

Benevento, who, being delivered through her intercession from the scourge of cholera in 1837, are desirous of perpetuating the memory of that benefit. The construction of this church was begun in 1839, and the Holy Father, then Delegate Apostolic at Benevento, by direction of the Archbishop, Cardinal Bussi, laid the foundation-stone with all solemnity.—*Ave Maria.*

Buddhism is becoming as fashionable among the cultured ones as Ritualism was once. The success of Arnold's "Light of Asia" has been great, and the Vedas will doubtless soon be used as missiles by the unscrupulous railroad boy and have a place on the newspapers next to Bob Ingersoll's lectures. When Madame Blavatsky was here, she made several converts among the worshippers of "colour" and "passion," and her proceedings in India are watched with much interest by those persons who think that the highest effort the human mind can make is to deny God. It is wonderful that Buddhism should be accepted in this age when common-sense is supposed to rule men. Buddhism, however, is a rather different thing in India from what it is here, and Madame Blavatsky finds that its tenets are not fixed, and that, in order to teach the Buddhists what Buddhism really is, she will have to declare herself infallible, and define the faith for them. She is already disgusted with the lack of uniformity among the Brahmans. Buddhism is, like old carvings and barbaric bric-a-bac, very picturesque; but it is not a strong thing or a vital thing. The man who can to-day accept Buddha, in place of Our Lord, goes back two thousand years, and is either insane or utterly eaten up by the affectation of the time.—*Catholic Review.*

Another inexcusable and horrible collision has occurred. This time on the Detroit River. Father Bleyenbergh, of Detroit, had promised a pleasure trip to the altar-boys attached to his church, and had fulfilled his promise. The boys, tired out with their day's pleasure, crowded into the cabin of the steam yacht *Mamie* which had been chartered for the occasion. About ten o'clock, on July 23rd—a moonlight night—the yacht plunged its way through the waters, and Father Bleyenbergh sat, with the elders of his party, on the front of the yacht. Two steamers, the *Garland* and the *Fortune*, were in sight. Father Bleyenbergh seems to think they were racing. Suddenly the *Garland* loomed up larger, and he instantly divined with horror that a collision was imminent. The *Mamie* whistled and soon after the *Garland* replied, but bore down directly on the fragile yacht, fairly cutting it in two. At the moment the collision seemed inevitable, he shouted to his friends and the children to come to the front, and some of them obeyed. He felt the boat give way beneath him, and caught hold of a rope on the *Garland*. A young lady did the same. Four boys who were saved crowded out of the cabin window of the yacht and threw themselves into the water. They were picked up by the life-boat of the *Garland*, which was not, however, lowered without much difficulty, as—according to the testimony of a passenger—the rigging was out of order, and consequently lives (15 boys drowned) were sacrificed that might have been saved. Judging from the report in the dailies, it would seem as if the *Garland* and *Fortune* were racing and that the *Mamie* had not time to get out of the way. Collisions have become epidemic; and may be expected to continue epidemic as long as the present loose system of steamboat inspection is permitted to continue. In all the recent collisions the rigging of the life-boats were out of order. Precious minutes were wasted in disentangling and cutting ropes which should have given way at the first touch.—*Catholic Review.*

In our perambulations about town we have not for a long time had the pleasure of seeing a lady (with even moderate pretensions to fashion) really walk. No doubt, ladies progress along the side walks, or wherever they may happen to be; but walking with the head erect, the well-balanced body, and the limbs moving freely and gracefully, is a lost art. How can women walk with their heels raised two or three inches above where nature intended that they should be, with the arch of the foot entirely destroyed by the throwing forward of the weight of the body upon the wrecked toes, still farther made miserable by their being pinched up together, pressed one on the other, and even crumpled up in hideous and painful deformity? Doctors lecture in vain, and instrument-makers rejoice over the "high heels" which throw the body out of balance, twist the backbone, and render necessary the aid of steel props and crutches. A notion has got into women's heads that the foot looks smaller and more dainty when seen from the front encased in the high-heeled shoe. Would that some power would give them the gift to see the effect of the back of their ankles and the thickness and coarseness that high heels give to what should be the slender, elegantly-modelled column rising above the arch of the foot! High heels, it is true, are following the wake of civilisation as represented by French fashions, wherever they are introduced; but it was not on such heels as these that the grace of Greek women and the stateliness of Roman matrons, the attractive gait of the women of Circassia and Georgia, India, and Egypt, were borne about.—*London Paper.*

Mr. Santley, the famous baritone, has embraced the Catholic Faith.

Speaking of Mr. Bright, Lord George Hamilton says he is liberal enough about land which he does not own and about a Church to which he does not belong; but touch the question of trade, and particularly that branch of trade with which he is personally concerned, and it will be found that a more selfish obstructive never entered the House of Commons. Does Lord George mean, asks the *Pall Mall Gazette*, that Mr. Bright ever wilfully obstructed the business of the Legislature in order to serve his own personal ends and those of a firm at Rochdale with which he is or was connected? Does he mean that Mr. Bright ever selfishly opposed the Treaty of Commerce with France, that he ever selfishly advocated the imposition of duties upon Australian wool or American cotton or the colours used in dyeing?

