

town; and they declared that while old Behrens lived there, it was noted for the most unearthly sights and sounds, so that few dared to go near it after dark, and that the popular belief was that ghosts and devils revolved there all night. The old fellow, they said, was quite proud of being thought a magician, and preferred to act in a mysterious manner, so as to give the appearance of supernatural intervention; and they told some stories which certainly seemed to prove that he could find out and do things in a strange way, and that he would be at pains to make it appear that he worked by some unearthly power. These gibes and reflections on his house might have made Robert uncomfortable if he had heard them in the early days of his habitation; but as he had been some time in occupation, and had never been disturbed when they first came to his ears, he only laughed and said he wondered how people could utter or listen to such nonsense. His perfect composure, and the fresh look with which he came to business in the morning—not a characteristic of all his acquaintances—soon stopped the jesting on this subject.

And so things went on as prosperously could be desired. More than eighteen months had passed away since his return to Liverpool—months which he scored off on the calendar one after another with the utmost complacency,—for did not the lapse of them bring nearer and nearer his reunion with his beloved Probity? But none of us can live in unvarying sunshine. Young Iathom, after being some time at home, and becoming acquainted with his work, had taken some steps which, although they were by no means unwarranted, made him more anxious than he had been before. To take advantage of a most favorable state of the market, he had shipped largely to Sydney on credit, calculating that his obligations would be more than met whenever he should receive from Burdon his share of farming profits from lands out there, and remittances in payment of former consignments. The money, if it should arrive in regular course, would be in his hands before it was wanted; but to obviate all risk, he wrote, urging Burdon to be punctual; and we may suppose, from the earnestness which we have seen Probity display, that he also wrote to her, although there is no evidence of this fact.

(To be Continued.)

THE POPE AND THE GERMAN EMPEROR.

The following is the translation of an able and most important letter that has just appeared in French. It is not known whether the letter was written originally in German; but there is warrant for thinking so in the name which the writer has assumed, and which is an allusion to the "Athanasius" written by Gorres at the time of the imprisonment of Clement Augustus, former Archbishop of Cologne.

LETTER TO HIS MAJESTY KING WILLIAM OF PRUSSIA, EMPEROR OF GERMANY, BY ATHANASIUS CLEMENT.

SIR:—In the Imperial and doctrinal letter, which the journals of the world have reproduced, your Majesty reminds the Sovereign Pontiff that the Catholic Church acknowledges the obligation of obedience to the temporal authority, as to an emanation of the Divine will that is revealed to us. Yes, Sire, the Church acknowledges that all power comes in the beginning from God, according to the words of the Apostle, *all power is from God*; and that we must obey the public authority by virtue of such Divine right. She does not, however, in acknowledging such Divine right, mean that the various forms of political power have been revealed by God, or that the trustees of that power have been personally and supernaturally designated by God; for these forms and this designation are only, under the action of Providence, a matter of positive and historical human right; she means that, as man has been created for social life, society is willed by God; and that therefore God wills also the authority which is its fundamental condition. This is the natural Divine right which so many statesmen, so many lawyers, and above all, so many writers of our day, superstitiously travesty, ridiculing, without examination, that which is the first of social truths.

This truth, Sire, you have courageously proclaimed in spite of the proud but foolish sneers of contemporary pretended science; and for this the friends of true science congratulate your Majesty.

II.

But why should their congratulations be mingled with a profound sorrow? This sorrow, Sire, they cannot but feel at seeing how far the religious instincts of your Majesty have been imposed upon by those who have persuaded you that the faithful, the Clergy, and even the Catholic Bishops of Germany, deny the Christian teaching (as to the obligation of obedience to the temporal authority) so far as openly to oppose the laws of the State.

Yes, the religious feelings of your Majesty have been taken unawares. With a lawful indignation have the Catholics of your Kingdom defied the Prime Minister of the Empire to point out where, when, and in what way, they have ever claimed to exempt themselves from obedience to the laws; but this challenge has never been taken up, and never will be.

The laws, Sire, which the Christians of your Empire cannot obey, without denying the teaching of Christianity, are not the laws of the State; they are not the civil laws; but they are the ecclesiastical laws which, in spite of the Gospel—in spite of the belief, throughout all ages of Christianity, in the distinction of the two powers, and in spite of the very constitution of your Empire, which had guaranteed religious liberty to the Catholics of Germany—the State now claims to impose upon your Christian subjects.

