

IRISH INTELLIGENCE.

The Cardinal Archbishop of Dublin, in a letter addressed to the clergy, secular and regular, of the diocese of Dublin, accompanying an appeal of Mr. Woodcock on behalf of the collection for the Catholic University, says: "The question of Catholic education is of paramount importance at the present time. In almost every country in Europe attempts are made to poison the sources of knowledge, and to imbue the minds of youth with the most pernicious principles of Atheism or indifference to all religion. May God preserve the rising generation of Ireland from such dreadful evils. Exhort your people to show their zeal for the salvation of souls and the preservation of the true faith in this country by contributing to the support of the Catholic University, which has been instituted for the purpose of imparting knowledge without any mixture of religious error, and of connecting secular duties with the practice of religious duties and the teaching of the doctrines of the Catholic Church. I trust the people will pray fervently to God to bring this important question of education to a happy issue, so that a system may be introduced among us under which faith and morals will be as far as possible free from every danger."

A wholesome fear is beginning to inspire the foes of Irish nationality, since they have come to see that a mere enoer is not a convincing form of argument. The earnestness of the Irish, and their improved social status in all parts of the Empire, joined with their logical consistency and unmistakable firmness in demanding a just settlement of the Education Question, which English Protestant prejudice has magnified into a difficulty, and the re-establishment of that self-Government which is the inalienable right of every people, have made a perceptible impression on the enemy's ramparts. All, from Whig to Tory, quit their position as professional enthusiasts for another of strained and not over-scrupulous criticism from which they hope to effect a division in the enemy's ranks. To this fallacious hope is to be ascribed the comments on the presumed line of action to be pursued by the Catholic Union of Ireland; on the letter of the Archbishop of Tuam with reference to the Portacarron Award; and the arguments put forward against the latest pleas of several prominent Home-rulers. Most of these writers have been stricken with the extraordinary idea that the questions of Home Rule and Education are, or can be made antagonistic; and that they can turn away the Catholic Hierarchy from the national cause by promising an early settlement of the University difficulty. The day for "promises" has gone by and we fear that, in the present peculiar position of Parliamentary parties, no Minister can succeed in producing, as the result of much fine talking, anything better than another parliamentary abortion which would be rejected with contempt by the Catholics of Ireland. English and Scotch bigotry will yield only to the irresistible voice of the nation. —*Catholic Opinion*.

IRISH REPRESENTATION.—The question of the distribution of representation has been discussed very fully in the metropolitan press, and remarkable results elicited. It appears that the anomalies in representation are so gross as to be utterly indefensible. The main facts are that, in 1832, when the Reform Act passed, Ireland was entitled to 211, whereas she was allotted only 105, or somewhat less than half her fair proportion of members in the Imperial Parliament. When the Irish claimed their fair proportion, according to population, a property qualification and their poverty was cast in their face. Year after year, from 1845, population decreased, while the franchise was lowered; so that in 1872, when the Irish people refer to their improved health, the English statesman answers that the conditions have altered since 1832; as while the property qualification has decreased, the population has decreased still more; so that while Ireland had, by population, a claim for 211 members in 1832, in 1872 she has claim for only 112 members, or seven beyond her theoretical, and nine beyond her actual members. It appears, from an able analytical examination of the whole question, in the *Evening Post*, that the Catholic element is being eliminated gradually from the Irish representation, so that in 1832, three years after Emancipation, there were 37 Catholic members for Ireland, against 33 at this moment in 1872, some 43 years after Emancipation; while between 1832 and the death of O'Connell in 1847, the number of Catholic members was much higher. Before the vacancies in Cork and Kerry, with Sligo and Cashed disfranchised, of the 103 Irish members, 39 were Catholics and 64 Protestants; that is, while about 77 per cent. of the people are Catholics, not quite 33 per cent. are Catholics. This distribution of the representation is thus clearly set forth:

	Number of	Catholics.	Seats.	Cath. Memb.
Represented	938,822	23	23	
Not (or Miss) Represented	1,656,353	32	16	
Total	1,546,758	48	—	
	4,141,933	103	39	

This summary is discreditable to Irish organization and energy. Of these 39 Catholic members, Ulster with 994,523, or more than one-fifth of the Catholics of the Kingdom has not even one Catholic amongst its 29 representatives. Connaught has 19 Catholic for every one Protestant inhabitant; yet, of the 12 members, seven are Protestant and five Catholic. Leinster, with six Catholics to one Protestant, has 18 Catholic against 18 Protestant members, including the two for Dublin University. Munster, with 15 Catholics to one Protestant, has 16 Catholic against 10 Protestant members. Of the 32 counties, 8 return 12 Catholics, two for each; twelve counties return 12 Catholics and 12 Protestants; while 14 counties return 28 Protestants; of the 7 boroughs returning two members each, Cork alone returns two Catholics; Dublin, Limerick, Waterford, and Galway return a Catholic and a Protestant each; while Belfast and the Dublin University return two Protestants each. Of the 25 boroughs returning single members, 9 return Catholic and 16 Protestant members.

Sir J. D. Coleridge, in the course of his defence of the Government at Liverpool, referred to "the success of their Irish Legislation." As regarded Church and Land measures, no one would deny they were "great and complete." He might reply to those who were clamouring for Home Rule, that they were unreasonable: "you cannot expect two acts of justice, and in three years, to undo the effects of centuries of oppression and many hundred acts of injustice." Not merely had the material prosperity of Ireland been increased by those measures, but, as a further proof of their conciliatory effect, Fenianism—the persuasion of force, had been supplanted by the Home Rule movement—persuasion by argument and, however absurd and impracticable the end of that movement might be, it was yet "perfectly legitimate." —*Catholic Opinion*.

DESERTED CHILDREN.—The letter which we print below draws attention to a very gross abuse in the present poor law system. We need scarcely say that the vast majority of the inhabitants of Dublin, and almost all the poorer classes, belong to the Catholic faith. When, then, a deserted child is found in the streets, there is an overwhelming presumption that in the majority of cases it is born of Catholic parents. In the present state of the law, however, the child's faith is decided by a vote of the guardians of the union in which it is found. The South Dublin Union is happy in the possession of some very pious Protestant gentlemen, who, on the day when the faith of some poor little waif is to be decided, make a great whip, and succeed in bringing up a majority

of their friends. "Gin's Baby" did not call forth more pious zeal than recent infants found within the bounds of the South Dublin Union. If, however, the finder of the child be baptized at the nearest Catholic church before he brings it to the workhouse it must be registered as a Catholic, and the guardians cannot subsequently interfere with its faith.

THE EDITOR.
The following placard has been posted on the Catholic churches of the city:—

DESERTED CHILDREN.
"By order of his Eminence the Cardinal Archbishop, the finders of deserted children are to have them brought in the first place, and without delay to the nearest Catholic church for baptism, in order that they may be registered Catholics in admission to the workhouse."

"N.B.—When this precaution is not taken, such children are registered and brought up Protestants." —*Dublin Freeman*.

Canada enjoys a Catholic University, chartered and endowed for her Catholic people. Australia enjoys a Catholic University for her Catholic people. The Scotch people have Presbyterian Universities for the Presbyterian population, chartered and endowed for their instruction, though originally founded by Catholic prelates. "The Hindoos of India, under British rule, have Hindoo Colleges and a Hindoo University, where 'religious' instruction is united with secular teaching. In Ireland alone the Irish Catholic people are excluded from the benefits of the only education they will accept—that which accords with their religious principles and is approved by their religious guides. Will the Irish Catholic Parliamentary representatives endure or permit this to be the rule of State any longer?" —*Dublin Freeman*.

