

Morning Star and Catholic Messenger. PUBLISHED EVERY SUNDAY MORNING.

NEW ORLEANS, SUNDAY, MARCH 26, 1876.

CALENDAR OF THE WEEK. Sunday... Monday... Tuesday... Wednesday... Thursday... Friday... Saturday...

Diocese of Natchez.

It is directed that in the Diocese of Natchez the collect, ad repellendas tempestates, be recited at Mass on all days allowed by the rubric, from April 1st till July 31st, both included.

The Rev. Pastors will also remind the faithful of the collection to be taken up on Easter Sunday for the education of priests. They will impress upon the people how important that work is for themselves and their children; that they may be provided with the necessary means of saving their souls. By order of the Bishop: M. F. GRIGNON, V. G. Natchez, March 21st, 1876.

In the matter of "high prices for gas" New Orleans throws up the sponge, as, according to the Democrat-Courier, Natchez pays \$5 a thousand, no reduction being made for prompt payment of bills.

In the lottery for the benefit of Mount Carmel Asylum, Third District, ticket 23 won the wine set, and ticket 169 the silver set. The holders of the tickets are requested to call on the Sisters immediately.

Mission at St. Vincent de Paul's Church. Rev. D. McKinstry, S. J., will open a Mission at St. Vincent's Church, Rev. E. J. Foltier, pastor, at High Mass on Passion Sunday, April 2nd. Next Sunday we will publish the order of exercises.

Hon. Jefferson Davis' address on the Mexican War and its Results, has been published in pamphlet form. It is sold at 25 cents a copy for the benefit of the Relief Fund of the Association of Mexican Veterans. Address J. B. Chandler, Esq., 50 St. Charles street.

LIVERPOOL, March 21.—A fleet of 400 wind-bound vessels left the river Mersey yesterday. Of these 183 were bound to foreign ports. The sight was magnificent, and altogether unprecedented. The vessels formed in procession sometimes ten abreast, and occupied two hours in passing a given point.

The Mission at St. Peter's Church, Very Rev. C. Moynihan, pastor, which commenced on the second Sunday in Lent...

St. Peter's Total Abstinence Society will hold a special meeting to-day, after High Mass, in the school house on Marigny street. Some of the fruits of the splendid sermon of Father O'Donohue last Thursday night on Intemperance will be made manifest, it is hoped, by a large number of accessions to the membership of the Society.

A special meeting of St. Stephen's Society will be held this evening at 7:30 o'clock.

On the 18th of April the choir of St. Theresa's Church will give a concert for the benefit of the Camp street Female Orphan Asylum. The splendid choir of the Jesuits' Church, besides many of our best amateur musicians, will kindly assist on the occasion. The Asylum contains at present 140 little orphans, and is in great need of assistance, many of its most liberal supporters in years past having themselves been reduced to poverty and the miserably small allowance of the City Government not being paid with regularity. It is to be hoped that not only St. Theresa's congregation but the people of the entire city will respond generously to this appeal.

THE CATHOLIC WORLD.—The Catholic World begins its twenty-third volume with a warm and well-merited letter of commendation from Cardinal McCloskey for the distinguished services it has done the Catholic Church during the eleven years of its existence. The opening number of the new volume gives excellent proof that the praise of the highest dignity of the Catholic Church in this country is not thrown away. The articles treat of unusually interesting topics, and with an ability which always distinguishes this magazine. "How we are misrepresented abroad," is an article none the less timely that we happen to be just now very much interested in the question, "How we are misrepresented at home." The writer makes grave charges against our foreign diplomatic corps, but the evidence he brings to bear is as strong as his charges are grave. "Labor in Europe and America" is a subject that interests us more closely, perhaps, even than the other. It is a very well written paper, and is likely to be extensively read and discussed. The able articles on "Prussia and the Church" and "A Sequel of the Gladstone Controversy" seem to be closed. These articles have been marked throughout with much force of reasoning and brilliancy of writing. The closing article of the second-named series is especially good. "Italian Commerce in the Middle Ages" opens up a region that has been much neglected. "A Post among Poets" is a lively critique on James Russell Lowell's last book. "Notre Dame de Pitié" is a delicious ramble in and out among quaint old French shrines. There are other articles well worthy of attention. The fiction is as good, the literary criticisms as just and piquant as ever. Indeed, we do not remember having noticed for many a day a magazine so full of general interest combined with real solid matter. It is only common justice to re-echo the words of Cardinal McCloskey: "I congratulate the Catholics in America on possessing a magazine of which they may be justly proud."

