

ALCOHOLIC ILLUSIONS.

(From the 'Alliance News.')

"THE effect upon the thoughts," we are told, "is peculiar and grateful. It gently anoints them, so that they move more noiselessly and sleekly, getting over much ground with little jar. It draws a transparent screen between us and our mental processes—as a window shuts out the noise of the street without obstructing our view of what is going on. Upon this scene are projected luxurious fancies, coming and going we know not whence or whither, and we become lost in following them. Slight matters acquire large interest; with what profound speculation do we mark the course of yonder leaf earthwards floating from its twig; over-weighted by the consideration we have bestowed on it. The striking of a church clock a mile away echoes through vast halls of arched fantasy. The babble of these good people at a neighboring table foregoes distinctive utterance, and is resolved into a dreamy refrain. Our own voices seem to come from far away; our prosaic thoughts take on the hues of poetry and romance. We seem to chant rather than speak our sentences, and we perceive a subtle melody in them. We feel comfortable, peaceful, yet heroic and strong; surely there is something superb and grand about us, which, till now, has been but half appreciated. We sit full-orbed and complete, and regard our fellow-men with a sweet-tempered contempt of superiority."

This very clever piece of description is from the pen of Mr. Julian Hawthorne, son of the late famous American novelist, writing in the 'Contemporary Review.' The effect described is that of Saxon beer on the thoughts and feelings of the drinker of that beverage. But the same is more or less the effect of the drinking of any kind of alcoholic drink. It is chiefly for this sort of result that all such drinks are sought by their consumers. This is the peculiar happiness into which, for some brief minutes, they enter, or seek to enter, who frequent the wine-vault, the gin-palace, or the ale-house.

And what does it professedly amount to? There is, we see, first, a gentle anointing of the thoughts, so that they move more noiselessly and sleekly. The conceptions, befuddled with a sort of mental grease, glide smoothly and easily along. And, so gliding, they slip away, leaving nothing valuable behind them. They disappear and are forgotten, "as a dream does at the opening day." Not so thoughts the genuine product of the undrugged mind. These, not summoned into a bastard being by alcoholic witchcraft, but lawful children of effort and freewill, have an enduring quality, and move on ploughing grooves, and leaving results, with added power to the faculties, and with value added as they go. Compared with such honest scions of the mind, futile and worthless indeed are all the cheap but evanescent creations of the sorceries of beer-spirit or of wine.

AN EPISODE OF THE PARIS COMMUNE.

In a book just published on the Commune of 1871, the Abbe Riche relates the manner in which the cathedral of Notre-Dame was saved from destruction. On the 25th May he had been charged by the court-martial with the painful task of preparing for death the insurgents ordered to be shot. Amongst them was a young workman, who on learning the fatal news, was so overcome that he fell to the ground. He then struck his head with his hand and exclaimed, "Ah, I knew that it would bring me ill-luck!" Surprised at that remark, made with an air of poignant sincerity, the abbe begged him to relieve his mind by stating what he knew. The man hesitated a few minutes, and then said, "I will confess all to you, but make haste, in an hour it will be too late. Yesterday evening I myself carried to Notre-Dame two barrels of gunpowder and two car-boys of petroleum. I placed the powder in the pipes of the warming apparatus, one above and the other below; the petroleum I put, one jar in the large pulpit, not where they preach, but near where they sit (meaning the archiepiscopal throne) and the other in the left under the organ. But lose no time," he added, "in hastening to Notre-Dame to have them removed! What hour is it?" he asked. "Half-past nine," replied the abbe, looking at his watch. "It was between nine and ten that the place was to be set on fire." Not a moment was to be lost. The almoner at once informed the Prévôt-Martial of the revelation so made. A body of sergents-de-ville left immediately for the cathedral, taking with them the condemned man as a guide. What he said proved exactly true, and some of the chairs and carved woodwork were already burning; but the danger was averted. The abbe had then a really Christian inspiration. Taking aside the prévôt, he said, "You cannot now shoot a man to whose disclosures we owe the preservation of Notre-Dame. Think that only a few paces off is the Hôtel Dieu, filled with patients. If the church had blown up, what a terrible catastrophe might have occurred! You must spare this man." A council was held, and the abbe gained his point. The man was not executed.