THE LATE J. F. MAGUIRE.—From all quarters fresh tokens are being received of esteem and regret at the death of Mr. Maguire. A private letter says that in France his loss is deeply felt. Masses were celebrated for him at the cathedral church of Notre Dame, at St. Sulpice, at the church of the Oratoire, at the Irish college, Paris, and at the cathedral church, Orleans, as well as in Rome, Belgium, and Switzerland. A sympathetic letter has been addressed by the Papal Nuncio in Paris, to a personal friend of the lamented deceased, in which he says:—"The loss of this valiant defender of the Church, and of the rights of the Holy See, in the Parliament in which he was beyond doubt the first member of the Catholic party, is unquestionably a grave misfortune; and I join with all my heart in your just regrets, and those of the good Irish people, who have always so well deserved the eulogies of our Holy Father, many times addressed to them, for their faith and their devotion to the Sovereign Pontiff. Let us hope that God who has thought fit to recompense in heaven this excellent son of the Church, may raise up others who will imitate him, and replace him, if it be possible. All is possible to God." The *Crusader* says that John Francis Maguire always felt the most profound sorrow for the troubles and vicissitudes which the Pope had undergone, and he placed his sympathy and homage at the feet of the Holy Father. Accordingly, his first visit to Rome in 1856 was a veritable pilgrimage, undertaken in a spirit of the most sincere enthusiasm. The zeal which bore him to the Holy Father's reception and his sojourn in Rome resulted in the production of "Rome and its Ruler," earnestly vindicating the character of the Sovereign Pontiff and his administration of the Temporal Power. In terms which alone would have repaid him for all his labors in the performance of the task, the venerable Pius IX. himself acknowledged the author's services to the cause of the Church, and conferred on him the Order of Knight Commander of S. Gregory. In a subsequent visit to the Eternal City, further tokens of the Holy Father's recognition were accorded.

THE IRISH HISTORICAL MONKS.—In the year 1632, in a humble dwelling within the enclosure of the Monastery of Donegal, of which there is nothing now left but the ruins, four Franciscan Brothers sat themselves down to weave out the thread of Irish History, from the mass of tangled fact and fiction, tradition, legend, and song presented. The work of Ireland's early scholars had been lost by subsequent disorders, and hundreds of years of persecution had driven the opportunities for learning away; but Michael, Courcy, and Peregrine O'Clery, and Ferrass O'Mulconry, with indomitable perseverance and immense research, succeeded in compiling a series of annals which form the basis of Irish History. But it is only now, when the four masters have slept for nearly two hundred years in nameless and unknown graves, that an appreciative and grateful antiquarian, Sir William Wilde proposes the erection of a memorial monolithic cross on the site of their labors. It is gratifying to note that there is already a long list of well-known names to support him with subscriptions.

We are glad to be able to announce that a requisition is in course of signature to the Lord Mayor, to convene a meeting for the purpose of aiding in raising a fund to make permanent provision for the family of the late member for Cork. Mr. Maguire's circumstances did not allow for his duly providing for his widow and family, who, by his premature death, have been bereft of their only means of support, and the sad duty of adopting them devolves upon the Irish people, whose cause he had so often, and with such eloquence and ability, defended and advanced in the Press and in Parliament. —*Dublin Freeman*.

The nomination of the Catholic Bishop of Waterford took place on the 16th Nov. The Rev. Dr. Fitzgerald, Carrick-on-Suir, the Rev. Dr. Power, Clonmel, and the Very Rev. Dr. Murray Catholic Bishop of Meathland, were nominated. Their names will be submitted to the Pope.

MR. DR. LA POER, M.P.—The *Daily News* says there is no truth in the rumor that Mr. Dr. La Poer, member for Waterford county, has entered, or is about to enter, a religious order. It is probable, however, that he will presently retire from the representation of Waterford.

