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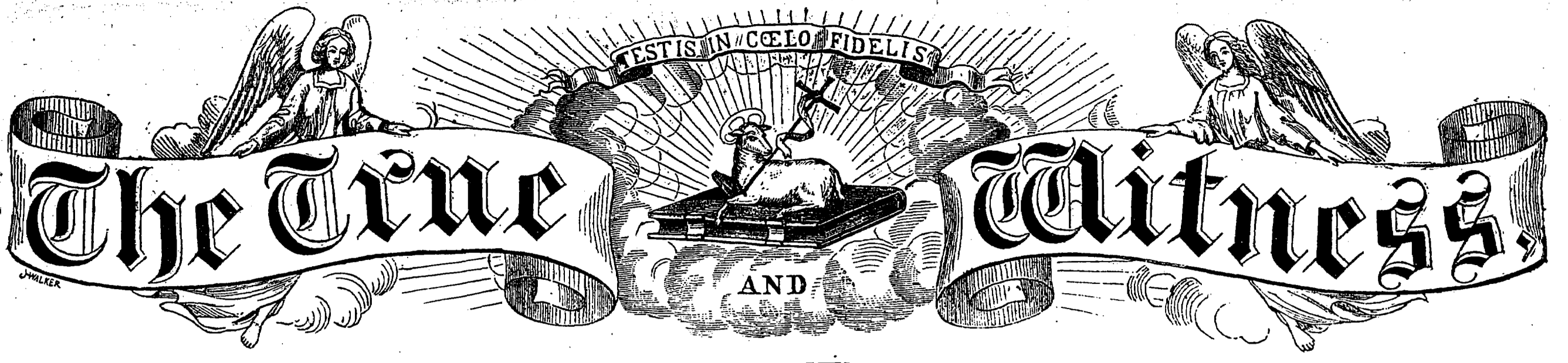
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CATHOLIC CHRONICLE.

VOL. XXIII.

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NO. 5.

BOOKS FOR AUGUST.

Table listing various books for August, including 'The Old God', 'The Witch of Rosenberg', 'Travels in Europe, Egypt, Arabia, Petraea, Palestine, and Syria', 'Hornehurst Rectory', 'Legends of St. Joseph', 'Marion Howard', 'Going Home', 'St. Helena', 'Devotions for the Ecclesiastical Year', 'The Exiled Soul', 'Six Weeks Abroad', 'Dyrbington Court', and 'Excelsior'.

THE LAST OF THE CATHOLIC O'MALLEYS.

Once more Grace has pronounced the words which give her to another; but how different this time! Whatever the future had in store for her, the present seemed all that she could desire...

"Grace has promised to have me over in England as soon as she is settled, to try and get some of those diamonds we talked about. You know, mamma, that Englishmen often take a great fancy to Irish girls. Now, don't they?" asked Eliza.

not the courage a sailor's wife ought to show. What distresses me, and puzzles me also, is to decide where you will stay during my absence, for it may be a short or it may be a long one.

was shaken by the vehemence of her grief. Maruth sat by her side holding her hand, not speaking a word, and by degrees the sobs lessened into, now and then, a sigh; and the girl's faithful heart was gladdened by finding that her mistress, utterly worn out by the excitement of the previous day, the no sleep during the night, and now the exhaustion from the passion of grief she had given away to, was fast asleep.

the lady be pleased to take a chair; and was there anything she could get for her? Grace thanked the young woman for her civility, but preferred waiting until Miss Noel should come in. I shall leave Grace waiting in the parlor. I must own she was low, and anxious as to what her new friends would turn out, and very chilled and depressed at not having found a warmer welcome.

welcome to Agnes; and she determined that it should not be her fault if Grace was not as happy as she could be, separated from her husband.

Just at the time she expected her sister-in-law, her mother wanted a commission executed, and she did not dare to ask her mother to wait until after Grace's arrival, lest she should resort with, "Ah, you see just what I said; everything is to be put out by this little madam's arrival." So she went to perform her mother's wish, very annoyed to leave the house that afternoon. She hurried home, and even then ran up to her mother first, before she went to welcome her new sister. "Come up as soon as you can, Agnes, and tell me what she is like. I hope to goodness that she is presentable. The foolish boy!" again harped poor Mrs. Noel.

CHAPTER XXXV.

Agnes stood for a moment with the handle of the door in her hand—her heart beat so fast at the thought of the stranger—Robert's wife! She need not have been so fluttered, for when she entered Grace was on the sofa, fast asleep; her bonnet, which she had taken off, lay on her lap: her hair had become unfastened, and she looked "a perfect picture." Her maid was seated on the floor, leaning her head against the end of the sofa, asleep also. Poor souls! their sleepless night before, and their long coach journey, had completely overpowered them, and they had both forgotten care and fatigue in a calm and heavy sleep.

Agnes stood over her new sister for a few moments, saying, "Poor girl, she is utterly worn out; but how lovely! I do not wonder at Robert's giving his heart to her. I am so glad that she is so beautiful! Mamma must like her. She will be sure to do so. She likes everything that is beautiful. Poor dear child (for Grace looked so very young asleep), I will sit down and wait until she awakes. But, no; perhaps I had better go out quietly, and tell mamma, otherwise she will think me too long away."

And she shut the door, gently as it was done, it startled Grace, who looked up for a moment, but seeing no one, relaxed again into sleep, but this time not so profoundly, so when Agnes returned, and stood for a moment over Grace, again admiring, and taking the new relation into her heart, Grace opened her eyes, stared for a moment, and recollection coming all at once, she darted up, saying, "Are you Agnes?—but I am sure you are," she flung her arms round Agnes' neck, and wept uncontrollably.

Of course Agnes was unaccustomed to such strong demonstrations of feeling; but she did not repulse it, but held the weeping girl tenderly in her arms; for the short time that she had beforehand seen Grace, whilst she slept, seemed to have melted the ice of her English reserve, and she was ready to respond to the touching appeal, "Oh, love me, for poor Robert's sake!"

"Indeed, indeed I will, for your own sake, as well as for Robert's, you poor dear thing.—How tired you are! But come up stairs to your room, and whilst you bathe your face and take off your things, I will order tea. Oh, you dear little Grace!" and she kissed her again; "how glad I am that you have come to me.—You will excuse seeing mamma to night, dear. She will be up to-morrow."

So they went up to the room next to Agnes' own, which she had prepared for Grace with everything she could think of to make it pleasant and pretty. And I will say at once that nothing ever interrupted the friendship that had begun in that warm embrace, and that in all the disagreeables which Grace had to bear from her mother-in-law, Agnes always came to her rescue, and always strove to lessen the acerbity of her mother's temper towards Grace. That Agnes was the first to welcome the little girl which in due course made its appearance, and which increased rather than diminished Mrs. Noel's annoyance at having her daughter-in-law in her house. "She was past," she said, "liking the noise of infants." So, when her husband came home, Grace chose a residence near Mrs. Noel's, but left Beechwood Lodge. She was glad to remain near Agnes, as she enjoyed her friendship and society.

CHAPTER XXXVI.

As this is the story of Grace's life, I need not enter on the subject of the exciting times in which she lived, except inasmuch as they affected her. It was a time when neither a naval nor military man had much peace or home comforts.

Occasionally, Robert came home for two or three months—sometimes only for as many weeks; and so the next two years of Grace's life passed, and found her still living near Mrs. Noel at Heath Cottage.

Her life had been diversified by two more children, a boy and girl being added to their family, and by one or two visits from the O'Shannessys; and once she had the great joy of welcoming Mr. and Mrs. O'Donnell to her home, as with them she had always kept up a continuous correspondence.

Robert Noel had by this time become a post-captain, and his ship was sent out to join the small fleet that was hovering about the coast of Italy; and which sometimes went down as far as Trieste.

It was one summer's evening, when Grace (after seeing her little ones to bed, a task she always shared with her faithful Maruth), sitting by the open window, observed a woman walking up and down the house, and constantly looking in, seemingly undecided as to whether she should pull the bell at the entrance gate or not.

She had acted in this manner so often, as to make Grace observe her; and to feel so strange wrought upon by the woman's peculiar manner, as to begin to feel very nervous. Moreover, there seemed to come to her mind every now and then a remembrance of the woman's features which puzzled her.

So she rose hastily to ring the bell, and to desire that Maruth might be sent to her immediately.

The woman had turned her back, and was continuing her walk, when Maruth answered her mistress's summons.

"Maruth, stand here, and tell me, do you see that woman walking slowly up there?"

"Yes, mam."

"Well, wait until she turns, and tell me if you know who it is?" And Grace related to Maruth what she had observed peculiar in the woman's proceedings.

By this time the stranger was coming towards them, when Maruth, suddenly cringing to the very roots of her hair, said, "I think I do know her, dear mistress; I will go out and speak to her, and see if I am not right;" but, she added turning affectionately to her mistress, "don't be uneasy, it may only be my fancy."

Why she was to be uneasy, Grace could not divine; and, as is usually the case, the very precaution taken to prevent her being anxious, was the very means to make her see that there was something that she had to apprehend, though what, she could not tell.

In the meantime, Maruth was at the gate; and as soon as the strange woman saw her looking towards her, she hastened up to her. Grace, who was watching the two women, saw them shake hands, then both came towards the house. As they neared the window, the same vague sense of having seen the face before stole over her; and, as a sudden thought struck her, the blood rushed to her face, and then as quickly receded, and she had to lay her hand on her heart to still its quick beating. Was it not Katey—Nurse O'Birn's daughter, the foster-mother of her lost boy? Oh! surely it was; but for the very life of her, she could not have moved; and it seemed hours before Maruth came in to her.

When Maruth came, the troubled and frightened expression of the woman's face, confirmed Grace's suspicions, and she could barely articulate, "my child! my child!" when she fell on the floor in a faint.

CHAPTER XXXVII.

Tenderly and anxiously did her faithful maid lift her on the sofa, and apply remedies to restore her to consciousness. When sufficiently recovered, she heard that it was indeed Katey, who had sought her out to tell her all about her long lost child.

"Oh, Maruth, send her in directly to me; I cannot wait."

"But do you think that you are equal to see her, mam? Had you not better wait a little while?"

"Oh? no, no; I cannot wait. Oh, Maruth, think how long I have waited; let her come in, let her come in at once."

"Well, then, mistress dear, drink this glass of wine;" and Maruth poured out a glass of sherry that was standing on the sideboard. To satisfy her, Grace did take the proffered stimulant, and repeated her wish to see Katey immediately.

"Stop, Maruth, is he alive?"

"Dear mistress, she would not tell me; she said that it was to you, and you only, that she would speak."

"Then bring her directly."

She had not many minutes to wait. At first, Grace's impulse was to cover her face with her hands, as if she could not bear the sight of one who had brought so much misery to her; but the sound of Katey's footstep nerved her, and the longing to hear what she had to tell her, braced her sufficiently to drive back the willing tears that fain would come, as she one more beheld the foster-mother of her first-born, whose face recalled the first phase in her life—one that had been so full of trial and suffering to her.

The first thing Katey did was to throw herself on her knees, and violently clasp her hands, crying out—

"Oh, then, mistress, forgive me for all the pain and distress my mother put you to; and that I did not prevent!"

"Tell me, does my child live? Oh! tell me at once. Get up, Katey (for the woman knelt sobbing violently), get up; and there, there, I forgive you; if you will but tell me that he lives!"

"He does mam, to the best of my knowledge."

"Then you are not sure. Oh! why did you come, if you could not tell me? What was the use of tearing open the wounds so long closed? Woman what has brought you to me?" Grace said this in a stern cold manner; for she felt as if these people were pursuing her with cruelty—as if they could not leave her in peace; the peace she had striven so hard to attain. For, although she had never forgotten her little Edward—nay, often talked to Robert about him, to make him love the memory of her cherished little one—still time, fifteen years, had done its work, and softened the poignancy of her grief; and she could think and talk of that dreadful time, as if it was a page out of a story, long ago read. Happy as she was now, she could hardly realize that that page was out of the story of her own life, and that she had suffered all these pangs! So it did seem cruel to re-open these wounds, especially if she could give her no satisfaction on the vital question of her darling's ultimate fate!

