

IRISH INTELLIGENCE.

"IRELAND FOR THE POPE."—The following letter was written by Sir George Bowyer to the Hon. Secretary of the League before the postponement of the public meeting:—

"To Keyes O'Clery, Esq.

"DEAR SIR,—I greatly regret that business which I cannot decline, because it concerns others, renders it impossible for me to attend the meeting of the League of St. Sebastian in Dublin. I regret it the more because I am most anxious to impress on the meeting certain views which I am compelled to state in this letter. During the whole lamentable history of the fall of the Temporal Power of the Holy See, and indeed during the many years of trial and disaster which the Church has undergone, there is one point which has ever forced itself on my mind. It is that the Catholics of the whole world have not known their own power, or have not exercised it. This is easily understood. The Catholic Church strongly inculcates obedience to the powers that exist even when they are evil, provided that obedience can be given without violation of duty. Therefore, there is comparatively not much power of resistance in Catholics. Scruples and difficulties which affect religious minds prevent their free and energetic action. But their enemies are restrained by no such considerations. Whatever suits their wishes they enter into with unscrupulous and unhesitating energy. The consequence is that the enemies of the Catholic Church have a most astonishing apparent success. In this country there are, moreover, political considerations relating to party politics which have a restraining influence in all that regards the Temporal Power of the Sovereign Pontiff. It is considered that any manifestation on that subject might embarrass a Liberal Government which has deemed it the duty of the Catholics of Ireland. I am far from wishing to undervalue these considerations. I readily admit that the people of Ireland ought to show their appreciation of the measure of justice which they have received from the Liberal party. But at the same time I think that no political considerations ought to restrain them from condemning, in the most public and energetic manner, a political crime committed against the Holy See, and adding their enthusiastic contribution to the public opinion of Catholic Europe in favor of the sacred rights and the temporal sovereignty of the Vicar of Christ. All Europe looks, indeed, to Ireland to take the lead; and until Ireland does so, little can, humanly speaking, be hoped. In foreign countries men ask, 'What is Ireland doing?' The Vicar of Christ has been overwhelmed by a horde of brutal and barbarous infidels—worse, because more malignant, than the barbarians who formerly conquered Rome. His clergy are beaten and insulted in the streets of the Holy City, which is filled with crime, vice, and blasphemy; and yet Ireland is silent—Catholic Ireland says and does nothing, but stands by, caring only for party politics and matters of local interest.

"This, as regards the mass of the people, is really not so; for the people of Ireland are faithful to the glorious traditions of their country, and they will never desert the See of Peter—not even in its present state of depression and persecution! But it behoves them to see what the Catholic world requires of them, and not to be found wanting in practical and zealous action. Above all, they must resort to some organization for the common purpose of supporting the Holy See, and labouring to restore the Temporal Power of the Vicar of Christ without which he must remain, as at present, a prisoner of the enemies of the Church. And I think the organization of the League of St. Sebastian will be found to present to good Catholics all that can be desired. It brings them together under one banner. It gives them an opportunity of united action. It is untrammelled and unrestrained by party politics. And it has a definite object in view. All these things are of infinite value, and will contribute to important results. The whole Catholic population of Ireland ought to be enrolled in the League of St. Sebastian. No one knows what the power of the Catholic body in Europe is, because the Catholics do not know it themselves. The changes produced in Italy by a slight effort of the Catholic party show what can be done. They have at last awakened, and they find that they are not at the mercy of the enemies of the Church. Let us help in the great movement for the revival of Catholic influence in our public affairs. Let us cast aside mere party considerations and human respect, and let us give our undivided trust to God, who will help us if we act with pure intentions for His service. If we allow any human considerations to restrain us we shall not do our duty. We seek nothing but justice, so we need not fear. We must seek Catholic Europe that we know the power of Catholic opinion, and that we are ready to take our part in it. If we do so we shall contribute greatly to the triumph of the Holy See against those powers of evil which now seem supreme and invincible, because they have not been met by determined and active resistance.—Yours faithfully,

"GEORGE BOWYER."

—The Crusader.

THE IRISH IN ENGLAND.—The insolent act of aggression directed against the members of the Home Government Association in London, and the indignation protest which that miserable piece of petty persecution has called forth, have directed attention to a subject which for us, as well as for those who are now discussing it, possesses no little interest and importance. That the Irish settlers in England should retain the distinctive marks of their origin, and, unwilling to be fused with the seething population around them, should remain Irish in heart and in affection, may be disquieting to those who would fain see every trace of our nationality obliterated, and to whom the distinctions of country and race are, in this instance, the indications of past failures and future dangers. To the nation which labored so ruthlessly and so persistently to blot out the Irish name, to scourge out, root out, burn out every vestige of Irish feeling, the steady adherence to the old cause and the old faith which distinguishes so many of our countrymen in England cannot be a pleasant spectacle. It is an ever-present memorial of wasted power, of fruitless crime, of fruitless oppression; it is a standing proof of the immortality of that spirit against which the whole power of England, political and social, its interest, its influence, its literature, and its laws, are directed.