ANGLICANISM.—What that sect really becomes, as soon as the wholesome restraint of the civil power is removed, even the *Standard* reveals in the following graphic description of its Irish offshoot:—

The stormy character of the debates in the Dublin Synod has elicited comments from the Roman Catholic journals, which are so far deserved as to forbid any answer from the Church papers. It is stated that his Grace the Archbishop of Dublin was so annoyed by the turn of affairs on Saturday, that he expressed an intention of reading to the assembled representatives an article from the *Freeman's Journal*, as a rebuke for their want of self-command. This purpose was not, however, carried out. There is, in truth, not much to choose between the parties in the Synod, High and Low being equally vehement and uncharitable. The Low Churchmen are jubilant over the carrying of their unqualified Revision resolution; and as this was the culminating point it is to be hoped we may now have peace. A spark, however, causes an explosion in this extraordinary assembly, and no one knows what, not a day, but an hour, may bring forth.

IRISHMEN IN THE HOUSE OF COMMONS.—The English press regrets that Mr. Dowse, now Baron Dowse, will not enlighten the House of Commons' debates next session—and some of them quote him. "All seem to have forgotten the best thing Mr. Dowse ever said. Mr. Disraeli had one evening counselled Mr. Newdegate not to divide, but that gentleman was insubordinate, and insisted on pressing the question to a division, whereupon Mr. Disraeli followed him into

the lobby. A few nights afterwards Mr. Disraeli quizzed the member for Londonquerry about a mistake in a Latin quotation a mere *lapsus lingue*. Mr. Dowse rose after the leader of the opposition, and said, "The right honorable gentleman may find bad Latin on this side, but there is one thing he never will see, as we saw the other night, 'the tail dragging the head into the lobby'." The *Telegraph* writes as follows:—

Mr. Dowse reminds us that the unpleasantness of the connection has been mitigated in many ways by the importation into English politics of Irish genius and Irish fun. The historical oratory of Parliament would miss some of its finest gems if we took out the best speeches of Burke, Sheridan, Grattan, Curran and Shiel. We omit O'Connell, for his highest efforts were made out of doors. Mr. Dowse was not equal to any of those we have named in real eloquence, but he had a great command of fun in his manner, his readiness of repartee, the astounding audacity of his jokes, and the rollicking delivery of what was sometimes not much more than a shower of Parliamentary "chaff." He had the courage to say things of the gravest men, and on the gravest topics, that no other man in the House would have said. Delivered with cool precision of dignity, they would have offended everybody; but rattled out in the boldest of bravoes by an Irishman whose every feature and gesture betrayed his nationality, they were readily forgiven; his very victims were forced to laugh at and condone his offences. "Look in his face and you forget them all." His quickness in mere repartee—such retorts as make the fortune of a dinner out—was very great. When, in pleading for Women's Suffrage, Sir John Coleridge pointed with natural triumph to the fact that genius so flourished under a Queen, that the period was called the Augustan age of English literature, Mr. Dowse, who started to his feet to reply, asked, "Did Shakespeare write well because Queen Elizabeth was a woman? and has my right honorable friend forgotten that the Augustan age was not called from an Augusta, but an Augustus?" The rich, rolling emphasis on the final syllables of both the words "brought down the House." But the reply was not only amusing in its pithy form; it had, as all good jokes have, a reason in it, and was a superficial remark to a merely plausible plea. This made Mr. Dowse's success continuous. He was more than a *farceur*: he was a clear, able speaker—a little spoiled sometimes, as comic actors generally are, by the readiness of his Parliamentary audience to laugh at everything he said almost before he said it; but, on the whole, a light in debate and a relief to the weariness of protracted discussions. His success is another instance of the catholicity of taste that marks the House of Commons as a deliberative body. They are ready to listen, and even to admire orators and speakers of the most varied type. Nothing could be more un-English than the style of Grattan, nothing more eccentric than the elocution of Shiel; but both were listened to with the respect due to their intellectual gifts. Mr. Pope Hennessy, now almost forgotten, was another instance. His position as *protégé* of Cardinal Wiseman, and humble admirer of Mr. Disraeli, was in itself queer enough; yet, entering Parliament with those odd labels on him—a self-made man, and sprung from the people—he gained the ear of the House, and kept it to the last, being listened to in silence when men "acred up to up to their lips and consold up to their chins" could not obtain five minutes' attentive hearing. When the late Mr. Maguire, the avowed champion of the Pope, with an oratory grand in excess, and pleading an unpopular cause, always commanded respect. The House, in short, may have its prejudices, but it is always ready to hear any man who has something to say and knows how to say it. Our parliamentary form of minor applause indicates that "Hear" is the watch-word, and fair audience the constant characteristic of our debates.

