

by reproaching Irishmen as Catholics and Celts. He twits them with having been conquered by the "stronger race," fighting against great odds, at Londonderry and Newtown Butler. He denies that there is any hope for them in the formation of a peasant proprietary, and recommends emigration as the only resource. But what emigration? If it were possible, emigration to the frozen regions of the North. "If," he says, "the emigrants could be shipped straight through to the North-west like goods in bond, without leaving stragglers, and there permanently settled, it is very likely that in that vast and remote expanse their political venom might be dissipated and lost." And, no doubt, the chance that they would probably, for the most part, perish in the severe climate, would make such emigration doubly satisfactory to this most humane gentleman and able man of letters. There would, however, be a chance that the Irish emigrants might escape from the inhospitable regions in question and take refuge in the United States, and this consideration puts the north-western district out of the question as a field for Irish immigration. But there is, fortunately, another region which offers itself for the reception of the exiles, and it also has its climatic advantages. "I have often urged those who had the conduct of Irish emigration," he writes, "if this continent was to be the receptacle to turn their attention to the Southern States. In the South there is no Fenianism; the political questions are all of a totally different kind, and the Irishman will not find a fellow conspirator in the Negro, whose cruel and insolent oppressor he has always been; a fact which somewhat mars our appreciation of the patriot eloquence of Erin." The writer might have added that in the South there was, moreover, an unwholesome climate—prolific in fevers, and that the swamps of the Mississippi were in his eyes what Connaught was in those of Cromwell, the only alternative—and a worse one than Connaught—to hell that he thought a fit receptacle for the Irish people.—"Assassination, dynamite, bloodthirsty bluster, and delirious lying make the same impression on all moral and civilised men;" says the writer a little further on—But when the assassination is to be conducted in a strictly orderly manner, sanctioned by the law and indirect, when the bloodthirst can be elated without bluster, and in all serenity, when the lying is calm and measured, put forth under the veil of philanthropy, and wearing the fair garb of hypocrisy—the moral and civilised man may approve of it, and make it all his own, without sacrificing one tittle of his self-respect at home, or of his character abroad. The Irish Fenian may be held up by him as a monster of iniquity, while in his heart he gloats over scenes of carnage and destruction from which the most savage Fenian would shrink back appalled; and since representative Englishmen, like Mr. Goldwin Smith, come forward with such brutal denunciations—such bitter contributions to the literature of hatred and strife, how can Irishmen treat any appeal that may be made to them to refrain from urging their just claims, lest they inflame the national hatred? Must they not look upon it as a device to impose silence upon them while English writers, and English speakers, are trying to inflame not only the hatred of England against them, but that of the whole world. And as a device, moreover, to inflame the hatred that, unhappily, already prevails against them?

The Siamese would seem to be bitten by the same mania for everything foreign, no matter how ill-adapted for blending with their own civilisation, for which the Japanese have long been noted. A French traveller, recently returned from Siam, gives an account of a new Buddhist temple which has just been completed in the environs of Bangkok, and which closely resembles in appearance a Christian church. The guide told him to his great surprise that it was a pagoda, and on entering the building he observed the same close imitation of the interior of a Catholic place of worship. "What do you think of it?" asked the Bonze who took him over the building and who was evidently very proud of it. "It is very modern," said the tourist very deprecatingly. "Modern it is, of course," said the priest who took the remark for a compliment. "We have even an organ—and a better one than any of you have in France, for it plays without an organist. We had it made to order by Messrs Bird & Co., of London; and as you will hear, it plays nothing but the finest sacred music." Whereupon he turned the handle, and the Frenchman, to his great edification, heard the familiar air which fits the words, "*De Madame Angot je Suis la Fille*."—*Jaffna Catholic Guardian*.

Honesty is the best policy. The truth of this proverb was amusingly illustrated lately in Tonquin. Bishop Puginier, of the French Foreign Missions of Paris, was taking his rest quietly in one of the Tonquinese villages, which he had been visiting pastorally. A body of Annamese police surround the house and pounce on the host, whom they find outside. "Where is the French pontiff?" they shout; "we were told he was at thy place!" "Of course," said the host, laughingly, "the spirit of Buddha has directed your steps. Light your torches, and get in, all of you, you cannot fail to catch him." "He is joking!" they exclaimed, "the Bishop must be off; let us scour the country in his pursuit!" and they scattered themselves on all sides. "Were you not afraid of being taken at your word?" asked the bishop of his host, who related to him the amusing scene. "No fear of that, my lord. Those infidels are so accustomed to hear lies, that they always believe the contrary of what you say. The best way to mislead them was to speak the truth openly, so I did."—*Indo-European Correspondence*.

## PAUPER EMIGRANTS FOR IRELAND.

(The Nation, June 30th.)

