of the Church to determine who are or who are not faithful, who are or who are not heretical, who are or who are not worthy of her communion. Does not this touch religion? But, next, laws were made withdrawing from the Bishops the training and the formation of those who are to be her future priests. They were to be trained and brought up in the Universities of the State and then handed over to the seminary of the Bishop. I need not dwell on this. Any Catholic who knows what the training of a priest should be will understand. But this was not all. The teaching of the Bishop's seminary, even this was to be brought under Government examination, so that the doctrinal instruction of the priest might be controlled. Let me imagine for one moment that I have not the power to teach the faith in all its purity, and in all its precision, to those who are to minister to you hereafter, unless I receive a sanction from the civil power. God giving me the grace, I would lay down my life rather than submit. Thirdly, the supreme authority of the Church, in the cure of souls is this, that it will never entrust the teaching of a flock nor the hearing of the confessions of the people to any man whom she has not herself chosen, tried, and approved. The laws at this moment made in Germany forbid the Bishops to appoint parish priests who have not received the sanction of the civil power. This touches religion in its most vital part. Lastly, there is constituted in Germany a supreme tribunal of appeal to which all cases arising in matters ecclesiastical are to be carried, and there to be decided in the final resort. This is the very liberty for which St. Thomas died. That is to say, it is the rejection of the supreme authority of the Vicar of Jesus Christ, the sole and only fountain of the jurisdiction of the Church, the Supreme Judge of all causes of the Divine Law, the supreme doctrinal authority on earth. Now, I will ask you, unless the atmosphere through which the report of these laws has reached the English mind be so perturbed and darkened that we do not know the truth—and I must protest that with the greatest diligence I have sought out every document I could obtain, I have examined every letter of that legislation to the utmost of my power—unless I am right in the conception of these laws, I can only say that we live under the dominion of fiction. If these laws do not violate the supreme power of the Bishops in judging of heresy, in excommunicating the unworthy, in training their own clergy, in giving cure of souls to pastors, in barring appeal to the highest authority of the Church in all spiritual things, then I can only say that my reading and the representations I have received have misled me not into twilight, but into midnight. But if these things be true and if I have been rightly informed; if the documents are trustworthy and my reading has been right, I say, then, boldly, that the liberties of the Church are violated, and that for any one to say that these laws do not touch the religion of Jesus Christ is to contradict evident fact. The reverence with which I desire to speak of the august person whose name is at the end of that letter restrains me from saying more. I rejoice to know that men who are my own friends, the Archbishop of Posen, whom I intimately know; the Archbishop of Cologne, whom, though not equally, I yet know well; the Bishop of Paderborn whom I know still more—three men of high conscience and inviolable fidelity—have stood firm and have suffered indictments, condemnations and fines, rather than yield in their defence of these violated liberties of the Church. We are indeed upon the verge of a conflict, a conflict which may outlive us all. If the authority which but the other day made these laws will listen to the Supreme Monitor who addressed him in words of calm remonstrance, Germany may be saved from a dark future. I was glad to see that he manifested some disposition so to do, for assured the Vicar of Jesus Christ that he was misinformed as to the merits of the case, and asked him to restrain the action of the Catholics of Germany. This invites the request that he will command his Government to relate in full detail, with proof, the facts upon which he rests his charge of conspiracy against the Catholics of Germany. The august person who made this charge must be the first to desire that the whole truth should be laid before the Holy See, in order that, as he says, the

supreme authority of the Vicar of Jesus Christ shall control his sons in Germany. I cannot doubt that in his justice he will do so. But before this judgment is invoked let there be light; let us know the truth, let us see whether we have been misled into error, whether we have misrepresented the case. If I have done so I will retract what I have said with joy. If I have not, then an injustice which cries to Heaven for redress has been done in the last two years. And the accusation heaped upon the innocent by the strong brings to my mind our Divine Master standing before the judge who condemned Him. We are accused of treason, of perverting the nation, and forbidding to give tribute to Caesar. If this be so, let the accusation be proved. But let the witnesses speak plainly, and then we shall know the grounds of their accusation and be able to make answer to the charge."

THE VICAR OF CHRIST AND THE VICARS OF SATAN.

It is a kind of truism with Christians that whatever has been reviled, in every age, by all the children of evil, is presumably of Divine institution.—Satan does not make war against his own, nor suffer his agents to do so. They do their work better than that. Why, then, have they always raged against the See of Peter? During eighteen centuries infidels and sectaries, of all races and of every school, have combined together in a vain attempt to overthrow it. All that is vile and unclean in this world has coalesced in a diabolical unity of revolt against an authority which is purely spiritual, and generally vested in a feeble old man, and of which one of our English nationalists candidly says: "There can be no doubt that it was on the whole favorable to liberty." The history of many nations, including our own, is a record of its ceaseless benefits; while no power known among men can repeat with so much confidence the question of its Founder: "What evil have I done?" Even in its political aspect, the purest and most gifted of our race have contemplated it with admiration. "The temporal sovereignty," says the biographer of Lacordaire, "was in his judgment a natural *dogma*, founded both on reason and Providence, and for which he would have shed his blood with joy." Why, then, do all the children of revolt hate the Papacy? There is only one explanation of a malice at once senseless and so insatiable. The master whom they unconsciously serve has filled them with his own rage. The two works of the Omnipotent which are most hateful to the Evil One, because most ruinous to his empire, are the Mother of God and His Vicar, the instrument of the Incarnation, and the foundation of unity.—Take away these, and Satan is master of this lower world. Hence the rage of his ministers against them.

But it is not only the professed unbelievers and the self-willed sectary who wag their heads at the Vicar of Christ. Their hatred is at least intelligible. He is the witness of dogmatic truth which never varies, the guardian of unity which never impairs, and the possessor of authority which never suffers diminution. Therefore they hate him. He who is, in a truer sense than Abraham, "the father of the faithful," is their enemy, and they know it.—He is to them as Mardochai, "sitting before the King's gate." His very presence is a reproach to their evil passions. Who is it that dares to rebuke their lawlessness? When will he cease to remind them that "obedience is better than sacrifice;" that the Church, as St. Cyprian says, "was built upon Peter alone," and that "he only has charity," as St. Augustine adds, "qui diligit unitatem?" Away with this impudent old man whom nothing can silence, who is never so strong as when he is weak, and never dearer to Christians than when, like St. Paul, he is "the prisoner of Christ." And the cry is repeated even by men who are neither professed unbelievers, nor advocates of a sect. It is the cry of all, without exception, who serve, though they do not know it, the common enemy of God and man.

"More than three hundred years ago," says one who has written in happier moments many noble words, "the throne of St. Peter received peremptory judicial notice to quit; authentic order, registered in Heaven's clannery,"—he appears to fancy that he has seen the original entry,—and since legible in the hearts of all brave men,—though quite invisible in those of such brave men as a Thomas More, a Fenelon, a Lacordaire, or a Newman,—to take itself away, to begone, and let us have no more to do with it and its delusions and impious deliriums.—It is a man of genius, whose voice everybody will recognize who thus disposes of the throne of St. Peter and its deliriums. And in this language he is only the echo of meaner voices, the crowd of preachers and journalists who have learned to talk in the same way.

Yet Mr. Carlyle, comparing, as he often does, the state of human society as formed by the heirs of St. Peter with its actual condition, especially in our England, eloquently refutes his own intemperate judgment. He does not seem to think, when he is in a sober mood, that the world has gained much by dethroning St. Peter, and transferring its allegiance to the modern representatives of Herod, Pilate, and Caesar. Most people remember his description of "Twelfth Century Catholicism," and the sort of men whom it created. "Religion," he says, in *Past and Present*, speaking of that age, and contrasting it with our own, "is not a diseased self-inspection, an agonizing enquiry: their duties are clear to them, the way of supreme good plain, indisputable, and they are travelling on it. Religion lies over them like an all-embracing heavenly canopy, like an atmosphere and life-element, which is not spoken of, which in all things is presupposed without speech." Such was the state of things in England when the throne of St. Peter was still honored, and such the "impious deliriums" which it fostered. "Is not," he adds, "serene or complete religion the highest aspect of human nature; as serene Cant, or complete No-religion, is the lowest and miserablest?"—Three centuries earlier, when St. Peter may be said to have been the chief ruler of our England, Mr. Thomas Hughes observes, in his life of King Alfred: "Faith in Christ was practically the deepest and strongest force in the national life." With such "delusions" St. Peter fed his English flock a thousand years ago. They wander in quite other pastures now, as Mr. Carlyle himself will tell us presently.

"Think," he says, in his *Latter Day Pamphlets*, "of the Old Catholic Church, in its merely terrestrial relations to the State, and see if your reflections, and contrasts with what now is, are of an exalting character." He might repeat the admonition just now to his German friends. The two powers dwell in harmony *then*, and Caesar derived all his strength from Peter. He has another ally now, who uses him for his own infernal ends, and will not treat him quite so well. In those days, even "in the lowest stratum of social threshold, nowhere was the noble soul doomed quite to choke, and die ignobly," as happens so often in our own. "The Church had at least taken care of that: the noble aspiring soul, not doomed to choke ignobly in its penuries, could at least run into the neighboring convent, and there take refuge. Education awaited it there; strict training, not only to whatever useful knowledge could be had from writing and reading, but to obedience, to pious reverence, self-restraint, and inhibition of self—*really to human nobleness*, in many most essential respects." Contemplating all this, and more, Mr. Carlyle adds: "I perceive how the old Christian society continued healthy, vital, and was strong and heroic; whereas, in its place, 'I see a society without lungs, fast wheezing itself to death, in horrid convulsions; and deserving to die.'"

The earlier society was founded on Peter as on a rock, and even Mr. Carlyle confesses, with a kind of generous inconsistency, that "there is no human

edifice that stands long but has got itself planted upon the basis of fact, and been built, in many respects, according to the laws of statics." When we contemplate the reign of St. Peter, we are less than ever disposed to dispute this statement. And it was as fruitful in great men, and wise administrators as in good Christians. "William Conqueror, I find, must have had a first-rate Home Office. The *Doomsday Book* done in four years, and done as it is, with such admirable brevity, explicitness and completeness, testifies emphatically what kind of under-secretaries and officials William had." They are not quite so skillful now being, as he says, "Greeks of the Lower Empire, with a varnish of Parliamentary rhetoric," and "fitter to be markers at some exceedingly expensive billiard-table, than sacred chiefs of priests of men." They departed from our land when Peter was driven out of it.

On the whole we conclude, with Mr. Carlyle's help that the throne of Peter, with all its "impious deliriums"—the phrase sounds like a maniacal howl of Victor Hugo,—was more worthy of honour than any which has supplanted it; and that our England was better ruled, when "monks and emissaries of the Holy See" conducted it "really to human nobleness," than by Prussian Bismarcks, or Italian bravos, or Swiss atheists, or any of the spawn of the so-called reformation. For here was the source of all evil. "Luther and Protestantism proper," continues Mr. Carlyle, having withdrawn from the battle-field, there then appeared upon it. . . . Sansculottism. Whereby we have now Protestantism Improper,—the whole world risen into anarchic mutiny, with pick and paving-stone." Mr. Hepworth Dixon remarks, in his book on Switzerland, that "Luther was the father of democracy"—not of that Christian democracy which flourished as long as Peter reigned and wherever he reigned, but that of which, in the words of Mr. Carlyle, "not since the irruption of Northern Barbarians has there been the like—monstrous, loud, blatant, inarticulate as the voice of Chaos." After subverting religion, it now seeks to destroy society. "In baleful oscillation," to quote Mr. Carlyle once more, "afloat as amid raging bottomless eddies and conflicting sea-currents, must European Society continue swaying: now disastrously tumbling, then painfully readjusting itself, at ever shorter intervals." Why should people wonder that the arch is in danger, when they have taken away the key-stone?

Yet our preachers and journalists are so little impressed by the fruits of "Protestantism Improper," and the horrible condition of the modern world, that they exult in the revival of Caesarism and Paganism, and bid their police lay hold of Peter, that they may crucify him again. If the Vicar of Christ remonstrates with the German Diocletian, as he is said to have done in a recent letter, a scream of rage and contumely, re-echoed in the *Times*, the *Daily News*, the *Standard*, and the *Pall Mall Gazette*, fills the air, and once more the old cry is raised: "Von home set Barabara!" "Rome molests Germany," shrieks the *Times*, "and monaces its disruption."—"It has become a question," cries the *Daily News*, "of the supremacy of the civil power;" and it hopes Caesar will not only get his own, but also the things that are God's. The *Pall Mall*, which would fiddle, like Nero, over the ruin of all churches and all religions, we need not quote. Even the *Standard*, whose fictitious Conservatism is what Mr. Carlyle calls "anarchic mutiny," and its creed "inarticulate as the voice of Chaos," breaks forth in this frightful absurdity: "Bishop Reinkens's Diocese is the German Empire"—and does not see that it is the prophet of religious "Sansculottism" in saying so. Let truth perish, society be dissolved, obedience be blotted out from the Christian code, and man degenerate into an ape, so that the Vicars of Satan triumph, and the Vicar of God "receive notice to quit." And when he has departed,—if God would let him,—how will the world get on without him?

It is at such a crisis of human affairs, when the world is reeling to and fro, and men are everywhere ranging themselves in two camps as if for the final combat between good and evil, that the leaders of the so-called "Catholic Revival" in England, while professing to behold with dismay the phenomena of our age, and chiefly its lawless revolt against all authority, deliberately cast in their lot with the enemies of Jesus Christ, and not only surpass the unbeliever in enmity to the See of Peter, but cry aloud to all whom they can influence by word or example to fight against it. Yet if there is a truth more plainly set forth in the New Testament than any other it is this, that the Church is built, as St. Cyprian says, on "Peter alone;" and if there is a fact more luminously evident in Church history than any other, it is this, that the Pope is his successor. All the saints of God confessed him to be so. "Ibi Petrus,"—it is a fundamental axiom of Christianity,—"*ibi ecclesia*." And although this is God's own provision for Christian unity, God's own such of Christian obedience to the end of time, it is in such language as the following that Anglicans rage against the Vicar of Christ. In brutal words, which even cultivated infidels would be ashamed to employ, and with a ribald sneer at the "Prince of the Apostles," which only Anglican readers could tolerate, the *Church Review* calls the most illustrious member of the human family "the Prince of Let Persons, Pius IX.;" and as if this degrading nonsense were too weak to content its eager malice, it calls the faith of the whole Church of Christ "a Pope-worship which would excite indignation, were it not so utterly silly as rather to call forth our sincere contempt." *Dominius horum judes est*. It is because they know that Peter was never more honoured than now, nor by so vast a number of Christians, that the Vicars of Satan, preachers of confusion and apostles of revolt, are filled with their master's fury. But though they are free to rebel against God's Vicar, and to teach others to do likewise, they had better not. They will gain nothing by serving the Evil One. They will only be swept away at last, unless they repent, like other human refuse, into the *cloaca maxima* of a more dismal Tartarus than the ancients ever dreamt of. God is not mocked with impunity, and the Word stands for ever, in spite of all that men or demons can do: "Thou art Peter, and upon this Rock I will build my Church." The heretic and the unbeliever may join their forces together to kick against it, but hell cannot move it. There is perhaps no surer sign of election at this day than instinctive loyalty to Peter, no more evident token of reprobation than alienation from him. May our England learn that lesson before it be too late. Even Mr. Carlyle tells her that the very "fragments," which remain of her former glory, when she was still a member of the family of God, are "wind-dust through which an old sunk world, as yet all built upon veracity, and full of rugged nobleness, becomes visible; to the mute wonder of the modern mind." What has England gained by her apostasy,—unless it be a gain to have exchanged "real human nobleness" for "anarchic mutiny and blatant chaos?"—*London Tablet*.

to examinations for matriculation and degrees in arts, philosophy, and theology: and that we sanction the arrangements for the creation of Bourses and Exhibitions, and authorize the University Council to complete and carry out this scheme in all its details. 2. That we pledge ourselves to have the prescribed collection for the Catholic University made every year on the third Sunday of November, in every parish of our respective Dioceses, giving it precedence of all local claims. 3. That, whilst earnestly exhorting our flock to support the Catholic University by their generous contributions, and to sustain by their influence our Catholic educational institutions, we renew our most solemn admonitions to Catholic parents to keep their children far away from all condemned colleges and schools. 4. That, whilst we sympathize with our people in every legitimate effort to ameliorate the condition and to promote the temporal welfare of our common country, we, as Bishops, call upon them to use all constitutional means to uphold the cause of Catholic education, and we pledge ourselves to support, and exhort our people to support, as candidates for Parliamentary honours, only those who will, in Parliament and out of Parliament, strenuously sustain our educational rights, which are inseparably bound up with the best interests of religion. 5. That the best administration, financial and disciplinary, of St. Patrick's House of Residence, Stephen's-green, be confided to the Jesuit Fathers. 6. That the erection of a new School of Medicine and University Hall, on the University site in St. Stephen's-green, shall be commenced without delay; the plans to be previously approved by the University Council; and that a committee be organized by the Rector to aid in collecting funds for that purpose. 7. That the Rector be authorized to engage the services of competent gentlemen as lecturers on the following subjects for the present year: eight lectures to be delivered on each subject, viz., English language, English literature and poetry, fine arts, geology, Irish antiquities, evidences of the Christian Religion, Modern Irish History. 8. That we will use our best efforts to establish and maintain classical schools in the principal towns in our dioceses. 9. That we earnestly call upon our clergy throughout Ireland to exert all their vigilance and zeal in repressing drunkenness, which is one of the great evils of the day, demoralizing and impoverishing the people, and destroying in thousands the souls which Christ died to save. Amongst the means which may be usefully employed we recommend the "Association of Prayer," and the establishment in every parish of Temperance Societies, based upon the principles of the Catholic Religion. 10. That we see with deep sorrow the continued sufferings of our Most Holy Father, Pope Pius IX., and the persecution to which Religion is subjected in Rome, the centre and capital of the Christian world; that we also deplore the evils by which in Germany, Switzerland, Spain, and Italy the Bishops of the Church, their clergy, and Religious Orders are afflicted; and, therefore, we exhort our flocks to put on the spiritual armour of faith, and to approach the throne of God in fervent prayer, that in His mercy He may look down upon His children, and restore peace to the Head of His Holy Church and to its members. Signed on behalf of the meeting, P. CARL CULLEN.

