

## TELEGRAMS.

(From our Daily Contemporaries.)

LONDON, November 10th.

At the banquet given by the Lord Mayor, last evening, Lord Beaconsfield said that the Government policy aimed at the maintenance of peace, and at the same time at the amelioration of the condition of the Christians in Turkey and the Provinces, while upholding the integrity and indebtedness of Turkey by the strict observance of the Treaty of Paris. The Government proposed to hold a Conference on the position of Eastern affairs, which would be accepted by the Great Powers interested. The Premier further declared that the policy of England was essentially one of peace, although no nation at the present time was better prepared for war, if either the liberty or the existence of the Empire was menaced.

Lord Derby has forwarded a despatch to the British Ambassador at St. Petersburg, in which he reviews the action of the English Government, and confirms the previous despatch of the 2nd of October (the despatch in which he refuses to concur in the proposals of the Vienna Note.) He asserts that though the recent atrocities had caused a deep agitation in England, public feeling would at once change if it was believed that the integrity of Turkey was menaced by Russia.

November 11th.

The Emperor Alexander, in the course of a speech at Moscow, said: "I wish to obtain a conference to agree upon a settlement of the Eastern question; but if I cannot obtain rightful guarantees, I am determined to act independently; and I am sure the whole of Russia will respond to my summons."

There is intense excitement in the United States over the Presidential election. It now appears that the later returns render the election of Tilden doubtful.

The wool market is stronger. Prices are still advancing. There has been a recovery of from 2d to 3d per lb., bringing the rates up to those of last February sales.

Wheat is also dearer. New Zealand has sold at from 48s to 50s.

November 14.

Money firm, with slight advance. Stocks are moving upwards. Consols, 96½; Australian securities firm. New Zealand flax firm, at an advance.

## CLERICAL CELIBACY.

We read as follows in the Dublin 'Telegraph':

The Bishop of Manchester somewhat astonished his listeners the other day at Warrington, by demonstrating the practical wisdom of the Catholic Church in its strict enforcement of celibacy on the part of the priesthood. The Bishop entered with great frankness into the question, setting aside all examination into the moral superiority acquired by the sacrifice of the domestic ties so dear to human nature, and the display thereby of the more entire devotion to the Church, and merely taking into consideration the value of the law in its practical and worldly sense. The occasion of the bishop's speech was the anniversary of the Institution for the Relief of the Widows and Education of the Daughters of the Clergy of the Diocese of Chester and Manchester, and, after the luncheon given on the lawn, without which no religious celebration is ever considered complete in England, his Grace, who presided, after being warmed up to the difficult task he had undertaken, while praising the zeal and charity of the institution, ventured to remonstrate against the very necessity for its foundation. As president of the feast he felt in duty bound to propose "Success to the Clergy Widows and Orphans Institution," but begged to impart a few of the suggestions which had occurred to him with regard to the objects of the charity. He owned to the justice of the sentence pronounced by some members of his clergy which stamped him as a hard-hearted bishop because he had so repeatedly refused to prefer a clergyman simply because he had been imprudent enough to marry without the means of keeping a wife, and had brought into the world a greater number of children than he could provide for. The bishop owned to a preference for those men who could work, and he could not recognize the fitness of the man who had forgotten the lesson of prudence, and whose appeal for preferment was founded on no other merit than having a wife and six children, always considered a sufficient motive in the possessor to entitle him to the best living in the diocese; then, encouraged by the approval of his audience, the bishop went further still, and argued that marriages amongst the clergy were evidently arranged when the Protestant Church was in its infancy, out of a mere spirit of opposition. The Catholic Church being bound to celibacy, it followed that the Church of England must be bound to marriage, which was rather an ingenious argument on the part of his Grace. The bishop's candor in owning his great sorrow at perceiving that his clergymen were not slow to go in that direction afforded great amusement. "Indeed they are rather too precipitate," said the bishop in conclusion, "for I always observe that the young clergyman least earnest in his work is sure to be most earnest in the art of making love." The effect produced by the bishop's speech can be easily imagined; great laughter and good humor dawning amongst the widows and orphan daughters of the clergy, for whose benefit the entertainment was given, and much pious disapproval amongst the elders of the Church whose sons and daughters have long since been provided for. Some little indignation was manifested also amongst the young curates present, who beheld in the argument an attack upon their principles, if not upon their actual practice; and many a resolution to marry was suspended—many a wise resolve to abstain for a while till the bishop's opinion had become modified was silently adopted by the younger branches of the clergy there assembled. The speech is said to have created considerable displeasure amongst the clergy as a body, and numberless have been the expostulatory letters received by his Grace since the luncheon at Warrington.

## PROCESSION AT DIEPPE.

[From the Westminster 'Gazette.']