THE CALLAN DISTURBANCES.—Judgment has been given in Dublin, by Mr. Justice O'Brien in the suit brought by Father O'Keefe against the Commissioners of National Education in Ireland, relating to the management of the National School at Callan. The decision was in favor of the Commissioners.

A procession of persons in favor of Home Rule was held at Derrynavon on Nov. 3, some distance from Arlough. The processionists, to the number of 400, started from Derrynavon Chapel after 12 o'clock Mass, and marched to Derrynavon, and then back by another route to the place from which the start had been made. A number of the inhabitants of Lurgan were present, wearing, like the other processionists, green sashes.

Mr. Gladstone has intimated, in reply to a communication urging the purchase by the State of the Irish Railways, that the subject is being examined by the Government, with a view, if possible, of making some proposal to Parliament, but they were unable to give any pledge as to the result of their deliberations.

GREAT BRITAIN.

ALTERED STYLE OF ANGLICAN PREACHING.—Some of the ritualists have recently adopted a style of address from the pulpit unknown before in Anglican Churches. Setting their Bishops and formularies alike at defiance, they holdy teach many doctrines and practices distinctively Roman. Thus although the Invocation of Saints is condemned in the xxii. article of the Church of England as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God," the Rev. Dr. Lee, of All Saints', Lambeth, does not scruple to recommend his congregation to choose their patron saints, and especially to seek the patronage of the Blessed Mother of our Lord. We will quote a few sentences from a sermon preached by him on All Saints' Day of the past month. "Any particular patron saint specially takes notice of those who have chosen him, and seeks help for them from God. If we needed a favour from the Queen we should ask help from some near her, especially if related to her; and who is more potent with Jesus than Mary, of whom He was born? Her interest with that Divine Son must be great, and consequently all those Christians who have descended into the slough of intellectual misery, so alien to the Church, began by disparaging the Mother, and ended by disparaging the Son. . . . As we have placed ourselves under the protection of the Blessed Mother of the Lord, so near to Him, so we may seek the aid of the Saints; for to speak of the Communion of the Saints and have none of it, is to believe in a useless formula. Let us thank God for the privilege of being thus joined to the Saints, and by them to God, and by Him to the Father and the Holy Ghost. . . . We may select one whom we admire, and ask God that he may constantly intercede in our behalf."

If we turn to Dr. Lee's works to supply a comment on his meaning—to see how far he recommends his flock to invoke the Saints as Catholics are in the habit of invoking them—we find that his practice in no degree falls short of his teaching. Thus, in a volume of poems entitled "The King's Highway," &c., the following stanza occurs in a poem called "The Castle by the Sea":—

"Mary help, both Maid and Mother:
Christ is thine, and He is God,
Plead the mysteries of His childhood,
Plead the path He willing trod.
"I have wandered far from home,
What I gained I count for loss,
Ask that I may once more come;
Lead me to the Holy Cross."

This is strange language for a clergyman who holds his preferments on the tenure of subscription to the Thirty-Nine Articles, which denounce Invocation of the Saints as "a fond thing vainly invent-

ed, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

THE ARCHBISHOP OF WESTMINSTER AND THE CATHOLIC POOR CHILDREN.—Some of the public bodies in London have been making great efforts to take from the Catholics the guardianship of poor Catholic children. In order to carry out their plans with more success they have tried to blacken the character of the several Catholic educational institutions. The Archbishop of Westminster asked to be allowed to show the error of these attacks, and the assailants would only allow his Grace to write a letter. This he has done, and clearly shows that the statements made for the purpose of injuring Catholic interests, are false and unfounded.