IRISH INTELLIGENCE.

IMPORTANT RESOLUTIONS OF THE BISHOPS OF IRELAND.—The following resolutions were adopted at a meeting of the Archbishops and Bishops of Ireland, held in the Presbytery, Marlborough street, Dublin, on Wednesday, the 15th, and Thursday, the 16th October, 1873:— 1. That, with a view to the improvement of Catholic education, and in order to make our University a great centre of Catholic education throughout Ireland, we will take immediate steps to affiliate to it the several colleges seminaries, and higher schools of our respective Dioceses; that we approve and adopt the scheme proposed to our meeting relative

to examinations for matriculation and degrees in arts, philosophy, and theology: and that we sanction the arrangements for the creation of Bourses and Exhibitions, and authorize the University Council to complete and carry out this scheme in all its details. 2. That we pledge ourselves to have the prescribed collection for the Catholic University made every year on the third Sunday of November, in every parish of our respective Dioceses, giving it precedence of all local claims. 3. That, whilst earnestly exhorting our flock to support the Catholic University by their generous contributions, and to sustain by their influence our Catholic educational institutions, we renew our most solemn admonitions to Catholic parents to keep their children far away from all condemned colleges and schools. 4. That, whilst we sympathize with our people in every legitimate effort to ameliorate the condition and to promote the temporal welfare of our common country, we, as Bishops, call upon them to use all constitutional means to uphold the cause of Catholic education, and we pledge ourselves to support, and exhort our people to support, as candidates for Parliamentary honours, only those who will, in Parliament and out of Parliament, strenuously sustain our educational rights, which are inseparably bound up with the best interests of religion. 5. That the best administration, financial and disciplinary, of St. Patrick's House of Residence, Stephen's-green, be confided to the Jesuit Fathers. 6. That the erection of a new School of Medicine and University Hall, on the University site in St. Stephen's-green, shall be commenced without delay; the plans to be previously approved by the University Council; and that a committee be organized by the Rector to aid in collecting funds for that purpose. 7. That the Rector be authorized to engage the services of competent gentlemen as lecturers on the following subjects for the present year: eight lectures to be delivered on each subject, viz., English language, English literature and poetry, fine arts, geology, Irish antiquities, evidences of the Christian Religion, Modern Irish History. 8. That we will use our best efforts to establish and maintain classical schools in the principal towns in our dioceses. 9. That we earnestly call upon our clergy throughout Ireland to exert all their vigilance and zeal in repressing drunkenness, which is one of the great evils of the day, demoralizing and impoverishing the people, and destroying in thousands the souls which Christ died to save. Amongst the means which may be usefully employed we recommend the "Association of Prayer," and the establishment in every parish of Temperance Societies, based upon the principles of the Catholic Religion. 10. That we see with deep sorrow the continued sufferings of our Most Holy Father, Pope Pius IX., and the persecution to which Religion is subjected in Rome, the centre and capital of the Christian world; that we also deplore the evils by which in Germany, Switzerland, Spain, and Italy the Bishops of the Church, their clergy, and Religious Orders are afflicted; and, therefore, we exhort our flocks to put on the spiritual armour of faith, and to approach the throne of God in fervent prayer, that in His mercy He may look down upon His children, and restore peace to the Head of His Holy Church and to its members. Signed on behalf of the meeting, P. CARL CULLEN.

PROFESSOR ROBERTSON.—We are happy to inform our readers that in a reprint addressed in the most flattering terms to Professor Robertson, of the Catholic University, his Holiness Pope Pius IX. has been graciously pleased to confer on that gentleman the degree of Doctor in Philosophy on account of his services to religion and to letters.—*Dublin Freeman*.

THE REPRESENTATION OF KINSALE.—It is generally taken for granted that Sir George Colthurst will not again seek the representation of Kinsale. Two candidates are mentioned on authority.—Mr. Collins, of London, who contested the borough before Mr. Colthurst; by only six votes, and Mr. Marquise O'Connell, a respected local gentleman, who, it is understood, professes Liberal-Conservative opinions and a mild form of Home Rule. Mr. Collins will also run on the Home Rule ticket. Rumour has it that his friends are already actively preparing for the general election.—*Cork Herald*.

NARROW ESCAPE FROM INSTANTANEOUS DEATH.—A stone-mason named Francis Rea, employed at the new Dominican Church now in course of erection in Queen-street, met with a serious accident on Thursday. It appears the scaffold on which he was working suddenly gave way, and he was precipitated to the ground from a height of about 20 feet. Some heavy stones from the broken scaffold fell on him, injuring him badly on the head, and breaking two of his ribs. He was conveyed to his lodgings, and soon after attended by Dr. Keen, by whom his wounds were promptly dressed. It is satisfactory to know that there is no danger of the accident terminating fatally.—*Weekly Reporter*.

DEPARTURE OF PRESENTATION NUNS FROM SOUTH AUSTRALIA.—On Wednesday morning seven ladies from the Saxon-street (Limerick) convent took their departure for Australia, where they are to found a convent under the auspices of the Right Rev. Dr. Gould, Bishop of Melbourne. They are—Mrs. Mulqueen (in religion Sister Mary Paul) superioress; Sister Mary Bernard Emison, Sister Mary Patrick Irwin, Sister Margaret Cronin, and Sister Mary Bertram Carroll, Miss Mackey, a postulant, and Miss Biny, a lay sister. The Rev. James Corbett, P.P., of St. Kilda's—a native of this city—at whose instance the invitation of the Right Rev. Dr. Gould was given, on the arrival of the nuns will surrender to them both his Presbytery and grounds until a suitable convent and school are erected.—For several mornings previous to their departure, special masses were said for the good purpose on which the nuns have proceeded, and on Wednesday morning the Right Rev. Dr. Butler presided at a High Mass and gave them his Episcopal blessing.—The scene at their departure was peculiarly touching. A large number of the school children present cried bitterly when taking leave of the kind ladies who have so assiduously watched over their moral and intellectual training. Thirty clergymen accompanied the nuns to the railway terminus, from whence they were escorted to London by the Rev. James O'Shea, C.C., Donoughmore, and the Rev. James Moloney, C.C., St. John's, Chaplain of the Presentation Convent.—*Cork Examiner*.

THE SISTERS OF CHARITY.—The *Waterford Examiner* pays them the following tribute:—"We are sure our readers do not require to be reminded of the debt we owe to these good nuns for the unceasing labors they bestow on the education of the poor, the sustaining and the training of the orphans, and the visiting of the sick. For thirty years they have toiled in the interest of humanity and religion amongst our poor, without fee or reward, but what is afforded by the generous Catholics of Waterford at the annual collections. A grand stand has been made against Godless systems of education, a stand so grand, indeed, that it has won unwilling admiration from our opponents, and bids fair to extort a recognition of our claims. Without the Sisters of Charity and Mercy, we never could have asserted our principles, or battled against the influences opposed to us. The clergy feels this, the intelligent and loyal Catholics understand it. It gives to them unbounded satisfaction to know that there are in that admirable organized religious body, the Sisters of Charity, an intelligence, a zeal and ability, which enable them to compete with any system of education, whilst around their persons is that sweet atmosphere of charity and purity whose salutary influence is incalculable."

THE CONFERENCE.—No day has yet been fixed for holding the proposed conference on Home Rule, while the growing divergence of opinion amongst the three classes of Nationalists, Federalists, Simple Repellers and Compound Repellers rapidly increases. Another and an anticipated difficulty in the way, a difficulty increased by the resolutions of the Bishops, is the determination of the sincere Catholic patriots not to allow Home Rule to impede the safety, the progress, or the success of Irish education. With these the cry will be, "Education first, Home Rule afterwards;" with others it will be, "Home Rule first, education afterwards;" while with a third party it will be "Home Rule" simply to the exclusion of all other questions. There is therefore double confusion as to the precise nature of the Home Rule demand, and whether it is to be made singly or only in connection with education.—*Corr. of Tablet.*

A marriage has been arranged to take place between Mr. Bellingham, eldest son of Sir Alan Bellingham, Bart., of Castle Bellingham, County Louth, and Lady Constance Noel, daughter of the Earl of Gainsborough.

HOW TO DEAL WITH DRUNKENNESS.—At the Templemore petty sessions a man was sentenced to three months imprisonment with hard labour for being drunk and assaulting the police; and another person was fined 45 and costs, or in default of payment to be imprisoned for two months with hard labour, for being drunk and very disorderly in a public-house in Templemore.

THE CALLAN CASE.—The Catholic Union of Ireland publishes the following:—The anti-Catholic organs of anti-Catholic prejudices are, as they have always been, careless and inexhaustible in the work of misrepresentation. The *Standard* furnished a notable illustration. In an article on the action of the Board of National Education at its meeting of Tuesday, on the painful events that have gained such notoriety for Callan, it is implied that the result arrived at was the resolution of a purely Catholic majority. This is simply untrue. It is neither our business nor our desire to enter into the history of these events in this place, nor shall we refer to them further than to correct the "suggestive fallacy" of the *Standard* in the article we allude to. Its words are that the Rev. Mr. O'Keefe has "been beat" in his contest with the National Board "by all the engines of the Roman Church in Ireland," and that "all the resources of Ultramontanism are being rallied against him." Now, what are the facts? To a motion proposed by Lord Monck, an amendment was moved that the Rev. Mr. O'Keefe "be now restored to the management of the Callan schools." For this amendment four voted; against it ten. Of these ten, there were—Catholic: Lord O'Hagan, Chief Justice Monahan, Mr. Deane, Judge Fitzgerald, Mr. Leatnigan, Mr. Keenan, Non-Catholic: Rev. Mr. Henry, Lord Monck, Mr. Gibson, Mr. Murland. Of the four who voted for the amendment, there were—Catholic: Judge Morris, Mr. L. Waldron. Non-Catholic: Rev. Mr. Morrell, Rev. Mr. Jellett. It is clear, therefore, that the majority which negatived the amendment was far from being the result of an exclusively "Roman" or "Ultramontane" combination. Had there been none but the non-Catholic members present the result would have been quite the same.

The practical expressions of adhesion to the national principle of Home Rule multiply daily in every part of the country. It is evident that the movement is gradually absorbing into the ranks of its supporters the energy, talent, and popular influence of Ireland. On Monday, a conference of the Deane of Dunmore was held, at which the Very Rev. Patrick Dooly, P.P., V.F., presided, the Rev. William Joyce acting as secretary. A series of resolutions, signed by the clergy present, were unanimously adopted, protesting against the Legislative Union between Great Britain and Ireland, by which it was declared this country is "unscrupulously plundered, papered, and dragged down from her high estate of independent nationality to the wretched condition of a degraded province." It was resolved that the signatories beheld with pleasure the efforts of the Home Rule Association for the recovery of Ireland's right of Self-Government, and wishing to participate in the good work, they invited Mr. Mitchell Henry, M.P., "the trusted, and, indeed, the only real Parliamentary representative of the county Galway," to propose their names for enrolment among the members of the Association. The conference further declared for themselves and parishioners, and in view of the approaching election crisis, that no Parliamentary candidate for Galway County should have their support unless pledged to the Home Rule Platform. On Monday, also, a meeting of the Kilkenny Tenant League was held at that historic city for the purpose of making arrangements for a great Home Rule demonstration. The attendance was numerous, most influential, and thoroughly representative, the Mayor of Kilkenny, several clergymen, magistrates, members of the Town Council, and respectable citizens and farmers being present. The Rev. John Kelly, P.P., Castle-comer, presided, and delivered an address of great power. Other gentlemen also spoke, and a series of resolutions, akin in character to those recently adopted by the Queen's County Tenant Defence Association, were brought forward by Mr. James Meade Loughlan, and unanimously agreed to. It was decided to hold district meetings throughout the county preparatory to the Great Demonstration fixed to take place on the 11th November, and resolutions inviting leading members of the Home Rule movement were also passed. The meeting to be held next month will, we feel assured, be in all respects worthy of the patriotic county whose opinion it is designed to express, and will be further an important pronouncement in furtherance of the national cause.—*Dublin Freeman, Oct. 25.*

The requisition for the coming Conference of Home Rulers has already obtained over 13,000 signatures. Amongst them are 22 Members of Parliament, over a hundred Magistrates, and a vast number of Town Councillors, Poor-law Guardians, and other representative persons. The Home Rule movement, as yet in its infancy, has already more Parliamentary representatives in its ranks than had O'Connell's great Repeal agitation, which could at no time boast of more than 31 Repeal members of Parliament.—*Irishman.*

KING'S COUNTY ELECTION.—It is stated that Colonel Francis Hickle, residing near Roscrea, will be a candidate for King's County, at the general election, on Home Rule principles.

Sister Mary Francis Clare, recently received £10 from the Marquis of Lansdowne; £3 from Sir Charles Douglas; £10 from Daniel Lee, Esq., England; and £1 from the Right Hon. Judge O'Brien, for the fund to compensate for the burning of the Kenmare publications at Boston.

At the Amnesty meeting held in Newry on Saturday, Mr. Callan, M.P., said he firmly believed that if Mr. Gladstone had his way all the political prisoners would be now free; but he was trammelled in his actions by foes of Ireland in his own Cabinet. The people of Ireland should support no candidate at the general election who would not advocate Amnesty. "A Voice" having here interposed with "Home Rule," Mr. Callan said he was the first member of Parliament in Ireland who joined the Home Rule movement; but he would insist as far as he could upon the two questions—Home Rule and Amnesty—being kept distinct and separate.

On Tuesday an accident of a serious nature occurred on the Tuam and Athlery Railway at Ballyglunin station. An express train ran into a passenger train, but fortunately no lives were lost. One carriage was broken to pieces and others were seriously damaged. Some of the passengers were severely injured. It is not yet known who is to blame.

The clergy of the Deanery of Dunmore, in the archdiocese of Tuam, have pronounced in favour of Home Rule, declaring that the country has been plundered and dragged down from her high estate by the Union.