Some time elapsed before either of the women could begin—the one to question, the other to relate, with any coherence. At last, fully understanding that Katey had had no hand—at least, no direct hand—in inflicting such a trouble on her, she besought her to tell her from the beginning to the end the story, and then she should be able to make out whether her son still lived; for she found to all her questions on that point, she got the same answer—"To the best of my knowledge. I hope so, mam; but you shall judge for yourself."

Maruth had discreetly withdrawn to her nursery, for she wisely concluded that Katey would be more communicative if Grace was alone with her, than if one of her own class was listening to what she had to relate.

(To be Continued.)

FATHER BURKE'S SERMON

Prayer.—Its Necessity and Importance.

(From the N. Y. Irish American.)

The following sermon was delivered by the Rev. Father Burke, in the Church of St. Vincent Ferreri, New York City, May 5th:—

"Hitherto you have not asked anything in My name; ask and you shall receive, that your joy may be full."

You are aware, dear brethren, that next Thursday will be the Feast of the Ascension, consequently we are drawing near that mystical moment when the earth lost sight of the visible presence of the Saviour. We may therefore say that these are the last words that we shall hear from Him in His bodily presence,—the last Gospel that the Church puts before us, while she commemorates His presence before His ascension. And it is worthy of remark that she selects for this last utterance of our divine Lord precisely that which was the subject-matter of His first utterance. He was thirty years upon the earth before He spoke to man; before He preached; before He announced Himself to man; and when, at the end of thirty years, He opened His mouth to preach His first sermon, the Gospel tells us that the subject-matter of that sermon was Prayer: for He went up into the mountain and taught the people to pray—(so says the Evangelist)—saying: "Thus shall you pray;" and He delivered the "Lord's Prayer" as it is called which was the first sermon of Christ.

Now we come to His last utterance before He ascended into Heaven. He said to His Apostles: "I am about to leave you, and you shall see Me no longer. Mark, therefore, the words I have to say to you. Pray, in My name. Hitherto you have not asked; ask and you shall receive, that your joy may be full."

Behold then, dearly beloved brethren, the importance that Christ our Lord and His holy Church attach to the act and to the exercise of prayer. It is the first word and the last; the first teaching and the last; the first precept and the last injunction of our divine Saviour. Why all this? Because of the absolute necessity and the immense advantage and privilege of prayer. The absolute necessity of prayer arises, dearly beloved, from its inherent and intrinsic connection with divine grace. You know that without the grace of God no man can be saved. "By the grace of God," says St. Paul, "I am what I am. Of myself alone I am nothing, I can do nothing; but I can do all things in Him that strengtheneth me by His divine grace." The whole question, therefore, of man's salvation depends upon the grace of Almighty God. He that has it and treasures it, shall be saved, and he who, not having it, seeks it and finds it, shall find salvation. He that is without it shall be lost inevitably. We cannot so much as even mention the name of Jesus as He ought to be spoken of, except in the spirit and in the grace of God.

Such being the absolute necessity of divine grace, it was in order that we might have this,—in order to obtain it for us,—that the Eternal God came down from Heaven and was incarnate of the Holy Ghost and the Virgin Mary, and was made man, "that where sin previously abounded grace should abound still more." That grace of God which was denied to man could only be obtained by the blood of Christ; and, therefore, generously, lavishly did He pour forth His blood that all men might find grace, and find it in abundance. Such was the price which was paid, that the sacred and saving blood that was shed upon Calvary might open the whole treasury of Heaven to man. Nor is there a grace in the Father's gift too high, too great, too magnificent to be out of the reach of the humblest among us.

But to the graces thus absolutely necessary to salvation, our Lord Himself has attached one essential and indispensable condition; and that condition is prayer. "Do you stand in need of grace?" He says: "ask and you shall receive it; seek and you shall find it; knock at the door of the treasury of God's graces; and My infallible word for it, that door shall be opened unto you." On the other hand, we have the authority of the Scriptures, that the man who prays not for grace, shall not obtain grace. When some of the early Christians complained of the strength of their passions, of the prevalence of sin and misery in the midst of them, St. Paul told them emphatically that all these things were to be accounted for by the absence of grace. But he added: "therefore you have not received it, because you have not asked it." What follows from all this? Simply this chain of reasoning:—Without grace there is no salvation. Without prayer there is no grace; therefore, without prayer there is no salvation for man. Wherefore, the wisest and the greatest of theologians, St. Thomas Aquinas, says it is impossible for a Christian to be saved without prayer.

Behold, then, the necessity of prayer. It is necessary as a means; it is necessary as an indispensable condition to salvation; and, if you wish to know whether you are in the way of God, or in the way of salvation, ask yourself: "Do I pray; do I know how to pray; do I practice prayer; do I love prayer?" And the answer to that question will be the answer to the more important question, "Am I in the way of salvation, or am I not?"

But, dearly beloved, a thing may be necessary not only as a means, but it may be necessary as a command of God. There are many things that are not necessary in themselves to salvation; and yet they are necessary, because Almighty God commands them. For instance, to hear Mass on Sunday, to sanctify that particular day, is not in itself necessary to salvation; it is necessary, however, because God laid His precept upon it. And so, in like manner, prayer is not only necessary as a means in its own nature indispensable, but it is also necessary as a precept, distinct and emphatic, that is imposed upon us by Almighty God. So that,—even if prayer were not connected with grace, even if God gave His graces without being asked, even if He had never bound up the giving of His graces with the condition of prayer,—yet, still, because of the emphatic precept of Christ, prayer would be necessary, on account of that precept, for man's salvation. Where in the Scriptures do we find a precept more frequently and emphatically laid down than that in which the Saviour says: "You must pray always." "Watch and pray," He says, elsewhere, "that you may not enter into temptation." "I say to you, be instant in prayer." And so the Apostle repeats the command of his Lord, when He says: "Pray at all times, lifting up your hands to the Father of grace." Thus do we behold the precept enforcing its own necessity, and enjoining that which, if it were not commanded, would still be necessary as a means, because of its indispensable and intrinsic connection with divine grace.

I need not tell you, dearly beloved, that in this, as in every other precept of Christ, He first gave the example before He laid down the command. Before He told the people that they should pray, He gave them the example of his own prayer. He who stood in need of no grace,—for He was the fountain of all grace Himself,—yet, for our example, He was emphatically a man of prayer; and when He had labored all day preaching in the Temple, or teaching; when He had journeyed all day, healing the sick, comforting the afflicted, raising the dead; when evening came, and every other tired laborer sought his place of rest whereon to lay His head, we read in the Gospel that our Lord went, then, into the lonely places, or that He ascended the mountain side, or that He went into the depths of Gethsemane's shade, or that He went out into the desert, and spent the night in prayer with God. Prayer to Him, was the repose of His soul; and He arose from

His prayer, as another man from his bed of rest, refreshed and renewed in all His divine strength, to pursue the same work of man's redemption for which He came.

Consider, secondly, the excellence,—the importance of prayer. What is prayer? "It is," says St. Augustine, "an elevation or an uplifting of the soul to God; it is an act of personal communication with God; it is an interview between the soul and Almighty God; it is an audience that the King of Heaven vouchsafes to give to every individual man, when that man lifts up his voice and opens his lips to pray." Now, what greater privilege can we have, as the creatures of God, as the children of God, than to be thus able at any moment to enter into the penetralia, the inner chambers of our Father's heavenly palace, and there, kneeling down before Him, speak to Him, while He, all attention to our words, lends His ear and inclines His heart to us; as if there were no other creature in existence, save and except that one man who prays. What higher privilege can a subject have than to have the right of entry at all times to his sovereign? What greater privilege can a statesman, even of the first order, or a great general, have, than that the head of the State, or emperor or great king, should permit him to come in at all times, to command the monarch's attention, and to communicate with him freely. Even so this privilege was given to us by our divine Lord, when He gave us the power and the precept of prayer.

Consider again our special privilege. "Hitherto," He said to His Apostles, "you have not asked anything in My name. You have prayed, indeed; but you have not asked in My name." "Hitherto," and when He said that word, His thoughts went into the dreary past of four thousand years when man invoked Almighty God, as "the God of Abraham, the God of Isaac, the God of Jacob," but they could not appeal to Him as their own immediate Father through the adoption by which we were made His sons in Jesus Christ. Many names, indeed, did they put before God; but the magic name, the omnipotent name of the Man-God, Jesus Christ, was not yet upon their lips. Many pleas did they put before God,—the faith of Abraham, the love of Jacob, the devotion of Israel, the meekness of Daniel and Moses; but the transcendent, omnipotent, grace-creating merits of Jesus Christ were not yet thiers; nor had they hitherto been able to ask in His name, at whose sound "every knee must bend, of those that are in Heaven, upon the earth, and even in hell." This is our privilege. Now he said to them, "You can ask in My name; and whatever you ask in My name, the Father will grant to you." For how can the Father refuse the Christian man that which he demands in prayer, when that prayer comes up to the Father's throne enshrined in the merits and enriched by the name of Jesus Christ.

And when in this prayer of which I speak necessary? My brethren, it is necessary at all times. According to the word of our Lord, you must always pray; but there are certain moments when that which is at all times necessary becomes a matter of vital importance, and it is a question of life or death whether we pray or neglect to pray. There are moments in the lives of every man amongst us,—nay, moments in every day of our lives,—when it is a question of life and death to pray or to neglect to pray. When are these moments; they are moments of temptation, moments when nature, corrupt in us all, will rise in defiance of God; moments when the temptation of pride, of revenge, or some other glittering temptation, presents itself before our eyes moments when the senses speak to the soul, and say: "Now, now is your moment for enjoyment, forget God." That moment it is a question of life or death for all eternity, whether a man prays or not. Christ appeared upon the waters walking. He walked upon them, naturally, because He was the Lord and Creator of them. There was no fear for Him that those treacherous waves would separate and swallow Him up. Peter saw His Master; and he threw himself out of the boat; and, with fearful and uncertain steps still keeping his eye on Christ, he followed his Lord. That which was so easy for Christ was a perilous undertaking for Peter. According to every law of nature the mere man should have gone down into the depths, while the God-man walked upon His own creation. After a time, Peter felt that the water, which before was as solid as the adamant rock beneath his feet, was waving to and fro; he felt the unsteady foundation upon which he walked; he cast his eyes down and he saw that the treacherous waves were giving way, and that he was sinking rapidly, to a certain death. Then he lifted up his voice,—his great danger promoting him to the action of prayer—"Lord, save me, or I perish!" The next moment Peter's hand was in the hand of Christ; the man was raised from out his danger; and the moving waters beneath him became again as solid as the firm earth or the rock upon the mountain side. A bright example of the power and the necessity of prayer!

Christ in His God-like nature stands before us; and to every man amongst us He says: "Follow me. If any man wishes to be saved, let him come after Me. Follow Me." "Whither wilt thou lead us, O Son of God?" Over the troubled waters, over the treacherous waves of our own nature; in paths of purity and of power; in paths of divine virtue must we follow Christ, triumphing over all the baser instincts and vile passions of our corporeal nature; triumphing over our pride and our passions; or walking upon these waters of humanity,—treacherous, death-dealing to all who sink beneath them; over these, with the firm tread of the man of faith, must we walk and follow the Son of God.—But, my friends, whenever that rebellious nature stirs us, whenever, in moments of temptation, we find the ground beneath us trembling,—whenever we find we are sinking,—rapidly, rapidly losing sight of Christ,—sinking into some hideous form of sin,—then, oh, young man, cry, "Lord, save me, or I perish!" If that cry escapes from your heart or your lips, the next moment will find you with your hand in the strong hand of the Son of God.