To us, however, here in Ireland the maintenance of the ties between our countrymen abroad and at home, presents itself in quite a different aspect. We need not go quite so far as to say of the English people that "their sorrows are our joys, their joys our woe;" but in complaining of the irreconcilable attitude of the Irish colonists among them, they select as a subject for reprehension what is to us a source of special gratification. Our only fear is that they exaggerate their grievance. We fear that—while amongst most of our countrymen in England the feelings which would make "a shell from the shores of Ireland" more dear to them than "all the wines of Rhineland or the art of Italy," still hold sway—there are many, very many, on whom the influences of home and kindred are lost, and who have long ceased to hope or to work for their fatherland. The subject is, as we have said, one of deepest and gravest interest; and we have marked our sense of its importance by the arrangement which has placed before our readers the well-considered series of letters from the centres of English industry that have appeared from the pen of our Special Commissioner. But no one who has studied that correspondence—and it deserves to be studied attentively by all who care to form a just conception of the conditions and prospects of the Irish struggle for freedom—can avoid the conclusion that, if amongst

the thousands of Irish blood serving in the army of labor, or leavening the mercantile classes in England, there are many who have strayed from rectitude and patriotism, they are out-numbered ten to one by the men who are unchangeably true to Ireland and her cause. Poor men, many of them; hard workers, most of them; serving where the toil is greatest and the burthen heaviest; hewers of wood and drawers of water for the most part, but preserving through all distractions the love of country and the fidelity to principle which are the noblest qualities in civic virtue. A hard fate separates them from their native land; their early friends are far away; the sea flows between them and their early home; but affection throws its bridge across the waves; their hearts are with Ireland still, and their hands are ready to do battle for her sake. The land of their birth remains to them still—

"More dear in her sorrow, her gloom, and her showers.

Than the rest of the world in its sunniest hours."

But sentiment is only valuable when it blossoms into action, and the best and noblest impulses are profitable only in proportion as they are responded to. The Irish element in the English population may easily become a source of strength and power; but without co-operation, union, and discipline, it will remain an inchoate force, impotent and unproductive. It is, therefore, that we attach so much importance to the signs of organization which multiply daily amongst our countrymen in England. The spread of the Home Rule movement, the formation of branch societies, the establishment of National reading-rooms, are all tokens of progress, and symptoms of a hopeful change. In the development of such influences lies the surest road to successful effort. By combination and prudence, by a skillful employment of the social and moral forces which Ireland can command on English soil, much may be done towards hastening the result on which the heart of every true Irishman is set. The franchise puts a weapon of no slight power in their hands; the independence of our countrymen from the trammels of English party ought to enable them to use it effectively. Properly employed, it will serve to strengthen the hands of the friends of Ireland in Parliament, and to punish the opponents of her rights. Holding the balance between Whig and Tory in borough and shire, our countrymen can wield a power on behalf of Ireland more than proportionate to their numbers, and will in many cases find themselves able to dictate terms to the successful candidate. But to do this there must be organization and preparation, and the Registrars must be closely attended to. We need not follow out the suggestion. The intelligence of our readers in England may safely be trusted to supply the details of the plan, and their patriotic spirit for carrying it triumphantly into execution.—Dublin Nation.

The Belfast Presbyterian recently adopted and forwarded a memorial to the Admiralty complaining of the throwing open to the public on Sunday of the vessels of the Channel Fleet on their recent visit to Belfast Lough. To this memorial a reply has been received. It states that the Admiralty would not be justified in giving orders which would virtually deprive the great proportion of the working classes of the privilege of inspecting the most powerful ships in the British Navy, and that they failed to perceive how visits to the vessels by such persons as were anxious to see them could give offence to others, whatever differences of opinion might exist. The Lords of the Admiralty would feel great reluctance in changing the custom which had been followed at Belfast. The Presbyterian appointed a committee to draw up a reply to the letter, and submit it to the next meeting.—Times Cor., Oct. 4.

Accounts have been received from Cork of the serious illness of Mr. J. F. Maguire, member for that city. Mr. Maguire has been for some time suffering from indisposition, which, towards the end of last week, assumed an aggravated form. It is hoped, however, that absolute rest and quiet will restore the hon. gentleman to his usual health.

