

Sunday, Jan. 5—Vigil of the Epiphany.
Monday, Jan. 6—Epiphany.
Tuesday, Jan. 7—Octave of the Epiphany.
Wednesday, Jan. 8—Octave of the Epiphany.
Thursday, Jan. 9—Octave of the Epiphany.
Friday, Jan. 10—Octave of the Epiphany.
Saturday, Jan. 11—Octave of the Epiphany.

The English journals are groaning because even the envelopes their editors use are made in France.

The United States debt statement, issued on the 1st, shows an increase of \$1,233,785 for December.

Subscriptions to the new four per cent Government bonds have been immense during the past few days. On the 2d, \$9,000,000 were taken.

Rev. Father Mignon, assistant priest at the Cathedral, and Rev. Father LeCocq, Chaplain of the Little Sisters of the Poor, arrived home from Europe last Thursday.

The Congressional Committee, of which Mr. Potter, of New York, is chairman, after a three day's session here, finding that there were no witnesses of importance to examine, left for Washington in the middle of last week.

There are at present three hundred and fifty-five houses of the Order of Sisters of Mercy in the world, of which, number one hundred and twenty-one are in Ireland, and one hundred and eight in the United States.

Gen. Hooker, of Mississippi, is, by common consent, regarded as the most polished orator in the House of Representatives, Garfield of Ohio, as the strongest debater, and Hale, of Maine and Sumner Cox, of New York, as the readiest speakers.

Judge Thurman is going out to Ohio to deliver a political address. He positively refuses to be the candidate for Governor, the chief objection being that it would be improper to be a candidate for the office merely as a stepping stone to another. He says that it would precipitate the presidential election a year ahead of the time.

Friday was the coldest day known for many years in the North. Throughout all the Western and Northern States the thermometer ranged from three to twenty degrees below zero. Here people appeared to be almost frozen, though the lowest point reached by the mercury was thirty-eight degrees, at 6 o'clock Friday morning. At 6 o'clock p. m., the same day it stood at forty-two degrees.

The first ordinations by Right Rev. F. X. Leray, Bishop of Natchitoches, took place in his episcopal city during the last part of December. On Christmas eve, Tuesday, December 24th, he raised to the Holy Order of Priesthood, Rev. A. Andrieu and Rev. J. M. Ledreux, who had been ordained Sub-Deacons on the Sunday preceding, and Deacons, on Monday.

Father Andrieu was born in the Diocese of Mechlin, Belgium, and was brought to Louisiana when only three years of age. Father Ledreux was born in the Diocese of Rennes, France, and came to this country with Bishop Martin in 1870. Both the young priests studied at St. Mary's, Baltimore, where they completed their theological courses. On Christmas morning each celebrated his First Mass, Father Andrieu having the happiness of seeing his aged father and one of his young brothers among the congregation on this happy day as well as on the occasion of his ordination.

To the Necrology of Priests and Religions who died of yellow fever during the recent epidemic, which was published in our issue of the 15th of December, we have to add the following:

SISTERS OF MERCY WHO DIED IN VICKSBURG, MISS.

September 6.	Sister Mary Regis Grant, a native of Copiah County, Miss., aged 23 years.
September 7.	Sister Mary Bernadine Murray, a native of Pittsburgh, Penn., aged 32 years.
September 10.	Sister Mary Columba McGrath, a native of Queen's County, Ireland, aged 22 years.
September 13.	Sister Mary Gonzaga Daly, a native of De Kalb, Miss., aged 23 years.