If Peter had been silent in that hour—if Peter had not prayed in that hour,—the next moment the waters would have closed over his head, and the eyes of Christ would have beheld him no longer; he would have sunk out of his Master's sight. Oh, dearly beloved, how often has the young soul sunk out of the Master's sight, because that soul was silent! Well, may each and every one of us, looking back to some black, terrible spot in our past life,—recalling some recollection that brings shame to our faces, and, perhaps, if God grants it, a tear of bitter regret to our eyes,—looking back upon those moments when temptation assailed us, and when we yielded,—well may we exclaim, "Woe is me, oh God, because I kept my peace and was silent."

But it is not only for the man who is walking upon the waves, in sight of his Master;—it is not only for the man who is treading the dangerous path of Christian morality,—walking and trampling upon the elements of his own passions and his own selfishness: it is not only for such a one that prayer is necessary, and is at once his comfort, his assurance and his highest privilege. It is also necessary for, and the only privilege of, the man who has sunk beneath the waves. Peter cried from the surface, "Lord, save me or I perish!" He cried in time.—But, dearly beloved brethren, for our comfort there is another cry recorded in the Scriptures; and that is the cry of him who said, "Out of the depths I have cried unto Thee, O Lord. Lord hear my voice." Over David's head had closed the angry, terrible, deadly sea of impurity and injustice; upon David's soul had fallen the warm drops of Uriah's blood, unjustly shed; down into the depths of malediction, down into the depths of God's anger, went this man; nothing remained to him but the last and the only privilege of the sinner.

"Oh God!" exclaimed Holy Job, in his deepest misery; "nothing is left to me but the lips that are

above my teeth." "Much is left to thee, oh Job," exclaimed the great St. Gregory; "much is left to thee in thy misery, because there is left to thee the power of using thy lips in prayer." And so, out of the depths of his misery, of his sins, of his degradation, came the voice, and it reached Almighty God. "If Thou, oh Lord, observest iniquity, Lord, who shall sustain it?" The same voice that thus spoke commemorated afterwards in joyful accents the answer to the prayer, "Blessed be God!" exclaimed David, "who did not remove my prayer nor His mercy from me."

It is the last and the only privilege of the sinner. All is gone except prayer. His works are gone; for, in his sin, if he give all that he hath to the poor, and deliver his body to be burned, if he has not charity, it profits him nothing. His talents are gone. "If I speak as with the tongue of men and angels, and have not charity, I am but as sounding brass and a tinkling cymbal." The merits of his life are gone. "If the just man shall turn away from his justice, so as to work iniquity, I shall not remember the justice which he has wrought," says the Lord.—His future, therefore, seems to be gone. There is no peace, no comfort, no joy, either in time or eternity, for the sinner. All is gone except the power to cry, even from within the very depths, and to send forth a prayer for mercy to Almighty God. And so we see that, in His mercy and goodness, He left one thing, even to the sinner. And the sinner can never be said to be utterly abandoned, until he despises and utterly ignores the virtue of prayer.

Ask yourselves, then, dearly beloved, are we men of prayer? How many there are, Catholics even,—good men, apparently, who content themselves with a hurried prayer in the morning after rising; and a hurried prayer at night before they go to bed, scarcely thinking of what they say; never raising their souls to God; never humbling themselves before God. There is neither earnestness and fixedness of purpose, neither humility nor confidence in their prayer. What do the Scriptures say of such prayer? "These people call upon Me with their lips; but their hearts are far from Me." And if we find that, hitherto, we have not asked the Father in the name of His Divine Son, as we should, then let us, in God's name, recognize the necessity, the importance, and the privilege of prayer. And blessed shall we be, if, at the hour of our death, even with our dying lips, we are able to say in the words of David: "Blessed be God, who removed not my prayer, nor His mercy from me."

IRISH INTELLIGENCE.

DUBLIN, Aug. 17.—The events of the last few days in Belfast and its vicinity prove, unhappily, that the repeal of the Party Processions Act last Session was a dangerous experiment. The generous confidence which the Government reposed in the orderly and peaceable spirit of all classes has not been justified by the conduct of at least one of the two great factions into which the population is divided. After a long period of tranquility, which it was fondly hoped, would be perpetual, the elements of civil strife are again in violent commotion, and the thriving capital of Ulster, lately praised for its good conduct, and held up as a pattern of industry and quietness, is now a scene of riot and disorder. Since Thursday the excitement among the lower classes of the people has been unabated, and the old hostility between the two parties, which it was thought was dying out, broke forth with all the fierceness which some years ago it was wont to exhibit. The revival can be traced directly to the removal of the restrictions which experience had shown to be necessary for the preservation of the public peace. Both parties complained of them, and the Orangemen especially cried out incessantly against them; but the result of this year's indulgence shows that the policy of repression was the safer for the community and the more benevolent towards the parties themselves, who required to be restrained by a firm hand from abusing their liberty and committing excesses which brought calamity upon themselves. It was generally supposed that as the Catholics had shown forbearance towards the Orange processions and offered no obstruction to them in their celebrations, the "brethren" would in return evince a grateful toleration towards them, and allow them to commemorate "Lady Day" by demonstrations of a "national" character. This notion was founded upon a total misconception of the spirit of the lower ranks of Orangemen and the views which they entertain. While they claim a right to make a display of their attachment to England, and perpetuate the memory of certain events to which alone they attribute the establishment of the "glorious Constitution of 1688," they repudiate the idea that their opponents are entitled to corresponding privileges. They cannot admit that impartial justice requires that if one party be allowed to flourish Orange flags and play "The Protestant Boys," the other party ought to be allowed to flaunt the "Green Flag of Erin" and play "Garryowen" and "God save Ireland." They see the widest possible difference between the two classes of demonstrations, and their notion, plainly stated, is, that the Government ought to encourage the one, and be grateful to the loyal men who sustain the observance with heroic fidelity by wearing Orange sashes and drinking Her Majesty's health, but that the other displays ought to be put down with a strong hand as disloyal and seditious. Hence, those who expected a generous toleration towards the processions on Lady Day were disappointed. It is stated in justification of the Orangemen that on the 12th of July they scrupulously avoided the districts in which the mass of the population were Catholic, lest they should give offence, but that their opponents selected as a rendezvous in Belfast a place which they knew to be a Protestant stronghold, and that they did so by way of bravado and challenge. The broad fact, however, remains that on the 12th of July and 12th of August the Orange party were allowed to have their demonstrations without interruption, and on the 15th of August the Catholic party were obstructed and attacked. However, the *Belfast News-Letter*, the organ of the Orangemen, may seek or excuse them on the ground of excessive loyalty, the dispassionate public must strongly condemn their conduct in not extending to their opponents the same toleration as they experienced themselves. The sacrifice of feeling was greater on the part of the Catholics, who were reminded of their past humiliation and defeat, while the Orange party, who claim to be considered loyal *par excellence*, profess to be under no apprehension that the rights which their ancestors won will be wrested from them, but boast of their ability to hold their own against all odds.—*Cor. of Times.*

THE CREED OF MODERN SCIENCE.—The Protestant Bishop of Derry, in his recent book, *The Leading Ideas of the Gospels*, pitifully disposes of modern science by saying that "while the Church is looking for the resurrection of the dead and the life of the world to come, outside there comes the response, half-sneer, half-sigh, of the zoologist (mis-named anthropologist), I look for the fossilized bones of pithecoloid man, and the everlasting death in a world which is the only world that ever has been, or ever shall be."

ORANGE RUFFIANISM.—The *London Times*, in its editorial comments on the Orange outrages at Belfast, puts the saddle on the right horse:—"Unhappily, it is the party which most professes to be the party of Order that, on the face of it, is the first and worst offender. The Orangemen have been allowed to have their processions without interruption. They allege, indeed, that they took great pains not to offend the susceptibilities of the other faction; but they forgot, or choose to put aside, that their processions themselves are the commemorations of triumphs over a people, their own neighbors, conquered, humiliated, subjugated, and debased. It is im-

possible to remind a man periodically that you have put your foot on his neck, rolled him in the dust...

HARVEST PROSPECTS.—The potato blight has made its appearance again this year. This dreadful scourge sticks tenaciously to our soil.

DEATH OF THE BISHOP OF OSSORY.—The Right Rev. Dr. Walsh, Bishop Ossory, departed this life on Sunday, the 11th of August, having reached his 82nd year.

AN ADMIRABLE EXAMPLE.—At an inquest held last month on the body of a man who died from the effects of intemperance, he having in a fit of insanity thrown himself into the river Liffey, the jury were so struck by the bravery of four young men who had almost simultaneously jumped into the water to the rescue of the deceased that they subscribed amongst themselves and procured four handsome medals commemorative of the act and of their appreciation of it.

CARDINAL CULLEN IN ULSTER.—The consecration on Sunday, of a new church at Killowen, near Ros-trevor, County Down, is an event which marks the changed condition of the Catholics of Ulster, so long ground down by their Protestant neighbors and carrying out the observances of their religion in obscurity.

THE RIBBON SOCIETY IN MEATH AND WESTMEATH.—A return has been published of the persons detained in prison on the 1st Aug., under warrants signed by the Lord Lieutenant of Ireland, under the authority of Part I of the Protection of Life and Property in certain parts of Ireland Act (1871).

AGRIAN OUTRAGE AT KILLARNEY.—It is reported that Mr. S. Hussey, an extensive land-agent, was fired at Aghadoc Cross, near Killarney, on Monday night.

LORD-LIEUTENANCY OF LEITRIM.—Lord Southwell succeeds the Earl of Granard as Lord-Lieutenant of Leitrim.

STRIKES IN IRELAND.—Thirteen firemen belonging to the Cork Steamship Company were ordered to be imprisoned in Cork, seven for eight weeks, and six for nine weeks, with hard labour, for striking work just as the steamers to which they belonged were about to proceed on their voyages.

EVICIONS IN THE WEST.—A correspondent of the Cork Examiner writing from Athlery draws attention to a case of eviction which recently took place on the Cappagh Moyle estate in that locality.

THE DERRY CELEBRATIONS.—In accordance with ancient custom, the Derry Apprentices Boys celebrated, on Monday, the anniversary of the relief of the city with a processional visit to the cathedral.

motions. The first, having reference to the Parliamentary Representation of Ireland, will take the form of a resolution declaring the expediency of making provision at an early period for the allocation of the seats rendered vacant by the disfranchisement of Cashel and Sligo, and generally for the distribution of seats in Ireland, and alteration of the boundaries of boroughs.

THE "SATURDAY REVIEW" ON THE IRISH VOTE.—The Keogh debate sputtered itself out in the small hours of yesterday morning, and the advocates of priestly intimidation have the satisfaction of knowing that Mr. Justice Keogh's judgment has been sustained by a large majority in the House of Commons.

It may be replied—and it has been replied, with a weakness that is unreason itself—that the Athanasian Creed is only a symbol of doctrines elsewhere taught, in the formularies of the Church of England; and that the objection to it lies in its "damatory clauses," and not in its definitions of faith.

Whether he says it or not, they will be sure to do it; for they never do anything else. But herein lies the objection. It is covert and unrel, it is tortuous and insidious, to profess two things at a time.

FATAL ACCIDENT ON THE SHANNON.—A melancholy and fatal accident occurred on Friday evening in the neighbourhood of O'Brien's bridge. Dr. Frederick Furnell, medical officer of the Castleconnell dispensary district, had occasion to visit a patient residing some distance from Castleconnell, and with that object the doctor procured a canoe for the purpose.

GREAT BRITAIN.

THE ARCHBISHOP OF YORK TO ARCHDEACON DENISON CONCERNING THE ATHANASIAN CREED.—In a charge published in 1870, I find these words:—"My advice would be, under the present troubles, that the Creed should be retained in the Prayer-book, and that the use of it should be no longer compulsory.

of Credo and Neco. The last appeal in the parishes and the highest tribunal even a Bishop can recognize is the "views" of the intelligent laity.