Those, Sire, are not civil laws, which lay down rules for the education of the clergy, and consequently for the religious education of the faithful.—They are ecclesiastical laws.

Those laws are not civil laws which lay down rules for the institution of the clergy in the sacred ministry of souls.

Those laws are not civil laws which regulate the canonical discrimination among priests who are worthy and priests who are unworthy to exercise their sacred functions.

Those laws are not civil laws, which regulate the ecclesiastical judgments, in respect to such members of the Church as may deserve to be deprived of her spiritual communion.

It was for refusing to accept laws of this kind from the civil power that St. Anselm was sent into exile, and that St. Thomas of Canterbury laid down his life, as the Archbishop of Westminster lately reminded his hearers, when speaking in the Church of St. Edward, in London, of what is passing now in Prussia. And the Archbishop declared at the same time, to Catholics and Protestants alike, that he was himself ready to lay down his life rather than to give up his faith by a sacrilegious submission to laws that are destructive of the divine constitution of the Church.

Such laws, happily, are no longer to be feared in England, where the Sovereign and the Parliament would be ashamed to go back to the times of Henry VIII. and of Elizabeth. But what England, Sire, would be ashamed of, ought it not to cause shame everywhere?

How guilty, then, are those who have dared to represent to your Majesty that the profound trouble which has necessarily been felt in the conscience of men comes from an abuse of ecclesiastical influence!

III.

And they have dared even, without regard for the august character of your Majesty, so far to deceive you as that you should address to the head of the Catholic Church these words:—*"The religion of Jesus Christ has not—I swear it to your Holiness before God—anything to do with these intrigues."*

Has the religion of Jesus Christ, Sire, nothing to do with the writings of the New Testament? Well, then, we swear before God, to your Majesty, that these Divine writings declare that the teaching of the Church, the legislation and the judgments of the Church, do not depend upon the powers of this world.

Was it to the Emperors or the Apostles that Christ said, *Teach all Nations?*

Was it to Caesar or to Peter that Christ said, *Feed my lambs, feed my sheep?*

And when St. Paul wrote to Timothy, Bishop of Ephesus, *"The things which thou hast heard of me by many witnesses, the same command to faithful men, who shall be fit to teach others also; did he require the Bishop of Ephesus to apply to the functionaries of the State for certificates of capacity, in order thereby to make legitimate the choice and the mission of the ministers of the Gospel?"*

And when the Apostles, united in Jerusalem, promulgated the first disciplinary laws of the Church, did they dream of asking for the visa of the Roman prefect?

And when the Apostle of the Gentiles excommunicated the incestuous man of Corinth, did he wait for the confirmation of his sentence by any magistrate?

The Apostles, Sire, rendered unto Caesar that which is Caesar's; but to God alone did they render that which belongs to God. Their successors have done the same in every age; for he gave to them successors, as He promised that He would be with them even to the consummation of the world.

Your Majesty, therefore, must see clearly that the religion of Jesus Christ has nothing to do with the legists of your Empire. And it is these legists that are to be accused of denying the Christian teaching, when they undertake to legislate upon the teaching of the Church, upon the choice and institution of her ministers, and upon the validity of her laws and of her judgments.

IV.

And would that these men denied the Gospel only for themselves! But, taking advantage of the position in which your Majesty, surrounded by the cares of the Imperial Government, is hindered from going deeply into sacred subjects, they have not feared to place upon the lips of your Majesty words which formally condemn what you have done.—They make you, Sire, say to the Pope that the Evangelical Faith forbids you, and forbids the majority of your subjects, to admit into the relations of man with God any other mediator than our Lord Jesus Christ; and, at the very moment when you are made to speak thus, they lead you to usurp the office of supreme mediator between your Catholic subjects and our Lord Jesus Christ Himself. At the very moment in which your Majesty rejects the Pope, in the name of what you call the Evangelical Faith, these men would make of you a Pope over your Empire.

V.