The death is announced of Sir E. J. McClure the discoverer of the North West Passage, which had been sought for in vain by the navigators of all nations for three hundred years. For this feat he was knighted and received the reward of £5,000, which had been offered for the discovery of the Passage. Sir Robert was a native of Wexford, and was in his sixty-sixth year. He took part in Sir J. Ross's expedition in search of Sir John Franklin.—*Corr. Herald.*

THE MOVING BOG.—In reference to the moving bog, Mr. W. Le Poer Trench writes as follows:—The scene to which I refer is the result of the bursting of a bog, situated about three miles east of the town of Dunmore, in the northern part of this county (Galway). Heretofore this bog was connected with the Dunmore River, at Dunmore, by a small stream called the Corrabell Livel, flowing through a continuation of pasture and tillage lands in its course. The level of the upper surface of the bog was formerly 269 feet above the sea, and that of the water at Dunmore 190 feet—showing a fall of 79 feet. Up to a fortnight ago this bog presented the usual appearance of most of our unraided Irish bogs—i. e., its skirts, adjoining the arable land, consisting of high turf banks, its centre being exceedingly wet and spongy. On Wednesday, the 1st inst., the former occupying a farm on the Corrabell stream, nearest the bog, was digging his potatoes, when he suddenly observed a brown mass slowly approaching him. He left his spade in the ground and went for the neighbours; on his return the mass (which was the moving bog) had half covered his potato field, and completely hidden from sight his field of corn, with the exception of a few "stooks," situated on a knoll; they still remain an island in the middle of a scene of desolation. This was but the commencement; since then the bog has continued to advance in a rolling mass, continuing its course right down the valley to Dunmore, burying on its way three farmhouses, and covering at least 180 acres of pasture and arable land to a depth in some places, of six feet. The unfortunate occupants of the three farms have been turned, by this visitation of Providence, farmless and homeless, with their families, on the world. At Dunmore a small bridge has been removed, near the junction of the Corrabell stream with the Dunmore River, to afford relief to the lands up the valley, and a bog-laden torrent is being discharged into the latter river. The worst may be said to be over, but the discharging powers of that river will be materially affected by this influx of solid matter. The source of this disaster presented a wonderful appearance. The subsidence at the discharging point cannot be less than about 35 feet. The extent of the bog affected is more clearly defined by a series of black "cravasses," where the upper crust of the bog has, by the subsidence, below, been torn asunder. The whole assumes the form of an crater, half a mile in diameter. With considerable difficulty we piloted our way to the centre, where we found the brown liquid bog boiling up like a stream of lava and feeding the moving mass in the valley below. At the point where the bog burst, the turf banks were forced right over and round on either side, and assumed somewhat the appearance of "moraines." Now one word as to the cause of this and of similar disasters to which this country is liable. They must be attributed to the absence of a complete and good system of arterial drainage. The arterial drainage of this very district (the Dunmore district) was undertaken in 1845, but it was allowed to drop, uncompleted, in 1850, although full powers were obtained for its completion. Many districts in Ireland are full of pent up water for which no outlets have been provided. If any of your philanthropic readers would like to assist in saving the unfortunate families who have been overtaken by this calamity from having to take refuge in the work-house, I shall be glad to receive any contributions they might like to forward. Their lands and crops are almost completely covered; their houses are filled and surrounded with the bog, in one instance right up to the eaves.

James A. Blake, Esq., of Ballinamona, Thomastown, has been appointed to the commission of the peace for the county of Kilkenny, on the recommendation of the Rt. Hon. W. F. Tighe, the Lieutenant of the County.

At the meeting of the Nenagh Commissioners on Monday Mr. James Hanly, J. P., of the township, was re-elected chairman for the fourth time in succession. Out of the 21 commissioners there were 14 in attendance.

A committee of the Nenagh Town Commissioners, acting as a nuisance authority, visited those places complained of to the Bench of magistrates by the Sub-Inspector of Police. The report of the committee was that the two places were not nuisances such as represented.

On Tuesday two sailors were arrested at Queens-town for intimidation. They proceeded, with several others, to the house of a sailor named Broderick, to compel him to promise not to work at a certain ship in Queens-town, and when he refused to comply with the request, they broke into the house and beat Broderick and his son severely.

At a meeting of the Limerick Corporation on Tuesday it was proposed to appoint Dr. Cameron city analyst, as if a local man were appointed they would have to fit up a laboratory at a cost of three or four hundred pounds. It was ultimately agreed to advertise for a local analyst at a salary of twenty-five pounds per annum.

At the Moneygall Petty Sessions on Monday a girl from the village of Duncerrin, about 15 years of age, was charged with having burglariously entered the house of Mrs. Franks, of Frankfort, and with having broken open a box and taken therefrom 47 in notes. The evidence not being considered satisfactory, she was discharged.

Another wanton outrage has been reported from New Pallas. On Saturday night a farmer named James Connell, after returning from Limerick, turned his horse into a field close by to graze. Next day not finding the horse where he left him, he reported to the matter to the police, who found the animal dead at a quarry some distance, the body frightfully mangled. The authorities have no doubt the act was malicious. The only reason assigned is that the townland of Kilduff, where Connell lived, was exempt from extra police tax.

GREAT BRITAIN.—MUNICIPAL ELECTION IN GLASGOW.—The Glasgow branches of the Catholic Association are working earnestly, though noisily, in marshalling the Catholic forces for the approaching municipal elections. As yet no Catholic has ever had a place in the Town Council, and even at the present moment, no Catholic is yet nominated for any ward in Glasgow. It is true that last year Mr. James Lynch made a bold struggle to obtain a seat for the sixth ward, but his adoption of publican principles, and his opposition to the Permissive Bill, caused disension in the Catholic camp, and eventually proved disastrous to his candidature. This year Catholics have determined that Baillie Osborne, the protector and defender of religious mountebanks, shall no longer misrepresent the sixth ward. At a meeting of the fifth ward, held last week, St. Mary's section of the Catholic Association attended in such overwhelming numbers that they caused five of their body to be placed on the General Committee of the ward, much to the consternation of their astounded Presbyterian brethren, who had never before seen

a Catholic in that position. The organization is so complete now that the Catholic vote will decide the election in almost every ward of the city; and it is in this manner, rather than by the more doubtful plan of bringing forward candidates of their own, that the Catholics have determined to show their power and influence.—*Catholic Opinion.*

We are informed that the Rev. Dr. Stewart McCorry has paid a short visit to his native city of Glasgow. The Doctor preached in St. Vincent's Church at the forenoon service from the Epistle of the day—"Redeeming the Time for the days are evil." After Vespers, in St. Andrew's Cathedral, he lectured on the "Church and the World."—*Id.*

Archbishop Manning says of the Church: "The Church was never stronger than she is now; she has never put forth more blossoms of Faith, Hope, and Charity, awe, and contrition, too, for the sins of those who blaspheme and despise her. Therefore, instead of being disheartened and fearful at the present state of things, let us rejoice and take courage: for believe me when I say again that there never was a moment when the power of the Church of God was greater than it is now; and you yourselves, by your lives, are contributing to it."

Too Good News to be True.—(From *People's Political Reporter*)—We are privileged to announce that at a lengthened conference which took place on Tuesday last, between the Right Hon. the First Lord of the Treasury and the Chancellor of the Exchequer, it was decided that their mutual efforts should next session be directed to prepare the way in Parliament for the approval and adoption of a scheme of finance which should have for its immediate object the taking of such steps as should eventually lead to the partial abatement of a not too sanguine hope that means may some day be devised, by the aid and with the sanction of the legislative body, for the gradual introduction of a series of measures which should inaugurate such changes in our national expenditure as might in due time be considered to justify the Government in proposing a (perhaps temporary) abolition of the income tax.

A GREAT AMNESTY DEMONSTRATION IN BRADFORD.—A great Amnesty demonstration took place lately on Blackheath, and was attended by about 100 persons, mostly clergymen of Greenwich. Resolutions were passed praying Her Majesty to release the political prisoners, and deputation Mr. Gladstone, the member for the borough, to lay the prayer before the Queen.

FREE TRADE.—The *Times* says people cannot be too seriously reminded that even free trade will not give them half a crown's worth for a shilling.—Adulteration should be forbidden, but genuine wares must be sold for.

DREADFUL ACCIDENT IN WEST CORNWALL.—A shocking catastrophe took place on Saturday near Helston, West Cornwall. Three men went to a burrow or heap of stones to gather building materials when suddenly the ground opened beneath them, and two of the men, named Foss, father and son, went down 240 feet into forty fathoms of water, with many tons of surface earth. The covering of an old mine shaft had given way with their weight. Attempts were made to reach the bodies but nothing could be done.

AN APPEAL FOR ITALY.—Under this heading the "Bible Society for Italy" advertise in the *Times* for funds to enable them to issue a family Bible for circulation in Italy. They have the cool impudence to assert that "the Bible has been so long and so absurdly discredited by the priests of Rome as a had book." This precious document bears the signatures, amongst others, of Lord Shaftesbury, Admiral Fishbourne, and Mr. Spurgeon.—*Tablet.*

DEATH BY POISON.—A painful sensation has been created in Carlisle by the death, under very melancholy circumstances, of Mrs. Macleod, wife of Dr. Macleod, Surgeon-Major in the Madras Army and a Fellow of the Royal College of Surgeons. Dr. Macleod went to reside in Carlisle a couple of months ago with his wife and young family. The eldest boy has lately been lying ill of typhoid fever, and Mrs. Macleod sat up with him for three nights this week, and when opportunity at length offered of getting some repose, she could not sleep. Her husband therefore prescribed a dose of morphia, and having obtained a bottle from a druggist, administered a grain in a glass of port wine on Wednesday evening. That dose did not, however, produce sleep, and Dr. Macleod repeated the dose at intervals between four and seven o'clock. At the latter hour Mrs. Macleod had fallen into a comatose state so alarming that Dr. Macleod sought additional medical aid, and Dr. Robert Walker, and subsequently Dr. McLaven attended and resorted to every means in his power to restore the patient, but in vain, Mrs. Macleod died about 10 o'clock. The inquest was adjourned in order that a *post mortem* examination might be made.

PECULIARITIES OF THE ENGLISH LANGUAGE.—The following exhibition of the peculiarities of the English language, as given by Thomas Blaine, is, we think, somewhat amusing. Its richness seems to consist entirely in its truth. It must be a tending puzzle to foreigners, who essay to learn to speak as we do. Here is the exhibition: The construction of the English language must appear most formidable to foreigners. One of them looking at a picture of a number of vessels, said: "See what a flock of ships!" He was told that "a flock of ships was called a fleet, and that a fleet of sheep was called a flock." And it was added, for his guidance in mastering the intricacies of our language, that "a flock of girls is called a bevy, and a levy of wolves is called a pack, and a pack of thieves is called a gang, and a gang of angels is called a host, and a host of porpoises is called a shoal, and a shoal of buffaloes is called a herd, and a herd of children is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshippers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a land of locusts is called a swarm, and a swarm of people is called a crowd."

ATTEMPTED DOUBLE MURDER.—On Saturday afternoon a large crowd was attracted by a cry of "Murder!" to a house at the corner of Devonshire-street, and Cross-street, Theobald's-road London. The police quickly followed, and on entering the house arrested a young man named David Garney, with a large pocket knife in his hand. Previous to their entrance he had inflicted four or five stabs on his wife, and four on his mother-in-law, the former being near her confinement. The poor woman was in such a state as to be incapable of removal to an hospital. Garney was taken to Hulse street Police station, where he was charged with attempted murder. He appeared indifferent to the accusation. He is only 27 years of age.

At the funeral of Sir Edwin Landseer, a card attached to the floral wreath sent by Her Majesty bore the following inscription:—"A tribute of friendship and admiration for great talents from Queen Victoria."

THE RISE OF BARROW-IN-FURNESS.—The history of this town has been so remarkable that scarcely anything which may be said in the way of future progress will be regarded with more than ordinary wonder. A hamlet twenty years ago, with a population of some 70 or 80 inhabitants, Barrow-in-Furness is now a town of great importance in a commercial sense, and has a population at least of 35,000. The cause of this remarkable growth was in the first instance, the large deposits of valuable iron ore in the district, works for the smelting of

which were established, and subsequently large manufacturing establishments for turning out steel railway and other material were founded. Within the past three years the industries of iron ship-building, railway rolling stock manufacturing, flax and jute, steel wire, and timber and saw mills have been added to the list of Barrow trades, and in addition to this gigantic work has been commenced in the shape of constructing additional wet dock accommodation for a large fleet of ocean steamships, which are being built in the town for the development of the port. Under such circumstances it will not be a matter of surprise that there has been a great inadequacy of work accommodation for the increased number of workmen coming to the town. It is computed that from 1,000 to 1,500 houses have been built to accommodate workmen during the last three years, and at least 500 more are in course of erection. This want of accommodation has been the great drawback to the advancement of trade here. Capital has been raised for the commencement of several new manufacturing establishments as soon as houses can be built. We are authoritatively informed that at one end of the town alone works of such magnitude are springing into existence as to justify Messrs. Venable and Hitchen, contractors, in building 700 to 800 cottages on 100,000 yards of land bought from the Duke of Devonshire. The work has been let and operations have been commenced.—*Times.*

UNITED STATES.

On Sunday, Oct. 20, Rev. Father Burke of St. Joseph's Albany, took up a collection for the benefit of the Memphis sufferers. The sum collected exceeded \$1,000—double the amount donated by the Herald (?) people of Albany. On the same day Rev. Father Lucken announced that a collection would be taken up in the Cathedral for the benefit of the Memphis sufferers. The amount collected is to be sent to the Sisters of Charity of the place in which the orphan children have taken refuge.

The Mission in Oregon.—The *Oregon Catholic Sentinel* says:—We were gratified by a visit from Rev. John Heinrich, who had just returned from an extensive missionary tour through the counties of Douglas, Coos and Curry, in Southwestern Oregon. Father Heinrich has everywhere been received with open arms and liberal hands by the scattered Catholic families in those counties, and has met with much encouragement. It is proposed immediately to build a church at Marshfield for the Catholic people in that section, that place being the most centrally located in the district.

The New Church of the Visitation Schuylerville, N. Y., was dedicated Oct. 21.

A magnificent steel bell will soon be placed in the belfry of the Catholic church in Carson City Cal.

The semi-annual collection for the benefit of the orphans was taken up in all the churches of St. Louis, on Sunday, Nov. 2.

The Polish Church of Saint Stanislaus, Milwaukee, was solemnly dedicated Oct. 12.

Louisville has contributed over twenty-five thousand dollars to the sufferers of Memphis and Shreveport.

A fair is shortly to be held in aid of the new Church of St. Columbia, which Father Rogers is erecting in Brighton, Mass.

The twenty-fifth anniversary of the pastorate of Rev. Fr. Driscoll, St. Xavier's Church, Cincinnati, was celebrated in his parish Oct. 19.

The collection for the Boston Cathedral last year in the Church of the Immaculate Conception, Salem, Mass., was \$333.65; not \$233.55, as erroneously reported.

A collection for the sufferers of Memphis was taken up in all the Catholic churches of Cincinnati last Sunday, October 26.

The Catholics have commenced services in the basement of their new Church, Newtonville, Mass., which has been covered over. Rev. M. Green is the pastor.

The Brotherhood of St. Vincent de Paul, of St. Malachi's Church, East New York, has just founded a female half orphan asylum and industrial school. It is to be under the charge of twelve Sisters.

An Episcopal church at Stillwater, N. Y., has been purchased for Catholic use by Rev. Phillip Izzo, O. S. A., pastor of St. Mary's Church, Mechanicville, N. Y. It will shortly be dedicated.

A new Catholic church is to be built in Gardner, Mass., to cost \$20,000. It is to be built by Edmund O'Keefe of Springfield. The building is to be of wood, and in readiness for use in next June, and to seat 550.

REARER FOR MEMBERS.—The committee of St. Michael's Association, New York, who are collecting funds in aid of the Memphis sufferers, have acknowledged contributions amounting to \$1553.

The corner stone of the Church of the Sacred Heart, at South Natick, Mass., Rev. F. Walsh, pastor was laid on Sunday, the 2d inst. The services were conducted by the light Rev. Bishop Williams. The sermon was preached by the Rev. P. J. Rogers of Brighton.

Bishop Corrigan, on Sunday evening, Oct. 19, lectured in St. Mary's Church, Blandtown, N. J., on "Subterranean Rome." In the morning he administered the rite of confirmation in the same church.

