

American Notes.

THE reported death of Father Craft, the Indian missionary, has proved to be untrue. The missionary was dangerously wounded by an Indian who stabbed him in the back, piercing one of his lungs, and his life was despaired of. He has, however, recovered. It is said the Indian acted under the influence of panic, and was not accountable for, or, indeed, aware of, his deed. The wounded missionary continued for some time to fulfil the duties of his sacred office among the dying, and had just given absolution to a young soldier who sought his aid, when he himself became unconscious, and at the same time a fugitive Indian was clinging to him for protection. Father Craft denies the responsibility of the military for the slaughter that took place, and declares they acted only in self-defence. The squaws were not distinguishable in the fight, in which, indeed, they were boldly taking a part. Father Craft and other missionaries still maintain that the hope of the Indians lies in their being transferred to the care of the War Department.

Foreign workmen have of late been showing to some disadvantage in the United States. On New Year's Day, for example, a numerous mob of Hungarians attacked the men employed in a steel factory near New York, and more recently a mob of Italians behaved riotously in New Jersey. Something more, therefore, than the interests of protection may prejudice Americans against immigrants from European populations. They evidently bring with them across the ocean something of an unruly spirit.

An outcry, to the effect that Mr. Blaine's policy regarding the Behring Sea question was due to his anxiety to catch the Irish vote, has been traced to Mr. Cleveland and his followers. The crowd referred to naturally suspect others of adopting tactics that they themselves have employed. Mr. Blaine's determination has been to protect fisheries that, owing to excessive working, have been largely reduced and are in danger of complete exhaustion, and his appeal to right is abundantly supported by evidence. His contention is sufficiently justified, without any ulterior object.

A violent storm which occurred in New York on the night of January 24th played havoc with the telegraph posts and deranged the whole electric apparatus of the city. To prevent fatal accidents the electric light companies were obliged to cut off their currents, and on the next night the streets were in darkness. Many people received severe shocks from coming in contact with displaced wires, and, in one instance, a horse was killed. Fortunately no human lives were sacrificed.

In reply to certain questions put to him by a newspaper in Philadelphia, Cardinal Gibbons has expressed his belief that the Republic will last for another hundred years;—that the greatest peril to the country is its departure from those Christian principles upon which its laws and institutions are based, and that there is no danger that a change of government will ensue from the investments of foreign capitalists and syndicates. His Eminence adds that he looks upon the influx of capital as a benefit to large areas of the undeveloped continent.

The rapid growth of a Syrian population in New York has made it necessary to provide those Catholics among them who worship according to the Maronite rite with a separate chapel. This is the second chapel devoted to the use of the people in question, those of the Syro-Greek rite having had theirs for more than a year. Ancient Greek and ancient Syriac are the respective languages of the different rites. Each has also its own priest,—Father Abrahams for the Syro-Greeks, and Father Peter for the Maronites.

A rather famous resident of New York has recently passed away in the person of one Mr Daniel Murphy, who, when a mere lad, some sixty years ago, had to make his escape from the County Kerry, owing to his entanglement in some political movement—treasonable or patriotic as it may be differently regarded. Mr Murphy all his life remained faithful to his early principles, and some years ago had a tomb prepared for his remains, on which were prominently inscribed the rather remarkable words, "To out-last the British Empire." He had amassed a large fortune, and, as a property-owner in the city, was notable for his kind and charitable method of dealing with his poorer tenants. He had been blind for some years, but continued active in attending to his business. His death is much regretted.

A practical contradiction of Mr Henry George's theory seems to be afforded by the condition of things in New England. An abandonment of farms in Maine, New Hampshire, and Vermont is

almost general agriculture there, notwithstanding the proximity of great markets, being found hardly to afford a living. The explanation is said to be that the easy means of transport bring the farming districts in question into competition with the more fertile lands of Western States, and that they are not able to sustain it. It seems plain, however, that the single tax could not be successfully applied in the districts referred to.