So true it is that a Pope is needed, and that men who will no longer have the Pope of the Gospel seek immediately for another. It is because all theories are useless, when contrary to the nature of things. There is no society without authority; no religious society without religious authority; no religious society on earth without religious authority on earth. Hence it happens that the sects, when they reject the authority which Christ has divinely established—that spiritual authority which knows not the divisions of peoples, but which confesses one God, one faith, one baptism, one fold, and one shepherd—are constrained, lest they should perish, to take refuge under the wings of the temporal authority; and this is what Protestantism has done from the beginning, and still continues to do, substituting national churches for the Church that is universal, and denying the Christian teaching with respect to the distinctive character of Christianity, namely, its Catholicity.—*Teach all nations.*

The Kingdom of Jesus Christ, Sire, is not of this world; it is not of human institution. It is of Divine institution, and it has for its object the salvation of souls; but it was to establish it in this world that the Word was made flesh (*the Kingdom of God has come unto you*), and that He founded His Church—as the Gospel clearly witnesses.

VI.

Truly, there is but one mediator between God and men; and this one mediator is the Man-God, Our Lord Jesus Christ. He alone has been able to redeem us, by the shedding of His blood; He alone is thus the mediator of justice or of redemption; He alone is of Himself the source of grace and of truth, but it is He Himself who wishes to spread both the one and the other by means of His Church. There is nothing in this, Sire, to astonish us. Divine wisdom is everywhere in harmony with itself; and in the order of grace, as in the order of nature, it works by secondary causes. When souls are to be saved, it is by man that it wishes to save man; and when it wishes to come to the aid of a spiritual and sensible nature like ours, it is by spiritual and sensible means that it wills to do it.

Upon the Scriptures, Sire, and you will see—Jesus Christ is the sole Master, the sole Teacher of our souls: *One is your Master.* But He who alone possesses in Himself the Divine power of teaching, communicates it to the perpetual Apostolate: *Teach, He says; I am with you till the consummation of the world.*

Jesus Christ is by Himself the only Priest: He alone has consummated, once, the great sacrifice of redemption. But as this great victim, once sacrificed on Calvary, does not cease to offer Himself for us in Heaven, always living to make intercession for us, so He does not cease to offer Himself by us upon the earth in the perpetual and unbloody sacrifice of the New Covenant.—*This is my body: this is my blood: do this in commemoration of me.* This, Sire, is the word of the Master. And here is the word of the disciple, the doctor of the Gentiles: *We have an altar, of the victim of which those cannot partake who remain attached to the sacrifices of the ancient tabernacle.*

Jesus Christ alone, because He is God, has by Himself the power of forgiving sins; but this Divine power He communicated to men, and He wills it to be exercised by the priesthood of the New Testament: *Whosoever sins you shall forgive, they are forgiven them; and whosoever sins you shall retain, they are retained.*

Jesus Christ alone is by Himself the foundation of His Church; for no one can lay any other foundation than that which has been laid, and this foundation is Jesus Christ. But if the invisible hand of Christ can alone sustain His work, it is this divine hand itself that places and sustains the visible edifice of the Church: *Thou art Peter, and upon this rock I will build my Church.*

Jesus Christ alone is infallible by Himself, and it belongs only to His Divine Word never to be deceived; but fidelity to this word, fidelity Divinely promised in guarding the deposit of revelation—that

is, the infallibility of the faith—this He has promised to the supreme authority on which the Church is founded: *I have prayed for thee, said Christ to Peter, that thy faith fail not.* It will be for thee to confirm thy brethren. *Thou art Peter, and upon this rock I will build my Church; and the gates of hell (and falsehood, therefore), shall not prevail against it.* Your Majesty hears: the Church cannot be shaken in her faith, because the foundation which Christ gives to Her is to be forever unshaken.

This, Sire, is enough. The Church and the Gospel are but one; the Gospel is the plan, the Church is the edifice; and it is evident that without the Church the Gospel would be only a book of false promises. But it is a Divine book, and it is by the Church, above all things, that its divinity is proved; for it is only in the Church that we see in living reality the great future which the Gospel foretold.—Where else should we find the *Thou art Peter*—that is the Church founded upon Peter? Where else should we find the *I am with you all days*—that is the Episcopalate uninterrupted, from Jesus Christ to our own time? Where else should we find the *Whosoever sins you shall forgive, they are forgiven them*—that is, the ministry of the forgiveness of sins? Where else should we and the sacrifice of which the Apostle speaks—the realization of those words of St. Paul, *We have an Altar*—that is the universal and perpetual sacrifice announced by the prophets, the sacrifice according to the rite of the high priest of Salem, the sacrifice under the appearance of bread and wine, the *Priest forever according to the order of Melchisedech*? Oh, would that your Majesty had the true evangelical faith, the faith of the Hohenzollerns from the twelfth to the sixteenth century; and with it the consolation which is felt by all who do not separate what God has united—the Gospel and the Church, truth and life!