I was evidently in luck's way at Dieppe, for I had the good fortune on Sunday evening, after renewing a visit I had paid the previous day to the chapel on the cliff to fall in with a procession in this fisherman's quarter of the good town of Dieppe. The procession started from the new church which has taken the place of the old chapel of Notre-Dame-des-Grèves, where many a generation of brave sailors had offered up their prayers, and wended its way to the large Crucifix, fifty feet in height, standing at the entrance of the harbor. It was essentially a sailor's procession; a miniature ship covered with flags, in the middle of which stood an image of the Blessed Virgin and Child, was borne on the shoulders of four stalwart sailors, whose bronzed faces bore witness to their seafaring life. This characteristic display formed the centre of the procession, and was guarded by long lines of sailors on either side. In front was borne a lofty cross, preceded by six acolytes, who, with great precision and at regular intervals, swung their censers high in the air. A large image, silver gilt, of the Blessed Virgin, borne by four girls dressed in white, with white veils gracefully and modestly falling over head and shoulders, followed next in order. The Children of Mary, all in white, lined the passage and scattered flowers on the way. Troops of women, in their picturesque dress, followed in long lines. Again sailors, bearing a flag, attended their patron saint, passed along, accompanied by their wives and daughters, or, may be, here and there by a more shy, but admiring sweetheart. Groups of girls followed, bearing on trestles mossy mounds covered with followers. Flags and flowers followed in close succession. The air was made sweet with the perfume of flowers and the scent of the smoking incense. Priests in white surplices marched two-and-two chaunting the solemn hymns of the Church or the litanies, the responses to which were caught up by the vast crowd with all the melody of numerous voices rising and falling together and mingling with the murmur of the sea rolling up to the mouth of the harbor. When the long-drawn procession at last reached the gigantic Crucifix, priests in splendid copes, surrounding the temporary altar, knelt before the Tree of life and offered up the supplications of the Church for the salvation of those especially whose lives are daily and nightly in the peril of many waters. The large space in the front of the harbor was enclosed by high poles dressed with flags. The stand of the cross was covered with flowers, and the crown of thorns on the head of the Saviour of the World was replaced by a wreath of blood-red roses. The vast masses of the people in every variety of costume kneeling before the towering cross, the white-robed girls standing near the bronzed sailors, vested priests, Sisters of Charity, images, crosses, flowers, and flags, the sea in the distance, the sun pouring down its glory on this spot partly sheltered by the high cliff on which stands the chapel I have before spoken of, made up a scene of picturesque beauty, which was only surpassed in its influence on the mind by the simple and touching piety of the kneeling multitudes of men, women, and children.

In returning from the picturesque fisherman's quarter to Dieppe proper one falls in again with ordinary people and more commonplace sights. Yet, to do the people of this town in Normandy justice, I must say that I have seldom seen a more modest and well-behaved people. The activity of the women is remarkable. They are always at work, now in the market-place, now mending their husbands' nets; whilst the men, with both hands in their pockets, lounge on the quay, or are stretched at full length in sheer listlessness. At one corner of the quay I watched for a long time thirteen men and one boy doing nothing. This is an ordinary sight; but I never saw an idle woman. They are always active and on the move; they do not even appear, strange to say, to have time to flirt. An intelligent and keen-eyed companion remarked to me that an image of a woman might fitly be erected on the brow of the cliff near the chapel, whose extended arm, outstretched over the city, and indeed over France, might threaten, unless it speedily repented, destruction to that portion of the human race which denies God and is unfaithful to woman.

For the sake of its deeper truths, the exaggerated statement may perhaps be allowed to pass muster.

A SEEKER AND FINDER.

The following information on the "Tree of the Virgin Mother," which we find in a European exchange cannot fail to be of interest to the readers of the 'Catholic Review.' It is to be found at the village of Metarich, a few miles distant from Cairo, and in the immediate neighborhood of the ancient Heliopolis, whose site is now occupied only by a few scattered ruins and a picturesque monolith of over fifty yards high. Near this monolith is the present village of Metarich, an old heap of houses in a state of ruin, presenting a most wretched appearance, but surrounded, however, by large and well cultivated gardens, in the centre of which rises, with an imposing appearance, the large tree of the Virgin (*Segar el Mariam*), an old sycamore, under whose shade tradition has it that the Holy Family reposed at the time of their flight into Egypt. This sycamore is very large. Seven men could hardly span the lower part of its trunk. Its age is unknown, but by the concentric circles which a section of one of its largest branches, which has been detached from the trunk for some years past, presents, we may conclude that it has withstood the storms of several centuries. The present Viceroy of Egypt, at the time of the inauguration of the Suez Canal, presented this sycamore to France, in accordance with the desire expressed by the Empress Eugénie, who went to see it. She had it surrounded with an elegant railing and appointed two guardians to protect it and take care of the lilies and geraniums which she caused to be planted around it. These guardians are still paid by France. This tree is held in great veneration, not only by the Christians, but even by the Arabs. Natives and foreigners gather its leaves to which they attribute therapeutic virtues.