Besides these, a Sister of St. Mary died at Canton. These additions alter our recapitulation materially. It now stands:

Archdiocese of New Orleans.....	11	3	4	21
Diocese of Mobile.....	1	—	—	1
Diocese of Natchez.....	1	—	—	1
Diocese of Nashville.....	12	—	—	12
Total.....	25	3	4	32

Last Monday Mr. John F. Markey and Miss Albertine Libermann were united in the holy bonds of matrimony in the Church of St. Alphonsus, Rev. Father Grimm, of the Redemptionist Order, officiating. Only the relatives and more intimate friends of the parties were present, everything being conducted in that quiet and simple manner esteemed by many as so much more in accordance with the solemnity of an event of this character than the ostentatious display often indulged in. One of the most intelligent and popular young men of our city, Coroner Markey, has won a bride in every respect worthy of him. Her family is distinguished in the ecclesiastical history of France as numbering among its members several eminent clergymen, the well-known author, Father Libermann, founder of the Congregation of the Holy Ghost and of the Sacred Heart of Mary, being an uncle of hers, and a first cousin, of the same name, now occupying the exalted position of Superior General of that Order. Endowed with musical tastes of a high character, and possessed of a splendid voice, she has ever generously used her charming gifts in the cause of charity, her presence contributing to the enjoyment of large audiences at many a concert for the poor and suffering.

In common with their many friends we wish the young couple a full measure of happiness in their journey through life.

Public and Private Charities.

The report of the Grand Jury, of which we give to-day the greater portion, brings into strong relief the difference between charitable institutions of the State or city, and those conducted by private individuals. The two pictures, one of the House of the Little Sisters of the Poor, the other of an establishment for similar beneficiaries carried on by the city, corner of Annunciation and Callopie streets, are in point. In the one we see the kindness and affectionate care of the Sisters, followed by cheerfulness, comfort and happiness on the part of the aged and decrepit wrecks of humanity that have been so fortunate as to find a refuge in that haven. In the other picture, there is squalor, discomfort, cruelty, oppression, discontent and unhappiness.

Two similarly contrasted pictures are found in the instances of the Louisiana Retreat for insane patients, and the City Insane Asylum, Common street. If there is a class of misfortune which, more than any other, demands patience, forbearance and sweetness in its control, it surely is insanity. This disorder is accompanied by an abnormal excitement or excitability that must be calmed down. Keep it constantly fretted, keep the sore place, as it were, constantly raw, and it can never get well. The poor unfortunates, like little children, must, of course, be controlled with absolute firmness, but at the same time made happy by an affectionate, caressing manner and by an unflagging solicitude for their comfort and amusement. All this, according to the Grand Jury, is in full activity at the Louisiana Retreat, conducted by Sisters of Charity, while, on the other hand, a doleful showing is made for the City Asylum. The jurors report that they "believe it to be better managed than when, about a year ago, it became a public scandal, but there is still much room for improvement;" and again: "a contrast of the comfort, cleanliness and attention of the two institutions shows the Insane Asylum to be lamentably inferior and deficient."

The cause of the difference is manifest. Members of Religious Orders devote their lives to works of charity for the love of God, and they believe that they can best show their love for Him by showing and exercising love for His creatures. Their lives become full of love—the only power that can throw a halo of happiness over the lives of others. Very often, nay, generally, their devotion to the sick, the decrepit, the blind, the insane, the unfortunate of every class, is more unwavering, more self-sacrificing, more heroic than that of fathers and mothers. Money can buy attention, but not love, and nothing but love can give the ineffable charm that crowns the work of attention with the happiness of its object. Bought attention is of a quality proportioned to the price, and consequently the beneficiaries of municipal benevolence have to put up with what is called "cold comfort." They exist physically, but with a torpid, frozen moral life.

The Grand Jury, moved by the promptings of humanity, very sensibly recommend the transfer of the inmates of these two city establishments to the two corresponding institutions above mentioned—that is the aged and infirm to the House of the Little Sisters, and the insane to the Louisiana Retreat. The Grand Jurors however, seem not to have much confidence in the prospect of a compliance with their suggestions. They refer to the fact that these recommendations have been made by former Grand Jurors, and unavailingly. The explanation of this unwillingness of the municipal authorities they find in the fact elicited by them from ex Mayor Pillsbury, that such institutions afford occasions of official patronage and political influence. Every Administrator considers himself so much the stronger for the next race as the number of underlings kept by him in positions of profit is greater, and of course each Administrator struggles fiercely against any curtailment of his influence by abolishing establishments belonging to his department. The old Council, just going out of office, voted to close the City Insane Asylum and transfer its inmates to the Louisiana Retreat, but the new Council promptly repealed a measure interfering so odiously with the privileges of members.