To consistently carry out this Liberal idea, it is necessary to extend somewhat broadly the functions of a teaching laity. If in matters of doctrine the people are supreme, why not in matters of morals? If the Creeds are to be fitted to popular opinion; or done away with on popular disapproval; why not thin-out the Commandments when they happen to be unpleasant, and expunge, say the seven deadly sins? By what right the congregations can instruct their pastors, touching matters of faith, is too mysterious a question for a Catholic; but one thing is certain, that, if supreme upon Faith, the "congregations" must be mighty on Morals.

"Do you wish the First Commandment to be retained; or have you any objection to its use? Does the Seventh Commandment appear to you to be reasonable, or would you desire that its breadth should be limited? Again: the seven deadly sins are known to be 'popular'; though the Church has pronounced them 'capital.' Now would you like to have some of them exchanged for, say their corresponding virtues: or shall we omit their mention altogether? We only ask, to consult your feelings. Your wishes must always be ours. As your servants (though not your teachers) we are profoundly anxious to know in what way we can really please you.

Manchester has furnished a crucial instance within the last few days that murders and violent men really do dread the gallows. A labourer called Flynn was convicted of the murder of a woman, and to escape the ignominy of hanging, he determined to starve himself to death: that is to suffer more torture than if he had been hanged a hundred times over, in order to defeat, or disappoint, the law.

THE LAND TENANCY LAWS.—The half-yearly meeting of the Scottish Chamber of Agriculture was held in Perth on Friday; Mr. Smith, West Drums, in the chair. The following resolutions were unanimously adopted:—"I. That the land tenancy laws, particularly those by which all improvements made by the occupier of land become the property of the owner, are detrimental to good husbandry, injurious to the interest of both landlords and tenants and the welfare of the general public, and that their immediate revision is urgently wanted, in order to meet the requirements of a modern agriculture.

DR. PUSEY AND THE ATHANASIAN CREED.—Dr. Pusey has written to the Times a rather remarkable letter on the subject of the Athanasian Creed. He says that "the wish to remove the Creed" rests in different minds on two grounds.—First, the supposition that the belief therein stated is too detailed; secondly, that the warning clauses speak of that belief as essential to salvation in those who can have it.

INCARNATION.—To the second he answers that "the warning clauses are the only statement in our Church services (in contradiction to the prevailing wrong opinion of the day) that a right faith as well as right life is essential to salvation, since Our Lord has so declared it, and as a much greater contempt of God can be shown by rejecting what He reveals than by disobeying what He commands."

SM.—We are threatened with an obliteration of the potato crop; at any rate so far as this year is concerned. Yesterday I carefully examined a number of fields in the potato growing district around Long Sutton, in Lincolnshire, and found that, already, three-fourths of the tubers (by weight) are diseased, while the mischief is still in active progress.

CONSIDERABLE PORTION OF CANTERBURY CATHEDRAL BURNED DOWN.—SHRINE OF THOMAS A'BECKET UNINJURED.—LONDON, Sept. 3.—A despatch from Canterbury reports a fire just broken out over the altar end of the magnificent Cathedral in that town, and the flames spreading rapidly. Firemen are on the ground, but no water can be obtained to throw upon the burning edifice. The Cathedral was erected in the twelfth and two following centuries on the site of the first Christian church built in Saxon England.

2 p.m.—The fire in the Cathedral has been extinguished. The firemen obtained control of the flames shortly before noon, and at 12:30 o'clock they were suppressed. About 150 feet of the roof are completely destroyed. Everything that could possibly be moved was got out of the Cathedral before the firemen commenced to pour water on it.

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general anxiety is to know, not what may be the probable amount of "wax" for the market, but whether enough produce will be forthcoming as "seed" for next year.

Disease appears to have smitten the crop in all parts of the kingdom; and it is desirable that accurate reports as to the present state of the tuber should be forthcoming from Fife, Perth, Ross, Lanark, Cumberland, Lancashire, Cheshire, Yorkshire, Lincolnshire, Cambridgeshire, Essex, Staffordshire, Kent, Somerset, and Devonshire, counties growing the largest acreage in Great Britain, and also from all the provinces of Ireland.

I have the honor to be, Sir, your obedient servant, JOHN ALABORN CLARKE, Central Chamber of Agriculture, Salisbury Hotel, Fleet-street, E.C., Aug. 20.

UNITED STATES.

THE PERIGEE OF THE UNITED STATES.—The Boston Globe disputes a statement recently made in this country that the descendants of the original settlers in the United States do not now constitute a majority of the white population.—"For the moment one feels that the country is really going to the dogs.—Assuming that a hundred years ago the people of the United States were almost wholly of English stock, and granting that in that time they have sunk from par to 46 per cent. in representative population, we shall in another hundred years, according to this style of logic, get to be all foreigners and the sons of foreigners, losing all right and title to the memory of Bunkerhill and Lexington as to that of the Boyne or Waterloo, and logically destitute of the right to blow off our fingers or set people's houses on fire on the Fourth of July.

A NEW SOCIAL CUSTOM.—A most interesting ceremony appears to have taken place recently at Chicago. Divorces have of late years become so numerous and fashionable in that city that the need for some kind of social festivity to celebrate their occurrence has for some time been extensively felt.

PETROLEUM.—It is computed that the consumption of this oil in the world in 1871 exceeded 6,000,000 barrels; in 1869 it was only 4,800,000, and in 1870 5,200,000 barrels. The increase in consumption is attributed to the lowering of prices. The rate of consumption must depend upon the price at which the article can be furnished. When the price becomes high, while oil will necessarily compete with petroleum, and also the common olive oil, and rapeseed oil. The result of observations in Pennsylvania shows that wells continue to produce for about three years, and then dry up. The average production of the wells now is under five barrels a day per well, a great reduction from the original flow of wells. A large amount of new territory has recently been discovered, amounting to at least 10,000,000 acres.

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The True Witness

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G. E. CLERK, Editor.

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MONTEAL, FRIDAY, SEPTEMBER 13, 1872.

ECOLEASTICAL CALENDAR.

SEPTEMBER—1872.

Friday, 13—Of the Octave.

Saturday, 14—Exaltation of the Holy Cross.

Sunday, 15—Seventeenth after Pentecost.

Monday, 16—St. Cornelius and Cyprian, MM.

Tuesday, 17—Stigmata of St. Francis.

Wednesday, 18—Ember Day. St. Joseph Cupertino, C.

Thursday, 19—St. Januarius, Bishop, and Companions, MM.

NEWS OF THE WEEK.

The meeting of the Emperors of Austria, Russia and Germany bodes no good to England. We are told that it is a meeting of no political significance; but we can hardly doubt that it is the design of the three potentates to remodel the map of Europe, and particularly to make arrangements for the settlement of the "sick man's" estates. The relations betwixt Church and State will probably be discussed, and a combined system of persecution against the Catholic Church will very likely be one of the measures adopted. The expulsion of the Jesuits from Germany is being actively proceeded with; and it is thought that many of the Fathers will seek a temporary asylum in Ireland. This Continent too will offer to others a place of refuge till the fury of the storm be past; but that there is in store a season of trial and suffering for the Church can scarce be doubted. The condition at Rome is deplorable, and rumors are always rife that the Sovereign Pontiff will be obliged to seek shelter elsewhere.

The Geneva Conference is said to have finished its labors, but their results have not yet been made public. Rumors are afloat, but none are authenticated. According to one of these a gross sum of Thirty millions of dollars with seven years interest, has been awarded to the United States.

The harvest in England is set down at about an average. There will however be a deficiency in the supply of food, owing to the extensive failure of the potatoe crop. Coal is still advancing in price, in spite of large importations from Belgium of that article of primary importance to the commercial and industrial prosperity of the Empire.

There can be no doubt that both in England and in Ireland the potatoe are extensively and seriously diseased. Signs of the malady have exhibited themselves in some parts of Canada.

The Witness of the 30th ult., has an article intended to show the arrogance and tyranny of Romanism in Lower Canada. We give the particulars as we find them in our contemporary, as they well illustrate the stuff of which evangelical martyrs are made, and the full extent of that galling Romish despotism of which the Witness complains.

A Mr. Rondeau is a cabinet-maker at the village of Joliette, who from being a Catholic has in the cant of the conventicle, "found Jesus." On Saturday "he attended market as usual," and took it into his head that he must there make a controversial discourse. Accordingly he got up in a cart, and let off his harangue, which, if we may judge from the analysis thereof given in the Witness, was somewhat in the nature of a religious challenge, and therefore eminently ill-adapted for delivery in a market place, where men meet to transact business, and where anything that may tend to create disturbance, or interfere with the legitimate object of a market should be prohibited—and is we believe prohibited by the Market Bye-Laws of Joliette. M. Rondeau the vessel in question addressing a Catholic audience announced that "for many years he had left the Church of Rome; that if he had made a mistake he was willing to be convinced of it, and to return to their communion; that all he wanted to know whose the truth was and to save his soul."—Witness.

At this juncture a minion of the Pope, and a ruthless instrument of Romish tyranny, by name Desmarais, Clerk of the Market, interfered and told M. Rondeau to shut up, and come down from the cart. M. Rondeau very decidedly refused to obey; whereupon the first

Popish minion went off, and presently returned with a second minion tenfold worse than himself—to wit a constable—who also told M. Rondeau to get down, and cease from causing confusion and obstruction in the Market. M. Rondeau continued obstinate, for which offence he was arrested, and sentenced to a fine of \$2 and \$4 costs. The money was paid, and M. Rondeau went home rejoicing that he personally had shared the experience of the Apostles.

We learn from this what it is that Protestants demand as a right, to be by them exercised without interference. They claim as a right that, in spite of all rules and regulations to the contrary for maintaining order and regularity in the market, they be allowed on market days to stand up and deliver controversial discourses, and challenges to controversy; and if this modest demand be not complied with; if, in the case of vessels who have come to Jesus, the law against causing obstruction and confusion in the markets be enforced, then we are told that the Church of Rome is a cruel tyrant, the enemy of civil and religious liberty.

Seriously, does the Witness believe that a Catholic would be allowed on a market day to stand up in a cart, in the middle of an English market, and amidst an audience mainly Protestant there and then hold a religious conference, and throw out challenges to religious controversy? Would not the police, the minions of Queen Victoria, under such circumstances interfere, and put a stop to the unseemly proceedings?

HUMORS OF THE DIVORCE COURTS.—There have been some amusing legal proceedings lately, in the English Courts, arising out of the working of the Divorce Laws, and which we find duly reported in the columns of the London Times.

Of these, one arose out of the question as to the title by which a divorced woman is legally entitled to describe herself. It had its origin in this wise.

A lady, divorced from her husband, at her own suit however, and whose moral character has never been impeached, answered an advertisement for a Governess in a family; describing herself as a "Spinster," the usual term in law for a single or unmarried woman. As a "Spinster" she was engaged as Governess by the Family—Catholic—advertising; and in due time she entered upon her duties, which she discharged well, and to the full satisfaction of her employers.

These, however, learnt, at last, the facts of the marriage and subsequent divorce from her husband of the lady whom, as a Spinster, they had engaged as a Governess. They complained of having been deceived, and broke off their engagement with her, refusing to pay salary on the grounds of having been entrapped, or deceived by false representations. The lady so dismissed sued for her arrears of salary; and the question turned upon her right to designate herself as spinster, she having been married to a man still alive. The trial has not been concluded; but it must be admitted that the question here proposed is a knotty one. The reason is, that, thanks to the still lingering influences of the Christian religion on English civilisation, there is not as yet in the English language any word to describe the status of a divorced woman. In the eyes of the law she is neither a wife, nor a widow. What is she then? and how shall the law describe her? This will have to be settled, and a new word or term for the purpose must be coined to meet the wants of an advancing anti-Christian society.

The other case took the form of an action for damages, raised by a low church or evangelical curate—vicar he would be termed in Canada—against the Rector of St. James' parish Piccadilly, the Rev. Mr. Kempe, a High Churchman and Ritualist—for libel. The following are the leadings facts of this case.