A marked contrast to certain members of the house to which he belongs is furnished in the person of Mr. Charles Jerome Bonaparte, grandson of Jerome, brother of the great Napoleon, by his first and only true marriage, that with Miss Patterson, of Baltimore. Mr Bonaparte, who is a leading member of the Bar, is also a prominent member of the Catholic Church, and one ever ready to exert himself in her service. He has recently responded to an invitation to deliver one of a course of lectures to a young men's society in Boston, taking for his subject an authoritative utterance made some thirty years ago by a New York journal. The prediction in question was to the effect that Catholicism in America was destined either to total destruction or complete change, owing to political equality, a public system of Protestant education, and sectarian toleration. In showing the fallacy of the prediction Mr. Bonaparte appealed to the immense growth of the Church in the United States, and argued that liberty, as represented by American institutions, was good for her. Among the English-speaking peoples, he said, the Church had gained ground, from the large measure of individual freedom, under a popular Government, enjoyed by them. He went on to point out the difference between the spirit that actuated the people of America, and that of those ephemeral republics which the century had seen rise and fall in Europe, concluding an able lecture by claiming that no American could be at once a good Catholic and a bad citizen.

Another lecture of the same course was delivered by Archbishop Ryan of Philadelphia. The subject was "Our Christian civilisation and how to perpetuate it," and, in the hands of the eloquent lecturer, who ranks high among American orators, it received admirable treatment. A passage considered especially remarkable was that in which the most rev. speaker compared the chief contest of the day to the gladiatorial fights of old. "Not the 80,000 men and women that the old coliseum held, he said, but all humanity are the spectators. The gladiators confront each other. They are Capital and Labour. They glare into each other's eyes. They close in deadly combat. They slacken for a moment their awful grasp, draw off from each other, brace themselves for another charge, when suddenly Christianity, like the monk of old, steps in between. To the gladiator Capital she shows his absolute dependence on his brother Labour, and urges on him justice and magnanimity. To the gladiator Labour she shows his equal need of his brother Capital, and counsels him to patience and resignation to God's will. Then she joins the hands of both, in the name of the God of Heaven and Earth, the source and owner of all riches, who will use the poor man, Christ, working at the carpenter's bench."

Wealthy California Hebrews have incorporated a society for the colonisation of Russian Jews with a capital of 1,000,000 dols, by which the immigrants will be enabled to secure land and living upon comfortable terms.

Dr. Bell, the father of the telephone, will devote his remaining days and the major portion of his great fortune to the cause of mute education. What Dr. Bell's fortune is he wouldn't say, even if he knew, but when the statement is made on good authority that he has set aside 40,000,000 dols. for the use of his wife, herself a deaf mute, his decision becomes somewhat interesting.

It is thirty years since Appomattox, but the pensions steadily increase. In 1870, five years after the war ended, we paid 29,000,000 dols for pensions. This year we pay 136,000,000 dols, with a conceded probability of a deficit ranging from 10,000,000 dols. to 25,000,000 dols. more. In 1873, five years after the peace was declared, we had 238,411 pensioners—now we have 600,000 with 1,600,000 claims in the Pension Office yet unacted upon. We have paid for pensions since the war closed, 1,500,000,000 dols.—as much considering the change in values, as the war actually cost the winning side. This enormous tax is paid by the people.

Mr. Bulmer, who is the latest addition to the ranks of English converts (says the Liverpool *Catholic Times*, January 9) will be an acquisition to the Church on account of his finished scholarship and his strong reasoning powers. He has published editions of some of the best known Latin classics; and he has also written translations of English poems, and, strange to say, some of Euclid's propositions, in Latin verse. Mr. Bulmer was formerly a fellow and tutor, and also one of the examiners of Durham University. His degree of Bachelor of Music he took at Trinity College, Dublin; and he has written a sacred cantata and other musical works. Unlike the majority of clerical converts, Mr. Bulmer never was a High Churchman, and never held the "Banch Church" or "Continuity" theory. His father, who belonged to the old-fashioned Protestant school, was for many years rector of Boldon, near Sunderland. It was certainly no liking for "ornate services" which caused Mr. Bulmer to return to the faith of his fathers. We believe that, like Cardinal Newman, he hardly ever attended a Catholic service until he was himself a Catholic.