And do you desire a striking and actual proof that the true Christian faith is not in those who separate these two great things? It is this. In your letter to the Pope you proclaim the Divine right of power, and you confess the divinity of Jesus Christ. Anti-Christian Liberalism, as you well know, would be irritated at such official language in the mouth of a Catholic King. Why then does it applaud such language in the mouth of your Majesty? It is because the Christian faith shines forth in its Divine and formidable splendor in the Catholic Church alone. The vain image of the faith elsewhere excites no fear.

VII.

Your Majesty at least wishes, you say, to live in peace with the children of the Mother Church. In peace, Sire! In this your Imperial Majesty is most lamentably deceived.

This religious peace existed. Your illustrious brother, whom you succeeded on the throne of Prussia, had established it: and amidst the benedictions of his people, he thus prepared the national unity. Who have broken and destroyed this religious peace? Not, assuredly, those German Bishops and that German clergy, who were inflamed with a sincere patriotism, and who before the war prayed, and spoke, and wrote, in behalf of German unity. Not those religious men and women, whom you decorated for their admirable devotedness on the fields of battle, in your ambulances, and in your hospitals—but whom now your Government is driving out like criminals. Not those Catholic regiments of the Rhenish Provinces, and of Bavaria, Silesia, and Westphalia, whom you sent to the front and wherever danger threatened, and whose courage contributed so much to the foundation of that German Empire in which these brave and faithful people to-day find nothing but persecution. Who, then, are ruining religious peace, the first condition of the Unity of the Empire? Who are casting into the midst of the German population these sad divisions, which seem likely to dissolve the unity which the war has made? Who are they that seek to make impossible the fusion of Alsace and Lorraine with Germany, by adding to the political difficulties of the fusion religious difficulties that are a hundred times more formidable? Who have transformed the King of Prussia, once the supporter of Conservative ideas in Europe, and made him now, that he is Emperor of Germany, the supporter and the propagator of the revolutionary movement, which is threatening all Governments, without exception even that of your Majesty? Who are they? Must I name them? They are your own councillors, and your own statesmen.

Instead of religious peace, it is religious war that the Government of your Majesty is blindly seeking. To the Bishops, to the priests, and to the faithful laity, it leaves no other alternative than this—to deny their faith, or else to become victims of the most hateful persecution that the Church has experienced since Julian the Apostate.

The laws newly promulgated against the Church would enforce apostasy; and it is because the Bishops will not apostatize that your Government, Sire, despoils them of their goods, condemns them to prison, and will perhaps send them into exile. The priests necessarily will be treated like their Bishops; and the faithful people, deprived of its pastors, of the Word of God, and of the Sacraments, will be violently driven into heresy by the sword of an armed schism.

And those who thus enforce their State religion are men who speak of liberty of conscience.

When the Church teaches that the two authorities should be in agreement, because God desires the harmony of the two powers, the Church has no armies wherewith to subject peoples and kings to her word; they obey the Church only if they so will. It is undoubtedly their duty to obey; but they are free to fulfil that duty, or to refuse, and to answer for their refusal to the justice of God. It is not so with the syllabus of liberalism and of Caesarism: its sanction is an armed police.

Far, then, from wishing peace to the Church, Sire, your Government implacably makes war against it; and not content with doing so in your own Empire, it brings about the same war elsewhere; and above all, at Rome—netwithstanding your former declarations in favor of the independence of the Head of a Church which numbers fourteen millions of believers in your Empire. The world knows, and with absolute certainty, that if the Italian Revolution has thrown off all restraint, and persecution is increasing in Rome and preparing for any venture, it is because that revolution is encouraged, urged on and sustained by, the Government of your Majesty. Yes, it is in reliance upon the German Empire that the enemies of the Church are working for its downfall, and uniting in their efforts to enslave the Papacy.

The Gospel, Sire, warns you also that the Son of Man will come at the hour when you will least expect Him. He cannot be long, Sire; you know it by the weight of years. Do you, then, who judge the earth, think of your own judgment, for it is nigh.

In speaking thus to your Majesty, I am more truly devoted to you, as I declare before God, than are the courtiers who flatter you, and who, without doubt, will treat me as an enemy of the Empire. The enemies of the Empire are those, Sire, who blindly urge you to sanction a persecution which is bewailed by many millions of Catholics whose sons and brothers have died for your glory. The enemies of the Empire are those who excite you to acts which gain for you the applause of the revolutionists of the whole world; and this applause, as your Majesty must know, is of sinister omen.