A gentleman made application to the low church or evangelical curate in question, to marry him to a woman who had been divorced for the cause of adultery from her husband. The law does not compel ministers of the Establishment to take part in these dirty transactions, but leaves them at liberty to do so if they please; but the law does oblige the scrupulous rector of any parish church to give the use of the building for the celebration of these impure and adulterous rites, to any other brother minister of less delicate conscience, who may be willing to officiate thereat. The curate in consequence made application to the Rev. Mr. Kempe for the use of the parish church of St. James for the wedding ceremony of the adulterous woman with her adulterous paramour; but as the High Church Rector was notoriously averse to such unions, holding them, as every Christian man must, in abomination, he, the low church applicant, abstained from mentioning the all-important fact of the peculiar relative positions of the man and woman in whose behalf the services in the rector's church were to be performed. The Rev. Mr. Kempe being thus kept in ignorance of the true state of the case, gave the use of his church to the curate for the said marriage.

On the day appointed, the bridegroom, armed with a marriage license from the Archbishop of Canterbury, made his appearance, together with the adulteress with whom he proposed to enter into the bonds of holy matrimony. But ere the sacred rites had commenced the Rev. Mr. Kempe had got wind of the proceedings; and rushing to the church he loudly and indignantly protested against the blasphemous farce about to be enacted in a building supposed to be consecrated to the Holy of Holies. It was too late however; he had given his consent, and he could not arrest the marriage, which was accordingly proceeded with by the evangelical curate, who got £10 sterling, or about fifty dollars for the job.

But the Rev. Mr. Kempe would not let the matter drop. He wrote to the Bishop of Winchester who had given the offending curate his license, complaining of the manner in which he, the Rector, had been deceived, and tricked into giving his consent that his church should be used for the above mentioned marriage of two adulterous persons. Hereupon the Bishop revoked the curate's license, who was consequently dismissed from his situation, and who thereupon brought his action against the Rev. Mr. Kempe for libel.

It is satisfactory to know that, in this case the plaintiff was defeated. The defendant pleaded justification; the Bench charged strongly on his side; and the jury found a verdict in his favor. This is another Ritualistic triumph, and no doubt the evangelical section of the holy Protestant church must feel very sore over the discomfiture of one of its champions. Efforts are being made to take up a collection for him as a martyr in the cause of civil and religious liberty.

The elections are over at last, and we are thankful. We shall now enjoy a respite from the painful task of daily reading the bitter effusions of able editors, whose pens in election time are dipped in gall, and whose sole business seems to be to prove that the several candidates for seats in Parliament are the worst of men, the very vilest of the human race. There having been no great principle at stake in the late elections is, we suppose, the cause that personalities have so abounded; and that for weeks the columns of the secular press have been devoted to the discussion of the most trumpery of trumpery questions—as for instance whether this man bought a boiler in Montreal, or ordered it from Scotland.

But thank God, the elections are over; and with them we hope that the war of words, the personalities, and the trivialities of the last month are at an end. Having done their work, the words Reformer, Liberal, &c., may now be laid aside, unless indeed some bold person should attempt a much to be desired definition of these terms. What is a Reformer? What are the particular measures which, had he the power so to do, he would cause to be adopted by our Canadian Government? This may seem a very simple question, but it is one not easily answered; and yet the man who calls himself a Reformer *par excellence*, and cannot sharply define wherein the reforms he advocates consist, is little, if at all, better than a humbug. We are in one sense, all Reformers; that is, we are all willing to remove from our constitutional platform the rotten planks, and to replace them with sound ones—only we may not agree as to what planks are sound, and what rotten. One reform we feel inclined to insist upon. That no one should be allowed to use terms "Reformer," "Liberal," "Working Man," &c., of which he, on demand, is not prepared to give a sharp definition, under penalty of being written down an ass. The want of definitions is, both in political and religious controversy, the crying evil of the day.

The result of the elections cannot yet be stated with certainty. In Ontario the *Outs* have some gains to boast of, and upon the whole they may find themselves a little stronger in the next Parliament than they were in the last. The *Ins* or Ministerialists will however, it is thought, be able to command a good working majority amongst the representatives of the entire Dominion, even though in Ontario they may be in a minority.

THE LATEST FARCE OUT.—The N. Y. Herald gives a description of the wedding of M. Loyson, once honorably known as Pere Hyacinthe, to a widow lady, one of his converts. The marriage was celebrated at the Marylebone Registry Office, one of the places licensed by Government—as we say of the beer-shops—in which civil contract marriages may be legally performed. The jolly and lusty bridegroom looked well, and presented in his appearance a remarkable contrast to the whilom P. Hyacinthe, the ascetic Romish preacher at Notre Dame—of whom, in the same paper as that which describes the wedding of M. Loyson, we find the following sketch:—

"But now the tall Swiss halberdier, making a passage along the aisle, announces the approach of Pere Hyacinthe, and instantly this whole sea of faces is turned toward him, with an expression of sympathy so intense as seemed enough to electrify one who came in all simplicity and sincerity to bring

to them the words of life. He followed slowly with his eyes cast down, his face pale, and mounting the steps of the pulpit, he knelt down and buried his face in silent prayer. Then rising he stood, with erect and majestic form, and some moments regarded in silence those to whom he was to speak, while a deep sigh involuntarily escaped from his large chest. Although I was already under the magnetism of this extraordinary man, my eye, as an artist, took in all the surroundings of the scene. In scenic effect nothing could exceed the beauty of the tableau—the dark background of the pulpit, in ancient carved oak; the form of the preacher rendered more striking by the robe of his Order (he is a Carmelite monk, and wears a long serge gown, with only sandals on his feet), with his white cowl thrown back upon his shoulder, his head shaven so as to leave only a chaplet of hair upon his brow, while the light from above fell upon his bare head, and his countenance, so sad and beautiful, yet responding with quick sympathy to all the regards turned towards him. Surely if he had studied all this *mise en scene*, he is a master in the art. He began to speak, and from that moment I wished to believe in the sincerity, in the piety, in the Christian faith of this man—for if he is not all that, he profanes the most beautiful gifts of Providence. Never did a voice more sympathetically strike my ear; never did art more perfectly captivate and control the human heart."

Our readers have the two pictures before them. In which do they see the more close resemblance to Him who was emphatically the "man of sorrows?" In that of the jolly amorous bridegroom? or in that of the mortified ascetic Carmelite bowed down in silent prayer?

M. Loyson still preaches, we are told, but his sermons are not as those of P. Hyacinthe: "The most prominent text of the Pere, of late, have been single words or brief sentences, given out pretty much in this style: 'Love! Fidelity! Marriage! Union of the Sexes! Increase and Multiply!'"

In an editorial on the Orange riots at Belfast, the London Times, of the 21st August, thus sums up:—

"The present riots began with the interference of Orangemen with Catholic processions on the 15th, the Feast of the Assumption, the Great Catholic Festival which the French Empire converted into the Fete Day of St. Napoleon. A Catholic procession was obstructed at Gifford, another was stopped in going to Hannalstown, and the first formal riot was an attack upon a procession at Scarva. All this was contemplated before-hand; the ship carpenters of Belfast, who are Protestants to a man, not going to work on the 15th, though it is a day with the celebration of which they have absolutely no concern. The course of duty here seems pretty plain. When the Orangemen of New York were threatened with molestation in their processions, the Mayor, though intimately connected with the Catholic party, gave them an escort, and the escort fired with some effect on the Bowery Boys, who tried to stop the procession. A Catholic procession in the North of Ireland, acting within the limits of the law, may claim a similar escort; and the Executive Government would be justified in sending it whether it was claimed or not. If under such circumstances Orangemen attempted to stop the procession, and declined to disperse when duly warned, they should be fired upon. Less than this we cannot do without convicting at organized lawlessness calling itself Protestant Christianity; whether we ought to do more is a matter on which we are not at present compelled to pronounce an opinion.—Times 21st August.

What does the Witness, who so bitterly denounced the Irish Papists of New York who last year were accused of having interfered with the Orange procession of the 12th of July, 1871, say to the action of the Belfast Orangemen, and their premeditated attack on the Catholic procession of the 15th August, 1872?

MISSION IN GUELPH.—This Mission commenced on the 18th ult., and has been very successful. We find the following report in the columns of the Canadian Freeman:—

"A mission, commencing on Sunday, Aug. 18th, was given in this town by the Rev. Father Kilroy of St. Mary's, Diocese of London, Very Rev. Father Heenan, V. G., of Hamilton, and the Rev. Fathers Conilleau, S. J., Superior; Dumortier, S. J., and Robert, S. J., Guelph. The Rev. Father Kilroy preached twice a day, and the Rev. Fathers Conilleau and Heenan were in the confessional from early morning till late at night; they were occasionally assisted by Rev. Fathers Dumortier and Robert.

"The Rev. Father Kilroy, having lectured on a previous occasion in Guelph, the people were rejoiced to have an opportunity of listening again to the fervid eloquence of this gifted priest. The church was thronged, especially at the evening devotions, many being obliged to stand during the sermon.—The clear and earnest manner in which the eloquent father set forth the salutary truths of our holy religion produced a deep impression, not only on the children of the faith, but on many of our separated brethren who attended the mission. Eighteen hundred approached the tribunal of Penance and received Holy Communion. Many who had long neglected their religious duties were roused from their apathy and began a new life. Two Protestants renounced the errors of heresy and were received into the true fold, and six others are under instructions preparatory to their reception. On Tuesday, the third day of the mission the Rev. Father Conilleau celebrated a solemn requiem Mass for the repose of the soul of the late Father Sherlock at which six hundred received Holy Communion for the same intention, and the Rev. Father Kilroy preached a panegyric in which he spoke of the extraordinary kind disposition, charity and devotedness of that holy priest which produced a marked effect on the congregation. He attributed the success of the mission to the virtues of the late father, and said, moreover, that those who were received into the church during the mission told him they were first attracted to the church by Father Sherlock. During the last two days of the mission four hundred were invested with the Holy Scapular of our Lady of Mount Carmel. On Tuesday, Aug. 27th, the mission was concluded by the Very Rev. Father Heenan, V. G., who in earnest and eloquent language, exhorted the congregation to persevere in the path of virtue, and to keep before their mind the eternal rewards promised to those who faithfully practise the salutary teachings of Holy Religion."

On Sunday, the 1st inst., the newly erected Catholic Church at Brockton was solemnly dedicated to the service of God. His Grace, the Most Rev. Dr. Lynch, Archbishop of Toronto, officiated; His Lordship, Dr. Walsh, Bishop of London, preached the appropriate sermon; and Mass was celebrated by the Very Rev. F. P. Rooney. There were present in the sanctuary the Very Rev. V. G. Father Jamot, and the Rev. P. Conway. A handsome collection was taken up at the close of the proceedings.

DEATH OF THE REV. FATHER JAMES SHERLOCK.—The Canadian Freeman, of the 5th inst., announces the death of this good priest, a soldier of the Company of Jesus, and a worthy son of the Blessed Saint Ignatius.

THE CHRISTIAN BROTHERS.—The "price for virtue," the gift of the City of Boston, has been awarded by the French Academy to the Christian Brothers. It was delivered by the Duc de Noailles who took advantage of the occasion to pronounce a magnificent and well deserved eulogy on the courage and charity of the Brothers as displayed on many a field of battle during the late war. There yet remains for them a reward, and yet another testimony to their noble qualities, which no doubt in due time they will receive. They have yet to be persecuted, robbed, and exiled as have been the Jesuits in Germany—for it is thus that invariably society treats its worthiest members and benefactors.

HOW PROTESTANT CONVERTS ARE MADE IN INDIA.—The correspondent of the London Times tells the following story, as illustrative of the process by which the heathen are brought to the knowledge of the "truth as it is in Jesus:—"

"The manner in which the natives of India look upon our motives was very strongly brought before me only this week by a clergyman of the English Church. He said: 'I have been ten years in India, and have baptized a large number of persons, but there has not been one—I am correct to the very words, most emphatically repeated to me—who did not at the same time ask me for some post. I have sometimes said, 'Now, why do you want to be baptized? You want employment?' and the reply has always been the same—'Yes; we cannot live without help if we become Christians.'"