JESUIT EMIGRATION.—The London *Times* understands that Mrs. Stapleton Brotherton, of Dittion hall, near Prescott, Lancashire, has placed her mansion at the disposal of such members of the Jesuit body as may be driven to England from Germany, and that a considerable number of Jesuit fathers and lay and ecclesiastical students are expected to arrive there before Christmas. Mrs. Stapleton Brotherton has received many anonymous letters threatening to burn down her house should the Jesuits be received within its walls. It will be remembered that some three-quarters of a century ago the mansion and estate of Stonyhurst, in Lancashire, was in like manner placed at the disposal of the Jesuits, who were driven from France at the time of the first revolution, by its owners the Welds, into whose hands it had come by marriage from the Shireburnes, the heiress of that ancient house having married one of their ancestors, William Welds.

GLADSTONE AND THE EMIGRATION SCHEME.—Mr. Gladstone's position as Prime Minister of England is a very perplexing one at present, and the future promises anything but a relief from his difficulties. Apart from the many serious questions relating to Ireland, he will find knotty problems to solve in reference to the laboring classes of his own country. Labor is at war with capital, and the result must be some great social change. A number of "influential gentlemen" are stirring themselves as friends of the agricultural laborers. They have devised a plan whereby half a million of that class of grumblers may be got rid of in a conveniently short time. The scheme is emigration. A batch has already left for New Zealand; and the "Minnesota Colony List" is filling up rapidly. But when this half a million of agricultural laborers have gone the social problem of the day will be no nearer its solution than at present.

NEW READINGS OF THE ENGLISH MARRIAGE SERVICE.—A Hampshire clergyman lately reported in an evening contemporary some of the blunders he had heard in the marriage service by that class of persons who have to pick the words up as best they can from hearing them repeated by others. He said that in his own parish it was quite the fashion for the man, when giving the ring, to say to the woman—"With my body I thee wash up, and with all my hurdle goods I thee and thou." He said the women were generally better up in this part of the service than the men. One day, however, a bride startled him by promising, in what she supposed to be the language of the Prayer Book, to take her husband "to have and to hold from this day forth, for better, for richer, for poorer, in sickness and health, to love, cherish, and to obey." What meaning this extraordinary vow conveyed to her own mind the clergyman said it baffled him to conjecture.

London, Dec. 4.—Five hundred of the stockers employed in the London Gas Company, who are now on strike, have been summoned to appear before the Police Court, under the Masters and Servants Act. The summons of several of the strikers charge them with conspiracy. The companies show no disposition to concede the demand of the strikers, and the latter announce that they are determined not to resume work until their companions are taken back. Meanwhile the absence of gas is severely felt throughout London. Last night the city was in a state of partial darkness, and several of the theatres were compelled to omit their performances.

PUNCH has a cartoon representing John Bull seated at an inn table, gazing in dismay at Mr. Gladstone, who, as a smiling waiter, is placing a pie before him. The following dialogue illustrates the picture: Mr. Bull—"Humble pie again, William! You gave me that yesterday? Head waiter—"Yes, sir—no, sir—that were *Genua* humble pie, sir. This is *Berlin* humble pie, sir."