The Reformation in Mexico.

The Catholic World, for April, has an interesting article entitled, "How We Are Misrepresented Abroad," wherein a number of facts are collated going to show that our foreign diplomatic corps is simply a Protestant missionary agency. A man by the name of Williamson (our Louisiana Williamson, we suppose), who represents or represented this country in Central America, one Russell in Venezuela, a Mr. Wing in Ecuador, Logan in Chili, Thomas in Lima, Shannon in Brazil, and Mr. Bancroft in Prussia, are all convicted through their own writings of entering with the utmost eagerness into the internal politics of the countries where they were respectively accredited, whenever religious interests were involved. They convict themselves of the most active intermeddling with such matters and always on the side of persecution of the Catholic Church. The spirit of persecution seems to be rife in those countries so far as the governments are concerned, although entirely in opposition to the will of the people in most of them, and therefore this impertinence on the part of American diplomats is entirely overlooked, and, indeed, gratefully received. But if their interference were on the other side, if they used their official positions to make capital for the Catholic cause, how soon those governments would know how to teach them their place!

The article in question deals especially, however, with our operations in Mexico through a Mr. Foster, who was found qualified with enough bigotry and impudence combined to represent the Protestant missionary cause in that country, and was, therefore, sent there by our government as its Minister.

This gentleman has clearly shown that, instead of being the American Minister, he is really nothing but a disguised Presbyterian or Methodist minister.

The correspondence between himself and Fish shows unmistakably that his missionary proceedings in Mexico were in full accord with the temper of the home government, and and were so completely sustained at Washington as to warrant the supposition that they had been dictated there. Indeed, the whole history of the present thievish Washington Administration goes to show that next to plunder and rognery, its chief business has been the furtherance of Protestantism at home and abroad.

It is well known that from the time of the establishment of Juarez's influence, except during the reign of Maximilian, the whole power of the Mexican Government has been directed to the overthrow of religion, in opposition to the wishes of the people. Certain intriguing infidels and conspirators working through secret societies, have managed to hold the chief offices in that unfortunate country, and have finally succeeded in perverting its laws into an agency of extreme religious persecution. The scheming of Juarez was continued by Lerdo de Tejada, his successor, and resulted in the confiscation of ecclesiastical property, the suppression of religious communities and the expulsion of their members from the commonwealth.

It is also well known that there are no such laws as these in this country, and, indeed, that our civil government ignores the subject of religion, letting every Church or sect manage its own affairs after its own fashion. Still Mr. Foster was delighted upon the final triumph of these proscriptive principles in Mexico and immediately wrote to Washington that "their incorporation into the federal constitution may be regarded as the crowning act of triumph of the liberal government in its long contest with the conservative or church party." Fish replied substantially that the Mexican Government deserved congratulation upon the event, and that it was a great step in advance.

This correspondence was immediately handed by Foster to the Mexican Minister of Foreign Affairs, and through him to the President, was by his order read to the Congress, was received with delight by the President of that body, ordered to be spread on its minutes, and then printed in the official organ as well as other papers of the capital. As to these assurances, by Mr. Fish, of American sympathy, the lie direct was soon after given to them by the American people, who received with the warmest demonstrations of regard the Sisters of Charity whom President Lerdo had expelled from Mexico.