We would advise all to go and see MacEvoy's Panorama of Ireland, now on exhibition at the Mechanics' Hall, where they will receive both amusement and instruction.

THE LAMP: A Monthly Magazine of Catholic Literature—September, 1872.—Hamilton: C. Donovan, 92 Walnut St. 50 cents per annum, in advance; single copies, 5 cts. The contents of the current number are as follows:—The Grave of Moses, (Poem); Sunshine and Shadow (a serial) chaps. i. ii.; Holy Places of Ireland, (concluded); Self-Ridiculing Irishmen; Vale! Vale! (Poem); Garibaldi and the Battle of Mentana; The Spectre Sponsor, (a weird tale); Sacred Legends, No. 3; Chronology for September; The Irish Language—Lesson III.

This little magazine is published at such a low price that it is within the reach of every one, and ought to be a welcome guest at every Catholic fireside. The article on "Self-Ridiculing Irishmen" is an excellent one, and should be taken to heart by every Irishman who has the least respect for himself, or for the land of his birth; and what it complains of, should be frowned down by them, whenever and wherever met with.

THE WESTMINSTER REVIEW—July, 1872.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

This as our readers know, we suppose, is the chief organ of the advanced or liberal section of the Protestant community in England, and is undoubtedly one of the ablest of the Protestant serials, as it most certainly is that which most faithfully reflects the ideas and tendencies of the leaders of Protestant thought in the nineteenth century. Its articles in the current number are varied and interesting; one especially purporting to be a critique upon the writings of the Rev. Dr. Newman, and entitled *The Difficulties of Protestantism*; from this article we propose to lay, in a future issue, some extracts before our readers. The subjoined is a list of the contents of this great Protestant periodical:—1. Sovereignty; Royal and Representative; 2. English Philosophy; 3. Greek Lyrical Poetry; 4. Dr. Newman: The Difficulties of Protestantism; 5. The Politics of Aristotle; 6. Andre Chemier: Poet and Political Martyr; 7. Recent Experiments with the Senses; 8. Contemporary Literature.

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

The following are the contents of the July number:—1. The Maid of Sker, (conclusion); 2. The British Tourist in Norway; 3. A Century of Great Poets from 1750 downwards: Lord Byron; 4. A True Reformer, part v.; 5. Old Maids; 6. A Precarious Existence; 7. Charles James Lever.

APPOINTMENT.—Le Nouveau Monde says that the Rev. Mere Paga of the Hotel Dieu has been re-elected Superiress-General of her order, and the Rev. Mere Dupuis has been appointed Superiress of the Grey Nuns.

FOR THE WEST.—On Wednesday, last week the Rev. Sister Praxede, Superiress of the Oregon R. C. Missions, left Montreal, on her return, accompanied by the following nuns belonging to the Ladies of Providence: Sisters Marie de la Visitation, Marie Leocadie, Marie Rose du St. Sacrement, Marie Macedone and Marie Denis. The Rev. Mr. Bissetto accompanies them as far as Chicago.

DOMINION BUILDING SOCIETY.—We congratulate Mr. Quinn on his good fortune in receiving the first appropriation given by the Dominion Building Society, of which he is Secretary-Treasurer. We understand, however, that he has returned it to the Society to be balloted for again, with the view of making appropriations as frequent as possible.

MODERN MEDIEVAL & PAGAN EDUCATION.

With all our boasted intelligence and diffusion of knowledge, we moderns are sadly behind past ages in our ideas of education.

When Euripides in the Medea (918) makes Jason's sole prayer for his sons—"that he may see them grown to manhood—well fed and vigorous, that they may be a defence to him against his enemies" he gives us the lowest phase of the Pagan idea, and it is to be feared the highest phase of the modern.

How exalted and how almost Catholic the highest Pagan idea was, cannot have escaped the most superficial classical scholar.

This is Catholic in all but the object of its adoration. Plato's ideas of education are equally exalted and Catholic. "If a youth," he says, "is to be an honorable man, fair and good, and able to form a sound judgment of what is just, he must when young be without experience or admixture of evil manners, for he only is good who has a good soul which he cannot possess who has a personal acquaintance with evil."

The Paganism also knew the need of affording holy aspirations to youth; that the mind of youth must either be devoted to an idea or to sense; either to an object of faith, or to that visible but deceptive form of good which ministers to animal excitement.

Mr. Alphonse Desjardins, of this city, has been created a Chevalier of the Order of Pius IX., in recognition of his piety, and sincere attachment to the Holy See.

Again our modern idea reverses the ancient proverb "a sound mind in a sound body"—making it to read "a sound mind from a sound body" as though mind depended upon matter.

But it is in the sacerdotal idea that the Pagan and Catholic ages excel so supereminently our modern Protestant idea. The Athenian in Plato lays it down as a maxim that no one has received a sufficient education who is unchoired (akourenton).

One of the most violent storms with which this city has ever been visited occurred on Saturday evening and continued through the night and Sunday.

THE ELECTIONS. Members elected to sit in the Second Parliament of the Dominion of Canada.

THE WATER SUPPLY.—Our city fathers are very much puzzled as to what they are to do for water. Two schemes present themselves, the one expensive, but certain to be successful, the other much less costly, but when completed merely an experiment.

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AN HEROIC ACT.—Between three and four o'clock on Saturday afternoon, Major Thomas A. Evans saved a party of three French Canadians from drowning in the river opposite Longueuil.

Body Found.—Louis Dagenais residing at Longue Pointe, went on Saturday last to the river for waer; he observed the body of a man near the beach, he drew it ashore and notified the Coroner, who proceeded to Longue Pointe and held an inquest.

THE ELECTIONS. Members elected to sit in the Second Parliament of the Dominion of Canada.

Table listing election results for various provinces including Ontario, Quebec, New Brunswick, Nova Scotia, and British Columbia.

Table listing names and addresses in the Quebec region, including Argenteuil, Beaufort, and others.

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St Brigide, D M, 4; St Hyacinthe, Rt Rev J L, 2; Richmond Station, P R, 2; N N, 4; P M, 2; J M, 2; Granby, M G, 2; Richmond Hill, M T, 2; Perth, F G N, 2; Glennevis, A M, 2; Weston, F G K, 2; Franklin Centre, R B, 4; Starnesboro, E C, 2; Cornwall, L M D, 2; De Pere, W M, 1; St Isidore de Lauson, Rev L A B, 2; Saint-Jovite, J O L, 2; Rawdon, W W, 2; Sorel, W M, 2; Melbourne, L F, 2; Three Rivers, W L, 1; River Beaudette, D A M D, 7, 50; Richmond, T D, 2; Kingston, J O B, 2; Osgoode, J P, 2; Arnprior, Rev M B, 2; Mabou, N S, Rev K J M D, 2.

BREAFAST.—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.

In this city, on the 5th inst., Willie, second son of P. White.—R.T.P.

ST. PATRICK'S TOTAL ABSTINENCE SOCIETY.

A QUARTERLY MEETING of the above SOCIETY will be held in the ST. PATRICK'S CHURCH, on SUNDAY EVENING next, at SEVEN o'clock.

MECHANIC'S HALL. ONE WEEK, Commencing Monday, Sept. 9, '72, CHARLES MACVOY'S ORIGINAL HIBERNICON.

Displaying, with truth to nature, the remarkable scenic beauties of the EMERALD ISLE. A new dramatic episode entitled "IRISH HEARTS" (written especially for this entertainment) being a story of Love, Life, and Folic, and replete with new Songs, Dances, and Character Sketches will be rendered by the HIBERNICON COMEDY COMPANY.

PROVINCE OF QUEBEC. In the SUPERIOR COURT District of Montreal, for Lower Canada.

ELZEAR DESMARTEAU and GEORGE BOND, both Merchants of the City of Montreal, and doing business there as such in partnership under the name and firm of "DESMARTEAU & BOND," Plaintiffs.

LOUIS RENAUD, junior, heretofore of the City of Montreal, and now absent from the Province of Quebec, Defendant.

IT IS ORDERED, on the motion of Jean B. Vallee, Esquire, of Counsel for the Plaintiffs in as much as it appears by the return of Charles St. Amant, bailiff of the City of Montreal, on the writ of summons in this cause issued, written, that the Defendant has left his domicile in the Province of Quebec in Canada, and cannot be found in the District of Montreal, that the said Defendant by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called La Minerve, and twice in the English language, in the newspaper of the said city, called THE TRUE WITNESS, be notified to appear before this Court, and there to answer the demand of the Plaintiffs within two months after the last insertion of such advertisement, and upon the neglect of the said Defendant to appear and to answer to such demand within the period aforesaid, the said Plaintiffs will be permitted to proceed to trial, and judgment as in a cause by default.

HUBERT, PAPINEAU & HONEY, P. S. C.

INSOLVENT ACT OF 1869. IN the matter of EPHREM SIGOUIN, ELZEARD SIGOUIN, & SIGOUIN and FRERES.

INSOLVENT ACT OF 1869. IN the matter of PIERRE PICHE.

An Insolvent. I, the undersigned, have been appointed assignee in this matter. Creditors are requested to file their claims to me within one month, at my office No. 5 St. Sacrament street, and to meet at my office No. 5 on the 3rd day of October next, at 10 o'clock, a.m., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Aug. 20.—Considering the uncertainty of the future, it is surprising how little the French trouble themselves about it. One might think from their demeanour that the profound calm which has succeeded to the stormy Sessions of Versailles was going to last for ever, and yet it depends upon the life of one man, far advanced in years, though fortunately so hale and hearty that he may yet live long enough to do even more for France than he has already done. Into what a gulf of anarchy and confusion might not France be plunged by his untimely death, and through how much bloodshed might she not have to wade to another spell, more or less durable, of security and repose? The political parties into which it is the curse of France to be divided, if they weigh the possibility of this catastrophe, only do so in order to determine each who they could best, in such a case, outstrip their neighbour in the race for the vacant seat of power. Meantime they remain drawn up in face of each other like hostile armies. They have in no respect changed their programme. They have not abated one jot of their pretensions, nor abandoned a single hope. They are kept for the moment in check by a state of affairs perhaps without precedent, but they are ready to draw the sword upon any one who should dare to lay hands upon the power they all want. It is a curious sight to see men, differing on all other points, agreeing on this one, that it is their best policy, for the moment at any rate, to support the Republic of M. Thiers—a Republic which they cordially dislike, and which is all the more distasteful to them from their consciousness that they cannot do without it; which is based upon a negation, and depends upon the life of an old man; which is so offensively like a Monarchy to some, so tantalisingly like a Monarchy to others, that it might almost be metamorphosed by the simple expedient of calling M. Thiers Adolphe the First. Such a Government reminds one of a tree round which two duellists in America dodge each other, each looking out eagerly for a shot, but with courage somewhat cooled by the reflection that between him and death or victory there is nothing but the thickness of a trunk. Supposing the tree to fall, the two combatants are in a moment face to face, and in another one is probably stretched upon the ground. The political parties which are manoeuvring behind that very tough and knotty old tree—popularly supposed to be a tree of Liberty—which is the sole prop of the present Republic, know that, in the same way, its fall must be the signal for a free fight, and though each may be ready to back his own chances, he is not sufficiently confident of success to be in any great hurry for the commencement of the fray.