The remedy for this peculiar view of patriotism will, perhaps, be found in a repeal of the present city charter and the substitution of a system where it will not be the interest of the whole Council to let any one member make political capital for himself.

Resumption.

The public has touched bottom at last in the financial descent. Ever since the termination of the Confederate war, gold has been merchandise and greenbacks have been getting nearer and nearer to it in value. As greenbacks got dearer they became harder to get; in other words, the times were getting harder or preparing to do so. Failures became common, and finally, indeed, epidemic. Enterprise was denuded, manufactures closed their doors, stagnation pervaded all business relations. It could not well be otherwise while the currency of the country was all the time getting scarcer and scarcer. For

money is virtually scarcer when it is harder to get, although the same quantity of it may be actually in the country.

At last all this has come to an end. Gold commands no premium whatever, and greenbacks are received in the custom-house for public dues. In bank, gold is paid out on checks, if asked for, and is no longer received as special deposits. The great probability is that in a few weeks the ante bellum status of gold will be again reached, when it will be at a small discount as being more inconvenient than paper currency for handling and transportation. There is no reason why government notes should not be as valuable as those of the staunchest banks.

In view of these facts there can be no doubt that the bottom of the financial trouble has been reached at last, so far as that trouble was attributable to the condition of our currency. Money can not now become harder to get by reason of its increasing dearness, for it is all on a gold footing. But the halt of the downward tendency will probably not be the only or best result of resumption. It is quite possible that a strong reaction will immediately set in—in other words that money will become suddenly plentiful and easy of access. The unfortunate inequality heretofore existing between greenbacks and gold kept them both out of the market, more or less. Holders of greenbacks hoarded them because they were constantly increasing in value, while property was as steadily depreciating. Holders of gold necessarily kept it out of circulation because they expected and were getting a premium on it as merchandise.

Now both of these agents will be set free. Greenbacks can no longer improve by being hoarded. To make a profit hereafter, they must be invested in business. This raising of their embargo will let loose a flood of life and activity. Thousands of business channels now almost dried up for want of capital will find the old current returning, bringing vigor and strength with it. Capital will turn its attention to opportunities heretofore despised, and become as free and friendly as it has been shy and reserved. Agriculture and manufacture will get a much better hearing for the collaterals which they will present in asking facilities, while railroads, canals and public improvements generally, will once more come into notice as eligible investments.

But if thawing the sluggishness of greenbacks will have so much effect, how greatly will the movement be quickened by the sudden loosening of the bonds which have kept gold imprisoned. Hundreds of millions of this medium, yesterday a merchandise, is to-day a currency. Where shall it be invested? It is a reservoir from which the dyke has been taken away, and it must of necessity flow out upon the country. It must make for itself channels and find thirsty fields waiting for its floods.

This sudden elacidity of capital to meet enterprise half way, this eagerness on its part to find profitable employment, will put a different face on business matters of every kind. Facility in getting money is the very life of enterprise. There are a few oddities of men enterprising enough to dig for gold with their bare fingers, but the common run of people will wait until they can get tools to work with. It is the universal activity, not the exceptional energy, which makes prosperity. Where one half the money of a country is out of circulation as being merchandise, and the other half is cautiously held up for purposes of speculation, there can be no facility in getting money, no general spirit of enterprise, no prevailing prosperity.

Let the country congratulate itself that this miserable, abnormal condition of the money element is over at last, that its money is no longer a commodity for sale and speculation, but a currency, and of no value for anything else. Let the public rejoice that capitalists have no more chance to gamble with their funds but will be forced to find a business investment for them.