In the meantime Foster and the Mexican infidel party got up a scheme to Protestantize Mexico. They imported a large number of missionaries, representing the more important sects, and set them to work all over the country. These men were excessively insulting to the people, attacking their religion with the grossest and most provoking libels which they even nailed to the doors of cathedrals and churches. Riots sometimes ensued, and on one occasion a preacher by the name of Stephens was killed. Lerdo had a good many of the people hanged who had or were supposed to have had a hand in the violence, but, up to latest accounts, the survivors have not been "converted."

Indeed, the "Reformation" in Mexico has not been a success, popularly speaking. It has indeed succeeded, as in the days of Luther, in robbing the Church of her property, but the day has passed when

Protestantism can rob her of her children. The mask of novelty has worn off, and the world knows Protestantism too well to grow enthusiastic over it any more. It may be that even the temporal success of the Juarez faction, now headed by Lerdo, is not destined to such permanence. It was heralded with loud-sounding trumpets, and glorified as a triumph of civilization, but its crimes cry to Heaven for vengeance and the mutterings of universal popular dissatisfaction do not bode well for its future.

Bigotry.

The Picaresque, of last Sunday, had a column of paragraphs headed "Religious Notes." Among them we find Baptist, Methodist, Presbyterian, Episcopalian or any other desired kind of Protestant "Notes," but not a word from a Catholic source. Moral: the Picaresque does not consider the Catholic religion as in the list.

In using the word "Bigotry" for our caption, however, we do not make any reference to the Picaresque's course in this or other particulars, but to one especially of the paragraphs selected by it as a "Religious Note." It is the following:

THE CROSS AS AN ORNAMENT. Rev. Dr. Patterson, who led the noonday meetings at the rooms of the Y. M. C. A., recently strongly censured the practice of many Christians in wearing the "crucifix" as an ornament. It was, aesthetically considered, in bad taste—the cross being an instrument of cruel torture; and from a religious point of view it was still worse—an object of idolatrous worship by millions of Roman Catholics. It was astonished that so many Protestants could be so grossly inconsistent with their religious professions as to wear it upon their persons as a favorite ornament.

Dr. Patterson has not a very lucid or conclusive way of reasoning if he be correctly reported. The connection between premises and conclusion is not as clear as might be. Millions of Catholics worship the cross idolatrously; therefore Protestants ought not to wear it as an ornament. The sequence would have been just as rigid if he had said: Therefore capital punishment ought to be abolished. If he had inferred that Catholics ought not to wear crosses because of the temptation to worship them, one could have supplied the missing link of the syllogism, but why Protestants must be deprived of the exercise of their taste because of Catholic temptations or misdoings requires explanation.

It would appear that Protestants might very safely and properly wear crosses as ornaments, provided they did not worship them, and we presume the Dr. has no fear of a misadventure of that kind. It rather looks as though the Dr. was not exactly candid in stating his reasons. Perhaps his objection is not so much to the worshipping of the cross as to the wearing of it. As a Christian, one would suppose that he should be delighted to have such a memento of his Master's love honored and cherished, provided always that it were not adored. But he makes no distinction of the kind. He hints at no such desire. He objects, indignantly to the practice for a reason which has no application whatever to those whom he advises. And while this reverend theologian is so shy of honoring the emblem of Christianity, he has no fault to find with those who bid fabulous prices for Moody and Sankey's chairs, stools and towels to be kept as objects of veneration and mementoes of sanctity.

Ab, Doctor! We fear that you do not love the cross, that you do not venerate the cross, that you are not a follower of the cross, that you hate the cross, that you are jealous of its possible influence for good on those who may chance to wear it, that you know perfectly well that no Catholic worships it, and that you only assert that falsehood as a cover for your enmity to the cross itself.

Religious Frenzy.