Whatever the motive, there is, I fear, no doubt about the fact that the Government is just now graciously pleased to bestow upon the Bonapartists about the only favor that can benefit them—petty persecution. We have their principal organ, the *Gaulois*, posing this morning in the new and interesting character of victim to a Republican despotism which gags the Press. It is about to lose one of its favored contributors, M. Jules Richard, who writes to say that he can no longer stand the cruel excisions and mutilations to which his letters are exposed. He cannot allow "the expression to be weakened of convictions which are profound and which time will unfortunately prove to be correct." The editor of the *Gaulois* explains that the mutilations of which M. Richard complains are rendered necessary by the censorious interference of the Government. To this interference the *Gaulois*, he declares, has been long subjected, but he has hitherto thought it best to "suffer silently and without a murmur," partly in order not to trouble the public with his personal grievances, partly because the same imperious Government that oppressed him pushed its tyranny to such lengths as to forbid him to complain. But as other journals have taken up his cause there is no longer any reason for his keeping silence. Now that his readers know his sad situation, they are prayed to "take into account its difficulties, and be more ready than ever with their sympathy." The editor quotes the journals to which he refers, and though they represent very different shades of opinion, they are unanimous in condemning any such interference with the liberties of the Press. Even an organ of the extreme Republican party, which generally clamors loudest for arbitrary measures, and means by liberty the right to prevent anybody else doing what you do not happen yourself to like or approve, is no exception to the rule.—*Times Cor.*

THE EMIGRATION FROM METZ.—The *Deutsche Presse* gives a terrible account of the state of things at Metz. The French population has been for long withdrawing itself from the place; those employed about the arsenal and works to the neighbourhood of cities in France where great military establishments are about to be erected, and most of the tradesmen and all the capitalists to one place or another on the French side of the new frontier. But it was expected in Prussia that the immigration from thence would not only Germanize Metz but make it more prosperous than heretofore. This, however, is the picture drawn by the Metz correspondent of the German paper:—"All that the official papers say about the colossal development which is to be produced at Metz by the projected railways and other plans are mere castles in the air; the impoverishment of our city is a sad reality staring us in the face. The immigration of Germans, it is true, still continues to be pretty active, and has already added 4,000 persons to the population; but it must be remembered that these people, though they fill the streets and the empty houses, do not fill the purses of men of business. Those who come, do so in order to earn money, and bring nothing with them but the will to work. Land can now be had here at almost nominal prices; unfur-

ished houses may be purchased for a mere song it seems; that no one in Germany will venture to bring his capital to Metz. The reason of this is the universal belief that in the next inevitable war with France Metz will have to stand a siege."

HOLLAND.

INTERNATIONALISTS.—THE HAGUE, Sept. 5.—A large number of French Communists have been attracted hither by the meeting of the General Congress of Internationalists. It is stated also that a number of condemned criminals are present *in cog*.

HOLLAND AND THE JESUITS.—The Dutch Ministry have not forgotten the persecuting traditions of their ancestors. They have already ordered the Jesuits to make a return of those Fathers in their two houses in Holland, who have previously resided in Rhenish Prussia.

SPAIN.

A very extraordinary story is apparently gaining some credence in Madrid. It is neither more nor less than to the effect that King Amadeus was a party to what is supposed to be the assassination hoax, and designed the same with a view to the favorable results of the dastardly attack. He, says the report, was much chagrined to find one of his instruments killed, as he had no such intention towards any but his horses. The prisoners will soon be discharged, it is said. Another sensation is that the Attorney General has discovered evidence implicating the Duke de Montpensier in the assassination of Prim and demands his arrest.

ITALY.

Victor Emmanuel has vainly attempted to obtain an invitation to the meeting of the three Emperors at Berlin. The mission of M. Minghetti to Vienna had this for its object, as well as to obtain the restitution of certain despatches prior to the war of 1866, and in which Italy offered to renounce her claims on Rome. Both were refused, and Italy is made to understand that she is not to consider herself one of the great powers. The strikes which have taken place all over Italy seem to have been principally with the hope of testing the organization of the International societies. They seem to be in working order, and this, coupled with the universal discontent, leads most thinking men to believe that a general Republican movement is very near at hand. The revolutionary seed can never fall on ground better prepared to receive it, for vice and misery have been doing their work for twelve years in the annexed provinces, and have reared a generation of human wolves, soon to be let loose on all that is left standing of divine law, and Christian society.

Nothing can afford a more practical or apposite subject of consideration than the frightful and rapid progress the International is making in Italy. A few extracts on this head from the Italian press will give your readers some idea of the abyss we are drifting to. The *Tribuna*, its organ in Rome, edited by an apostate Dominican friar (Padre Carnelli), says in an article of the 11th August:—"The workmen of the towns, fields, and villages feel the consciousness of their own strength awakening within them. The day they reckon their forces, and see that they are three times as numerous as the cowardly social institutions of to-day, that day will be the last of injustice and inequality. It will be a day of terrible destruction, a necessary one; and which the giants of the International will execute wherever the society extends itself, that is to say, throughout the entire world, because it counts its associations in every land the sun shines on. The future, then, is our own, and it is not far off!" In another article of the 12th it says, "The future shows itself on the horizon like a crimson cloud. Every tear of the workman, every drop of his blood which falls on a fertile soil, will produce the harvest of the social and political revolution."

What about finance? There, it must be allowed, is the dark side of the picture. The Italians, a frugal race, from the earliest times the money-changers and stockbrokers of Europe, at home in every branch of political economy, have proved hitherto very improvident stewards of their national patrimony; they have involved themselves in endless difficulties, and have only staved off bankruptcy by resorting to measures which are as unwise as they are unrighteous. Yet, with all this, the people in Italy groan under what they consider intolerable burdens. The Revenue has been, by enormous efforts, increased from £18,000,000 to £43,000,000 in ten years; without reckoning a Municipal Budget of £14,000,000 and a Provincial Budget of £2,500,000, and without mentioning that Railways, Tobacco Monopoly, State and Church property, and whatever else was valuable, have been sold to the amount of £50,000,000 to £60,000,000; whilst a yearly deficit fluctuating between £5,000,000 and £8,000,000, saddling the country with a debt of £251,000,000, bearing an annual charge of £20,000,000, and a floating debt of £34,000,000, have not prevented the country from being inundated by a depreciated paper currency. We have often adverted to these heavy drawbacks upon the prosperity of a country which ought, in all other respects, to be an object of envy to some of its neighbours, and, by referring the evil to its causes, we have given the Italian Government the benefit of all the extenuating circumstances which may be urged in its favour.—*Times Cor.*

THE PIEMONTESE GUARANTIES.—Out of 105 bishops appointed since last autumn to vacant Italian sees, only two, and they by an oversight, are in possession of the pittance assigned by Piedmontese incapacity in place of the magnificent endowments which have been confiscated. The Government insists upon the prelates elect praying for the Royal placet or exequatur. This the bishops cannot in conscience do; in every single case legal evidence of their nomination and of the legitimacy of their claim to the temporalities has been offered to the temporality has been offered to the civil power by the new bishops. With this the Government is not content, and consequently the titulars of the first sees in the Peninsula are dependent upon the charity

of their flocks for lodging and maintenance. Only to one intent are Plus IX's Consistories recognized. Should a bishop be translated from one diocese to another, the bishopric canonically vacated is also looked upon as vacant in revolutionary law, and the State pockets the assignment of both. Thus Mgr. Celestia, for many years bishop of Patti, in Sicily, and officially acknowledged as such, on being recently translated to Palermo, was forthwith deprived of the income from Patti which he had intended to hand over to his successor in the see. In the same way, if, as generally happens, a canon or parish priest be elected bishop, the State as a matter of course confiscates the revenue of the vacated benefice, and retains that of the bishopric, founding its rights in the one case on the legality, and in the other on the illegality of the Papal nomination.

SEIZURE OF PAROCHIAL REVENUES.—In some parts of Italy the Government is beginning to seize the revenues of vacant parishes. More than a hundred Bishops have been deprived of their means of subsistence, and are maintained either by the Holy Father or by the aims of the faithful, but up to the present time the parishes have not been touched.

Everything leads to the belief that the Italian government has received an intimation from M. de Bismarck that the suppression of the twenty-four Jesuit establishments in Rome (several have already disappeared before the expropriations of these buildings) and the general expulsions of this Order must take place immediately, and it is probable that the Piedmontese Cabinet will not long hesitate before the ukase of its master—the Prussian Chancellor.—Prussia is above all things desirous to render Rome utterly untenable as a residence for the Holy Father, and to break up effectually all the organizations of Catholic life which take their source in the throne of Peter. The congregations, the ecclesiastical tribunals, the generalates of the Religious Orders are so much matter to be got rid of, and considering the apathy with which Europe looks on at the gradual spoliation of the Church, Italy and Prussia have nothing to fear from the hands of man.—*Catholic Opinion.*

ROME.—THE ELECTIONS.—Monsignor Nardi, points out the true solution of the Catholic defeat at the Roman Municipal Elections. The Holy Father gave no command or even advice to vote; he merely declared it not unlawful; as to the advisability of voting, there was ample room left for those differences of opinion amongst loyal Catholics, which we may deplore, but which in point of fact do prevail. As Monsignor Nardi says, there were reasons *pro* and reasons *contra*; and his letter indicates that such grounds of abstention can hardly have failed to influence large numbers. The electoral roll proves the abstentions to have been 7,749.

GERMANY.

THE JESUIT PERSECUTION IN GERMANY.—The *Westminster Gazette* states that a correspondent, enjoying special opportunities of obtaining correct information, writes to us that it is asserted, on high authority, that the law against the Jesuits was really signed as a Cabinet Order, before the war of 1870. The Holy Father knew that this war was long since prepared. Years ago it was stated, by eminent persons well acquainted with the anti-religious party in Germany and Austria, that there would be a great persecution, and that Bismarck would be the bitterest of persecutors. By accounts which we receive from Germany, we learn that the Jesuits are leaving the country in numbers for various missions to the heathen in Asia and Africa. The Jesuits in some places have been forbidden to visit the sick or hear confessions, or to perform the ordinary duty of priests.

GREAT BRITAIN.

NEW CATHOLIC ORGANIZATION.—An organization has been formed in London, under the auspices of the Archbishop of Westminster, for the purpose of forwarding in various ways the social and religious interests of the Catholic population. It will be the duty of the body to "defend the rights and uphold the necessity of Catholic education for all classes of our children," to "interest themselves in obtaining situations and a fair start in life for our young people of both sexes;" to "establish Savings Banks and Burial Clubs on a scale commensurate with the needs they are expected to meet;" to help in promoting temperance, or total abstinence, and to promote mental culture by lectures on subjects of popular interest given at certain times in the associated parishes with the permission of the rectors. The *Times*, having alleged that the object of the organization was to influence the elections in favour of Home Rule, Canon Oakley has written to that journal stating that neither by the Archbishop or any other speaker was the phrase Home Rule once used, or the most distant allusion made to the subject which that phrase denotes.

The Queen's Guard of the 93rd Highlanders at Edinburgh have been teaching her Majesty how to boil potatoes. During her stay at Holyrood, the sovereign went on foot to the quarters of the troops, who are posted near the Palace. When she entered the guard room, most of the men were absent and going through drill; but a few were present, and they were engaged with their coats off and their shirt sleeves tucked up, in the highly useful occupation of boiling potatoes. One indeed, was practically trying whether they were sufficiently boiled; and, in answer to a queenly question, the embarrassed cook could with difficulty articulate the words, "Potatoes, your Majesty." The soldier may congratulate himself on the fact that he was found so well employed, and, certainly, his reply displayed a brevity and point which might serve as models for the addresses that Town Councils present to the Royal House. The three words were so admirably expressive and explanatory, that the hero of the potatoes ought at once to be raised to the rank of sergeant. Her Majesty was curious about other things beside the vegetable food of her defenders, stopping to see how the soldiers were housed.

MR. STANLEY.—The new theory is that he met a party coming down from the interior of Africa with genuine letters, and having obtained possession of them, returned without seeing Livingstone.