I have spoken the truth to the King, and the truth shall not be overthrown: *I will speak of Thy testimonies in the night of Kings, and shall not be confounded.* No, Sire; for against the truth might is of no avail. Great armies may darken the air by the smoke of battles, but the smoke is soon scattered, and reaches not the Heaven in which the light is resplendent. Yield, Sire, to the truth, if you wish

to be in reality a conqueror: *He that governs his own spirit is better than a taker of cities.*

ATHANASIUS CLEMENT.

—London Tablet.

IRISH INTELLIGENCE.

WHOLESALE WARNINGS.—The following extract is taken from a letter received by the Mayor, from a highly influential citizen and life long resident of the United States.—"It is sad to see the hundreds, nay thousands, who in consequence of the late panic are here out of employment. Among those now is your protege T.—D.—. He had been at work all the summer with an ice company, and had saved some little money but living somewhere near the docks his clothes were stolen by a fellow lodger who happened to be a burglar, and who, after paying his respects to the boards, took his departure, leaving a valise filled with burglars' tools to repay a loan of money he had borrowed from the landlord. T.—D.— is now looking for work. I have been endeavouring to find employment for him, but have not yet been successful in my efforts. The truth is that the parks and corners of the streets are crowded with unemployed men. I did hope to get work for him from one of the Commissioners of Education, but that Board is now anti-Catholic. Mr. Lynch is the only Catholic member, and he holds the position ex-officio as President of the Irish Emigration Society, and they have turned out all of the 174 men he had placed, except three or four. I went down this week to a party in the Corporation offices, who promise to see some of the city contractors with regard to the distressing case of this young man. I have often tried to impress on you the unwisdom of this class of people coming to this country. The labour market in these Eastern States, especially in the cities, is over stocked, and yet when the immigrant comes here he seems to stop instead of striking out boldly to the West, where there is some demand for such labour. But apart from this consideration why can't you and other influential people look to it in a physical point of view. All are labouring, working, and calling out for Home Rule. How do you expect to effect your object? By electing a strong representation to Parliament, and here at the threshold the very men on whose votes and voices you may have to depend, are allowed to leave the country—ay, and leave it to those who would be rejoiced to see every man of this class and creed quit Ireland for ever and leave it to them for hunting ground and cattle pasture. What blindness! What short-sighted policy! Your country is sick and in her weakness she is subjected to the Sangrado treatment—bleeding and warm water. You look at the census and complain that the population has fallen to five millions, and nevertheless every year the young and strong are permitted to emigrate—the very class upon whom the future of the country may be said to depend. *Veni, fili mi, ac cide quantum a sapientia mundus regitur.*" Another letter illustrative of the state of New York at present has been placed in our hands. It proceeds from a resident of that city whose opportunities for observation are unexceptionable. We take the following extract:—"There never was so much distress and poverty as at present in New York. The laboring class, who would be my best friends, have neither work nor money, and for the winter there is no chance of improvement with them. Last night there was a very dangerous meeting of working people held in the city, at which very Communistic doctrines were preached, and bread riots dreaded. Two hundred thousand people are out of employment in New York and vicinity. America is not what it was, and not at all what it is supposed to be. I see more distress daily and even starvation amongst the recently arrived Irish than ever I saw in Ireland, even during the famine and cholera years."—*Cork Weekly Herald.*

IRISH HOME RULE LEAGUE.—The following letter has been received by the Secretary of the Home Rule League:—