Moody and Sankey are renewing in the very centre of civilization the extravagant religious demonstrations that used to characterize camp meetings and revivals in frontier settlements. Such assemblies were frequently visited with epidemics of a kind of mania which assumed various forms. Fits and spasms were common, accompanied with foaming at the mouth, rolling on the floor or ground and contortions of all kinds. Antics and extravagances in great variety were received as evidences of having "got religion," as, for instance, standing at the foot of a tree and barking after the fashion of a good coodog with ejaculations indicating that the object of worship was "treed" above.

Moody and Sankey do not wear trees in their Hippodromes, and the police would probably not permit the exhibition of fits on too uproarious a scale, but the same old spirit of demonic influence and possession is there. Such journals as the New York Herald chronicle its existence in multiplied instances. Numbers of men, they say, and women too, are brought to the station houses by the police, supposed at first to be drunk, when upon investigation it proves that they are overcome by a kind of religious frenzy. Sometimes they have eventually to be confined in a lunatic asylum.

Moody and Sankey do not wear their own flesh off with spiritual excitement; they do not themselves give way to those wild mental hallucinations which lead to the permanent debasement of reason; they run no risk of a maniac's chain, or of exchanging

their pious shouting for the fearful howlings of a caged madman. Fat and sleek, these master showmen know how to feed the fire of popular frenzy while they keep a shrewd eye on the main chance and cultivate the best understanding with the mighty dollar.

We read some days ago of a man who chloroformed a car load of passengers in order to rob them, and his course of action was highly disapproved. But here come Moody and Sankey, who by dexterous manipulations and the administration of a subtle ether are able to madden a multitude, and because they get their tens of thousands of dollars out of these poor deluded fanatics without actually putting their big, fat, greasy hands into their pockets, it is all right. The chloroform robber is a knave, but your frenzy-sponge is an instrument of grace.

In old times profane city folks used to laugh at country bumpkins for their crazy fits of religion; now the devil seems to be revenging himself by spreading the infection among the scoffers themselves. Extremes meet, and infidel pride is no more exempt than is boorish ignorance from spiritual delusions and fanatical intoxication.

St. Patrick's Day.

Our censorious neighbor, the Times, has again fallen into error while laudably laboring to make a correction. Our Irish fellow-citizens are too graceful and discriminating to hold rejoicings on a day commemorative of St. Patrick's death; it is the birth and not the death which they celebrate. It is true, as the Times says, that the date of his birth is not definitely known, but the 17th of March has been arbitrarily established as the day on which his birth should be celebrated.—Picaresque.

Of course every well instructed Catholic knows that in this the Picaresque is wrong. The practice of the Church (for St. Patrick's Day is primarily an ecclesiastical festival) on this subject is explained fully in the following extract from the writings of the Very Rev. John Henry Newman ("Discourses to Mixed Congregations," page 63). Speaking of St. John the Baptist, Dr. Newman says: "He had a privilege which reached near upon the prerogative of the Most Blessed Virgin of God; for if she was conceived without sin, at least without sin he was born. She was all-pure, all holy, and sin had no part in her; but St. John was in the beginning of his existence a partaker of Adam's curse; he lay under God's wrath, deprived of that grace and strength which became his nature. Yet as soon as Christ, his Lord and Saviour, came to him, and Mary saluted his own mother, Elizabeth, forthwith the grace of God was given to him, and the original guilt was wiped away from his soul. And therefore it is that we celebrate the nativity of St. John; nothing unholy does the Church celebrate; not St. Peter's, nor St. Paul's, nor St. Augustine's, nor St. Gregory's, nor St. Bernard's, nor St. Aloysius's, nor the nativity of any other saint, however glorious, because they were all born in sin. She celebrates their conversions, their prerogatives, their martyrdoms, their deaths, their translations, but not their births, because in no case was it holy. Three natures alone does she celebrate, Our Lord's, His Mother's, and, lastly, St. John's."

(Communicated.)

A Visit to the Old Folks' Home.