A BEUTER'S telegram from New York on Monday says:—

The Emigration Commission have considered the question of pauper emigration and the measures to be taken to put a stop to it. It was asserted that the steamers Spain, Furnessia, and Anchoria, brought over many people who had been inmates of workhouses in Ireland, and had been assisted to come to America. The Commissioners decided to instruct the Secretary of the Board to detain all who were proved to have been assisted by funds furnished by Great Britain, and it was further resolved to appoint a committee to consult the Collector of the Port with reference to the matter. A resolution was also adopted that the Anchoria's steerage passengers should not be allowed to land until an investigation had been made into the circumstances of their departure from their homes. The Collector of the Port on being visited by the committee nominated by the Board promised to take action immediately, and have all paupers sent back.

A Daily News telegram from New York on Monday says:—

Three hundred assisted emigrants arrived on the Furnessia on Sunday afternoon, who contrasted unfavourably with the previous comers. All of them had received passage tickets from Michael O'Driscoll, of Cahirciveen, county Kerry, and the poor law guardians. Five heads of families came directly from the Cahirciveen workhouse. All the three hundred were poorly clad and without money, and have no friends here. Their arrival excites much indignation, which is increased by a report brought by a passenger of the Furnessia that seven hundred paupers have been shipped to America from Kerry. The papers demand the return of all paupers, as the law requires, at the expense of the steamer bringing them. The Herald says: "If the British Government is engaged in the business of sending them here the subject will demand the attention of the American Government." The Commissioners of Immigration met this morning to consider the subject, and decided to take the affidavits of all the immigrants as to whence they came, and whether they were sent by the British Government. A committee was appointed to submit the affidavits of all shown to be paupers to Mr. Robertson, the Collector, with a request that he will direct the Anchor Line Company to take them back to Ireland. The inspectors were directed to use every precaution to prevent the paupers from landing. The Commissioners are unanimously in favour of vigorous measures to enforce the law. The Anchoria, which arrived to-day, is said to have more paupers aboard. If so, they will not be permitted to land. Those on the Furnessia were permitted to land; and the question is whether they can be returned under the law, which says they must be sent back without being allowed to land.

A telegram from Washington on Wednesday says:—

The Cabinet yesterday discussed the question of pauper immigrants, the result being the issue of an order to the Custom House authorities at New York to co-operate with the Immigration Commissioners to prevent the landing of paupers there, and in the event of any having already disembarked to have them reshipped to the port from whence they came.

A Daily News telegram from New York on Wednesday says:—

The Cabinet held a consultation on the pauper emigration yesterday, and the result was the sending of an order to the collector, Mr. Robertson, to prevent the landing of all emigrants found to be paupers within the meaning of the law, and to take all practicable measures to have such as already landed re-shipped to the port whence they came. The affidavits taken yesterday disclosed the presence of many paupers at Castle Garden. An Irishman who arrived with his wife and five children on the second of June, and went to his brother in Connecticut, has returned to Castle Garden with his family unable to support himself. He says he received his passage ticket from the Donegal poor law guardians. Another, who came on Sunday with his wife and child, says he was in the workhouse for six years. He says he came, with 37 others, from the same workhouse. The Commissioners of Emigration received word yesterday that 80 paupers left Carrick-on-Shannon on June 5th for the steamer at Londonderry, being the first batch of 352 paupers who have been selected by the poor law guardians of Leitrim for shipment to America. On the same date 100 paupers left the Strokestown Union to take the steamer at Queens-town. Public feeling on the subject grows in bitterness.

A correspondent writes to the North China Daily News:—I have just arrived in Yunnao Fu, having completed the whole journey from the capital of Shan in four months and a half. Shocking news has met me here. There has been a fearful massacre of Christians within the jurisdiction of Lung-kang Hsien, a few days' journey west of Ta-li Fu. A young French priest and some score of native converts have, I am assured, fallen victims to the fury of the mob, and all houses belonging to Christians between Lung-kang and Ta-li have been destroyed by fire. It seems that for a long time great animosity has been manifested against the native Churches, and threats have been made to slay all Christians and destroy all their property. Matters came to a crisis about thirteen days ago—I am not sure of the date, for I have only just arrived—when a mob of two hundred persons attacked and murdered the Rev. Father Terrasse and seven Christians who were with him. The rioters then pursued their course of destruction, their numbers increasing as they went along—butchering every convert they met, and firing all property owned by Christians all along the five or six days' journey to Ta-li Fu, where the trouble happily stopped. My informant says that the Christians defended themselves in some places so vigorously that their assailants were forced to desist from further outrage. Yunnao Fu is in a terrible state of excitement, and I am told that another massacre was apprehended yesterday; but the ill-feeling was fortunately smothered by the authorities, who will probably take the proper means for arresting the instigators of the outrage, who are said to be well known. The affair is not likely to cement the friendship of France and China.