WANTS TO BE A MARTYR.—The good Dr. Cummings, of London, has recently been making some very pleasant remarks about his own infallibility and goodness, and the foolishness and wickedness of the Pope. It was probable, said he, that the Pope, driven out of Rome, would come to England, and he would "go and pay his respects to the Sovereign Pontiff." The Pope would likely say: "Well, Dr. Cummings, I am glad to see you in London, since I had not the pleasure of meeting you at Rome. . . . Kneel down and I will give you my blessing." Now, as the Pope was a gentleman, he no doubt would receive any one to his presence with courtesy; but what reply would Dr. Cummings make to His Holiness? He said he would answer: "Don't do that! If you want to do anything for me, curse me with all your might!" The audience who listened to this ribaldry, received it with "laughter and applause"; but we doubt whether Protestants who are gentlemen, will be pleased with this exhibition of blackguardism on the part of their great guns. Dr. Cummings went on to make the curious prophecy that a day of persecution for Protestantism was approaching. "A day of trial was coming," said he, in his finest vein. "An ordeal that will test men as by fire, is looming on the horizon. Jesuits, Roman Catholics," (are not Jesuits Roman Catholics?), "infidels, and scientists, are combining against our common faith." We should be glad to know what the "common faith" of Protestantism is; so far as we have been able to discover they have only one thing in common—hatred to the Church and to its head. But good Dr. Cummings is ready for the stake. "Let there be reproach to our names, consecration to our goods, martyrdom to our ministers, but loyalty to our sovereign and faithfulness to our God!" What cheap heroism is this? The world knows, and loves its own, and there is as much danger of Dr. Cummings being called to suffer persecution, as there is of his being made a cardinal. —*Catholic Review*.

LARGE PURCHASE OF RIFLES BY THE PRUSSIAN GOVERNMENT.—The Prussian Government have, it is stated, ordered from the Westley-Richard's Small Arms and Ammunition Company in Birmingham 150,000 rifles on the improved pattern, together with a million cartridges. This new weapon is said to be capable of being fired, with effect, when in action twenty-five times in a minute. If every bullet, says the *Echo*, has its billet, one man armed with this rifle will be able to kill 1,500 men an hour, and if all the 150,000 rifles are discharged continuously for one minute, and each bullet takes effect, 3,750,000 corpses will strew the ground in front of them. This ought to make the next war short, sharp, and decisive and leave nothing to be desired in the way of "dodly liveliness." Perhaps our most active ingenuity will some day take the form of saving life as well as destroying it.

London burglars have hit upon a dangerous expedient to draw off the scent from their exploits. It appears that, after entering and ransacking a house they, upon leaving, set it on fire in two or three places, without any regard to the lives which they thus jeopardise. A discovery has been made at the Marquis of Granby Tavern, Chandos street, which seems to afford conclusive proof of the existence of this practice, and several cases of a precisely similar

nature have also been called to mind by the discoverer.

The Jesuit Fathers at Dittion are preparing to receive some 60 or 70 German Fathers and schoolmasters. One effect of persecution in Italy and Germany is to teach the English language to hundreds of learned and holy priests, from whose ministrations the English-speaking races will reap the benefit.

AGRICULTURAL STRIKES.—It has been determined to form an agricultural association in Cambridgeshire, to resist strikes, and to defy the efforts of professional agitators.

THE TICHBORNE TRIAL.—It is stated that Mr. Digby Seymour, Q. C., will be the leading counsel in the case, Mr. Serjeant Sleigh's health being too delicate to enable him to undertake so prominent a part in the proceedings. He will, however, continue in the case. Mr. Digby Seymour will receive 1,000 guineas, retainer and 50 guineas a day refresher during the continuance of the trial.

CHALDEAN ACCOUNT OF THE DELUGE.—The London *Telegraph* has received from the accomplished discoverer—Mr. George Smith, of the British Museum—the subjoined most interesting account of the record of the Deluge, which he has lately deciphered from the Assyrian monuments: "The cuneiform inscription which I have lately found and translated gives a long and full account of the Deluge. It contains the version or tradition of this event which existed in the early Chaldean period in the city of Erch [one of the Cities of Nimrod], now represented by the ruins of Warka. In this newly-discovered inscription, the account of the Deluge is put as a narrative into the mouth of Xisuthrus or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the Deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks from Diodorus, the Chaldean historian than to the Biblical history, but it does not differ materially from either; the principle differences are as to the duration of the Deluge, the name of the mountain on which the ark rested, the sending out of the birds, &c. The cuneiform account is much longer and fuller than that of Diodorus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we knew nothing previously, and is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis."

UNITED STATES.