And this is what resumption means.

The Legislature.

To-morrow will witness the convening of our State Legislature. Let us hope that this most influential political body of the commonwealth will show its sense of the importance of economy by setting an example of its practical use. Let us have a short, very short, session. It may be considered a small matter to make a saving of only a few thousand dollars, when such great interests as those involved in legislation are at stake, and when so many economical reforms of much greater importance are practicable. But we must remember that it would have a great moral effect. It would be like the action of a general in battle who says: "come on boys" instead of "go on boys." If Legislators get an economical fit in their own regard, the public will believe in the sincerity of their devotion to the cause.

And why should the session be long? Members ought to reflect upon the immense amount of "gassing" indulged in at the last session and the judgment which came upon it. A great portion of its time—we may not say valuable, perhaps, but at any rate expensive time—was wasted in wordy

war about sundry Constitutional amendments to be submitted to the people. Well, it was all over at last, though an extra session had to be called to do necessary work left undone, and what was the consequence? Why, most people did not vote at all on the subject, and of the votes that were cast no intelligible return has been made, and no promulgation of results can ever be made at all. Is not this a rebuke from "the Fates" administered to the habit of talking for glory.

Let us hope that the lesson will be taken to heart and that there will be but little talk this time. Let us have a good revenue law, an election to the United States Senate of some really representative man, a call for a Constitutional Convention and an adjournment. If a strong, manly enactment could be in the meantime smuggled through, killing off lotteries and other monopolies, so much the better. But it will be an easy matter to count noses and know how many votes can be relied on as proof against "influences." If the majority is right, there will be no necessity for talk; if too many have listened to ayron songs and golden strains, there will be no use in it.

The great point is the Convention. This State labors under an inheritance of Radical Constitutional crookedness that ought to be gotten rid of. It is a disgrace as well as a burden, and the patient endurance of it so long is one of the political phenomena that are not easy to explain. Timid persons fear that the large moneyed monopolies which are preying on our people will combine with the Republican element to control the Convention. It is supposed that ample subsidies of money will recruit a Republican majority and give the Convention to the negro politicians. But the only real danger on this point is that the subsidies will be called into service in a much earlier stage of the proceedings. Negro rule can hardly be galvanized into life again in this State, but we all know that some white men are "mighty on-sart-in."

Sayings and Instructions.

While Benjamin Franklin's sayings have made philo sopers, and Thomas A. Kempis' instructions have made saints, the little book before us, which bears the above heading, seems particularly adapted to making both saints and philosophers of all who read its words and ponder well its precepts.

This charming little work, in two tiny volumes—3 by 4 inches—consists of the sayings and teachings of one of God's true heroines—one of the great souls in the Faith—one of the valiant women of the Gospel—"who hath put out her hand to strong things"—viz: Mother Catherine McAuley, Foundress of the Order of the Sisters of Mercy. The work is published by the Catholic Publication Society of New York; but is edited, with the approbation of our Most Rev. Archbishop, by a member of the Order of Mercy of our city, whose gifted pen has already contributed much to English literature but still more to Catholic education; and this, her latest offering to the Church, although undoubtedly the least in size, may prove the greatest in its results and the grandest in the good that it accomplishes.

The First Part of this little work has been in print about a year, but the Second Part has just been issued, and is a very timely New Year's gift; for although written for Religions, it contains maxims advantageous for people living in the world and instructions which, if observed, cannot fail to sanctify the hearts of men.

Here, for instance, are words full of wisdom, and beautiful with the beauty of holiness: "Our mutual respect and charity should be cordial; now, cordial signifies something that revives, invigorates, warms, such should be the effects of our love for each other."

If worldlings followed this advice in their dealings with one another—in their home lives, in their social intercourse, in their business relations—how different the world would be! But instead of a cordial treatment of one another, there is coldness, distrust, selfishness, in a word, everything but that nobler spirit which "revives, invigorates and warms."