A most disgraceful scene, says *Vanity Fair*, took place recently at Newmarket, England. A number of ladies of high position and rank and well known in society, assembled after dinner at the house of one of their number to play baccarat. The hostess took the bank, together with a gentleman of the party; but at her first deal an objection was made to her manner of dealing. She dealt again, when

another point was raised, and thereupon ensued the most discreditable "row" that probably ever took place between ladies. Smoking and swearing, the heroines of the affair hurled every kind of uncomplimentary remark at each other for the space of something like half an hour, to the great fright of such of them as still retained the ordinary timidity of womanhood. At length the "row" ended, but so great an effect was produced by it that it was thought necessary by the hostess to ask an exalted personage to come down and play the next night at the house in order to rehabilitate it and her, which the personage was good-naturedly pleased to do. It is right to add that the hostess herself is said to have acted properly throughout. But the point is, that it is a simple disgrace that ladies should gamble at all in this business-like and professional manner, that it is doubly disgraceful that they should gamble as they do with mere paper, and that it is trebly disgraceful for them to adopt the manners of scullery maids and the language of coal-heavers. While this scene was taking place inside the house the crowd were engaged in killing a policeman outside, while the doors were not even shut. It reminds one of the preliminary scenes of the French Revolution.

A bull-fight here under the auspices of the Society for the Prevention of Cruelty to animals is a novelty even in New York which is accompanied by surprises and sudden shocks. The presence of Mr. Bergh, who seems to have had authority to interfere in favour of the bulls, but no authority to take the part of the men engaged in the sport, was not stimulating to the Spanish gallants; the bulls walked over the track, and the gaily caparisoned "fighters" showed wonderful agility in jumping fences. The large audience chiefly composed of Americans, was not slow in expressing its disapproval of the bloodless proceedings; and the affair was not a success because those assembled wanted to see a real bull-fight and could not tolerate a sham. In spite of the united effort of the dailies to show that Americans are too sensitive and highly civilised to tolerate those picturesque and barbaric exhibitions that have afforded so many texts against Spanish cruelty, it is plain that a bull-fight wanting in the excitement of blood-letting would not be really patronised by the enlightened American. The exhibition was attended by many ladies, very few of whom were Spanish, and the majority of the lookers-on were evidently not of foreign birth. The attempt of the moral and high-toned dailies to make people believe that New Yorkers are so much more civilised than the unfortunate and benighted Spaniards, is amusing and palpably transparent. There is a naïveté unworthy of the cynical newspaper-man in the admission that Mr. Bergh was the most unpopular man in the assemblage, and that another bull-fight would not be tolerated in New York because of its lack of excitement. The New York press is rarely virtuous, but when it is virtuous, it lays it on thick. If Mr. Bergh could be kidnapped after the manner of Charley Ross, real bull-fights might become a New York institution and draw crowds from the "province," as a certain spectacular play did a few years ago before the New York public had become "converted."

Dr. Begg, on the 12th July evening, delivered a lecture in Edinburgh on the "Results of the Covenanting Struggle," in the course of which he argued that there could be no Established Church without uniformity of worship, and that every minister of the Established Church is doubly bound, both by Church and State, to observe the simple worship of Pre-byterianism, otherwise he is guilty of double perjury, has forfeited all right to his stipend, and ought either to repent or be expelled. At the conclusion of his lecture, Dr. Begg submitted a new form of the Solemn League and Covenant which he thought might suit the condition of things at the present day.

A Chicago boy stole \$50 dols. from his employer, and started westward to fight the Indians. When overtaken he was dressed in fringed buckskin, and across his shoulder was a rifle, while his pockets were stuffed with knives, pistols, and ammunition.

General Hancock is a man of handsome presence and most agreeable manners. He is perfectly straight; a blonde, with a rich skin and blue eyes, and light hair, now turning grey; and his address is both courtly and simple.

Several processes of canonization are now pending before the proper authorities in the Archbishopric of Naples. Three of them have just been concluded; that of the venerable servant of God, Gennaro Maria Sarnelli, of the congregation of the Most Holy Redeemer; of the venerable Brother Luigi of the Holy Crucifix, a professed Alcantarian priest; and venerable Placidus Baccher, a secular priest. The preliminary process concerning the validity and importance of the cause, was approved by the Sacred Congregation of Rites in November 14th, 1878; and that approbation confirmed by the authority of the Holy Father, January 8th of this year, the degree of approval being published in Rome towards the end of February.—*Messenger of the Sacred Heart.*

By special request of the Protestant of the neighbourhood, the Rev. Father Moriarty, of Chatham village, N. Y., lectured in the Baptist church at East Chatham, on the evening of July 15, the subject being, "What the Catholic Church has done for Civilization." A large audience, composed of Protestants of different denominations, assembled from the surrounding country, and, what was altogether unusual in a church edifice, greeted the lecturer with frequent and warm applause. At the conclusion of the discourse, the pastor of the Baptist church, the Rev. Mr. Ashley, proposed a vote of thanks, which was enthusiastically responded to by the entire assemblage.

A wine merchant at Rheims, in France, is the owner of two hundred bottles of champagne he says he will not sell at any price, because it was the only lot in any cellar of the city that escaped the clutches of the German soldiers during the war of 1870.

A Commission of Inquiry has been held in Knock to investigate the truth of the matter. Witnesses who were cured were called to give their sworn testimony to the miracle, all of which must go to the court of Rome, which is to pronounce the judgment.

In Montreal lately there was a procession of Catholic societies numbering over two thousand persons from Notre Dame Church to the Jesuit Church on Bleury street. The demonstration was intended as a protest against the expulsion of the Order of Jesuits from France.