

SUFFERINGS AND TRIUMPHS.

WHILE we must acknowledge the justice of your remarks in your article "A Glance at the World," we must allow that it is good for us to be afflicted, and that we deserve chastisement to bring us to a proper mind. If the world did not hate us we should not be the friends of God. The Church, I do not speak of individual Catholics, but the Church is reviled and persecuted because she loves justice and hates iniquity. How should we have an opportunity of forgiving and loving our enemies and praying for them, if such men as Victor Emmanuel, the Emperor of Russia, Bismarck, and the Editors of the Dunedin dailies did not exist? Does not God permit ignorant, or prejudiced, or ill-disposed men to try the patience of the good? A certain writer, Addison, I think, remarks that the prevalence of injustice in the world is one of the strongest arguments in favor of a future life and a judgment to come. While, therefore, we condemn and oppose the unjust conduct of the enemies of the clergy and the Church, let us thank God for the opportunities they give us to practice the hardest but most necessary duty of our religion—the forgiveness of injuries. The modes in which men try to injure the Church and her children are as various as their various situations and dispositions. There never was a time when the Church did not suffer wrong at the hands of her powerful and cunning assailants, and there never was a time in which she did not conquer. The Church in our day is both suffering and triumphing, but triumphing far more than she is suffering. We are reminded on this day that we have many friends above who shared both in her sufferings and in her triumphs, and who are ready if we ask them to aid us with their prayers to conquer our own evils dispositions, the most masterful and worst of all our enemies.

Appropos to this subject it appears that the Dunedin dailies have noble no less than ignoble coadjutors in the work of detracting and worrying the Roman Catholic clergy. Many of your readers may not have seen the *fracas* with Lord Nelson as it appeared in the London 'Times.' A son of Lord Nelson's, it seems, a young gentleman of about twenty years of age, was preparing to go to Oxford or Cambridge to study for the Church—to become a Church of England parson, when lo and behold he, one morning ere he could set off, was admitted into the Roman Catholic Church by Father Bowden! Lord Nelson, his father, on hearing this was furious. A conspiracy! a conspiracy! and immediately he wrote to the 'Times' telling his grievance. He accused Father Bowden of many things, and poured out the vial of his rage upon him and a young lady who had sometime before entered the Catholic Church and become a nun. It was Father Bowden and the young nun who had done all the mischief, and entrapped the unfortunate victim into entering the Church by Roman tactics, that is by improper influence in defiance of parental authority. They ought to be held up to public detestation, gibbeted, in fact, before the Protestant public. Father Bowden, of course, answered the noble lord in the 'Times,' and it turned out that there was about as much real truth in his Lordship's story as in the charitable fables which the Dunedin dailies are wont to publish about "Popish priests" and nuns.

It appeared that the Hon. Mr. Nelson had been studying the Roman Catholic religion carefully and had made himself well acquainted with it; that he had been in the habit of using books of Catholic devotion and attending the Roman Catholic services for three years. The idea of a well-educated young gentleman of twenty years of age under such circumstances being cajoled or entrapped into the Roman Catholic Church is surely preposterous. But such charges as these show to what lengths the enemies of the Church in the blindness of their rage and prejudice will go to damage the reputation of priests and nuns. Lord Nelson himself is a "Romanist" and fancies he is a Catholic. The probability is that he will one day follow his pious son into "the one fold" and then wonder why his eyes were not sooner opened to know the truth. The suddenness with which the Hon. Mr. Nelson at last took his resolution to enter the Church is certainly striking. But the operations of Divine grace are mysterious.

Auckland, Feast of All Saints'.

J. W.

P.S.—One curious part of Lord Nelson's letter is that in which he complains that so many persons in "his rank of life" should now be victims to Roman tactics. Poor man! He has not the noble soul of his great predecessor, the hero of Trafalgar, who, in spite of all his faults, was a generous friend to the Holy See.

THE BATTLE OF WATERLOO.

THE army assembled at Waterloo under Wellington numbered 67,551—a conglomerate mass of many nationalities, whereof the British element only comprised one-third, the exact number being British, 23,991; Dutch Belgians, 17,784; Hanoverians, 11,220; Brunswickers, 5,962; German Legion, 5,824; and Nassauers, 2,880. And yet English writers have the effrontery to speak of this as if it was exclusively British; or, if allusion is made to the other two-thirds, it is in a tone of insolent disparagement, which is completely disproved by the heavy losses in killed and wounded they suffered. The French army consisted of 74,947 men, and the Prussian army, commanded by Blucher, actually present on the field of Waterloo, numbered 51,944 men, of whom upwards of 36,000 took an active part in the fight. It was approaching noon before the action commenced; and at half-past one o'clock, p.m., the advanced guard of the 4th Prussian corps (Bulow's) was in front of St. Lambert, only from two to three miles to Napoleon's right, which forced him to detach his 6th corps (Lobau's) to keep them in check—thus early in the battle losing the services of 10,000 men, and rendering his force numerically inferior to that of Wellington. Before four o'clock Bulow had 16,000 Prussians in