OUR EYES.—Indigestion is the principal source of weak eyes. Reading in the cars often seriously disturbs the vision. A delicate and wonderful apparatus within the eye is constantly adapting itself to the various local distances. The jerking motion of the cars compels an exhaustive effort to maintain the required adaption. Thousands of eyes are spoiled by reading in cars or other vehicles. Recently I was consulted by a railway expressman who had become totally blind from reading newspapers in the cars. Thousands who have never consciously suffered any inconvenience from the habit, are obliged to wear spectacles prematurely to correct an unsteadiness of vision produced in this way. Reading with the sunlight before you is another cause of weak eyes. The light should always hang quite high, and behind you, and allowed to shine over the shoulder. If convenient it should be over the left shoulder. If using kerosene, it is best to employ the lamps which hang on the wall.—Neither should you read with your face to the window. Reading by the twilight is dangerous. Gradually accommodating itself to the receding light, the eye is unconsciously strained. I have seen more than one case of grave disease of the eye produced by an undue effort to use the vision too long at twilight. White paint inside, white paint everywhere.—During the season of the brightest sunshine, the glare hurts the eye.

TAUGHT TO CHEAT.—A young man was lately tried at the Brighton, England Sessions, and convicted of stealing no fewer than 1,582 articles. The prisoner

made a speech on the conclusion of his trial, in which he declared first, that he had never stolen any article whatever until he had been unjustly suspected; and that suspicion made him a thief. Second, he affirmed that while it was true that he had stolen from his employers to please himself, he had stolen far more from customers to please his employers.—He intimated that they had taught him to cheat, and he had proved an apt scholar; but that unhappily, when the villainy they had taught him was exerted against themselves, they had turned to crush him. He added some trenchant observations on the relation between traders and shopmen. The latter, he said, were expected to over-reach customers and if they did not, or could not, they were soon sent about their business.

A NEW METHOD OF PACKING BUTTER.—A Michigan dairyman has lately published his method of packing butter. He has oaken tubs, with heads at each end. They are fourteen inches in diameter at top, 9 inches at the bottom, and 16 inches high. In packing, a cambric bag is made to fit the tub. The butter is packed in the tub as it stands on the small end—the sack being long enough to extend above the edges of the tub—and is pressed down firmly until within an inch and a half of the top, when a circular cloth is laid over it, the edges of the sack turned down over that, and a layer of fine salt placed on it. The head is now put in its place, the tub turned up, and the butter in the sack, of course, falling down to the bottom, leaves a space all around it which is filled with brime poured through a hole in the small end. When full the hole is corked up tight. The butter floats in the brime and is effectually preserved from the air, and will keep for an almost indefinite period.

DISINFECTING BY HEAT.—We learn from Irish exchanges that the corporation of Dublin have constructed a hot air chamber, in which clothes and bedding are disinfected for the public at a moderate charge. The walls and ceiling of the compartment in which the clothes are heated are built of brick, and its floor is composed of perforated iron plate. The heat is supplied from the exterior surface of a coil of pipe, eighty feet in length, which acts as part of the furnace fire. The products of combustion escape into the atmosphere without passing into the close chamber, and no emanations from the infected clothes can pass into the open air; this disinfecting apparatus cannot, therefore, taint the atmosphere of the locality. Clothes can be disinfected in a common oven, the theory being that contagious germs are destroyed at a heat considerably lower than that at which the goods would be injured.

STACKING GRAIN.—Stacking grain is an operation which requires skill and judgment. Think of the loss all over the country which results from bad stacking. It is sometimes hundreds of dollars, in the bad seasons. There is no need of this. Grain may be made as secure in the stack as in the barn if the work is done as it may be. In the West and in the East, grain stacks should be thatched with straw prepared before hand put on as soon as the stack has settled. If this is not at hand, secure the top with plenty of hay or half-cured grass, well rounded up and compacted in the middle. In shape the stack should be such that if a drop of water passes over the base of the top slope, it will fall to the ground without again touching the stack.

THE BEGGARS' BRIDGE.—The following legend relates how a certain Grand Duke of Florence built a bridge without expense to the State. The Grand Duke issued a proclamation that every beggar who would appear in the grand plaza at a certain designated time should be provided with a new suit of clothes, free of cost. At the appointed hour, the beggars of the city all assembled, whereupon the officers caused such avenues of the public squares to be closed, and then compelled the beggars to strip off their old clothes, and gave to each one, according to promise, a new suit. In the old clothes thus collected enough money was found concealed to build a beautiful bridge over the Arno, still called the Beggar's Bridge.

STAINS ON LINEN.—All calicoes subject to be stained, such as table linens, napkins, children's clothes, towels, etc., ought to be examined before being put into any wash mixture or soap suds, as these render the stains permanent. Many stains will yield to good washing in pure, soft warm water. Boiling hot water poured for a few minutes upon cherry, raspberry and almost any other kind of fruit stain will be found sufficient. Alcohol will remove almost any discoloration. Almost any stain, or iron mold, or mildew, may be removed by dipping in moderately strong citric acid, then covering with salt and placing in the sun. This may require to be repeated many times, but seldom fails.

TO CLEAN PAINT.—There is a very simple method to clean almost any kind of paint that has become dirty, and if our housewives should adopt it, it would save them a great deal of trouble. Provide a plate with some of the best whiting to be had, and have ready a cloth and some clean warm water, wet the cloth in the water and then squeeze dry; then take as much whiting as will adhere to it, apply it to the painted surface, when a little rubbing will instantly remove any dirt or grease. After which wash the part well with clean water, rubbing it dry with soft chamois. Paint thus cleaned looks as when first laid on, without any injury to the most delicate colors. It is far better than using soap, and does not require more than half the time and labor.

REMEDY FOR GRAPE-VINE ROOT LOUSE.—M. Rogiers, mayor of Poulx, in the Department of Gard, a prominent vine-growing district of France, proposes to the Agricultural Society of Hereault, as a tested remedy for the depredations of the *Phylloxera vastatrix*, the application of a pound of soot to the roots of each vine after a careful excavation of the earth which is used to cover the soot. It is claimed that this application is effectual in destroying the insect as well as in preventing attacks.

A Laundry gives the following recipe for doing up shirt bosoms:—Take two ounces of fine white gum arabic powder, put it into a pitcher, and pour on a pint or more of water, and then having covered it, let it stand all night. In the morning pour it carefully from the dregs into a clean bottle, cork it, and keep it for use. A tablespoonful of gum water stirred into a pint of starch made in the usual manner, will give to lawns, either white or printed, a look of newness, when nothing else can restore them, after they have been washed.

NECESSITY OF OCCUPATION.—We pity those who do not and never have "worked." Ennui and satiety sooner or later are sure to be their portion. Like the child who is in possession of every new toy, and has snapped and broken them all, they stand looking about for something—anything new and amusing; and like this child, they often stoop to the mud and gutter for it. It is an understood principle of human nature, that people never value that which is easily obtained. Bread which has been purchased with unearned money has never the flavor and sweetness of that which is won by the sweat of one's brow.—*Ex.*

Don't HURRY.—It is not at all advantageous to be in a great hurry. Locomotives have been reported to have moved a mile in a minute for a short distance. But locomotives have often been upset by such great rapidity. Multitudes, in their haste to get rich, are ruined every year. The men who do things maturely, slowly, deliberately, are the men who oftenest succeed in life. People who are habitually in a hurry have to do things twice over. The tortoise beats the hare at last. Slow men seldom knock their brains out against a post.

AN ITEM FOR THE "WOMAN'S JOURNAL."—Did you

ever see a woman throw a stone at a hen? It is one of the most ludicrous scenes in every day life. We recently observed the process—indeed, we paid more attention than the hen did, for she did not mind it at all, and laid an egg the next day as if nothing had happened. In fact, that hen will know for the first time that she served in the capacity of a target. The predatory fowl had invaded the precincts of the flower-bed, and was industriously pecking and scratching for the nutritious seed or the early worm, blissfully unconscious of impending danger. The lady now appears on the scene with a broom. She she drops and picks up a rocky fragment of the Silurian age, and then makes her first mistake—they all do it—of seizing the projection with the wrong hand. Then with malice aforethought, she makes the further blunder of swinging her arms perpendicularly instead of horizontally—thereupon the stone flies into the air, describing an irregular elliptical curve of the earth as far from the hen as the thrower stood at the time, in a course due west from the same, the hen then bearing by the compass north north-east by half east. At the second attempt, the stone narrowly missed the head of the thrower herself, who seeing that any further attempt of the kind would be suicidal, did what she might have done at first, started after the hen with the old and familiar weapon. The moral of which is: Stick to the broom-stick.

APPLES FOR FOOD.—A correspondent of the *Water Cure Journal* says:—"With us the value of the apple as an article of diet is underrated. Besides containing a large amount of sugar, mucilage and other nutritive matter, apples contain vegetable acids, aromatic qualities, &c., which act powerfully in the capacity of refrigerants, tonics, antiseptics; and when freely used at the season of mellow ripeness they prevent debility, indigestion, and avert, without doubt, many of the ills which flesh is heir to." The operators in Cornwall, England, consider ripe apples nearly as nourishing as bread, and far more so than potatoes. In the year of 1801, which was a year of much scarcity—apples instead of being converted into cider, were sold to the poor; and the laborers asserted that they could stand their work on baked apples without meat; whereas potato diet required either meat or some other substantial nutriment.—The French and Germans use apples extensively, as do the inhabitants of all European nations. The laborers depend upon them as an article of food, and frequently make a dinner of sliced apples and bread. There is no fruit cooked in so many different ways in our country as apples; nor is there any fruit whose value, as an article of nutriment, is as great, and so little appreciated.

OAT-MEAL PORRIDGE.—This is now so much in demand, that it has been introduced into the bills of fare of the best restaurants, though few serve it well cooked, that is, boiled long enough. To insure this, use a brown pipkin, instead of a tin saucepan; have it two-thirds full of boiling water, into which put half a teaspoonful of salt. Into this drop the oatmeal with one hand, stirring with a wooded spatula held by the other. When it is the thickness of mush, cover it and set it where it will keep boiling for an hour, beating it up occasionally to keep it well mixed, and free from lumps. Dish and eat it hot, with cold milk, or cream. Butter and sugar melted upon it destroy its fine diuretic qualities, and make it really less palatable. Porridge, gruel, thin cakes, and a sort of crackers are the principal methods of using oatmeal. As a breakfast dish, the porridge made in the way described above has no superior. It is excellent food for children, quickly eaten, without the injurious qualities of "hot cakes." It stimulates the action of the liver, and, in conjunction with cranberries, eaten as a sauce, will restore a torpid liver to healthful activity, if employed for the morning meal to the exclusion of fried meats and potatoes, broiled ham, and the like.

COOLING FOR BEGGARS.—Young Blifkins, son of old Blifkins the banker—ho of the Dolly Varden pants and vest—was recently caught in a shower, and took refuge under the portico of a dwelling on Benson street. A very attractive young lady—a pretty maiden—who sat by the open window seeing his situation, sent out a servant to him with an umbrella. Blifkins went away in ecstasy; and on the following day, having attired himself in most elaborate and stunning array of starch and jewels, he took the umbrella, which was an old one, and laid it away with his treasures of conquest as a souvenir; and then he went forth and purchased an affair to replace it of the most beautiful and costly kind. Thus equipped, he called upon the lady to return her flattering loan. She admitted him to her presence, and received the umbrella without apparently noticing the exchange; and it was not until she had listened with becoming gravity to his lightly dramatic acknowledgments that the truth beamed upon her. She saw that he labored under the enchanting impression that she had been smitten by his appearance. "Weally," said Blifkins, in sweet, poetic mood, "your tender net touched me. Aw—it touched me deeply;—it did, 'pon honaw!" "Indeed, sir," replied the maiden, with charming naivete, "there was no need of this gratitude on your part. As you stood beneath our portico you obstructed my view of a gentleman at an opposite window who had been observing me, and I sent the umbrella as the readiest means to get rid of your unwelcome presence!"

Blifkins went home, and broke up the old umbrella, and consigned its hated fragments to the ash barrel.

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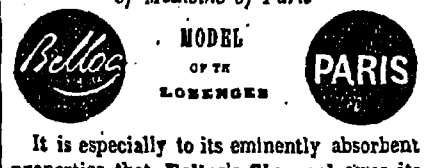
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