The condition of the North of Tipperary has so materially improved that 50 men belonging to the extra police force are to be disbanded.

The telegraph has already communicated the fact that another attempt at assassination, similar in some of its circumstances to the shooting of Talbot the head constable, was made last night in one of the most populous quarters of the city. It is one of those mysterious outrages which are supposed to be connected with Fenianism, though in this particular instance the motive is not so clear as in the last affair. The facts that the person fired at, David Murphy, was cashier for a couple of years in the office of the Irishman, that a charge of embezzlement was pending against him, and that he has been outspoken and indiscreet in expressing his resentment, give some colour of probability to the conjecture that he has been fired at by some person who apprehended that, in a spirit of vindictive passion, he would make some unpleasant disclosures by which other parties might be compromised.—Times Cor.

Mr. Butt, M.P. for Limerick, has set a wholesome example in meeting his constituents face to face during the recess to see "whether the feelings of the electors have been duly represented or not." Mr. Butt repeated the declaration of political faith which he made when he was chosen their representative in May 1871, maintaining that it was the duty of the Irish people to demand the full right of managing Irish affairs, while they were willing to join with England on equal terms in the management of imperial affairs. Mr. Butt was authorized by Lord Robert Montagu to say that when his lordship was in office with Mr. Disraeli he had become so convinced of the impossibility of managing Ireland through an English Parliament that he had recommended the establishment of Home Rule to the Cabinet. Mr. Butt alluded in eulphastic terms to the action of the Huntingdon bigots, when Lord Robert Montagu joined the Catholic Church; and suggested that any constituency—Irish of course—would do itself honour, and shield liberty of conscience, by inviting Lord Robert to become its representative. Home Rule has evidently already been a Cabinet question.

THE NEW CHURCH OF CLIFDEN.—The Rev. John Ryan, P.P., New-Inn, Cahir reminds Irishmen, indeed all Catholics, of the duty before them of supporting the Rev. Dean M'Manus, of Clifden, in the completion of his new church; first because it is intended to commemorate the victory of the faith over superism in that district, where the struggle was so fierce and so long, where every artifice and bribe was used in vain to win a faithful people from their creed. A temple to the God of truth is the most fitting memorial of a struggle which shall form a bright page in the history of the Irish Church for all time. And second, because Dean M'Manus, who makes the appeal for aid, and on whom devolves the labour and responsibilities of the work, is the good priest who sustained his flock through all that fearful trial and hard temptation.

SISTERS OF MERCY AS NURSES IN WORKHOUSES.—The Trustees Board of Guardians, comprising Protestants as well as Catholic gentlemen, have unanimously adopted a resolution to appoint Sisters of Mercy, or other Religious Sisters, to take charge of the aged, sick, and infirm inmates of the workhouse, at fixed salaries, and to provide suitable accommodation, as soon as the sanction of the Local Government Board is obtained.

GREAT BRITAIN.

The old-fashioned belief in the existence of evil spirits, which has come down to us from the melancholy experience of our first parents, has some time since, we are well aware, been relegated to the

region of myths and fables. The famous leaders of modern science have completely satisfied themselves of the non-existence of the devil. It is natural that, having denied the existence of a personal God, they should also deny the existence of a personal evil spirit. It is the subtlest of Satan's ruses to persuade men that he has no existence; and therefore that he has no power or influence which they should fear. Our explanation of the phenomena of the last three years will hardly commend itself to these gentlemen; but nevertheless the present is a fitting occasion for putting it on record. As clever men artfully employ their fellow men as their tools for accomplishing their own secret ends, so Satan, the tempter and enemy of man, habitually uses men, frequently men of the shrewdest intellect, as his unwary instruments. He plays with men as puppets, and sets them to do his work. Having lost the light of faith and the protection of charity, they are wholly unaware of the secret influences which direct and fashion their courses. This is the case in all the ages of the world. It is no new phenomenon. Those who deny the existence of evil spirits are forced to attribute all the evil they behold in the world to the innate wickedness of man, or to deny the existence of evil altogether. We, on the contrary, entertain a higher estimate of human nature, and account for many of the excesses to which it is carried by belief in the instigation of a supremely malicious power bent simply on malice and the ruin of mankind.