And these words from Part Second are as useful to people in the world as to Religions in the cloister, and are calculated to encourage as well as to console: "The thought 'This has been marked out for me by God,' should suffice to cheer and encourage us in every emergency; and, while we place all our confidence in God, we must always act as if success depended upon our own exertions."

Yes, let anxious fathers and weary mothers, men harassed with care and women worn with trouble, all remember that God has marked out the way in which he leads them; but while, with trusting yet brave hearts, they place all their confidence in Him, let them work as if success depended alone upon themselves.

And what words more appropriate for the New Year than these: "Nothing should fill us with greater remorse than mispent time; and all time we have not occupied ourselves in promoting, directly or indirectly, God's glory and our own sanctification."

Mispent time! Ah, who does not look back with regret upon the year now gone, and mourn for time mispent, for golden opportunities wasted, for precious moments lost forever!

And here we see at a glance the superiority of a religious life over the worldly. There every hour has its duties and the day is equally divided between the worship of God and the service of the neighbor; here, on the contrary, hours are spent in frivolity and whole days in the pursuit of vanity. Place side by side in our minds the lady of fashion and the Sister of Mercy, and follow them in thought through the occupations of one single day! We need not sketch the picture, for "the gentle, patient, hard-working, humble, obedient, charitable,

simple and joyous" life of the latter, will itself stand out in vivid contrast to the former, so filled with luxury and pride, with selfishness and greed, with idleness and vanities, with heart-aches and ennui.

"Exercises of charity abroad have no value before God, if there be not established at home a solid foundation of this virtue." What does it avail to have a smile for the stranger and the guest, if there be a bitter word for the dear ones at home? Will it please God if we give alms to the poor, and refuse love and sympathy to those of our own household? Can we expect a heavenly recompense if we bind up the wounds of the sorrowing and destitute, while we coldly break the hearts of those with whom we come in daily contact?

We hardly thought these little miniature books would furnish us with so lengthy a sermon; but their sayings and instructions so chimed in with our feelings of the new year, that we unconsciously linked them into a chain of serious meditations;—but we still assert, as we said at first, that while Benjamin Franklin's sayings have made philosophers, this little work is calculated to make saints. The science of the Quaker statesmen was sordid, selfish. It aimed at the acquisition of worldly prosperity and material wealth. It told how to hoard up pounds by taking good care of the pence. It suggested that "early to bed and early to rise" was a sure way of becoming "healthy, wealthy and wise." It was most particular in guarding you against paying 100 much for your whistle; and so on, through all the lessons of avarice, selfishness and self-complacency. How different are the sayings of the holy Foundress of the Order of Mercy, who was herself a true philosopher, inasmuch as she loved True Wisdom and followed all its precepts! Her sayings teach open-heartedness, unselfishness, humility, and that no price is too dear with which to purchase the peace, the joy, the happiness of others. Let one of her beautiful sayings be the key-note for all Christian lives at this opening of a new year,—and if the sweet refrain be caught up by all who hear it, how heavenly the melody that shall float adown the coming years, and make of 1879 a time of special grace and benediction!

"God knows I would rather be hungry and cold than that His poor should suffer want!"

The managers of the Mobile Orphan Asylums have published their annual report, from which we learn that the number of children in the two institutions last year was ninety-nine, while at present there are one hundred and four; sixty-four girls and forty boys. The financial statement is as follows:

RECEIPTS.

Proceeds Orphan's Fair, January, 1878.....	\$3,528 45
Subscription of members.....	225 00
Received from Committee of Arrangements of the Order of Mercy.....	35 00
Obituary notice of the Illinois Fish Ninth St. Patrick's Benevolent Society.....	50 00
Parlor Concert, Mrs. John Green.....	82 75
Parlor Entertainment, Mrs. T. Manser.....	110 50
Garden Produce, Male Asylum.....	124 75
Income articles and sundry sales, Female Asylum.....	1,422 10
Sum.....	5,967 20
Cash from children's relatives.....	165 00
Cash donations.....	142 00
Value of donations.....	214 75
Borrowed from Bank.....	54 20
Total.....	\$7,774 09

DISBURSEMENTS.