Your youthful reporter and the popular teller of one of our banks, wishing to enjoy the delightful showery day of Sunday last, took a city car and went to the House of the Little Sisters of the Poor, corner of Johnson and Laharpe. We were well paid for our trouble. The Order is under the protection of St. Joseph, and the house itself is under the same protection. Therefore, it was a Feast day for the inmates. We found several ladies and gentlemen waiting upon the poor people at dinner, which was furnished by the friends of the institution. One of our city fathers furnished the wine, and his wife was in waiting on the inmates. The old people seemed to enjoy the treat very much, just as would so many children. Sister Mary Claire, Superioress, kindly deputized one of the Sisters to show us around. The inmates are divided, men on one side and women on the other. Those unable to get up stairs occupy the ground floor; the youngest and sprightliest, those just turning sixty years, occupy the upper floors. Everything is kept in the neatest possible order; one could scarcely realize that there were 150 inmates in the house under the charge of the fifteen Sisters. Every one helps according to his or her capacity. All are contented and ready to do the bidding of the Little Sisters. There is attached to the house a very neat chapel, furnished by one of those generous women who live for charity, who has also furnished nearly, if not all, of the bedding in the establishment. Of course, I speak of Margaret Hahngery. A large and costly clock, with three dials, furnished by a leading clockmaker of this city, relieves the monotony of the sick by striking the quarters, half-hours and hours during the day. This institution should be better known by our population. The satisfaction experienced in visiting the house would greatly compensate any one for the trouble of going there.

Several charitable ladies have organized an entertainment to come off at the Opera House on the 19th of April next, in order to raise funds to wipe out the last debt on the building. I sincerely hope all who are appealed to will buy tickets, as the amount to be raised to pay the note is \$4,600. When this shall have been done it is probable that the Sisters will commence making the necessary arrangements for receiving more old people, as daily they have applications from all quarters of the city. Let us all give a helping hand for the glory of God, the benefit of our souls and the alleviation of the sufferings of the poor old friendless people of New Orleans. Pr.

In our advertising columns will be found the list of officers and directors of the American department International Chamber of Commerce and Mississippi Valley Society. We intend, at an early day, to give a much more detailed notice of the objects of this organization than that which appeared in our last issue.

NEW PUBLICATIONS.

Gentilism: Religion previous to Christianity. By Rev. Aug. J. Thebaud, S. J. New York, Sadlier & Co. New Orleans, C. D. Elder. For a long time there has been much need of such a work as this, because it treats in a clear and comprehensive manner, of a subject but little known to the general reader, and not well understood even by the best instructed, from the simple fact, that heretofore the books on this subject have been more learned and voluminous than instructive and entertaining. The work under consideration, is free from these objections; the writer, though learned and profound, has given us a book requiring no deep thought from the reader.

The author has possessed of many advantages. He has the great works of Wilkerson and Max Muller, the writings of Champollion, Burnouf, and many others. And as he acknowledges, "Formerly, scarcely was anything understood by the word Gentilism, but what came to us from Greece and Rome, now the whole Gentile world, chiefly Hindostan, Egypt, etc., may be included." "Many things which were dimly seen fifty years ago, are now clear and palpable."

Undoubtedly the author had well studied and was well fitted for the task he undertook. The plan is simple, and at the same time comprehensive, his ideas are novel, his reasoning concise and convincing, substantiated by strong proofs taken from the best sources,—not the best sources, however, to "those who reject historical fact, as soon as it is clearly miraculous;" such men as prefer their own theories, built upon any facts, however unreliable, which seems to sustain them. Our author, in a foot note, cites this instance: "At the base of a huge statue in Egypt, a piece of pottery was found 39 feet below the surface of the earth; Sir John Lubbock forthwith concludes that man existed in Egypt 13000 years ago." Such lame and impotent conclusions are reached by those who claim to be purely scientific, that is, whose science has no connection whatever with the supernatural; because, they say, whatever is dependent on the supernatural is unscientific. From the tone of some men, it seems that no one except an atheist can be a scientific man, that none but such has ever invented or discovered anything important. It is the same to-day with these "self-styled philosophers" as it was in the days of Voltaire; they take all the learning to themselves; and it matters not how irrational their theories,—the origin of man by Darwin, for instance,—or how repugnant to truth the evidence on which their theories may rest, yet their many followers, hoping also to be considered "philosophers," affect to believe and adopt whatever their purely scientific men may advance, duped into the belief that a religious and a scientific man is an anomaly, but a philosopher and a sceptic is one and the same thing.