The corner-stone of the new Church of St. Mary, South Amboy, N. J., was laid on Monday, Oct. 27, by the Right Rev. Dr. Corrigan, Bishop of the Diocese of Newark. The old church will be used for a Catholic school.

The late Father De Smet is said to have collected in Europe at different times during his long missionary life the sum of \$350,000, all of which was devoted to the support of the Indian missions of the United States. Fifty thousand dollars of this sum was given by the members of his own immediate family in Belgium. It is said that a nephew of Father De Smet is now engaged in editing and publishing a valuable work written by his venerable Uncle.—*Louisville Catholic.*

Our plain and simple opinion on the public school question, lately stated in *The Pilot*, seems to puzzle some of our most intelligent Protestant contemporaries. The *Concord Monitor*, the leading Republican paper of New Hampshire, says:—

The Boston *Pilot*, the ablest and most influential Catholic newspaper published in the United States, has this to say of our public school system:—"We are not the enemies of the public schools but their earnest friends. The public school system of America is one of the greatest institutions in our country; and every man who loves this Republic should work to make the schools as perfect as possible. Instead of being the enemies of the public schools, we would vote for compulsory education in the public schools; but not while the public schools are Protestant or irreligious."

But for the qualification in the last sentence, which may mean much or little, the above would be eminently satisfactory. As it is, we prefer to accept it as an expression in direct contradiction to the obnoxious views uttered in the St. Louis Convention, and to hail it as the real sentiment of Catholicity in this country.

For certain reasons for our dislike to the present school system we refer our readers to our article on the subject on this page.—*Boston Pilot.*

Stokes has been almost acquitted. At the conclusion of his trial he was found guilty of manslaughter in the third degree, and sentenced to four years imprisonment. The trial and everything connected with it show the wretched state of New

York law. The bench and the bar are daily disgraced by undignified action and personal squabbles. When the foreman had announced the verdict in this case, the lawyer for the defence sprang up and made an appeal for leniency. The report says:—"During this harangue Judge Davis' countenance was observed to flush with ill-repressed indignation, and as soon as he got a chance he burst out with:—"Stokes"—The verdict of the jury has exhausted the mercy of the court. I would that the law empowered me to impose a punishment more adequate to the awful crime that rests upon your guilty head." Then he proceeded to sentence the prisoner to the full extent of the statute—four years at hard labour in the State Prison." Stokes has since been interviewed in the Tombs, where he has been a perfect misanthrope, and he expressed his displeasure at "getting four years for an act that should have been commuted." Warden Johnson, of the Tombs, is glad to get rid of Stokes of whom he says "If ever there was a murderer it was Stokes. He was the rascal in the Tombs."—*Id.*

Another good Christian has left \$1000 to the Boston Home for Destitute Catholic Children. Mr. Michael Comerford, late of Charlestown, Mass., has left in his will, which was approved in East Cambridge, on the 4th inst., the following bequests:—To the St. Vincent Orphan Asylum of Boston, \$1000; to the Trustees of the Home for Destitute Catholic Children of Boston, \$1000; to the President and Treasurer of the St. Mary's Charitable Society of Charlestown, \$1000, provided the said Society shall be incorporated according to law.—*Id.*

The School Board of Boston has the appointment of truant officers; and, we presume, it also assumes to superintend their services. Before this date, we expected to see some action taken in the case of the brute who locked up the little Italian boy from 2 p.m. one day until nine o'clock next morning, and then took him, screaming with fright, from the cell, threatening to put him back if he did not cease crying. The officer's name was Chase Cole.—*Id.*

The *Nashville Union* says:—"A very interesting and edifying ceremony took place in St. Mary's School building on Sunday evening, Oct. 20, in presence of many of the parents and friends of the members of St. Aloysius Society. The occasion was the blessing of the oratory of St. Rev. Bishop.

Bishop Becker, of Wilmington, Del., visited a pastoral Oct. 15, directing that "all the pastors of the diocese of Wilmington may join with those of Baltimore, and other dioceses of this Province, in the act of consecrating our diocese, ourselves, and congregations solemnly to the Sacred Heart of our Lord and Saviour."

Mrs. General Sherman is interesting herself very much about the religious instruction of the inmates of the Penitentiary. She has already sent to that institution two packages of Catholic books, which Mr. Pillsbury has distributed among the convicts. This act of a Christian lady is worthy of emulation. Have we not any ladies in Albany who will interest themselves in this matter? Are they too good to recognize the wants of the poor convicts, or is it that charity is wanted? Mrs. Sherman, one of the first ladies of the country, takes pride in relieving the wants of the afflicted. She is not too good to extend a helping hand to one of God's creatures, because her heart is stirred by Christian emotions. How many ladies in this city could, if they wished, by sending books to the Penitentiary, make happy the most gloomy hours of a number of the prisoners; but how very few ever think that they were created for aught else than to gratify their own selfish desires. If they would close their ears to the deceitful voice of vanity and listen only to that of Christian sympathy and the higher nature with which they are endowed, women would be less frivolous and more charitable. We hope to see this matter of sending religious books to the Penitentiary attended to. All persons wishing to donate books can send them to Very Rev. Father Nothen, V. G., or to the superintendent.—*Albany Catholic Register.*

Last week a convict named Dennis Reegan, from Georgetown, D. C., died at the Penitentiary. Being a Catholic, the gentlemanly superintendent, Captain Pillsbury, informed Very Rev. Father Nothen, V. G., of the case, and granted permission to that reverend gentleman to move the remains of the unfortunate man from the Penitentiary to lay them in consecrated ground, and at the same time Mr. Pillsbury offered to defray the funeral expenses. This act is worthy of commendation, and it matters not what Mr. Pillsbury's religion may be, it is evident from this that he is not a narrow-minded bigot. He has humane feelings for the positions in which the prisoners are placed, and such a man merits the esteem of the public and the praise of honest men.—*Id.*

Singer's printing house in Harrisburg, Pa., was entirely destroyed by fire on the 5th inst. From twenty-five to thirty persons were employed in the upper stories. The stairways were in the rear of the building, and so rapid was the spread of the flames that many of the employees were compelled to leap from the second story. The walls fell to the ground and nothing was saved. The last three days' proceedings of the Constitutional Convention, extra copies of Convention proceedings and a thousand volumes belonging to the State library were all burned.

Several charitable societies of Boston have answered the Memphis appeal with prompt generosity. Amongst these were the Irish Charitable Society, the Stiel Literary Institute, and Divisions 1 and 3 Ancient Order of Hibernians. Those societies which have not responded in money are not, however, forgetful of the sufferers in Memphis; they feel a continued and real sympathy. John Paul, writing about the financial panic in the *Tribune*, says:—

It did not seem possible that the panic could lessen my enjoyments or interfere with my comfort in the slightest degree, save and excepting as my sympathy would naturally be enlisted in behalf of suffering friends. But sympathy is something which I never withhold from those in trouble, whether they happen to be my friends or not; there's nothing mean about me. I find, too, that one can go around shedding sympathy on all sides, for weeks at a time, without spending a cent or being at much personal inconvenience.

Mrs. Lee, widow of General Robert E. Lee, died on Thursday morning the 6th inst., at her house in Lexington, Va., at the age of 67 years. She was the only daughter of the late George Washington Parke Curtis, and was born at Arlington House. Mrs. Lee was a woman of strong intellectual powers, and persistently favored the Confederate cause. She was in Richmond during the war, and when the contest was over, accompanied her husband to Lexington, where she resided until her death. She had been an invalid for about ten years, suffering from a rheumatic affection. The funeral took place on Saturday in the Memorial Church in Lexington. Her three sons, W. H. F. Lee, Curtis Lee, Robert E. Lee, and her daughter, were present, beside a large number of friends.

Prof. Donaldson made a fine ascent from Newark, N. J., on the 28th ult., in his celebrated balloon the *Magenta*. The ascension took place from the vicinity of the gas works, and was witnessed by over three thousand persons. The *Magenta* took a course due east, and passed over New York in less than fifteen minutes after leaving Newark.

The United States Marshal of the Eastern District of Texas, reports to Attorney General Williams that two colored men named Wright, brothers, were brutally murdered by a gang of white desperadoes, headed by a man named Roan, who infest the line of the Galveston, Harrisburg, and San Antonio Railway. Further trouble with the same gang is anticipated.

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MONTREAL, FRIDAY, NOVEMBER 21, 1873.

ECCLIESIASTICAL CALENDAR.
NOVEMBER.—1873.
Friday 21.—Presentation of the B. V. M.
Saturday, 22.—St. Cecilia, V. M.
Sunday, 23.—Twenty-fifth after Pentecost.
Monday, 24.—St. John of the Cross.
Tuesday, 25.—St. Catherine, V.
Wednesday, 26.—St. Peter of Alexandria, B. M.
Thursday, 27.—Of the Blessed Sacrament.

NEWS OF THE WEEK.

For the present we may look upon the question of the restoration of the elder branch of the Bourbons to the throne of France as indefinitely postponed; and as an Orleans restoration, and a Bonapartist restoration are alike impossible, the prolongation of the provisional republic under the presidency of a gallant soldier, and loyal gentleman like Marshal MacMahon, is the only government possible; with the army at its back it will be able to keep down the Communists, and to postpone, if not altogether avert, the socialistic revolution with which, not France alone, but all Christendom is menaced. The military activity of France and the formation of fortified camps at Belfort and other places, have aroused the jealousy of the Prussian Government, which, in consequence, is increasing its reserves. There is no relaxation in the war which the German State is waging against the Catholic Church.—The idea of the former is evidently to nationalize or de-Catholicise the Church, leaving dogma untouched; for the latter is sure to fall of itself when once the German Church, by becoming national, shall have ceased to be Catholic.

The war in Spain still continues without any decisive victories for either side. The Carlists cannot make much progress towards the South; but neither can the republican party drive the Royalists from their strongholds in the North. Cartagena still holds out.

The action of the authorities of Cuba in putting to death a lot of filibusters captured on board of a United States steamer, the *Virginius*, outside of the limits, one nautical league, to which national jurisdiction extends, has created a great sensation, and may lead to trouble betwixt Spain and the United States. The latter power will perhaps avail itself of the opportunity for annexing Cuba. Some particulars of the capture of the *Virginius*, copied from the public papers, we give below:—

"On the 30th of October the *Virginius* left a port of Hayti for Cuba. On the same day the Spanish Consul at Kingston advised the Government at Santiago, who in turn informed the Captain of the Spanish man-of-war *Tornado*. The latter started in search of and soon discovered the *Virginius*. This was on the 31st of October. The chase immediately commenced, the *Tornado* going at the rate of 13 or 14 knots an hour, and gaining steadily on the steamer. Night came on, but the moon shed her light over the water, and made the forms of both vessels distinctly visible. The chase lasted until 10 at night, and by this time the *Virginius* was within cannon shot of the *Tornado*; the latter then fired a gun as a summons to surrender, but no notice was taken. Three or four shots followed, and the capture was complete, being effected within a very short distance of the Jamaica coast. The commander of the *Tornado* gives it at 20 miles. Not the slightest resistance was offered by those on board the *Virginius*. All were made prisoners and brought on board the *Tornado*. During the chase the *Virginius* threw overboard everything that could help to lighten her, and haws, tallow, &c., were used for the furnaces in a vain endeavour to escape; this has reduced the value of the prize to the steamer and prisoners. The *Tornado* with her prize in tow arrived at Santiago de Cuba, steamers with their steam up blew their whistles, all ring bells, several crews cheered at intervals; the Spanish vessels in harbour hoisted more flags as fast as they could haul them up, and there was a general rejoicing. The *Virginius* was brought in with the Spanish flag flying, the American flag which had been hoisted during the chase being twisted about the taffrail. On the return to Santiago it was found that she was making so much water, that it was necessary to run on shore. The following day, November 2nd, a Court Martial was held on board the *Tornado*, which commenced at nine and terminated at four o'clock; all were tried as pirates, and the findings of the court, and the sentences were sent to the Captain General and Admiral, in sealed packets. After the court had concluded, all the prisoners, with the exception of Bambetta, Jesus Del Sol, Gen. Bryn and Pedro Cespedes, were transferred to the gaol of the city, escorted by force of 160 volunteers and a number of marines. Burriel coolly asked that all the prisoners should be turned over to him, with the exception of the captain and crew, who should be sent to Havana at the disposal of Commandant-General of Marine, and declared that within 24 hours afterwards all should be tried and executed, in order to avoid any compli-

cation with the exterior—that is foreign intervention. He also detained a telegram, which the United States Consul desired to forward to the United States Consul, at Kingston, reporting the capture and inquiring as to the nationality of the *Virginius*."

Of the crew and passengers thus captured on board the *Virginius* the majority, 111 in all according to some reports, were quickly executed. A rather severe proceeding, but one at whose severity we can hardly wonder or exclaim against, seeing that for a year filibustering expeditions, having the revolutionizing of Cuba for their object, have, under the eyes and with the connivance of the United States authorities, been organised in New York and other parts of the United States. To-day the people of the States are very indignant at the extreme measure resorted to by the Cuban authorities, and the tone of the press is quite warlike; though, after all a war betwixt the United States and Spain is hardly credible, seeing the wretched condition of the latter, and the state of absolute prostration to which revolution, and civil war, and the progress of liberal principles have reduced it. Any stick, however, will do to beat a dog with; and it is very likely that after all this *Virginius* business will furnish the long desired decorous excuse for wresting Cuba from the hands of Spain.

The new Ministers have gone to their several constituencies for re-election. Of course as yet they have had no opportunity of making known what will be their measures, nor can we expect from them any declarations on the subject till Parliament meets at Ottawa. We trust that their policy will be, in the best sense of the word, conservative; that is conservative of those great constitutional principles which make of us part and parcel of the British Empire; conservative of what is left to us of the Monarchical form of Government and of British connection; conservative of the great principle of Provincial autonomy or Home Rule on all matters reserved by the Act of Confederation to the Provincial authorities.—In so far as the Provinces of Ontario and Quebec are concerned the burning question of Education and other politico-religious questions, may be said to be at rest; but with regard to the Lower Provinces, and New Brunswick especially, there may yet be trouble in store. At the same time, we have no right to expect more from the present, than from the late, Ministry on the New Brunswick School Question; and we believe that the policy actually adopted by the latter was the true policy, and that they did wisely and well in not putting forward a claim to overrule or set aside the legislative action of the Province, upon the grounds that the Federal Government is supreme over the Local Government in all matters—even in those which by the Confederation Act were expressly assigned to the latter. Much as we deplore the tyrannical action of the New Brunswick Legislature, we should deplore still more the action of the Government were it to violate the great safeguard of all our dearest interests in Lower Canada, by violating the principle of State Rights, or Provincial autonomy as guaranteed to the several Provinces of which the Dominion is composed, by Act of the Imperial Parliament.

We cannot but regret that in the formation of the new Cabinet no room was found for one so worthy of a high place in the Councils of the nation as Mr. Anglin of St. John, N.B.—a place to which his eminent talents, and his universally recognised integrity certainly entitled him. We believe that this regret is general, and we are not without hopes that the exclusion of Mr. Anglin from the Cabinet may not be of long duration; for we do not believe that it is due to any illiberality on the part of any of the leading Ministerial representatives of Upper Canada; since by those who should know them best, that is to say, by the Catholics of Ontario, both Mr. Mackenzie and Mr. Blake have hitherto generally been regarded as gentlemen well disposed to act fairly by Catholics. The opposition to Mr. Anglin, we expect, proceeded from the extreme Protestant or No-Popery party in New Brunswick. For the rest the new Ministry must be judged by their measures. If these should be in harmony with the grand Conservative principles above indicated, they have a right to expect that no factious opposition shall be offered to them, and that they be allowed to develop their policy in peace. This was the course of action pursued, and recommended to their followers, by the Duke of Wellington and Sir Robert Peel when out of office, but still at the head of a large and powerful party in the Imperial House of Commons. "How is the Queen's Government to be carried on?" should always be the great question; and from their antecedents, and from the loyal principles which they have always professed and acted upon when in office, we feel assured that this will be the consideration which will determine the course of the present Opposition towards the occupants of the Ministerial benches.

No certain tidings have yet been received of Mr. J. Rimmer of the eminent firm of Rimmer & Gunn, of this city.