Male Asylum—board, fuel, clothing, medicines and repairs.....	\$3,478 10
Female Asylum—board, fuel, clothing, medical expenses, repairs.....	3,828 69
Insurance.....	214 75
Carpeteer's bill.....	54 20
Freight on coal.....	16 30
Sum.....	7,632 04
Cash in bank and due bill.....	571 05
Total.....	\$7,774 09

The annual fair for these deserving institutions is now being held in Mobile.

STARVING NUNS IN ITALY.

A correspondent of the Liverpool Times, writing from Rome, says:

The current number of the *Civiltà Cattolica* advocates the cause of these unfortunate, persecuted ladies, in a way which no journal knows better how to do. We all know the story of the suppression of the Italian monasteries and convents, so I have no need to revert to it; but perhaps few of your readers are aware that the Government allowance to those nuns who have been allowed to remain in their convents, under the score that they had charge of "works of charity" is barely twopence per day! All of these brought dowry with them to their respective convent. These have been entirely "expropriated" by our parental Government; and in doing so they made the law that, in closing certain convents, the inhabitants thereof were to go to one common central house, there to diminish, by apostasy or death—the Government didn't care which, but I think rather preferred the former. This system was brought into force in every "ecclesiastical" district, and the result was that Carmelites and Franciscans, Sisters of Charity and Mercy, Little Sisters of the Poor, and a host of other Religious Communities of life—different offices—and different works—heap'd together into one common house—as we in England would be shamed to heap beasts into a pinfold—and left here to live or starve, whichever they chose, upon their twopence a head per day. Of course where there was a large number, the united twopences were kept together by the united twopences of the Community, but as they die off—and the wonder is why they do not do so more quickly—the Government only allows the number of the household to be kept up to the extent of six members. This has occurred in so many as twenty or thirty cases. And it is for these that the "Civiltà Cattolica" so eloquently appeals. Many of these are ladies of the highest dignity and best families in Italy—all of them have brought dowry with them, and have secured them a happy home and an honorable independence in the world. Everything—their house—their money—in many cases, the very clothes, except those in which they stood—have been taken from them—*for what? To secure the Unity of Italy!* Oh, fathers and mothers in England, you who live in comfort and plenty, think for one moment of six poor ladies, perhaps in their youth brought up to far more comfort than you, think of them living, naked of comforts—nay, of the bare necessities of life—upon one shilling a day between them! I must apologise for this little burst of "sermonising," but you must lay the blame to the editor of the *Civiltà Cattolica*.

NEW PUBLICATIONS.

Little Dorinda. Who Won and Who Lost Her? By Percy Fitzgerald, M.A., F.S.A. New York: Sadlier & Co.

If books were appraised at a certain money value, we should say Little Dorinda was not worth two cents and a half; but as they cost their readers time, thought, impressions, etc., we hardly know at what infinitesimal fraction to estimate the one before us. It is certainly a great indignity to the public, for a Catholic publisher to present such unworthy stuff to notice under the tempting heading of: "Our Christmas Annual." The plot of the book is really nothing, and the prosy style is unreddeemed by one single stroke of wit or humor. There is no beauty of thought, no pathos of feeling, no sentiment of honor, no ideas of religion in the whole thing, and it strikes us as the most unmitigated piece of trash we have ever had the bad luck to handle.