MR. WHALLEY ON THE JESUITS.

THE London 'Figaro,' a very widely read paper, publishes the following paragraph on Mr. Whalley and the Jesuits:—

Are there any Jesuits in England? If so, they are ungenerously assailed by Mr. Whalley. The member for Peterborough charges the Jesuits with the most atrocious and abominable crimes, and we need not add that he adduces no evidence to support the indictment. The Jesuits do not mind the nonsense of Mr. Whalley, but we object to it for three reasons:

First. Our Roman Catholic fellow-subjects are loyal to the throne, and are as law-abiding as Protestants. It is scandalous that a member of Parliament should continually insult the Roman

Catholics. Suppose a Roman Catholic member made a point of calling Protestants "black tyrants," and a "nest of hornets," and of abusing the Archbishop of Canterbury, Protestants would be disgusted at the impertinence. Ought not we Protestants, being an overwhelming majority, to do unto Roman Catholics as we would be done by?

Secondly. Mr. Whalley makes Protestantism seem ridiculous. Whether the member for Peterborough is a Protestant or a Jesuit in disguise we equally object to a member being allowed to make Protestantism a laughing-stock in the House of Commons.

Lastly. Mr. Whalley wastes the precious time in Parliament. He is indifferent to being snubbed, and the House of Commons will not place restrictions on the present freedom of debate. The affliction must be endured until Peterborough ceases to elect Mr. Whalley or until the honorable member is cured of his Jesuit craze.

It must, indeed, be gratifying to Mr. Whalley to find himself called a Jesuit! He certainly acts not unlike one of those described in Protestant novels.

THE following SUMS have been received as Subscriptions to the 'Tablet' for the week ending November 19, 1875:—

Mr. Thomas Buckley, Waipori, clear to Nov. 29, 1875	£1 11 6
" John Kearney, Waipori, clear to Dec. 12, 1875	1 5 0
" Edward Toohill, Waipori, clear to Feb. 28, 1876	0 12 6
" O'Brien, Waipori, clear to Nov. 17, 1875	2 4 0
" J. Page, Waipori, clear to Nov. 8, 1875	1 11 6
D. M. Cameron, Esq., Riverton	0 17 6
Mr. Owen Trainen, Arrow, clear to May 22, 1876	1 5 0
" Michael Dundon, Forbury, clear to Dec. 27, 1875	1 5 0
Miss Jane O'Meara, Queenstown, clear to May 8, 1876	0 12 6
Mr. Charles McDevitt, Wellington, clear to Dec. 27, 1875	0 12 6
" M. Campion, Nelson, clear to Nov. 8, 1875	1 0 0
" J. Lawrence, Hawkes Bay, clear to June 27, 1875	0 12 6
F. J. Bunney, Esq., St. Bathans, clear to Oct. 24, 1876	1 5 0
Rev. Father, per Mr. Duncan, Timaru, clear to	1 5 0
Mr. D. Ryan, Havelock, clear to Nov. 10, 1875	1 7 6
" M. Ryan, Havelock, clear to Nov. 15, 1875	1 5 0
" J. Roach, Blue Spur, clear to May 1, 1876	1 5 0
" J. Airey, Lawrence, clear to Nov. 2, 1875	0 12 6
" J. Downes, Lawrence, clear to January 16, 1876	0 12 6
" J. Roughan, Lawrence, clear to November 1, 1875	0 12 6
" J. Lawler, Lawrence, clear to January 16, 1876	0 12 6
Mrs. Monaghan, Lawrence, clear to October 24, 1875	0 12 6
Miss M'Sweeney, Weatherstone, clear to Oct. 24, 1875	0 12 6
Mr. P. Curtain, Weatherstone, clear to January 16, 1876	0 12 6
" Simon Fahey, Weatherstone, clear to July 16, 1875	1 5 0

WANTED, a Teacher for the Catholic School, Cromwell, Apply to Rev. Father Kehoe.

WANTED.—A Teacher is required for the Catholic School, St. Bathans. Either male or female. For particulars and terms, apply to Fred. J. Bunney, Secretary.

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