The cry goes up that candidates for the Protestant ministry are not forthcoming, and that those already engaged in the business are underpaid and starving. We can easily believe it to be so, and it is not difficult to foresee the consequences. The cost of living has increased, is increasing, and will increase yet more and more; minister's families, so statistics tell us, are also ever increasing; one thing only—minister's salaries—does not increase, and there is therefore no longer any inducement to a moderately educated person to embark in so poorly paid a profession. He could do better in a dry goods store.

There is another cause at work that tends greatly to lower the salaries paid to ministers; we allude to the keen competition betwixt the different sects. As the *Gazette*, not without reason, complains:—

"Each denomination feels itself constrained to extend its usefulness as far and as wide as it can, and from year to year it plants its missions wherever it finds the smallest opening, but without due consideration as to the wants of the people or their means of supporting the missionary. For instance in many localities there are found people enough to support one clergyman, but they are divided into some three or four denominations, no one of which could adequately pay a teacher."

That's what the matter is. There are such lots of sects that the ministers, as they say of horses standing in a livery stable, are fairly eating one another's heads off. It certainly is not to be wondered at that, under these circumstances any line of business, dry goods, groceries, hardware, no matter what, holds out greater inducements to young men than does the ministry business.

Besides, Protestants expect so much from a minister that, under any circumstances, he must be a very costly luxury. We require from our ministers, says the *Gazette*, not only piety and education, and the manners of gentlemen, but "we like to see them husbands and fathers." Here again is a difficulty. Piety and education are articles which a congregation might be willing to pay a stiffish price for; but it is rather hard to call upon it to pay cash down, not only for the husband's godliness, but for the wife's millinery, her *paniers*, and other mysteries of the female toilet—to say nothing of defraying the expenses of the reverend man's nursery, and keeping his children in bread, and butter, and boots. A married ministry has certainly its drawbacks, and that our Protestant friends are finding out to their cost.

In striking contrast is the condition of the Catholic Church. Here we find no falling off in the number of candidates for Holy Orders. Rise or fall of prices affects not their ranks; the one increases not, the other diminishes not the number who present themselves. Literally taking no heed of the morrow; carrying neither purse nor scrip; unencumbered with wife or little ones, and their attendant expenses; with his breviary in hand, and *soutane* on his back for all his impediments—it matters not to the Catholic priest whether he be sent, or on what service he be ordered. The scant pittance on which the Protestant minister and family starve is to him a superabundant revenue; and when he dies he leaves neither widow nor orphaned children to be a burden upon the charity of those to whom he ministered. In the difference of cost of the keep of the Catholic priest, and that of the Protestant minister, may be found one reason of the great falling off in the ranks of the Protestant clergy.

The truth is that the existence of the latter as a distinct body of men in society, is drawing to an end. Time was, in the early days of Protestantism, whilst the old tradition of Catholicity still lingered amongst those who had abandoned the Church, that ministers were looked upon as a peculiar people, as set apart, as stamped with a peculiar character, and endowed with peculiar rights and powers. To-day they for the most part are looked upon as simply lecturers, who once a week take their stand upon a pulpit or platform, thence to deliver a discourse on religion or politics, on the Pacific Scandal, or on the Lord's Coming to Judgment; or on any other topic that is likely to cause a little excitement, and help to while away the lagging dreary hours of a Protestant Sabbath, and fill up the interval betwixt breakfast and luncheon, and betwixt luncheon and dinner. The Protestant minister is but a lecturer, in a black coat, a white necktie, and with a moderate gift of the gab as the saying is—but with nothing more sacred about him than there is about the editor of a weekly newspaper. Yesterday perhaps he was "running" a grocery; to-day he is perhaps "running" a church; but neither in one capacity nor in the other can the Protestant community see anything sacred about him. Intelligent Protestants ask what is the use of a minister? "What can he do that we can't just as well do for ourselves? We have our bibles; and the bible is enough; we need no other teacher.—And as to the sacraments; bread and wine blessed and distributed by Mr. Phygges the grocer, as just as efficacious for salvation as when blessed and distributed by Mr. Phygges the minister." Thus what with the fall of their salaries, and their own fall in popular estimation,

the direct and logical sequence of the application of Protestant principles—the occupation of ministers is nearly gone, and the race will, we expect, be soon extinct. We do not think that the world will be much the worse for it.

As an illustration of our meaning we must cite a story which is going the round of the Protestant press. A Protestant minister, we need not repeat names, stood up in his pulpit the other day, and complained piteously that for two days he had nothing to eat but bread and butter, washed down with tea. This created a sensation, and some commiseration for the destitute minister, to whom no doubt it seemed a terrible thing to be reduced for a day to live upon bread and butter. But how many Catholic priests and religious are there whose diet, not for a day or two only, but on all days of their lives is the bread without the butter? whose greatest luxury is a potatoe, and whose only drink is cold water? These men think this no hardship, and moan over it. This explains why the Protestant minister is so much more costly than the Catholic priest; the latter would deem luxurious living a pandering to the animal appetites to be eschewed by one specially dedicated to God's service, as effeminate and morally emasculating, a style of living which to the Protestant minister appears little better than starvation. The consequence is that the mass of the Protestant world is of opinion that the minister himself is a luxury that may very well be dispensed with. It is not far wrong. A priest is essential to the Catholic system; but there is in Protestantism no premisses leading logically to a minister.

PRISON DISCIPLINE IN CANADA.—At a late meeting of the Social Science Congress in England some remarks on Prison Discipline, and particularly on the systems employed in the prisons of the United States and Canada, were made which are worthy of the attention of our legislators. We presume not to point out how the evils indicated are to be remedied; but it strikes us that the great thing wanted is more prison accommodation, so that may we adopt a proper system of classification and of separation amongst the prisoners.

Lord Houghton was in the Chair; the speaker was Mr. G. W. Hastings, who delivered the address on Repression of Crime, and Prison Discipline; we copy that portion of his address in which we are more particularly interested:—

"When, last year, he visited some prisons in Canada and the United States he was painfully struck by the want of good order observant universally among them. Having heard much of the prisons of the United States, he was astonished to find how inferior they were to those of this country. In the prison at Quebec, though scrupulously clean, and fairly healthy, and though an admirable effort had been made to train the prisoners to agricultural labour outside the walls on a system not much different from that of Lusk in Ireland, he found all the male inmates convicted or unconvicted, prisoners or paupers—for the place was a workhouse as well as a gaol—herded together in one long low corridor, flagged with stone, into which their sleeping cells opened. Those sleeping cells had no communication with the open air, and were supplied with light and air only from the corridor. The murderer under sentence of death, if such there was the hardened criminal, the young offender, the innocent suspect, and, by a strange law, the witness on an approaching trial, lived together in this corridor; unrestrained, and under all the gross and contaminating influences of close association. In the female ward the arrangements were similar, except that the inmates had an airy and comfortable day room. When in that room he saw, sitting in the recess of a window, a young woman most respectably dressed and of modest appearance, engaged in needlework; and on inquiry he found that she was a native of England, had come to Canada for the purpose of seeing her brother, a settler in the country, and on her return to Quebec to embark on her home voyage, had accidentally, and without any fault or concern of her own, been the witness of a murder. Under the Canadian law, she was thereupon lodged in prison until the trial, in order to secure her attendance as a witness, and to prevent the possibility of her been tampered with by his friends of the prisoner. This law for the imprisonment of witnesses originated, he believed, in the United States, where it was universally in force, a strange instance of the small regard which democracy had for individual freedom. No constitutional right had been more firmly maintained by Englishmen under their ancient Monarchy than that of the freedom of the person. It was a doctrine which Englishmen had for untold generations drunk in with their mother's milk, that no man could be imprisoned except by judgment of his peers, or when committed in due course of law on suspicion of crime. The American had improved upon this doctrine by providing that any man or any woman, however innocent and however respectable, who was required as a witness, could be put into witness could be put into prison, and he made to incur the degradation of association with felons in order to secure attendance at an Assize Court. The reports of the New York Prison Association showed that the United States prisons swarmed with persons who, as witnesses, were incarcerated in company with habitual criminals. Now, he made no objection to any legislation passed by the Parliament of the Dominion, but he strongly objected to such an infringement on the constitutional rights of Her Majesty's subjects ordinarily resident in this country as resulted from the operation of such a law. When some years since, the famous case of the extradition of a slave occurred in the Courts of Canada, our Court of Queen's Bench granted a writ of *habeas corpus* to bring up the body of the slave to Westminster on the ground that the ancient writs for the protection of the freedom of the persons ran throughout the whole of Her Majesty's Empire. An Act was thereupon passed with almost indecent haste to abrogate this power of our superior Courts, and consequently any English traveller accidentally present at the commission of a serious crime in the Dominion was liable to summary imprisonment, until the offender was tried, in defiance of the constitutional safeguards which he inherited at his birth as an Englishman, and which he used to believe he carried with him all the world over. The relations between this country and Her Majesty's dependencies ought to be reciprocal, and if we

respected their rights, they ought to be prepared to respect ours.
We fear that there is but too much truth in Mr. Hastings's complaints as to the state of our prisons. Here in Montreal the evil indicated has long been felt, and pointed out, but nothing has been done. We complain not of the prison authorities—for what can they do with the means at their disposal. We want another jail, for there is not room in that actually existing for proper classification. We hope that something may be done towards effecting a reform in the matter complained of, and perhaps the fact that attention in England has been directed to our defective Prison system, some steps may be taken to set matters right.

The prospects of the artisans, working men generally, and the poor, are very gloomy in the United States just now. Owing to the late financial panic, manufacturers and employers of labor are reducing their establishments, and discharging their men, so that at the beginning of winter numbers are thrown out of employment. Should this state of things continue, numbers might find it profitable to come to Canada, where employment is to be had, where labor is demand, and wages high.

On Wednesday morning, the 12th inst., a Solemn High Mass, was celebrated in the Chapel of the Ladies of the Congregation of Notre Dame, Williamstown, for the repose of the soul of the late Right Rev. and illustrious Bishop of Hamilton.

ROCHE'S WATERPROOF BLACKING.—After many years experimenting Mr. Nicholas Roche, of Antigonish, N.S., has at last discovered a Blacking which will render leather boots waterproof. It will not raise a polish, but will make the leather soft, pliable and impervious to water, a great desideratum in this weather and in the spring, when our streets are literally flooded, and when it is almost impossible to keep our feet dry. We hope Mr. Roche will be able to introduce his Blacking to the trade of Montreal.

SMALL-POX.—Both in Toronto and in Montreal this terrible disease, the most loathsome, after leprosy, with which man is afflicted seems to be on the increase. By some this is attributed to neglect of vaccination. One probable cause is the huddling together for the sake of economising fuel, of a large number of human beings in one small, badly ventilated, and ill-drained building.

THE BRITISH QUARTERLY REVIEW.—October, 1873.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

This is the organ of the non-conformist and evangelical section of the Protestant community in England. Its articles for the current issue are as under:—1. Richard Rothe; 2. Strikes; 3. Plymouth Brethrenism; 4. The Odyssey of Homer; 5. Sources of Pleasure in Landscape; 6. Herbert Spencer; 7. The Revolution in the Anglican Church; 8. Contemporary Literature.

THE WESTMINSTER REVIEW.—October, 1873. The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

This, the leading organ of the liberal section of the British Protestant world, is always full of interest, and its articles are always marked with an impress of ability. We give the list of the contents:—The Mint and the Bank of England; 2. The Determinist Theory of Vellition: Its Statement and History; 3. The Education of Women in America; 4. The Apocalypse; 5. Home Rule; 6. The Poems of Dafydd ab Gwllin; 7. Catholicism and Philosophy; 8. The Use of Looking at Pictures; 9. Ethics, Religion, and the Church; 10. Contemporary Literature.

LASCINE.—By An Oxford Man.—New York: D. Appleton & Co.; Messrs. Dawson Bros., Montreal.

This is a religious novel written by one apparently himself a convert to the Church. We cannot say that we admire it. It is too flippant, and it is in many passages strongly tinged with, what for what of a better word, we must term snobbery; and now of all kinds of "snobbery" that of a religious stamp is the worst. Why could not the writer make his characters—English born and bred—speak English? why must they always be interlarding their discourse with scraps of French? Why introduce so many honorables, and marquises, and titled personages? The writer in so doing sins against good taste; as in pretending that there is not a very great step from High Churchism to Catholicity—p. 50; he sins against theology. In some respects, of all Protestants, High Churchmen are the most intensely Protestant, the farthest removed from that spirit of humility and docile submission to authority, which constitutes the essence of Catholicity. The Church does not consist in vestments, birettas, or elegant costumes, as the writer, if a Catholic should have found out by this time. He is capable of better things than *Lascine*, and should he write again we trust he will correct the faults we have indicated.

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. 44.

"THOU SHALT NOT COMMIT ADULTERY." It is the Holy bishop Ambrose, who speaks, if possible with even greater energy against balls and dances. "The tragic end of St. John the Baptist," he says, "who was beheaded at the request of a brazen danseuse, shows clearly that a lascivious dance can work more ruin than a sacrilegious fury."

1st. During the time that you were dancing, a great number of souls were burning in hell for the sins they had committed whilst dancing. 2nd. Whilst you were dancing a great number of pious Christians had sought the foot of the cross, and were contemplating the goodness of God. How much more profitably—how much more rationally—how much more christially they were employed.

3. Whilst you were dancing many souls were on the verge of eternity trembling with fear; millions were stretched on the bed of sickness, suffering the greatest pain. Thousands in their turn will be dancing whilst you are suffering a like pain. 4. Our Saviour Jesus Christ who knows all your sins and the necessity of penance; the Blessed Virgin, the Angels, and the Saints saw you dancing. When they saw your dress, your attitudes and your thoughts, could they form any great estimate of your love of God or gratitude for your redemption?

5. Whilst you were circling in the dance, time circled on equally swiftly and you approached at every turn nearer to death. If your dancing was pleasing to God well and good. If it was not, your time was lost and with it perhaps your soul. With these considerations in your mind, Christian maiden, and with the plainly and energetically pronounced opinion of the Holy Fathers against these balls and dances, can you for one moment doubt your duty? If you wish from your heart to keep your soul unsullied by the least taint of impurity—if your love of purity extends to purity of mind and soul as well as of body, you will keep away from these balls and dances which the Holy Fathers speaking from God, and experience speaking from the world, declare to be fomenters of impurity and furnaces of concupiscence.

devil and not from God that you expect one. What wonder that there are so many unhappy marriages! And what kind of a husband do you seek, Christian mother, for your child? A ball goer? A libertine? One that has worldly pleasure and not God at his heart? And let me tell you, Christian maiden, you will not get a husband from amongst these ball goers; because even they will despise you in their hearts. You may do to toy with in a ball room, but they will seek something more retiring, something more modest, in a word something more pure to share the sanctity of their wedded life.

Christian maiden, you who have the unenviable distinction of being "a dancer," St. Francis of Sales, that master of an interior life, offers for your consideration five great truths, the consideration of which should at least make you pause in your dangerous career.

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By avoiding them you may hope for that reward promised in the beatitude—"Blessed are the clean of heart for they shall see God."

MONTREAL, 11th Nov., 1873.

To the Editor of the True Witness:

DEAR SIR,—An occasional letter from Paris, brimful of social and political small talk, very often forms an interesting column in journals at this side of the Atlantic. These letters are invariably written by our "Own Correspondent," but in many cases Mr. "Own Correspondent's" sole experience of Parisian life has been gained from foreign exchanges within the editorial sanctum. We can very easily look upon Parisian letters written in Montreal or any other Canadian city, as harmless frauds, and not unproductive of good, when they contain matter not only interesting, but instructive and truthful. Such letters we could appreciate, and would much prefer them to a great many bona fide epistles, written by needy Bohemians, or badly educated and strongly prejudiced tourists. I could even forgive a bigot who could clothe his erroneous opinions in language pleasing to the ear.

In the Montreal Herald of the 10th inst., I read the production of an "Own Correspondent" dated Paris, Oct. 24th, and I was certainly surprised to find a paper of such high standing and general liberality as the Herald, admitting such arduous trash into its columns under the head of European Intelligence. The language was poor, the style wretched; the ideas were absurd, and the statements false. It was unworthy of so respectable a journal as the Herald to place such matter for the mental food of any educated person; and reprehensible in so much as it contained remarks insulting to the many Catholic subscribers of that paper.