During the last three years an unusual attack has been made on the Church by a subtle power which measures the whole world, and is a diplomatist of evil. In 1869, Governments and statesmen were stirred up to combine to prevent the assembling of the General Council. We all remember their efforts and how unavailing they proved to be. The first act ended with the meeting of the Council, and the second then began. We need not repeat the accounts of what took place during the Council—the flood of lies loose, the attacks of the press, the attempt to rally public opinion against the action of the Church, the invocation of the secular arm, and the threats of Governments. Over this formidable army the Council quietly triumphed and defined the prerogatives of her Head. The third act of this melodrama began with a war in which the kingdom representing Protestantism and the persecution of Catholicism was allowed to overthrow the Empire whose traditions were Catholic. A religious persecution followed—and we are daily witnesses to the strange inconsistency whereby the organs of civil and religious liberty in England applaud and encourage it. Nor has we yet seen the end. The effect of the two first assaults upon the Church was to define, stimulate, and perfect faith; first in the pastors, and secondly in their flocks, throughout the world. The result of the last, which is an active persecution to refine and purify charity, to purge the Church as though by fire, and, after having concentrated her vigour and life within herself, to extend her action more powerfully than ever among the unconverted races.

For ourselves, knowing as we do the nature and consequences of the doctrine which has been the occasion of this strife, we cannot find, either in the native malice of the human heart or in any human interest it can have to serve, a sufficient account for the violent and unscrupulous war which is being waged against the Church of God. The vanity of a few German Professors boasts that "German Science" in their hands is the main antagonist of the General Council. But the curious and instructive document, which we publish this week in a supplement, is a sufficient refutation of that pretension. These German Professors are no doubt windbags of vain-glory and conceit. They are utterly unscrupulous, and the motives which they confess to are as low and unworthy as their "Science" is feeble and inconsistent. These are hard words, but they are borne out by documents and proofs. It is not these vain and uncertain men who are at the bottom of the mischief. They, like others, have been used as the foolish puppets and supple instruments of the mightiest power for evil and ruin, whom God, by a mystery which He has not explained in its fulness, has permitted to roam over the earth, and to fill as it were the air, and to plot and to organize the destruction of souls. It is the "Spirit of Evil"; the "liar" and the "murderer from the beginning," who is the chief assailant of the Church; not these poor German professors whom he feeds upon the emptiness of vain glory. He is the leader and organizer of the forces arrayed against the Church.—Tablet.

The Pall Mall Gazette, always cynical and often keen, has found in the "Old-Catholics and their English friends" a subject on which it can indulge its vein with the happiest effect. The Pall Mall Gazette, in fact, has not read "for a considerable time anything more curious in their way than the letters of the Bishop of Lincoln and the Dean of Westminster to the Old-Catholic Congress;" and with regard to the Bishop of Lincoln's queries on the subject of alleged innovations, propounds certain other queries for that dignitary's attention, of which the following is a sufficiently troublesome specimen—"If there was in the fourth century," as the Bishop admits, "an authority competent to draw up the Nicene Creed, what is become of it, and did it never draw up any other authoritative document?" "A man," continues the Pall Mall Gazette, "who raises one of these questions, and is not prepared with a definite and reasonably probable answer to all of them, occupies rather an absurd position, and he makes his position rather more than less absurd by filling his letter with beautiful little bits of charity and loving-kindness; and by ending it with a recommendation to the Old-Catholics to consecrate their proceedings by having 'the sacred volumes of the Gospels placed in the midst on a royal throne, in order that it may shine to the eyes of all as a heavenly pole-star; and by singing the 'Veni Creator' as a noble and illustrious prelude, and by saying the Lord's Prayer." As for the Dean Stanley, the Pall Mall Gazette contents itself with broadly insinuating that he is only less absurd than the Dollingerites because he is more avowedly sceptical.

The Saturday Review, which has so persistently ventilated in its columns the oddest theories of Dollingerism, would rather not admit the hopeless fiasco of its pets; but is nevertheless obliged to avow that "It is of course very easy, as several of our contemporaries have not been slow to discover, to sneer at the whole affair as a mere pompous display of ecclesiastical pedantry, which touches no human interest and can lead to no permanent result. If these men really wish to make an impression on their age, it is urged, they must hoist their colours at the masthead; Catholics we know and Protestants we know, but religionists who claim communion with Rome when Rome has laid them under anathema, who call themselves Catholics and defy the authority of the Pope, are at best an enigma to us. We can only believe in their honesty at the expense of their common sense. To such criticisms the fuller information about the proceedings of the Congress, which is sure to be forthcoming, can hardly be expected to form a complete reply. When Dr. Wordsworth argues that the Council of Trent was not Ecumenical, and had no right to add to the Creed, it is surely enough to reply that still less is the Convocation of Canterbury 'Ecumenical,' on whose authority he is content to accept Thirty-nine new Articles." On the whole it is tolerably evident that the Saturday Review is pretty equally ashamed of the Anglican Bishops and its Dollingerite reformers, in which comfortable frame of mind we are content to leave it.—Tablet.