The Memphis *Baptist* has unearthed a new cause of alarm to quaking Protestantism. Father Burke provokes its last cry of fear. In an agony of distress it wakes up its readers to a full appreciation of the dangers which threaten them by this stirring information:

"DARKNESS AHEAD.—Our Philadelphia letter this week develops a startling fact that should awaken every American, and especially every Baptist. Father Burke is the recognized general-in-chief of the Jesuits, and by a word can command millions of men, who, at an hour's notice, day or night, in this country or in Europe, will act, regardless of all nationality, or civil obligation, or oath, or ties of blood, or God, or man, in obedience to his orders."

[It will certainly surprise the Rev. Father Burke to learn that he is a Jesuit, and the General of the Jesuits. However, it is to Protestants that we must go to learn the latest news.]

As men who live on the breath of popular applause always side with majorities, we are not surprised at Mr. Froude's characteristic inability towards the citizens of the United States when speaking history according to American ideas. However, the "cute citizens" read him through, and his stumping expedition is not likely to prove a brilliant success, after Barnum's lectures on Humbug. Of this he got a foretaste at a recent banquet where William Cullen Bryant, the poet, talked at him in a very brief speech, teeming with sarcasm. Speaking of *post mortem* fame, he said: "But when my time comes to go, if the story of my life should be deemed worthy to occupy a page in a biographical dictionary, I hope to fall into the hands of some one who will chronicle the brief history of my life, with the same talent, the same indulgence as has been shown by the eminent chronicler of the life of Harry the Eighth of England—[laughter and applause] endowed with the same skill and the same perspicacity in searching out extenuating circumstances [great laughter and applause]; and the same power, the same magic, let me say any persuasion, in setting them forth which he has shown. I will not propose the memory of that remarkable monarch, inasmuch as you will find it embalmed and enshrined in the luminous pages of our illustrious guest, the guest of the evening [great laughter and applause]." Thus the company got amusement at the expense of their ingenious guest. Pity no one told Mr. Froude on the voyage out that New York is a half-Irish city! He has, for once, mistaken his audience. —*Catholic Opinion*.

A Signal Service observer was stationed at Boston for the purpose of observing atmospheric phenomena connected with the great fire in that city. His report, just issued, contains some curious information. The induced currents of wind to take the place of the heated air rising from the fire, flowed inward toward it through adjoining streets with great velocity, so much surpassing on the lee side that of the prevailing wind that the fire itself was driven to windward. He reckons the velocity of this induced draught on the lee side at 30 to 35 miles per hour, making the fire somewhat like that of a blast furnace. The heated air, gases, smoke, and steam in rising took, as might have been anticipated, a spiral movement. The circumference that the Boston observer's thermometer rose five degrees at a distance of 2,000 feet from the fire and directly to windward, gives some notion of the intensity of the heat. One of the dispatches from this fire mentioned a circumstance similar to what was averred to have frequently occurred at Chicago—that flames broke out ahead of the fire in buildings it had not yet reached. It is probable that the intense heat vaporized the contents of the buildings in advance, while the more abundant supply of air in rushing at the outskirts added to the facility with which new flames could be started. —*Montreal Gazette*.

ABOUT "LIBERALISM."—A school-boy told his comrades that his father was a "Liberal," and that he intended to be one, also.

"What is necessary, in order that one may be a Liberal?" asked an inquisitive lad.

"To eat meat on Friday, not to go to Church on Sunday, and right heartily to abuse the priests," was the reply.

The *Katholische Volks-Zeitung* of Baltimore is responsible for this.

The latest instance of misplaced confidence on cord is that of a Connecticut man who rescue another from a watery grave, only to find that instead of his long lost brother, it was a person to whom he owed three dollars and a half for turnpicks.

A learned German who has been studying on the matter for some time, announces that there are more than forty four millions of devils, which is a good deal more than one to every printing office.

Jones wrote to a friend, and closed by saying, "I am glad to be able to say that my wife is recovering slowly."