Judging the man from his writings I have but a low estimate of the Herald's "Own Correspondent." He seems to have just that amount of knowledge the philosopher calls dangerous, but what he wants in knowledge is made up by bigoted impertinence. He has an insane idea that his intellectual powers are immeasurably superior to those of the millions of enlightened Catholics who, learned and unlearned, look up to the feeble Old Priest of the Vatican, as their spiritual Guide and Master. He has for Catholicity, all the inexplicable hatred that a bull has for a red flag, and at every movement of the Church he bellows forth his anger and plunges about with all the phrenzy of his incurable madness. His wish being father to the thought, he magnifies the apostasy of a few abandoned priests into a mighty revolution, destined to rend asunder the eternal foundations of Catholicity. He shakes hands with every wretched foe of the Church, regardless of character or antecedents. In his warfare against Catholic principles truth is no obstacle; he clears it as a greyhound would a bog drain. His mental digestion is capable of receiving without detriment to his intellectual system, the most incomprehensible anti-Papal yarn that ever emanated from a liar's mouth.

The infidel authorities of Geneva having banished the legitimate cures of three parishes, installed in their places three wretched French profligates of whom Pere Hyacinthe (or at last reports Hyacinthe Perc) was the most prominent. This action was approved by a mob of sans-culottes, whose sole idea of justice is that of sharing their neighbors' property and drinking the proceeds of their own. This piece of rascality on the part of a very despicable little state the Herald's "Own Correspondent" looks upon as a great achievement in the cause of "Catholic Reformation"—bless the mark.

able projects. Imperial despot and liar! does not the blood of his Catholic soldiers cry out in evidence against him? During his war against Catholic France, when his eagles were borne by Prussian arms through a series of unparalleled victories, the Catholic and Protestant Prussian marched elbow to elbow on every field and in every peril. Together they fell, and in a mingled stream their blood has mauled the vineyards of France. No! they were the trusted and tried, faithful to the last: William and his minister were the traitors and they alone.—Flushed with victory, the hoary butcher with centralising despotism crushed the individual liberty of the German States, and then, threw down his glove in defiance of the Holy Captive of the Vatican. God has taken up the tyrant's gauntlet, and men will yet live, who will bend the knee before the Captive's successors, when William's sceptre shall be swayed by another race, and his own memory a passing thought in a student's brain.

Without changing a sentence, the Herald's Correspondent leaps from the Court of the Kaiser to the private closet of the Pontiff, and then scraping among the Pope's soiled linen he gives us a minute account of the Holy Father's garments, their shape, texture, and cost. He omits to tell us if the stockings had been darned, or were in that condition that so alarmed Jenny O'Hare, when about to wed Miss Molly Muldoon. He might have mentioned if the shoes were pegged or sewed, manufactured or hand made. Intelligent people must regret the loss of this valuable information.

I would not have trespassed so much on your space were it not that I think Irish Catholics should insist on being more respected by the journals they support, or otherwise start with their own means, a daily paper, whose columns they can read without being nauseated by the rudeness of ignorance, or the malice of bigotry. We can never hope for due respect, if we do not respect ourselves, and certainly the status of English Catholic literature in Canada, the miserable support given to existing Catholic journals, and our servile dependence on the forbearance of well conducted non-Catholic papers in touching on political and religious questions, are strong proofs of an apathy that courts contempt.

Yours, J. P. S. CASTLEREIGH, WHITEHATH COTTAGE, 23rd October, 1873.

To the Editor of the True Witness:

DEAR SIR,—I perceive by your excellent paper that you have not yet learned the position of the unfortunate fallen priest O'Keefe of Callan. That case gave more pain to me than to many others; since for five years we sat to hear lessons of wisdom and truth from the same learned professors in the great College of Saint Patrick at Maynooth. When I first read the announcement of the case of the Rev. Robert O'Keefe against the late bishop and Most Rev. Dr. Walsh I was utterly bewildered. I at once recalled to mind the words of our professor in reference to such cases,—"Presumptio stat pro superiore," and also the duty of a priest who might happen to be unjustly suspended—and that is to behave as if the suspension were just until the case should be removed. The conduct of my old friend (no longer my friend) through this painful case—proves that he richly deserved censure, and that he paid more attention to poets than to sacred literature and that he is vain of his secular scholarship. He was distinguished as a student, but not very remarkable for piety. I rejoiced with many others a few weeks ago in the hope that he was about to submit. He thought when the funds were in a stinking state with him that he might make a good bargain with his good holy bishop in the way of a fat pension, like Simon Magus: it was with him a matter of pounds, shillings and pence. He did not come like a humble suppliant to seek mercy, grace and pardon for the outrages he had offered to the Church, the cherished spouse of our Lord, but like a man seeking reparation for an imaginary injury. His bishop offered him a pension equal to a curate's income, which his new friends tell us he rejected with scorn, but he rejected at the same time the grace of God. When some one observed to Father Tom Burke at the trial against the Cardinal that the questions put to O'Keefe would kill him, ay, replied the witty Dominican, "talk of killing a man by sitting on him." We are not left without a drop of comfort in the midst of our troubles; I have the pleasure to announce to you the conversion to the Catholic Faith of Henry Bellingham, the heir to one of the largest properties in this country. His father, Sir Allan, resides at Dunany, a point bordering on the Bay of Dundalk. I saw a letter from young Mr. Bellingham to the Parish Priest: in whose parish Castlebellingham lies, it borders my parish on the south; in that letter he told the priest of his conversion, not wishing he said to get it at second hand. I believe this young convert is by this time joined in wedlock to lady Noel, a daughter of the Earl of Gainsboro'. Do grant yours, PAULWICH MCGILL.

NOT TOLERATION BUT LIBERTY. (To the Editor of the Witness.) Sir,—Would you permit me to correct the report given to the Witness of the 8th inst., of my remarks on taking the chair at the meeting of the "Home Rule Association" held on the 7th. I take particular exception to the statement in your report that I said: "When Ireland obtains Home Rule, Protestantism would be tolerated." In the whole course of my remarks I made no use of the word tolerated, or any expression that could be construed as offensive in the slightest degree to Protestants. Here is what I do say on the subject:—That one of the principal objections made by those opposed to Home Rule, was the fear of Catholic domination; this, I said, was a groundless fear, as history shows us that on three different occasions since the Reformation, when the Irish Catholics were in power, there was no religious persecution in Ireland. On the last of these occasions, in 1689, an act was passed, by the Parliament then held in Dublin, granting religious liberty to all. I further stated, in support of what I advanced, that many Huguenots of France, during one of these periods, driven by persecution from their own country, took refuge in Ireland, bringing with them that valuable silk industry, which survives to the present day, viz, the tabinet trade of Dublin. Again denying that I used the word "toleration" in any shape or form, I remain, Your obedient servant, EDWARD MCGILL.

Montreal, 15th Nov., 1873.

BAZAAR.

The Ladies of St. Mary's Church, Williamstown, beg leave to inform their friends and the public generally, that they intend holding a Bazaar of useful and fancy articles, on Monday, the 5th of Jan., 1874, and the four following days of the week. The proceeds of the Bazaar will go to assist in building a Chapel at Lancaster.

Contributions will be thankfully received by the undermentioned Ladies, and by the Parish Priest, the Rev. Father McCarthy. MRS. ANGUS TOMES, Lancaster. MRS. JAMES McPHERSON, " MRS. JAMES O'NEIL, " MRS. W. McPHERSON, " MRS. DUNCAN McDONALD, Williamstown. MRS. WHITE, Lancaster. MRS. DUNCAN McDONALD, Martintown. MRS. ANCU. FRASER, Fraserfield. MRS. ALEX. SHANNON, 44 Ste. Famille St., Montreal.

Williamstown, Oct. 27th, 1873.

Mr. P. Lynch, our Escott Agent, will visit Ganaoque in a few days in the interest of the TRUE WITNESS. We hope our friends in that locality will receive him kindly, as he is most indefatigable in his efforts to extend the circulation of the TRUE WITNESS.

THE VIENNA EXHIBITION.

AUSTRIAN COURT HONOR TO AN AMERICAN CONTRIBUTOR.

Telegrams to the New York Herald. VIENNA, Nov. 1, 1873.

The Emperor of Austria has conferred the "Imperial Order of Francis Joseph" upon Hon. Nathaniel Wheeler, President of the celebrated Wheeler & Wilson Sewing Machine Company of New York.

MORE DISTINGUISHED HONORS. BALTIMORE, Md., Oct. 31.

The Maryland Institute has awarded Wheeler & Wilson the gold medal for the new No. 6 Sewing Machine. Other sewing machines received nothing.

COMPLIMENTARY DINNER.—A complimentary dinner will be given to Hon. Justice Doherty on Monday the 24th inst., by a number of his friends. Any person desirous of becoming a subscriber may enter his name on the list now open at the Carleton Club, 423 Notre Dame Street.

MR. BELLEW AT TORONTO.—We make the following extract from the Mail of Saturday, in regard to Mr. Bellew's entertainment:—"Mr. Bellew's readings.—The attendance at the Music Hall last evening to hear the second reading by Mr. J. M. Bellew, was even larger than on the previous evening, every seat and available standing room being occupied. The programme opened with the reading of Mark Antony's Address to the Romans after the assassination of Caesar. A description of "Mrs. Brown's evidence for the Claimant" in the Tichborne trial was most amusing, and was received with great applause. "Magdalena, or the Spanish duel," was given with a grand expression of feeling. Mr. Bellew's description of the "St. Leger Race," at Doncaster, was most vividly given. His representation of the horse jockey on approaching the winning post, almost led his hearers to the belief that they were indeed witnessing the race. The programme was brought to a close with the most amusing reading, entitled "Major Nambly," which aroused the audience to roars of laughter. Mr. Bellew, at the close of the readings, retired from the stage amid the most hearty and prolonged applause of the audience."

CLOSING OF THE SEASON.—Despite unpropitious prophecies to the contrary, there is every prospect of the present weather continuing, and the stoppage of navigation may occur rather sooner than expected. Ice is forming in the basin to a great extent, and a heavy jam has taken place above the St. Gabriel locks, causing considerable confusion among the vessels in the canal. The prospects of shippers and forwarders in this respect are not cheering, but it is to be hoped that the vessels will be got down. A large quantity of merchandise is still upon the wharves awaiting transhipment, and energetic measures must be adopted if it is to be removed by water this season. One or two vessels have yet to arrive.

The Montreal Witness says:—Ten deaths last week from small-pox is a rather startling announcement, and would seem to indicate a hygienic fault somewhere. With a Board of Health and staff of sanitary officers at work, and vaccination supposed to be compulsory here, after attempting for two or three years to eradicate the disease, it still shows itself in every weekly bill of mortality, and suddenly increases its rate, carrying off, not one or two, but ten victims. There is something humiliating as well as mortifying in this being unable to successfully cope with this deadly enemy. Whether it arises from a want of ventilation, or of vaccination, perfect drainage, or failure to isolate the sick from the sound, it is alike pitiable. It would appear that more efficient methods of prevention must be taken, or those already adopted be more rigorously carried into force by the authorities; for it is evidently possible for the malady to suddenly become as fatal amongst us as it was two winters ago. Its ravages continue to be almost exclusively amongst the French Canadian portion of the community, a fact which should excite to greater effort the French members, especially of the new Sanitary Association, to devise and enforce sanitary regulations, more particularly those having reference to small-pox.

LATEST EFFECTS OF A STROKE.—A son of Mr. Michael Connors, Dupre Lane, aged seven years, died last week, from the effects, so the doctors say, of a stroke which the little fellow received during the past summer. About three weeks ago he was obliged to leave school, complaining of a severe pain in the head, which grew worse, terminating fatally.

REMOVAL OF SOAP FACTORIES.—A petition for the removal of soap factories in St. Lawrence Ward is being circulated, and has been largely signed by the residents in the Ward.

The Government papers give currency to the rumor that Sir Hugh Allan has entered an action against each of the directors of the late Canadian Pacific Railway Company to recover from them their quota of expenses incurred in obtaining the charter.

AN IMMIGRATION FROM THE UNITED STATES.—There is another so-called exodus of French Canadians. Again it amounts to a regular stampede. The rush, however, is not this year from Canada, but from the States and for Canada. Every day witnesses the arrival at this and other places on the frontier of large numbers of former peasants of the Province. We frequently see as many as three or four cars filled with this class of people, who are returning from different parts of the Union. The chief cause is of course the hard times and scarcity of labor that obtain across the lines. The St. Johns News is informed on good authority that during the last five weeks 1,543 of the Canadians who left their country to seek a more congenial abode in the United States, have returned to their native soil, satisfied that there is "no place like home," and the general expression is that hard times sent them back. How is that for "We're never coming back again."

The mails for places on the River Ottawa, between Montreal and Ottawa, which had been despatched yesterday morning for conveyance as usual by steamer, were brought back in the evening to the Montreal Post Office, the steamer not having been able to make its way beyond the Lake of the two Mountains, on account of the ice which it encountered. The mail service by steamer on the River Ottawa has, therefore, now ceased. This is earlier by ten days than was the case last year. The transmission of the mails for this section of country by the land route commences this morning.—Gazette of 18th.

OSTAWA, Nov. 17.—The iron hull of the ill-fated Bavarian left this port this p.m. for Montreal, in tow of the tug Eiman Munson, with the steamer Norseman as consort. The Norseman accompanied the tug on account of the storm. At St. Johns a great deal of sickness is now prevalent. Very many cases of typhoid fever, in its most malignant form, are reported, some of which have unfortunately resulted fatally. In different parts of the Townships complaints are made of the prevalence of the same disease.

A sad calamity has befallen Carleton, a thriving suburb of the city of St. John, N. B. A fire broke out about six o'clock last evening in a foundry, and at a late hour it was reported that thirty families had been rendered homeless, while the flames were still extending, driven by a strong north wind. Three steam fire engines had gone from the city to the assistance of the imperiled locality, but the despatch hints at the dread possibility of the water supply giving out. Carleton is on the west side of the harbor, about a quarter of a mile from St. John. A steam ferry connects the two places. The suburb contains about 5,000 inhabitants; boasts several churches, a fine public hall, many handsome residences, and several saw mills.

Mr. Isaac Law, partner of the Commissioner of Mines, is out for the Antigonish seat in the House of Commons, vacant by the appointment of the Hon. Hugh McDonald to a Judgeship.

The following strange suicide is reported from the Eastern Townships: Mr. Robert Moy of Ascot, arose from his bed to which he had been for some days confined by typhoid fever, and eluding the vigilant search of friends, plunged himself into the river near his house. His dead body was found some hours after.

DIED.

On the 3rd inst., at the Presbytery, St. Joseph de Wakefield, Quebec, the residence of her brother, the Rev. C. Gay, Miss Chrissie Gay, native of Chantemerle, diocese of Gap, France. Aged 25 years.—R.I.P.

MONTREAL WHOLESALE MARKETS.

Table with 2 columns: Commodity and Price. Includes Flour, Superfine Extra, Extra, Fancy, Wheat, Supers from Western Wheat, Supers City Brands, Canada Supers, Western States, Fine, Fresh Supers, Ordinary Supers, Strong Bakers, Middlings, U. C. bag flour, City bags, Barley, Lard, Cheese, Oats, Oatmeal, Corn, Pease, Pork, New Canada Mess.

TORONTO FARMERS' MARKET.

Table with 2 columns: Commodity and Price. Includes Wheat, Barley, Oats, Peas, Rye, Dressed hogs, Beef, Mutton, Chickens, Ducks, Geese, Turkeys, Potatoes, Butter, Eggs, Apples, Carrots, Beets, Parsnips, Turnips, Cabbage, Onions, Hay, Straw.

KINGSTON MARKETS.