SIR.—Whatever doubts might have arisen at the time of the inauguration of the Home Rule movement of its probable success or sufficiency, its past progress and present power completely dispel such doubts. There are many, myself among the number, who one time entertained the hope that the movement for Home Rule might rise into one for the repeal of the Union; but the late remarkable Conference has given to that movement a character and a stability which even its most ardent advocate could scarcely have anticipated, and has further clearly made manifest that a Federal Parliament, while it will satisfy the long-cherished hopes and aspirations of the people of Ireland, will, from the barren honour of a mere name, raise this country to the rank and dignity of a nation. Separation from England is sought for by none—to be distinct is not to be separate. It is certainly a matter of astonishment that the aristocracy of this country, although their aid is no way essential for the ultimate success of Home Rule, should continue to hold aloof. What has there been in English rule to render its continuation desirable or its cessation a source of regret? Under that rule we have seen the most stringent, unjustifiable laws put in force with little or no effect, except to create agitation and increase discontent, injustice giving rise to resistance, resistance to disturbance. Thus this country has been drifting on. Within it there is nothing secure, nothing safe; disaffection or distrust abides everywhere. These are no sentimental grievances—they are undeniable facts, existing under that wanted English rule which has so fearfully failed to maintain the order and contentment essential to the well-being of any country. The Federal Parliament now contemplated is entitled to the confidence of all classes, and I believe, when that Parliament shall be established, and when Irish Peers have to choose between the prejudice and bigotry of the past and the honour and safety of their country, that there will be found amongst them a patriotism and a love of country fully equal to the exigencies of the occasion, and that an Irish House of Lords, so far from being a stumbling block, will be a source of confidence to the nation, of strength and security to the Federal Parliament. With self-government will spring up self-reliance and self-respect; tranquillity with prosperity will follow. Without it, after many trials in many ways, experience should now have completely taught that for Ireland there can be no redemption. I have much pleasure in forwarding my cheque for £25 in aid of the fund of the Irish Home Rule League, and remain faithfully yours,

CHARLES BLAKE, Tower Hill.

To Alfred Webb, Esq., Treasurer of the Irish Home Rule League.

IRISH RESIDENT MAGISTRATES.—The *Pall Mall Gazette* of Monday says:—"The remarks which we made the other day on the injudicious manner in which the Irish resident magistrates are selected found unexpected confirmation in Mr. Butt's speech at the Edinburgh Home Rule meeting the other evening. Of course, we have nothing to do with Mr. Butt's conclusions, nor even with his own testimony, but the witnesses whose opinion he cites are above suspicion. The one is the late Lord Rosse, a nobleman not less known as a resident proprietor of the best kind than as an eminent man of science. He says:—'I would reform the stipendiary magistracy. On this institution the security of the country depends. I know of nothing that requires more zeal, vigour and intelligence. The men selected for it are generally elderly, with broken fortunes and damaged reputations, who are made stipendiaries because they cannot be made anything else. I have remonstrated with Lord Lieutenant after Lord Lieutenant, but I was only told that things were as little bad as they could make them.' The other witness quoted

is Archbishop Whately, who says "Lord Lieutenants' days and nights are wasted in intrigues and party squabbles, in the management of the Press, in deciding what ruined gambler is to have this stipendiary magistracy, and what repealer is to be conciliated by asking his wife to concerts and other things of that sort." Now these testimonies do not relate to any very remote period, but to the time not so long ago when Mr. Senior visited Ireland, and the Whig system of Government in that country was in full swing. We should be sorry to assert that all the traditions of that time have been forgotten or that the practice of the Irish Government has greatly improved.

THE DRUNK DEMON IN IRELAND.—The *Cork Examiner* has had the following appropriate observations:—"We cannot help feeling a little dismay at the constant repetition of the phrases 'faction fighting in the county of Limerick,' and 'rowdiness in Dublin,' which we meet in the Irish telegrams. It is quite true that when we come to the statistics of crime upon the whole year the country usually presents a favourable record. Whether the year is compared with past years, or whether Ireland is compared with England and Scotland, it is certain that our total is not of a disheartening character. But it makes it all the more sad that one provincial locality should, by preservation of the barbarous and incomprehensible custom of faction fighting, make itself so painfully conspicuous, while the metropolis, we believe, adds nearly as much to the catalogue of crimes which are generally distinguished as of the order 'rowdy' as all the rest of the country together. But for these exceptional items Ireland would hold a place altogether unapproached in Europe in freedom from crimes of turbulence. The same cause, no doubt, is at work in both localities. In neither is there what could be called a distinctly criminal class. The offences against morals and order are the results of what is the bane of Irishmen both within and without their own country. Excess in drink maddens men until they become faction fighters in the country, brutal rioters and robbers in the city. If our countrymen could only be made temperate we believe that there is no achievement which would be beyond their race or capacity."