MR. MIALL ON DISESTABLISHMENT.—Mr. Miall has been making rather a lively speech at Birmingham, in which he deprecates two things—first, the division of the Liberal party at the next election for the sake of disestablishment; and secondly, any act or pledge on the part of the rising young Liberals

which may commit them to the opposing of a measure which will become a watchword of the party in future. At present the representatives of the party are like Ephraim, "a cake upturned," and "have to be done on the other side;" and a good deal of "judicious bottleholding" will be necessary before the final victory is achieved. Mr. Miall does not think much of the big game of fanaticism, which it is proposed will arise out of disestablishment; he apparently does not think fanaticism the special danger of this country and time; nor do we. Without attempting at all to go into the merits of the question, we may note, as a curious feature of the present situation, that it is the High Church party which is playing into the Dissenters' hands, and in many cases courting disestablishment, while the Low Church people, who are nearly as one with them in doctrine, are likely to be fiercest in their resistance.

No sensible man will allow himself to decide a disputed historical question off-hand, and it must not be forgotten that there are various disputations circling round the Massacre of St. Bartholomew. Some historians contend that there was a counter-conspiracy of Huguenots, and that it was mainly an act of self-preservation. Others declare that it was entirely a political transaction, and that the Church had no hand in the matter. Bossuet affirms that it was deeply schemed, Lingard that it was unpremeditated, and Moller that the *Pe Duem* was commanded by the Pope, not for the slaughter of Protestants but for the preservation of the French King's life. All these questions, and many others, ethical as well as historical, would require to be gone carefully into and explained in any authoritative pronouncement upon the conduct of the actors in this memorable tragedy. Is it reasonable to expect a busy man like the Pope to draw up such papers merely to soothe the feelings of antiquarian sentimentality? It is exactly like, or rather it is worse than, the treatment to which the Conventresses were subjected when they were asked if the killing of Archbishop Sharpe was murder, and shot if they did not give an instantaneous and categorical affirmative. People ought to be judged by their own behaviour, and not by their opinion of other peoples behaviour, at least, not without opportunity for inquiry and explanation, and if there is not time for those, then not at all.—Scotsman.

BIBERY UNDER THE BALLOT.—A correspondent in the Times gives an illustration, from personal experience at Preston, of the way in which the Ballot Act encourages, by giving facilities for bribery. He relates the story of the voting of two Irishmen brought to the poll by an electioneer, whose every movement he was able to observe, and who, as professedly "illiterate," required to give assent as to the candidate of their choice by naming him in the hearing of the agents of both sides. After the process had been duly gone through and the man had emerged from the scene of action, one of them stated that he had "voted," and now he wanted his "pass." What that meant the correspondent does not profess to know; but as "amid some laughter from the bystanders, the conductor of the two men hastily came forward and took them off with him," it is not difficult to make a shrewd guess. At all events it is plain that bribery may be effectively carried on under the mask of the "illiterate," who is bound to proclaim aloud the candidate for whom he votes. And as the use of the cards distributed by the Conservative agents shows how easily the assumed secrecy of the ballot may be evaded, it seems plain that, instead of putting an end to bribery altogether, we have really made it much easier, because, if skillfully done, much more difficult to trace, than it was under open voting.

A Mr. Booth Mason has been delivering a speech to the Staleybridge Constitutional Association that should occasion his friends some serious misgivings as to his mental condition, and cause the individuals who seem to have "cheered" his remarks, to adopt some other corporate title than "Constitutional." Relying on the fact that two or three years ago he posted "50 Orange warrants to New York, Mr. Booth Mason brings that fifty bits of paper are to be found in the States signed with the name of "Booth Mason." After boasting of the ubiquitous Orangeman, Mr. Booth continued—"at the end of the proceedings"—"What, then, can we fear from Gladstone, that infernal Jesuit? I defy thee, oh, Pope of Rome, thou unconfeined fiend of hell; oh, House of Lords, thou must perish; oh, Prince of Wales, thou wilt never be King of England." We are not so unjust as to quote this as a specimen of "Orange loyalty," although Mr. Booth Mason announces himself to be "Deputy Grand Master of the Orange Association in England;" comparatively a very cumbersome handle where one of three letters would be admirably characteristic of the speaker.—Catholic Opinion.

UNITED STATES.