FLOUR—XXX retail \$8.50 per barrel or \$1.50 per 100 lbs. Family Flour \$3.25 per 100 lbs., and Fancy \$3.50. Oats—nominal; Rye 65c. Barley \$1.00. Wheat \$1.15 to \$1.20. Peas 61c. Oats 40c to 45c. BUTTER—Ordinary fresh by the tub or crock sells at 22c to 24c per lb.; print selling on market at 24 to 25c. Eggs are selling at 20 to 25c. Cheese worth 10 to 11c; in stores 13c. MEAT—Beef, gross \$2.50 to 5.00; grain fed, none in market; Pork \$5.00 to 7.00; Mutton \$19 to \$19.50; Mutton from 5 to 6c. to 60c. Veal, none in market; sugar-cured, 16 to 17c. Lard 6 to 9c. Bacon 13 to 14c. POULTRY—Turkeys from 50c to \$0.90. Fowls per pair 35 to 50c. Chickens 60 to 90c. HAY steady, \$22 to \$23.00. Straw \$5.00, to \$3.00. Wood selling at \$5.50 to \$5.75 for hard, and \$3.50 to \$4.00 for soft. Coal steady, at \$7.50 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8.

INSOLVENT ACT OF 1869. In the matter of CHARLES ROCH, of the City of Montreal, as well individually, as having done business in partnership with Joseph Roch, his father, under the name and style of "C. ROCH & CO." Insolvent. The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his business place, No 165 St. Paul Street, Montreal, on the 2nd day of December next, at 10 o'clock A.M., to receive statements of his affairs and to appoint an Assignee. G. H. DUMESNIL, Interim Assignee. MONTREAL, 17th November, 1873. 2w-15

INSOLVENT ACT OF 1869. IN the Matter of ISRAEL PARIS, Insolvent. A dividend sheet has been prepared, upon objection until the 24th day of November, instant, after which dividend will be paid. G. H. DUMESNIL, Assignee. MONTREAL, 10th November, 1873. 2w-14

INSOLVENT ACT OF 1869. IN the Matter of JEAN BRE. LEPINE, of the city of Montreal, Contractor and Trader, as well individually as having done business with ZEPHIRIN LECLAIR, under the name of "LECLAIR & LEPINE." Insolvent. The Insolvent has made an Assignment of his Estate to me, and the creditors are notified to meet at his business place, of No. 286 Amherst Street, Montreal, on the twenty-fifth day of November instant, at 10 o'clock A.M., to receive statements of his affairs and to appoint an Assignee. G. H. DUMESNIL, Interim Assignee. 531 1/2 Craig Street. Montreal 10th Nov. 1873. 2w-14

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Nov. 13.—The Committee on Prolongation has adopted the proposal of Casimir Perier, that the law prolonging the powers of President MacMahon for five years beyond duration of present Assembly, become part of the constitution after constitutional bills are voted upon.

PARIS, Nov. 14.—The situation at Versailles is again becoming complicated. The compromise between Right and Left threatens to fall through.—The Government and the Right have decided to insist on unconditional prolongation of President MacMahon's term for 10 years. The Minister of War has informed the Budget Committee of the Assembly that he will require an extraordinary grant of 17,000,000 francs in order to carry out the provisions of the recruitment law.

The elections for members of the Assembly have been ordered to be held on the 14th of December in the Departments of Finistre, Seine and Oise.

Three thousand Communists are still in prison waiting trial.

Col. Stoffel has been condemned to three months' imprisonment and costs for disrespectful language to the public prosecutors at the Bazaine trial.

PARIS, Nov. 12.—Abd el Kader, the famous Arab chieftain, is dead.

SPAIN.

THE SPANISH PRESS ON THE VIRGINIA AFFAIR.—MADRID, Nov. 14.—The *Impartial* has a long article to-day on the execution at Santiago. It endeavors to show that it is not possible for the United States Government to make any demand on Spain in consequence of these proceedings. It argues that a great majority of the American people want to see the Spanish republicans united and successful. President Grant and his advisers know this, and are not likely to imperil the hopes of the Republicans in Spain by precipitating a complication abroad when internal troubles demand all her strength.

LONDON, Nov. 14.—A despatch from Cartagena reports that cannonading continued all day yesterday. Notwithstanding a violent storm the city has received fresh supplies of provisions and ammunition. The British Consul is the only representative of a foreign government who remains in the place.

MADRID, Nov. 12th.—A despatch from Cartagena says the insurgent fleet is making preparations to leave the harbor; the vessels hoped to get out without discovery by the Government squadron.

SWITZERLAND.

THE SACRILEGIOUS FROLIATION AT GENÈVA.—It seems that the Church of Notre Dame at Geneva is not to be seized, the Government having had nothing to do with its construction or with the appointment of the clergy attached to it. But the new church in the suburb of Plainpalais is, and we suppose also the church at the Eaux Vives. The ancient church at St. Germain possessed by the Catholics ever since the State was forced under treaties to provide accommodation for them is already in the hands of the schismatics. On Tuesday in last week the three French apostate priests took the oath to "the civil constitution of the clergy" in that church in the presence of the authorities. On the same day Notre Dame was surrounded by a howling mob which the enemies of Catholicism had got together from ten o'clock in the morning until seven in the evening, when the police had to disperse it with water from the fire-engines. On the same day the Commissioner of Police, M. Coulin, the same who arrested Mgr. Mermillod, presented himself at St. Germain's accompanied by a rabble of about 300 people. The first thought of the two priests who were there to remove the Blessed Sacrament, but this M. Coulin forbade them to do, and took out his truncheon. They began to draw up a formal protest, and declared their intention of yielding only to force, upon which the Commissioner went to consult the Council of State, and brought back the answer that the Blessed Sacrament might be removed, and he excused himself on the ground that he had misunderstood his instructions, "not knowing much about Catholic dogmas or instruments." In the meantime M. Fleury the rector, who was at first absent, had returned, and removed the Blessed Sacrament to the presbytery, accompanied by such Catholics as had become aware of what was going on, bearing lighted tapers. The lamp of the sanctuary was extinguished and St. Germain's remained in the hands of the Protestants and Neo-Protestants. The Catholics have since been worshipping in the basement of the hall called the "Temple Unique," which was built for the Freemasons, but has been long unappropriated, and the new sanctuary is to be dedicated to the Sacred Heart. In a long and remarkable Pastoral letter Mgr. Mermillod renews and confirms the censures and interdict incurred by the three unfortunate foreign apostates who have intruded themselves into the Catholic parishes of the city, and an admirable protest has been signed by the forty-three priests of the Canton.

ITALY.

The *Gazzetta d'Italia*, the official organ of the Kingdom of Italy, thus speaks of the way in which official persons are treated in Rome by the Roman population: "The houses frequented by our officials (the Italian rulers) may be counted on your fingers. The better class of the people of Rome have closed their doors on us, and the houses we visit are visited out of sheer desperation. We live in Rome like so many dogs. Any one who has any pride or self-respect must feel this isolation very keenly and be disgusted."

A leading Italian organ thus speaks of the Italo-Prusso alliance: "When Victor Emmanuel went to Berlin, he made many solemn engagements, but received in return only promises." "Promises" are often only "written in water."

La Riforma, an Italian official paper, thus describes the actual condition of Sicily: "The state of this island is deplorable. At Palermo, one constantly hears of murders, thefts, robberies, assassinations and all manner of horrors. Agriculture is abandoned because capitalists refuse to spend their money in its encouragement, and thus commerce is utterly ruined, for the prosperity of Sicily depends entirely on its export trade. The new officials are invariably Piedmontese, and, consequently, understand nothing whatever about the real condition of the island, and are not liked by the Sicilians, who naturally feel indignant at being perpetually ruled by foreigners. The aristocracy is entirely Bourbonist in its sympathies, and, of course, does all it can to increase the popular discontent and embarrass the Government. In short, it must be confessed that Italy has utterly failed in conciliating the good will of the people of this fine island."

It appears that the library of the great Monastery of St. Augustine, in Rome, will not be sold by the Italian Government, to whom it does not belong, as it was bequeathed by a noble family of Rome on the condition that, should the monastery ever be closed, the books were to be immediately sent to the reigning Pope and placed in the Vatican.

A SON OF VINCENT DE PAUL.—The *Voe Catholic* of Trent quotes from a Naples paper:—Would to Heaven that every city had a Father Lodovico da Casoria! Then would arise everywhere retreats and asylums for the poor and the orphan; which institutions, so far from increasing, have disappeared under a Government that boasts of its destruction of charitable establishments. The Naples municipality had entrusted to Father Lodovico some hundreds of homeless boys, with a monthly subsidy of £24; the good priest supplied the rest of the expense from his own charity. The children were well fed, well clothed, and well taught. But a Government in-

spector, finding the crucifix on the wall instead of Victor Emmanuel's portrait, caused the mayor to withdraw the subsidy, without, however, withdrawing the children. Father Lodovico only observed: "Perhaps the municipality thinks I shall abandon these poor children to the streets. No! I shall care for them as hitherto, and God will not be deterred from providing me with the £24 which the municipality denies me." The same good father in 1880 received two Jesuits, P. P. Grassi and Bentivenga, suffering from advanced consumption, from which death soon relieved them. They had, notwithstanding, been turned out by Garibaldi without shelter or means. Some months afterwards the Procurator of the Jesuits offered to Father Lodovico an alms given by a pious benefactor, as an acknowledgment of his kindness to the two poor sick priests, but Father Lodovico refused it, saying, "I cannot receive it for I should think myself ungrateful to Divine Providence which, from the moment I received the two fathers, opened out for me new means of succor that fully repay me for helping them." Such, O Italian "Liberals," is Father Lodovico, who, without possessing a farthing, has founded, and maintains five different hospitals and refuges in Naples! Unhappy beings! under your hands the world grows worse because you have no longer any faith yourselves, and you wish to destroy it in others.

A few weeks ago Signor Musio, an Italian Senator, asked, at the Capitol, Rome, "whether it was lawful for a Jew to be created Minister of the Italian Kingdom?" Pasquaglio, another Senator, replied "No," and cited a law which prevents any Jew from ever becoming a minister to the Government of King Victor Emmanuel. "If this is the case," the *Unio Catholic* observes, "the Government of New Italy is more 'liberal' than ever was that of the Popes, who, on several occasions, had Jews for ministers." And as a proof of how all the Jews were treated by the Popes, it cites many curious instances of their obtaining not only great influence in politics, but of their being esteemed and honored by the Chief Priests of Christendom, and this in contradiction to the universally credited but erroneous notion that the Jews have been cruelly persecuted in Rome. It was, in fact, the only city in Europe where they were decently treated during the middle ages. Rabbi Benjamin, a famous Jewish historian, says that when he visited the Court of Alexander III, he found many Jews there in high consideration—*Viri honesti, meriti tribunalum pendentes inter quos suos habet ministros Pius Alexander*—"Men highly honored, amongst whom Pope Alexander has chosen ministers, Rabbi Deheil being master of the Pope's household." Perhaps this Rabbi Deheil was a convert, but he does not figure as such in the entries of the Papal household book, but simply as "Rabbi Deheil, master of the household."—Pope Boniface IX., Innocent VIII., and Martin V., employed Jews as doctors, surgeons, etc., and treated them with great amiability. When Innocent VIII. was crowned in 1484, a deputation of Jews met him at Castel St. Angelo, and presented him with a copy of the Old Testament, and one of the Tables of the Law. The Pope accepted the gift with much kindness. From this Pope's reign to that of Leo X. this ceremony was always repeated at the return of the coronation procession, either at the arch of Titus or at the foot of the bridge of St. Angelo, opposite the castle. When Pius VII. returned from France, the rabbi Leon Leone, Jacob Vita, and Jacob Carvina went out to meet him, and presented him with a finely illuminated Jewish Bible, as a testimonial of their joy at seeing him. So did other rabbis on the occasion of the coronations of Popes Leo XII., Pius VIII., and Gregory XVI. To Pius IX. the Jews of Rome, not many years ago, presented a beautiful antique chalice, which they had found in the Ghetto. Pius IX. gave them in return a present of money, the value of the gift, to be distributed amongst the poor of the Ghetto. The Jews had in Rome, under the Pope, a fine University, which granted degrees acknowledged by the Papal Government, and this from the earliest times. Under Pius V. and Sixtus V. thousands of Jews sought refuge from the persecutions in Spain, and it is a known fact that in order to put a stop to the horrors of the Spanish and Portuguese Inquisition (a purely political institution) against the unhappy Jews, the Sovereign Pontiffs frequently threatened the Kings of those two countries with excommunication, and actually paid, out of their own purses, the expenses of a great number of Jewish families from Spain to Rome, whither they fled for safety by thousands. The Jews of Rome are not as ungrateful to Pius IX. as is generally thought. It is true that some of them have behaved shamefully, but the majority remember him with affection and respect, and only wish that he still reigned over them.—*Catholic Review*.

Her Majesty the EMPRESS of Austria was too ill to receive Kaiser Wilhelm. We thought she would not be sufficiently re-established during the Prussian visit to Vienna from the severe attack of sickness which afflicted her so cruelly during the stay of King Victor Emmanuel. The Empress suffers from a very extraordinary malady, which can only be cured by the absence of persons from her court whom she does not wish to see. It is a most accommodating illness.—*Catholic Review*.

AUSTRIA.

The *Voe Catholic*, of Trent, speaking of the political programme of the Liberals of that city—the city of the great Council of the Church three hundred years ago, says:—"The basis laid by our Liberals for the programme of their action in the future Council of the Austrian Empire is the policy of Opportunity in its worst sense. Our Liberals have publicly declared many times in their political manifestoes, and in their organ, the *Trentino*, that they will make common cause with the centralizing Jews and Liberals of Vienna, so as to make a compromise, by which the religious interests of the country would have to pay the piper; so that, if possible, the 'autonomy' of the country should be gained. The conscience of our Catholic country would revolt, against this immoral bargain; and, we doubt not, that, at the next elections, it will pronounce the merited verdict of condemnation against those who have had the wretched courage to propose, and to try to justify, such a sacrifice—in the name of the policy of Opportunity."

GERMANY.

The Federal Council has ordered a distribution among the States of the German Empire of another instalment of the French war indemnity, amounting to 30,000,000 thalers.

THE EMPEROR AND HIS POPE.—The *Cologne Gazette* states the German Emperor's letter to the Pope to have been penned by his Majesty himself. A few additions were made by his Ministers, but none of them amounted to much, and, on the whole, the letter may stand for the Emperor's own mind expressed in his own words.

CHURCH AND STATE IN GERMANY.—Archbishop Ledochowski, who has been very ill of typhoid, but is happily recovering, has been sentenced to a fine of 300 thalers or two months imprisonment for having threatened to excommunicate a Professor of Theology who had signed the Rathbor address, which is not only, as the telegrams represent it, an address of fidelity to the Emperor, but is also a formal adhesion to the new policy of persecution and to the Falk laws. The parish priest of Anclam, who has been appointed by the Bishop of Breslau, has been condemned to a fortnight's imprisonment "for having said Mass." Moreover, a conference of the Old-Lutheran pastors of Hesse has been dissolved by the police. The Bishop of Paderborn is bringing an action against the authorities for closing his theological institute. In Bavaria the King is said

to have refused to recognize Bishop Reinkens, on the ground that most of his subjects are Catholics, and in communion with the Holy See.

We deeply regret to announce the death of Mgr. C. F. Koett, Bishop of Fulda, Germany. Mgr. Koett was born at St. Martin, near Strasbourg, France, on Nov. 7, 1801, and became Bishop of Fulda in 1848; he was in his seventy-second year at the time of his decease. It is useless for us to recapitulate the persecutions which Mgr. has had to endure at the hands of the Prussian Government; they have formed the subject of more than one article in the *Catholic Review*. The particulars of the lamented bishop's death have not yet reached us. God rest him in the peace of His saints, may of His martyrs for he suffered much for the sake of Christ. R. I. P.—*Catholic Review*.

In May, 1871, there will be in Germany 1,200 Catholic parishes without parish priests, all of them having been deprived of their legitimate pastors through the persecution of Bismarck.

The *Kreuz-Zeitung* says that, according to official returns, 33,125 persons were attacked by cholera in Prussia between May and September, and 16,585 died.

RUSSIA.

A St. Petersburg letter states:—The Protestant clergy of Russia have already made common cause with the schism and the Old Catholics; and an alliance, insincere, but prompted by hatred towards Rome, seems to show that these clergy will take a prominent part in the next Protestant synod. A few days ago, Lipinski, the Calvinist Superintendent-General of Vilna, arrived at St. Petersburg, and had many colloquies with the chiefs of the Russian clergy. A project is mentioned of a union of all the anti-Catholic sects, to assail the Holy See; and with this view there are appearances of a new Congress of Old Catholics.