Surely Catholic publishers are not wholly blameless when they prepare such a Christmas present for their young and curious readers; and Mr. Fitzgerald mistakes his vocation if he thinks Catholic readers so deficient in taste and knowledge as to feel anything but disgust for this production of his pen. The London Tablet says, very gently indeed, that it "is disappointed in the book;" but the feeling with us is one of angry amazement, and between the publisher and the writer, it is hard to say which we consider the greater culprit, for we realize the disappointment of its readers, based upon its grand announcement as a Christmas Annual, too keenly not to be indignant at this shameful imposition. There are plenty of bad and trashy books in the world, we know; but they are not issued, at all events, by Catholic publishing houses, and not emblazoned with the deceitful name of a Christmas Annual.

Little Sufferings. New York: Catholic Publication Society. This little book is not written for religious but for us, poor mortals, who, living in the world, have all kinds of little sufferings to bear from morning until night. It does one good to see how the inevitable aggravations of our daily lives can all be turned into jewels for our heavenly crown, if we but meet them with the proper spirit and bear them with the proper courage.

That stubborn child, that jealous mother-in-law, that impertinent servant, that inconsiderate neighbor, all these while giving us plenty of little sufferings, may help us to earn an exceeding great reward. The whole book is only an explanation of these words of our Blessed Lord addressed to all Christians—without exception: "If a man will come after Me, let him deny himself, take up his cross daily, and follow Me."

Holy Infancy. New York: P. O'Shea. This little book is intended to aid in the good work of the Holy Childhood—an Association which has for its object the purchasing of little heathen children from their unnatural parents, in order to save them from the fate of being eaten by hogs and dogs on the highways of China. In that country, the number of little children who are thus exposed and perish, is immensely great, amounting to thousands daily. One cent a month is the sum required from the children of Europe and America in aid of this heroic charity which saves not only the souls but the lives of these poor outcasts.

The book itself is full of beautiful meditations on the Holy Infancy, and abounds in colloquies between the Child Jesus and the little reader—in which are practical counsels and beautiful examples, well calculated to win the heart of children to the love of virtue and the practice of the greatest of all virtues—charity.

Jesuits! By Paul Faval. From the tenth French edition, by T. F. Galwey. Baltimore: John Murphy & Co.

The Jesuits! Translated from the French of Paul Faval by Agnes L. Sadlier. New York: D. J. Sadlier & Co.

Here are two translations of Faval's great work; the first being by T. F. Galwey, the second by Miss Sadlier—and we find, after reading both volumes, that the former is characterized by boldness; the latter, by refinement. The woman's hand has toned down the wild artificiality of the French writer—that of the man has reproduced it almost to the letter.

At times, Miss Sadlier is too literal in her translation, and hence many of her sentences are involved and obscure; but altogether it is a satisfactory work and can not fail to interest the reader.

We think the original is entirely too sensational, and that a calmer style would be more pleasing, and a graver tone would be more accordant to the sublime subject. *Jesuits!* Mr. Faval may well write an exclamation point after the name, for they are indeed a wonder to friends and foes; their supernatural life of religion and discipline, of perfect sacrifice and perfect obedience, being the cause, at once, of the hatred of the one and the love and veneration of the other.

Jesuits! A name suggestive of a divine model and replete with associations of heroic faith, undaunted courage, sublime obedience and every perfect virtue; and yet a name so perverted by a wicked world as to signify all that is antagonistic to God, to truth and to morality!

May Mr. Faval's work do a little to dispel this cloud of calumny.

Mr. L. H. Courtney, M. P., says, in the last number of the *Fortnightly Review*:

England's manufacturing supremacy is ebbing slowly away; and the young Western giant in whom Mr. Gladstone has recognized the future pioneer of progress is supplanting John Bull in the industrial race. Having all the minerals and ores whose supply has enabled England to go ahead in the past in immensely greater quantities than they exist in our soil, America will distance us, and leave us lumbering far away in the rear, until at no very remote period England will be as Holland, and the dunes and valleys which are now blackened with the smoke from a thousand chimneys, and re-echo from every nook the clang of hammers or the whirr of machinery, will have become primitive pasture grounds supporting only a scanty population in place of the teeming millions that now throng their every corner.