Though the book now under consideration was written by a religious, surely no unbiased mind can deny that it is both scientific and philosophical, and that as such it promises to rank among the standard works. Certainly if any one could take pleasure in contemplating the abject origin of man, or studying his development from the monkey, (though as our author says, no fossils remain to show this development,) because that theory was prepared by a philosopher, he will take a greater pleasure, a greater interest, and even a greater pride, (if not too skeptical,) in reading the conclusive proofs of man's high, noble, and divine origin, which completely overthrows the unscientific, because irrational theory of Darwin.

The author of Gentilism makes no attempt to establish his points by attacking the theories of any "system monger." He adopts the fairest conclusive method; the evidences on which he reasons are the incontrovertible facts of authentic history. He promises nothing he does not perform. In his own language "one of the great purports of this work is to establish solidly the fact that man appeared first in a state of civilization, possessed of noble ideas as to his own origin, the Creator, one Supreme God ruling the universe, etc.; to prove historically that he invented none of the great and religious and moral truths, by any process of evolution; but that these came to him from heaven."

The proofs are conclusive, and no fair minded man can object to the evidence. The author very justly says, "How can we prove that God has spoken to man, except, first, by the unanimous consent of mankind on that subject, secondly, by the doctrine itself communicated to man primitively, and evidently worthy of a God." What other evidence can we possibly have that God has spoken to man but history, and the "traditions of all ancient nations, and if it be not admitted that God revealed to man a number of truths, the universality of these traditions is truly inexplicable." It is shown from the histories of the Jews, the Hindus, the Persians, the Egyptians, the Greeks and the Romans, that the primitive inhabitants of these respective countries were highly civilized and that at first they were simple in their manners, pure in their morals, and each of them believed in and worshipped the One Supreme Deity, the "Optimus Maximus," according to the Romans; that afterwards the descendants of these several nations, except the Jews, became Polytheists,—and at the same time their morals became lax; that, still later, these nations degenerated into Atheists, then they became, as history shows, corrupt and degraded, and in proportion to the vileness of their religion, they were accustomed to obscene sights, and guilty of abominable crimes. The Jews alone were exempted from this degradation, and the Bible shows that their salvation was due solely to the special care and watchfulness of an overruling Providence, who rewarded and punished them, thereby constantly reminding them that there was but one God, that he was a Supreme and a jealous God.

One acquainted with the histories of the Jews and the Romans can well understand that it is very easy for a whole nation to fall into idolatry, and from idolatry to sink into

Atheism, at each step becoming more immoral, corrupt and debased.

It is easier to conceive a nation, losing its faith, who knew God only through tradition, than it is to understand how the earliest one with whom God frequently spoke should become an unbeliever; yet such an unbeliever was Cain, the son of Adam.

On account of our proneness to sin, it is necessary that there be the sensible presence of Divinity on this earth. For more than eighteen centuries that presence has been absent. "When Christianity began the progress of nations had been backward; they had gradually lost the advanced steps they had made. Vice and error were the consequence. The whole is changed now. We have Church immediately under Divine influences preserve the faith. Gentilism, a religion which could not prevent the degradation of mankind was the religion anterior to Christianity."