OUR LITTLE NEWSBOY.

Louisa M. Abbott gives the following delightful little sketch in *Mary's Museum*. The plaintive story which she tells with so much life and animation will be read with interest by every parent and by many others who are not. The little story has a moral which ought not to be forgotten.

Hurrying to catch a certain car at a certain corner, late one stormy night, I was suddenly arrested by the sight of a queer looking bundle lying in a doorway.

"Bless my heart! it's a child! O John, I'm afraid he's frozen." I exclaimed to my brother, as we both bent over the bundle.

Such a little fellow as he was, in the big ragged coat; such a tiny baby face under the fuzzy cap; such a purple little hand, still holding fast a few papers; such a pathetic sight altogether was the boy, lying on the stone step, with the snow drifting over him, that it was impossible to go by.

"He is asleep; but he'll freeze if left so long.—Here, wake up, my boy, and go home as fast as you can," cried John, with a gentle shake and a very gentle voice; for the memory of a dear lad safely tucked up at home made him fatherly kind to the small vagabond.

The moment he was touched the boy tumbled up, and before he was half awake began his usual cry with an eye to business.

"Paper, sir? *Herold! Transcript! Last!*"—a great gape swallowed up the "last edition," and he stood blinking at us like a very chilly young owl.

"I'll buy 'em all, if you'll go home, my little chap; its high time you were abed," said John, whisking the damp papers into one pocket and his purse out of another as he spoke.

"All of 'em? why, there's six!" croaked the boy for he was honest as a raven.

"Never mind, I can kindle a fire with 'em. Put that in your pocket and trot home as fast as possible."

"Where do you live?" I asked, picking up the 50 cents that fell from the little fingers, too benumbed to hold it.

"Mill's Court, out of Hanover. Cold ain't it?" said the boy blowing his purple hands, and hopping feebly from one leg to the other to take the stiffness out.

"He can't go all that way in the storm—such a mite and so used up with cold and sleep—John."

"Of course he can't! we'll put him in a car," began John, when the boy whedled out:

"No, I've got to wait for Sam. He'll be along as soon as the theatre's done. He said he would and so I'm waiting."

"Who is Sam?" I asked.

"He's the fellow I lives with. I ain't got any folks, and he takes care of me."

"Nice care, indeed; leaving a baby like you to wait for him here such a night as it is," I said crossly.

"Oh, he's good to me, Sam is; though he does knock me around sometimes when I ain't spry. The big fellows shove me back, you see, and I gets cold and can't sing out loud, so I don't sell my papers and has to work 'em off late."

"Hear the child talk! One would think he was sixteen instead of six!" I said half laughing.

"I'm mostten, Hi!—ain't that a one?" cried the boy, as a gust of sleet slapped him in the face, and when he peeped to see if Sam was coming, "Hullo! the lights is out! Why, the play's done and the folks gone, and Sam's forgot me."

It was very evident that Sam had forgotten his protégé, and a strong desire to shake Sam possessed me.

"No use waitin' any longer; and now my papers is sold I ain't afraid to go home," said the boy, stepping down like a little old man with his rheumatism and preparing to trudge away through the storm.

"Stop a bit my little Casabianca; a car will be along in fifteen minutes, and while waiting you can warm yourself over there," said John with the purple hand in his.

"My name is Jack Hill, not Cassey Barks, please sir; sit the little party with dignity."

"Have you had your supper, Mr. Hill?" asked John, laughing.

"I had some peanuts and two sucks of Joe's orange, but it wasn't very fillin'," he said gravely.

"I should think not. Here, one stew; and be quick please," cried John as we sat down in a warm corner of the confectioner's opposite.

While little Jack shivered in the hot oysters, with his eyes shutting up now and then in spite of himself, we looked at him, and thought of little rosy face at home, safe in his warm nest, with mother's love watching over him. Nodding toward the ragged grimy, forlorn looking creature, drooping asleep over his supper like a tired baby I said:

"Can you imagine our Freddy, out alone at this hour trying to 'work off his papers, because afraid to go home till he has?"

"I'd rather not try, answered brother John, winking hard as he stroked the little head beside him which, by the way, looked very like a ragged yellow doot man. I think brother John winked hard, but I can't be sure for I know I did, and for a minute there seemed to be a dozen newsboys a dancing before my eyes.

"There goes our car and it's the last," said John, looking at me.

"Let it go, but don't leave the boy;" and I frowned at John for hinting such a thing.

"Here is his car. Now, my lad, bolt your last oyster and come on."

"Good night, ma'am! Thankee, sir!" croaked the grateful little voice, as the child was caught up in John's strong hands and set down on the car step.

With a word to the conductor and a small business transaction, we left Jack coiled up in a corner

to finish his nap as tranquilly as if it wasn't midnight and a "knocking round" might not await him at his journey's end.

We didn't mind the storm much as we plodded home, and when I told the story to rosy-face next day his interest quite reconciled me to the sniffs and sneezes of a bad cold.

"If I saw that little boy, Aunty Weedy, I'd love him lots!" said Freddy, with a world of pity in his beautiful child eyes.

And believing that others also would be kind to little Jack and such as he I tell the story.

When busy fathers hurrying home at night, I hope they'll buy their papers of the small boys who get "shoved off," the feeble ones, who grow hoarse and can't "sing out," the shabby ones, who evidently have only forgetful Sams to care for them; and the hungry looking ones, who don't get what is "fillin'." For love of the little sons and daughters safe at home, say a kind word, buy a paper, even if you don't want it; and never pass by, leaving them to sleep forgotten in the streets at midnight, with no pillows but a stone, no coverlid but the pitiless snow, and not even a tender hearted robin to drop leaves over them.

The joint Committee on the annexation to New York of the Westchester towns, in session at the Astor House, New York, passed a resolution that if annexation was adopted, it will be followed by such immediate improvements as rapid transit, the removal of the obstructions at Hell Gate, the opening of the channel of Harlem river, the draining and filling up of low, unhealthy grounds, and such other measures as the increasing commerce of New York demands.

In Chicago they have a habit of saying, "How well Mrs. — is dressed. The first time she has been out since her divorce, too."

On Sunday, Nov. 2, at St. John's Cathedral, Bishop Ryan, of St. Louis, ordained two Franciscans with priesthood.

The annual collection for the diocesan seminary of St. Paul, Minn., amounted to \$3,134 6.

The iron manufacturers of Pennsylvania have decided in case their men show any dissatisfaction about reduction of wages, to shut down indefinitely.

A despatch from North Platte, Neb., says that the Modoc Indians arrived there on the 29th ult. in charge of a detachment of troops, and closely guarded. They had not been allowed out of the cars.—The officers say they preserved a dogged silence throughout the entire trip. It is the intention to place them in a stockade on an island in Platt river near McPherson.

POTATOES.—We all have observed the great deterioration in our potato crops, during the past ten or twenty years; and what is the cause of this alarming decrease of tubers? Can science, can chemistry point out the reason, or aid in remedying the difficulty? We think it can, and in order to place the matter in a clear light, we will point out the kind and amount of food which the potato demands. We had a field of potatoes upon the farm which yielded 300 bushels to the acre; this may be regarded as an old-fashioned crop. This crop removed from the soil in tubers and tops at least 400 pounds potash; also it removed 150 pounds phosphoric acid. Now these amounts are very large and serve to show that the potato plant is a great consumer of the two substances, and also it shows that in order to restore our potato fields to their former productive condition, we must supply phosphatic compounds and substance holding potash in large quantities. For six or eight generations in New England, our fathers have been exhausting the soil by removing these agencies in their potato and other crops, and we have reached a time when the vegetable is starving in our fields for want of its proper food. Our farmers have found that new land gives the best crops, and this is due to the fact that such fields afford the most potash. But so long as we crop our pastures so unreasonably, we cannot resort to new land, as land is not new that has had its potash and phosphatic elements removed by grazing animals. Remember that a potato field which gives but 100 bushels to the acre requires at least 100 pounds of potash, but by allowing the tops to decay upon the field, sixty pounds of this is restored to the field again, so that amount is contained in them. A medium crop of potatoes requires twice as much phosphoric acid as a medium crop of wheat, so that in two years with wheat the land is deprived of no more of that agent than it loses in one year with potatoes.—*Boston Journal of Chemistry*.

BEES CULTURE.—At the late meeting of the Vermont State Board of Agriculture, a paper on Bee Culture was read by O. C. Wait, Esq., of Georgia. According to the report in the *St. Albans Messenger*, Mr. Wait said honey sells higher than sugar and costs less. Ten good colonies will earn more than ten good men. Scientific care will tell favorably. Bee keeping may become as common here as in Prussia, and not only be a great source of revenue, but a common luxury. Mr. Wait gave many particulars of the history, management and habits of bees not only of curious interest, but of importance to any who may choose to engage in the business. For three thousand eight hundred years the history of the bee has been intimately associated with that of the human race. He referred to the use of honey as food in the Scripture records. Although the bee is not made in God's image yet many of their habits—neatness, industry, economy and government—may profitably be imitated by men. It has been supposed that their government is an absolute monarchy, but on the contrary it is a more perfect republic than the world has ever seen among men, and the females have their equal share. Mr. Wait here drew an amusing comparison between their government and our own, not only in a political, but in a social sense. Every fruit-grower and farmer should keep a few colonies of bees for the more perfect growth of his crops. They carry the pollen from flower to flower, and thus while gathering honey, they spread the seeds of growth and multiply the fruit. Statistics were given by which it appeared that colonies would produce from five to two hundred and sixty pounds a season, which would average about 29 cents. He thought an average would be about 48 pounds. An investment of \$600 would yield about \$900. He said a single queen may become the mother of 500,000 bees. Bee keeping ought not to be considered insignificant under these circumstances. It is easy, fascinating, and philosophical besides. Mr. Wait extended his figures and showed by low estimates that it may be made more profitable than any other branch of our industry.—*Am. Paper*.

"Scribbler" asks for the difference between the imperial bushel of England and the measure used in the United States. Up to the year 1826 both countries used a measure known as the Winchester bushel. It contained a space equal to 2,160,42 cubic inches. In 1826 the imperial bushel was introduced into England, and now causes the confusion alluded to. It contains 2,218,192 cubic inches. This makes a loss of about one bushel in every thirty-three, or thirty-three of our bushels (the old Winchester measure) are very nearly the same as thirty-two imperial or English bushels. The English "stone" is fourteen pounds, 8 stone making the old-fashioned long hundred of 112 lbs. A "boll" is a measure of six bushels.—*Mirror*.

TO PREVENT STOVES FROM RUSTING.—Kerosene applied with a rag to stoves will keep them from rusting during the summer. It is also an excellent preventative to apply to all iron utensils about the farm.

An angry man opens his mouth and shuts up his eyes.—*Cato*.

RAISING ONION SEEDS.—W. C. Pelham, Maysville, Ky., writes to the *American Agriculturist* of this method of raising onion sets: He selects a level and dry piece of ground. His ground is rich alluvial loam and the character of the soil is of no special importance. Beds are formed two feet wide, with a path of one foot between. The "beds" are excavated to the depth of two inches—or, in the other words the path or alley between two inches higher than the beds; the bottom of the beds is nicely smoothed with the back of a spade, so as to present a level surface whereon to sow the seed. The seed is sown so that from fifteen to twenty seeds will cover a square inch. If the surface of the beds was sprinkled with plaster or white sand, the seeds, which are black, could be sowed more evenly. After sowing the seeds are covered with two inches of pure clean sand, which brings the beds and paths to the same level. The whole is then rolled with a light roller or patted down with a spade. The advantages of this plan are, that there being no seeds of weeds in the sand, the labor of weeding is entirely saved, and the sets when matured are far more easily harvested from the clean, soft sand than from the hard baked surface which most soils present after a season's rains and sun on a surface that cannot be stirred.

The *Charleston News and Courier* sees a close likeness between Ireland and the South. The following is an extract from the *News*:—

A million Irishmen will meet in Dublin next month to petition for the pardon of the Fenian prisoners. The government takes the position that these men were guilty of grave offences and must be punished, whether their fellow-countrymen like it or not. In the same way no Southerner would have been surprised, as the Confederate war closed, if the leading Confederate officers had been sent to the penitentiary; but the United States Government had the sense to let the Confederates alone and prevent them from becoming martyrs in the cause of the South. It is as reasonable to blame an Irishman for working for national independence, as it is to scold at a Southerner for honestly wishing that Lee, instead of Grant, had received the sword at Appomattox. The British Government may obstinately refuse to give way, but in this matter of Fenianism, the further it goes the worse it will fare.

GOSSIPY EDUCATORS.—We feel that it (the common school system) has very grave defects, and that our children are but poorly and partially educated even when they have mastered all that the State provides, from the primary school to the university. We regard the religious elements of a boy's nature more important than his physical and intellectual. To overlook or neglect these religious susceptibilities, is to starve his higher nature—to dwarf his manhood—and to degrade his whole character. To cultivate the intellect and train and develop the mental and physical powers, while the moral and religious faculties have been neglected, is no true education. And yet, what else can the State do?— *Iowa Churchman*.

SALT AND CHICKENS.—It seems to be one of the moot questions as to whether salt is beneficial to chickens or not. Some think it beneficial in roup, others declaring it will kill them. We have always understood it would cause the feathers of fowls to drop out. An instance is given where a poultry raiser fed some potatoes that had been boiled with salt corned beef to some young chicks and turkeys, and killed every one of them.

TOBACCO CHEWERS.—Of the many chewers of tobacco in these days, there must be many who wish to relinquish the habit. It is said that a little coarsely cut gentian root, well masticated (the saliva being swallowed), taken after every meal, will soon take away all desire for the chewing of tobacco.

To remove paint and putty from window glass, put sufficient saleratus into hot water to make a strong solution, and with this saturate the paint which adheres to the glass. Let it remain until nearly dry, then rub it off with a wooden cloth.

TO RANDEE CLOTH AND OTHER FABRICS MOTH AND WATER-PROOF.—A solution of acetate of alumina is prepared by mixing solutions of equal weights of alum and sugar of lead. The clear liquid is diluted and mixed with a solution of isinglass. In this mixture the articles are left for about twelve hours, until they are thoroughly saturated, when they are dried and pressed, or otherwise finished.—*Faber Ztg*.

A good swarm of bees will consist of about 30,000, the queen laying from 2,000 to 3,000 eggs a day, the workers hatching out in about twenty-one days; so it is easily understood why a colony keeps itself up and throws off swarms.

None but the contemptible are apprehensive of contempt. Conscience is a tax a man pays to the public for being eminent.—*Swift*.

BREAKFAST.—EPPS'S COCOA—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co, Homoeopathic Chemists, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London."—See article in *Cassell's Household Guide*.

MOTHERS, MOTHERS, MOTHERS.

Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from pain, cures wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother.

Be sure and call for "MRS. WINSLOW'S SOOTHING SYRUP." For sale by all druggists.

"THREE NATURES SWEET RESTORER, BALMY SLEEP." But there are times when this "Renewer of Strength" is denied us, times when our minds and bodies have been so over-worked and are so worn out that we "woo the drowsy god in vain." The Peruvian Syrup (an Iron Tonic) renews our strength and makes our rest sweet and refreshing.

HEART DISEASE. PALPITATION, FEBBLE AND IRREGULAR ACTION OF THE HEART CURED BY FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES.

FREEMPORT, Digby County, N. S., Feb. 10, 1869.

JAMES I. FELLOWS, Esq.—DEAR SIR: Gratitude to you, and sympathy for the afflicted, induces me to send you a written statement of my case, and the cure effected by using your Compound Syrup of Hypophosphites.

In April, 1868, I was attacked with Palpitation of the Heart, I sent for the Doctor, and he said that nothing could be done for me, and that I was liable to die very suddenly; being very weak and unable to leave my bed, I became discouraged.

After my physician gave me up, I was induced to use your Compound Syrup of Hypophosphites, and the effect was wonderful. In two days I felt the benefit of it, and after taking half a bottle I was entirely free from the complaint, and to this day have not been troubled with a return of the Heart Disease.

Yours, very truly, SARAH LENT.