THE BELFAST BANK FRAUD.—At Belfast Quarter Sessions to-day William H. Smyth, chief accountant of the Belfast Banking Company, and Mr. Hugh W. Rodgers, manager of the Cookstown branch, pleaded "Guilty" to an indictment for conspiracy to defraud the bank. An affidavit in mitigation of sentence was made by Smyth, in which he pleaded in palliation of his guilt his low salary and the necessities of a large family. He married in 1865 and in 1866 he was appointed chief accountant at a salary of £200 a year, at which amount it remained for two or three years. It was gradually increased, but did not reach £300 until August last. Having acquired some knowledge of Stock-Exchange business, he speculated, and, in the first instance, succeeded, but he was subsequently unfortunate and applied to Mr. Rodgers to aid him, which, through kindness of heart, he did, and, having become involved with him, he could not extricate himself. Sentence was reserved.

All goes well in Limerick. The popular candidate, Mr. W. H. O'Sullivan, who formally took the field on New Year's Day, has already made a triumphant circuit in the county. Nominated by the great meeting on Thursday week, he immediately issued an address, in which he referred to the leading questions of the day in a full, explicit, and thoroughly satisfactory manner; and ever since he has been almost constantly engaged, in conjunction with the leading farmers of the county and other influential persons, in holding great open-air demonstrations. In Newcastle, in Rathkeale, in Doon, at Rockhill, in Ballylanders, and in several other places he has been received with an enthusiasm of which any man might be proud, and which certainly leaves no room for doubting that he is what we have styled him—the popular candidate. We are assured that in the places we have named the leaders of the middle classes have universally gathered round his standard; and, indeed, it is remarkable how completely such men have taken the whole business into their own hands, to the exclusion of the old Whig leaders and the Castle henchmen, who have been swept utterly off the political stage. The farmers throughout the county generally are heartily desirous for the election of Mr. W. H. O'Sullivan.—Thus the Farmers' Clubs of Mallow, Cork, Dunalloy, and Dublin, have passed resolutions hailing with the greatest pleasure his candidature, and expressing a hope that their brother tenant-farmers of Limerick will be true to their peculiar interests by returning to Parliament one of their own class.—One of the members of the Cork Farmers' Club hinted that a man like Mr. O'Sullivan would be started for that county also at the first opportunity. The existence of such a spirit amongst the most important class of Irish voters, and of such an appreciation of their duty and position, is one of the most hopeful signs of the times.—*Nation.*

At a banquet given by the Mayor of Kilkenny on New Year's night Sir John Gray, M.P., spoke a few words on Home Rule. He said he believed there was none of them who were not essentially home rulers if they only knew it. They were all home rulers to this extent at least—that whoever had a house or home, they would all rather have it under their own control. Now this little island called Ireland was their home and their house, and why should they have the stranger making laws and ordinances that ruled their domestic affairs, as if they were all idiots and lunatics, incapable of taking care of themselves (hear, hear, and applause). Should it not then be a principle that the Irish people should demand the right to make the laws that govern this country (hear, hear). From his youth he had been attached to that principle (hear, hear, and applause). He followed the footsteps of O'Connell when he advocated that principle. O'Connell was good enough to give him a position like that of his side-de-camp, and he trusted he had always been true to that position. The flag of nationality which O'Connell raised, which he taught his (Sir John Gray's) almost, he might say, infant hand to hold aloft, never would be lowered until the hand itself was lowered by death. (Great applause). After some further observations, Sir John Gray resumed his seat amidst enthusiastic plaudits.

THE CHARGE OF MURDER AGAINST A SOLDIER'S WIFE.—On Monday, at the Northern Divisional Police-court, before Mr. J. W. O'Donnell, Anne Winford Marshall, the wife of a gunner in the 22nd Royal Artillery Brigade, Portobello Barracks, was charged on remand with having wilfully murdered Colin Donaldson, a bombardier in the same brigade, by administering to him a dose of cyanide of potassium. Dr. Emerson Reynolds, Professor of Chemistry in the Royal Dublin Society and Royal College of Science, was the first witness examined. He deposed that on the 30th of last month he received a sealed jar, containing the contents of a stomach, spleen, liver, portion of the brain, and portion of the throat of a human body; he made a chemical analysis of all in the jar; there was in the contents of the stomach a quantity of cyanide; he also obtained prussic acid from the other viscera; prussic acid could be obtained from cyanide of potassium, which is about the most deadly poison that they were acquainted with. Sergeant Major George Cooke, of the 22nd Brigade, deposed that he was present when the accused made some statements to Colonel Saunders; she was not in custody then, and she went away; witness went afterwards to her quarters, and asked her had she been out to purchase any poison that morning; she replied no; he asked her a second time, and she answered in the negative; he went to some shops in Rathmines, and when he returned he asked the accused again if she