YANKEE LIBERTY.—In an interview with Lord Lyons, British Ambassador in 1861, Mr. Seward said: "I can touch this bell, and order the imprisonment of a citizen of New York! I can touch it, again, and order the imprisonment of a citizen of Ohio! And no one but the President can release either. Can your Sovereign do as much?" That is, the right to the writ of *habeas corpus*, which the Sovereign of England dare not refuse to the meanest of her subjects, i.e. Mr. Wm. H. Seward, in momentary position for the exercise of power, could, and dared, do? And yet *habeas corpus*, it was thought, was by law, more fully guaranteed in the United States than ever in England! And the *habeas corpus* was not suspended then, either in New York or in Ohio! It was the outrage of *brute force against law*. It was part and parcel of the system of felony that culminated in a half-madman murdering Mr. Lincoln at a theatre, and another ruffian stabbing Mr. Seward in his sick bed-chamber—it was the "higher law" interpreted by each outlaw for himself!—N. Y. Freeman.

At a recent examination the question was asked, why the children of Israel made a gold calf? A precocious little fellow answered, "Because they had not got enough to make a bull with!" The laughter which followed put a stop to the examination for that day.

Ten tons of obscene literature have been seized in New York, and the vendors thereof have been accorded a residence in jail.

The New York Sun remarks—"The prospects of the English for a pile at least equal to the Alabama allowance are brightening. The mixed commission on British and American claims has decided adversely to the United States in 14 questions of failure to appeal. Perhaps it would be as well to leave that \$15,000,000 in England, send over a balance sufficient to settle the claims of British subjects promptly, and thus save interest."

The story is told of Ben. Butler's earlier days, that a Yankee obtained his legal opinion how to recover the value of a ham which a neighbor's dog came along and ate. He was advised to prosecute and recover for damages. "But the dog was yours," said the sharp Yankee. Butler opened his eyes a little, asked him what the ham was worth, was told \$5, paid the money, and then demanded a \$10 fee of the astonished native for legal advice.

There is an old negro living in the lower part of Columbus who is one hundred and sixteen years of age, and never heard of George Washington, and cares less about him. She has had three growths of teeth, and the last are as good grinders as any one can claim. As many as six generations are living with her in the neighborhood. She is both blind and deaf.

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During the last three years an unusual attack has been made on the Church by a subtle power which measures the whole world, and is a diplomatist of evil. In 1869, Governments and statesmen were stirred up to combine to prevent the assembling of the General Council. We all remember their efforts and how unavailing they proved to be. The first act ended with the meeting of the Council, and the second then began. We need not repeat the accounts of what took place during the Council—the flood of lies loose, the attacks of the press, the attempt to rally public opinion against the action of the Church, the invocation of the secular arm, and the threats of Governments. Over this formidable army the Council quietly triumphed and defined the prerogatives of her Head. The third act of this melodrama began with a war in which the kingdom representing Protestantism and the persecution of Catholicism was allowed to overthrow the Empire whose traditions were Catholic. A religious persecution followed—and we are daily witnesses to the strange inconsistency whereby the organs of civil and religious liberty in England applaud and encourage it. Nor has we yet seen the end. The effect of the two first assaults upon the Church was to define, stimulate, and perfect faith; first in the pastors, and secondly in their flocks, throughout the world. The result of the last, which is an active persecution to refine and purify charity, to purge the Church as though by fire, and, after having concentrated her vigour and life within herself, to extend her action more powerfully than ever among the unconverted races.

For ourselves, knowing as we do the nature and consequences of the doctrine which has been the occasion of this strife, we cannot find, either in the native malice of the human heart or in any human interest it can have to serve, a sufficient account for the violent and unscrupulous war which is being waged against the Church of God. The vanity of a few German Professors boasts that "German Science" in their hands is the main antagonist of the General Council. But the curious and instructive document, which we publish this week in a supplement, is a sufficient refutation of that pretension. These German Professors are no doubt windbags of vain-glory and conceit. They are utterly unscrupulous, and the motives which they confess to are as low and unworthy as their "Science" is feeble and inconsistent. These are hard words, but they are borne out by documents and proofs. It is not these vain and uncertain men who are at the bottom of the mischief. They, like others, have been used as the foolish puppets and supple instruments of the mightiest power for evil and ruin, whom God, by a mystery which He has not explained in its fulness, has permitted to roam over the earth, and to fill as it were the air, and to plot and to organize the destruction of souls. It is the "Spirit of Evil"; the "liar" and the "murderer from the beginning," who is the chief assailant of the Church; not these poor German professors whom he feeds upon the emptiness of vain glory. He is the leader and organizer of the forces arrayed against the Church.—Tablet.