A work like the one before us, studied carefully, but this study will require trouble it may give; and with this suggestion we leave the book to our readers' consideration, knowing that a mere glance at its copiousness will insure the work a thorough perusal.

HOME LITERATURE.

MARY TUDOR AND THOMAS CRAMMER.

One of the most exhaustive, and even eloquent, articles that have appeared on the Catholic Queen Regnant of England, and her persecutor, Cranmer, has just emanated from the facile pen of an accomplished literary lady of this city, in the January and February numbers of that excellent periodical, the Catholic Record, published in Philadelphia. These remarkable historical personages have been brought to the surface once more in the worthless of Tennyson's compositions, his ill-bigoted, vulgar and unhistorical drama "Queen Mary." Mary herself said, "The unswerving Truth," and in her own regard, she proved a prophecy. The most erudite Protestant writers of this century have shown the in the so-called Marian persecutions, the less Queen did no more than allow the laws take their course—the iniquitous laws made her Protestant father, Henry VIII., her brother, Edward VI., and "the lords who recently planted the Church of England." The same laws were vigorously applied to Catholic by Mary's successors from Elizabeth to George III. These sovereigns were all Protestants except James II., a convert, who lost his crown for attempting to establish toleration for religions. This unfortunate prince had mortification to see his son robbed of his right and the crown settled by act of Parliament on a professed infidel, Sophia, wife of Emperor Augustus, Bishop (?) of Osnabrock, whose posterity have held the British throne since 1713.

No writer has thrown the painfully interesting history of Mary Tudor into a more popular and, at the same time, elegant, form than the authoress of the opening article of the January number of the Record, an article which we cordially recommend to those desiring information on the vexed subject, and which we trust self have read with pleasure, and we trust without profit, several times. We hope to other historical studies from the same published lady.

As for Thomas Cranmer (February number) an historian of note has hesitated to brand his name as the vilest califf that polluted God's earth. (See Macaulay, Ling Cobbett, etc.) The pen of our fair writer not sufficiently soaked in gall to do justice this episcopal viper. The divine that makes his royal master to put a courteous on throne of the grand and heroic Katharine Aragon, who was equally ready to send courteous to the block, and bless the man who, as Archbishop, coaxed a confession out of the fair, frail girl, Katherine Howard and used that same confession to convict murder her—she! she!—our pen refuse continue the category of his infamies.

Much as we may loathe his memory, Cranmer is an important character. He is the founder and organizer of what is styled on opposite side of the Atlantic, the Church of England, the Episcopalian, on this.

We have all heard of the Celtic superstition throwing a stone on the grave of a murderer. The great Irish orator, Shiel, in an extempore speech during the agitation of the Oath Question, cast a contemptuous glance at a perjurer, murderer, adulterer and complainer the "Book of Common Prayer," and cast a stone at his towering historical cairn thus: "A few days since, I perused a letter by martyr of the Reformation, the detected Cranmer, in which he writes, that inasmuch as Fryth did not believe in the corporeity of Christ in the Sacrament, it was necessary to hand him over to the power, 'where,' as Cranmer says, 'he looked every day to go to the fire.' Well! he exclaim, 'this guilty hand!' well! the Patriarch of the Reformation, who himself was perishing at the stake, uttered terrific cry; not with regard to his relations, but to the sanguinary sinners to that hand had given its sanction. If mother of Fryth had stood beside him at awful moment, might she not have cried: 'Your groans are like the groans of my and your screams remember me of his cry.' Mary Tudor died the death of the just—evil genius, Cranmer, reached a standard moral, religious and political turpitude which he stands unrivalled. May God that, as he passed through the fiery ordeal which he had sent so many innocent creatures, he realized that his heart's guilt was his hand, and bowed his head before the King of Kings for that which an earthly monarch denied him.

We understand that among the most well known amateurs who have prepared for the Concert for the Sisters of the 19th of April, are Misses Wagon and Dean. A most excellent programme is prepared for the occasion.