position; and at about five o'clock the remainder of the 4th Prussian corps, numbering in all about 30,000 men, were engaged with the French, who were now fighting against overwhelming odds. Between six and seven o'clock the remainder of the Prussian army of 51,944 men were on the field, and upwards of 35,000 of them engaged with the French. The total loss of the army by Wellington was 16,188, out of which the much maligned Dutch Belgians lost about 3,500 men; the British, 6,064. The German Legion and Hanoverian loss was very heavy; while no troops on the field suffered more than the little Nassau contingent, who lost 643 men. The heroic French, fighting against such terrific odds, lost 18,500 men in killed and wounded; and the Prussians, whose presence all English writers in by-gone days affected to ignore—saying that the battle was decided before they came up—lost, according to their official returns, 6,999 men—an actually greater loss than was sustained by the British.

A CARRIAGE RIDE IN SERBIA.

THE correspondent of the London 'Times' in Serbia, gives the following description of a native carriage in which he made his journeyings:—"Our carriage deserves to be described. It is remarkably like what we might imagine would be a gay ambulance; indeed, one might well mistake it for a fantastic miniature hearse. It is on four wheels, low in the body, and with three windows on either side. There is room for four persons inside, with a convenient well for baggage beyond the seat which faces the horses. This, as well as the roof which covers the passengers' heads, is covered with leather. A leather hood descending from the roof falls down behind, and is attached to the back of the carriage by straps. A small verandah in front covers the driver's seat, on which there is space for two persons. At the back of this seat is a window, through which you can communicate with the driver. On each side without is a notification in Turkish, Servian, and German, that the machine is a *fiacre*, which makes journeys through Serbia and Turkey. There is a scarlet curtain inside, which may be drawn completely across each window. Two horses harnessed without collars complete the equipage. The driver informed us at starting that in Turkey our carriage is regarded with a respect nothing short of what Christians would regard as veneration, inasmuch as it had the great honor of being retained to convey the ladies of the Sultan's harem. As we are not within the boundary of Turkey proper, but only in a territory which is in open revolt against its Ottoman Suzerain, we thought at starting that it would be rather dangerous for us to have it supposed that the contents of the wagon were ladies on their way to the Seraglio, so we took care all day to keep the windows open, and to salute and acknowledge the salutations of those whom we met on the way. It is only a becoming tribute to Servian hospitality and politeness to say that the latter greetings were almost as frequent as the occasions of our meeting any of the natives of the country."

DUNDALK.

A LETTER in the Liverpool 'Catholic Times' says: "Dundalk though not a new town, has a strikingly modern aspect, and, in its wide streets and fresh-looking public buildings, an aspect the very reverse of that shown by Drogheda. It is the county town, has a population of about twelve thousand, is the head-quarters of a cavalry regiment, has a fine court-house, prison, and county infirmary. Dundalk is a Parliamentary borough, and for more than sixteen years, had, as its representative, that watchful guardian, in the House of Commons, of Catholic interests, Sir George Bowyer Bart. The Marist Fathers have an admirably conducted boarding and day school in Dundalk for the middle classes, while the Christian Brothers and Sisters of Mercy minister zealously to the educational wants of the poor. On the death of the Most Rev. Primate Dixon, in 1866, Dean Kieran, then parish priest of Dundalk, was summoned to fill the throne of St. Patrick. He surrendered to the late Archdeacon Tierney, the parish of St. Peter's Drogheda, hitherto, with Armagh, reserved for the Primate, and took, instead, Dundalk, which, with Armagh, now constitutes one of the primatial parishes. No visitor to Dundalk should omit to enter the parochial church of St. Patrick, as it is, without exception, the most exquisitely finished and complete specimen of Catholic ecclesiastical architecture to be found in Ireland. Leaving Dundalk, by the new line of railway constructed by the London and North-Western Company, in connection with their extensive works at Greenmore Point, we come into view of Dundalk Bay. This bay is not much distinguished for scenic beauty, but in the time of the Danes a maritime contest took place in it between the Northmen and the fleet of the King of Munster. As we proceed along, we pass a handsome new church, erected in the mountains, at a place called Mullabine, from which a splendid view of the bay and the opposite low lying coast may be had. For men of walking tastes, a three hours' mountain stride may be enjoyed, proceeding on the coast-line, north-east from Dundalk, and near Bellurgan, taking the mountain road north, which will lead to Oneath, opposite to that well-known watering-place, Warrenpoint. Some three years since, Mr. Justice Keogh and Mr. Justice Lawson refreshed themselves after their assize labors in Dundalk, by taking, on foot, this lonely mountain road.

There is gratuitous and obligatory instruction in nineteen of the Mexican States. They have 8,103 schools and 369,000 pupils. The instruction consists of reading, writing, Spanish grammar, arithmetic, the system of weights and measures, "morality and politeness." In addition they teach in nearly all the schools the duties and rights of the citizen.