The Pall Mall Gazette, always cynical and often keen, has found in the "Old-Catholics and their English friends" a subject on which it can indulge its vein with the happiest effect. The Pall Mall Gazette, in fact, has not read "for a considerable time anything more curious in their way than the letters of the Bishop of Lincoln and the Dean of Westminster to the Old-Catholic Congress;" and with regard to the Bishop of Lincoln's queries on the subject of alleged innovations, propounds certain other queries for that dignitary's attention, of which the following is a sufficiently troublesome specimen—"If there was in the fourth century," as the Bishop admits, "an authority competent to draw up the Nicene Creed, what is become of it, and did it never draw up any other authoritative document?" "A man," continues the Pall Mall Gazette, "who raises one of these questions, and is not prepared with a definite and reasonably probable answer to all of them, occupies rather an absurd position, and he makes his position rather more than less absurd by filling his letter with beautiful little bits of charity and loving-kindness; and by ending it with a recommendation to the Old-Catholics to consecrate their proceedings by having 'the sacred volumes of the Gospels placed in the midst on a royal throne, in order that it may shine to the eyes of all as a heavenly pole-star; and by singing the 'Veni Creator' as a noble and illustrious prelude, and by saying the Lord's Prayer." As for the Dean Stanley, the Pall Mall Gazette contents itself with broadly insinuating that he is only less absurd than the Dollingerites because he is more avowedly sceptical.

The Saturday Review, which has so persistently ventilated in its columns the oddest theories of Dollingerism, would rather not admit the hopeless fiasco of its pets; but is nevertheless obliged to avow that "It is of course very easy, as several of our contemporaries have not been slow to discover, to sneer at the whole affair as a mere pompous display of ecclesiastical pedantry, which touches no human interest and can lead to no permanent result. If these men really wish to make an impression on their age, it is urged, they must hoist their colours at the masthead; Catholics we know and Protestants we know, but religionists who claim communion with Rome when Rome has laid them under anathema, who call themselves Catholics and defy the authority of the Pope, are at best an enigma to us. We can only believe in their honesty at the expense of their common sense. To such criticisms the fuller information about the proceedings of the Congress, which is sure to be forthcoming, can hardly be expected to form a complete reply. When Dr. Wordsworth argues that the Council of Trent was not Ecumenical, and had no right to add to the Creed, it is surely enough to reply that still less is the Convocation of Canterbury 'Ecumenical,' on whose authority he is content to accept Thirty-nine new Articles." On the whole it is tolerably evident that the Saturday Review is pretty equally ashamed of the Anglican Bishops and its Dollingerite reformers, in which comfortable frame of mind we are content to leave it.—Tablet.

MR. MIALL ON DISESTABLISHMENT.—Mr. Miall has been making rather a lively speech at Birmingham, in which he deprecates two things—first, the division of the Liberal party at the next election for the sake of disestablishment; and secondly, any act or pledge on the part of the rising young Liberals

which may commit them to the opposing of a measure which will become a watchword of the party in future. At present the representatives of the party are like Ephraim, "a cake upturned," and "have to be done on the other side;" and a good deal of "judicious bottleholding" will be necessary before the final victory is achieved. Mr. Miall does not think much of the big game of fanaticism, which it is proposed will arise out of disestablishment; he apparently does not think fanaticism the special danger of this country and time; nor do we. Without attempting at all to go into the merits of the question, we may note, as a curious feature of the present situation, that it is the High Church party which is playing into the Dissenters' hands, and in many cases courting disestablishment, while the Low Church people, who are nearly as one with them in doctrine, are likely to be fiercest in their resistance.

No sensible man will allow himself to decide a disputed historical question off-hand, and it must not be forgotten that there are various disputations circling round the Massacre of St. Bartholomew. Some historians contend that there was a counter-conspiracy of Huguenots, and that it was mainly an act of self-preservation. Others declare that it was entirely a political transaction, and that the Church had no hand in the matter. Bossuet affirms that it was deeply schemed, Lingard that it was unpremeditated, and Moller that the *Pe Duem* was commanded by the Pope, not for the slaughter of Protestants but for the preservation of the French King's life. All these questions, and many others, ethical as well as historical, would require to be gone carefully into and explained in any authoritative pronouncement upon the conduct of the actors in this memorable tragedy. Is it reasonable to expect a busy man like the Pope to draw up such papers merely to soothe the feelings of antiquarian sentimentality? It is exactly like, or rather it is worse than, the treatment to which the Conventresses were subjected when they were asked if the killing of Archbishop Sharpe was murder, and shot if they did not give an instantaneous and categorical affirmative. People ought to be judged by their own behaviour, and not by their opinion of other peoples behaviour, at least, not without opportunity for inquiry and explanation, and if there is not time for those, then not at all.—Scotsman.

BIBERY UNDER THE BALLOT.—A correspondent in the Times gives an illustration, from personal experience at Preston, of the way in which the Ballot Act encourages, by giving facilities for bribery. He relates the story of the voting of two Irishmen brought to the poll by an electioneer, whose every movement he was able to observe, and who, as professedly "illiterate," required to give assent as to the candidate of their choice by naming him in the hearing of the agents of both sides. After the process had been duly gone through and the man had emerged from the scene of action, one of them stated that he had "voted," and now he wanted his "pass." What that meant the correspondent does not profess to know; but as "amid some laughter from the bystanders, the conductor of the two men hastily came forward and took them off with him," it is not difficult to make a shrewd guess. At all events it is plain that bribery may be effectively carried on under the mask of the "illiterate," who is bound to proclaim aloud the candidate for whom he votes. And as the use of the cards distributed by the Conservative agents shows how easily the assumed secrecy of the ballot may be evaded, it seems plain that, instead of putting an end to bribery altogether, we have really made it much easier, because, if skillfully done, much more difficult to trace, than it was under open voting.

A Mr. Booth Mason has been delivering a speech to the Staleybridge Constitutional Association that should occasion his friends some serious misgivings as to his mental condition, and cause the individuals who seem to have "cheered" his remarks, to adopt some other corporate title than "Constitutional." Relying on the fact that two or three years ago he posted "50 Orange warrants to New York, Mr. Booth Mason brings that fifty bits of paper are to be found in the States signed with the name of "Booth Mason." After boasting of the ubiquitous Orangeman, Mr. Booth continued—"at the end of the proceedings"—"What, then, can we fear from Gladstone, that infernal Jesuit? I defy thee, oh, Pope of Rome, thou unconfeined fiend of hell; oh, House of Lords, thou must perish; oh, Prince of Wales, thou wilt never be King of England." We are not so unjust as to quote this as a specimen of "Orange loyalty," although Mr. Booth Mason announces himself to be "Deputy Grand Master of the Orange Association in England;" comparatively a very cumbersome handle where one of three letters would be admirably characteristic of the speaker.—Catholic Opinion.

UNITED STATES.

YANKEE LIBERTY.—In an interview with Lord Lyons, British Ambassador in 1861, Mr. Seward said: "I can touch this bell, and order the imprisonment of a citizen of New York! I can touch it, again, and order the imprisonment of a citizen of Ohio! And no one but the President can release either. Can your Sovereign do as much?" That is, the right to the writ of *habeas corpus*, which the Sovereign of England dare not refuse to the meanest of her subjects, i.e. Mr. Wm. H. Seward, in momentary position for the exercise of power, could, and dared, do? And yet *habeas corpus*, it was thought, was by law, more fully guaranteed in the United States than ever in England! And the *habeas corpus* was not suspended then, either in New York or in Ohio! It was the outrage of *brute force against law*. It was part and parcel of the system of felony that culminated in a half-madman murdering Mr. Lincoln at a theatre, and another ruffian stabbing Mr. Seward in his sick bed-chamber—it was the "higher law" interpreted by each outlaw for himself!—N. Y. Freeman.

At a recent examination the question was asked, why the children of Israel made a gold calf? A precocious little fellow answered, "Because they had not got enough to make a bull with!" The laughter which followed put a stop to the examination for that day.

Ten tons of obscene literature have been seized in New York, and the vendors thereof have been accorded a residence in jail.

The New York Sun remarks—"The prospects of the English for a pile at least equal to the Alabama allowance are brightening. The mixed commission on British and American claims has decided adversely to the United States in 14 questions of failure to appeal. Perhaps it would be as well to leave that \$15,000,000 in England, send over a balance sufficient to settle the claims of British subjects promptly, and thus save interest."

The story is told of Ben. Butler's earlier days, that a Yankee obtained his legal opinion how to recover the value of a ham which a neighbor's dog came along and ate. He was advised to prosecute and recover for damages. "But the dog was yours," said the sharp Yankee. Butler opened his eyes a little, asked him what the ham was worth, was told \$5, paid the money, and then demanded a \$10 fee of the astonished native for legal advice.

There is an old negro living in the lower part of Columbus who is one hundred and sixteen years of age, and never heard of George Washington, and cares less about him. She has had three growths of teeth, and the last are as good grinders as any one can claim. As many as six generations are living with her in the neighborhood. She is both blind and deaf.

summary process there would have been nothing particular to complain of. It is to be remembered only that there was no war. The process described must have been the ordinary method of maintaining the peace of the country; and Agard, like Gilbert, was mentioned for good service to the home government.

The report is addressed to Fitzwilliam. It is endorsed—"A note of the sergeant-major his services since the 16th of May."

"First, a journey made into Cossahs, your lordship being in the Glencoe, where we burned Garrald's house, and sixteen towns in Cossah and Shillelaughe; we apprehended Candie's wife, and James Bustace's man, and took a hundred and forty-five head of cattle, besides other killing.