

IRISH INTELLIGENCE.

Ireland is emphatically speaking out her protest against the overthrow of the Temporal Power. Amongst the resolutions proposed at the Kilkenny meeting is one which refers to the request that the Government shall not recognize the robbery of the Pope, and is as follows:—"That we call upon our representatives to convey this, our demand, to the Imperial Government, and in the event of refusal, to withdraw their support from, and oppose by every means in their power, the Ministry who would sanction such an outrage."

Mr. Maguire, M.P. for Cork, has addressed a powerful letter to the Premier, on behalf of the Fenian prisoners, suggesting that he should say to them, "In God's name go free; and let the past be past." In conclusion he calls upon the Government to "crown the approaching Christmas Festival of Christmas by an act which he knows would be acceptable to man, and which, without rashness, he believes would be grateful to Him whose sublimest attribute is Mercy."

LONDON, Dec. 2.—Municipal elections occurred in several cities of Ireland yesterday. In one case they were attended with disorder, but the general precaution taken by the Government prevented a serious outbreak. At Cork the election passed off quietly though trouble was apprehended. John Daly was elected Mayor. There was a riot at Limerick. Alderman McDavid was elected Mayor. The demonstration at Dublin yesterday sympathizing with the Pope, was well supported by the members of Parliament and other influential persons.

THE PROTESTANT CONVENTION.—The Convention has concluded its sittings, having done much as an able Protestant writer declares, to destroy the hopes of a union of Christendom, devoutly looked forward to as close as hand. The insuperable difficulty has been Sir Robert Phillimore's decision given in the court of Arches in last July, declaring the doctrine of the "Real Presence" in the Anglican Sacrament to be the belief of the Church of England until altered by Parliament. The vast body of the Convention are evidently determined not to wait for the action of Parliament, but to take the matter in hand at once, so as to be in a position to disavow these doctrines the first moment they are free from State control, that is to say, after the 1st of January, 1871. The most significant omen of future disunion and trouble is the refusal given by the Bishops in a body to have anything to do with the committee appointed to consider the question of revision of the Prayer Book.

A meeting to protest against the "spoliation of the Papal territory" was held yesterday in Cork. The Mayor presided, and the Bishop of the diocese was present. Mr. McCarthy Downing, M.P., proposed the first resolution, offering to the Pope an expression of profound sympathy. The hon. gentleman, as reported in the Daily Express, referred to an article in the Edinburgh Review, the authorship of which had been attributed to Mr. Gladstone, and said that if Mr. Gladstone was the writer it would disentitle him to the support of every Irishman. The assembly responded to the sentiment with approving cheers. He declared his disbelief that the Premier ever wrote it, for he did not think that Mr. Gladstone would say that "Rome had knocked the last prop from her feet, and was now humbled to the dust." He hoped, however, that Mr. Gladstone would disavow the authorship. Mr. Maguire, M.P., proposed the next resolution, which was to the effect that, apart from his sacred office, the personal qualities of the Pope, the trials he had endured, and the services he had rendered to the cause of religion and humanity gave him the strongest claim upon the veneration and affection of Catholic Christendom. He denounced Cavour, Garibaldi, and Victor Emmanuel. Mr. Murphy, M.P., Mr. Waters, M.P., Mr. Murray, J.P., Mr. Leahy, J.P., and others addressed the meeting in support of other resolutions, protesting against the aggression made on the Sovereign Pontiff, advocating his complete personal and political independence, adopting an address of sympathy to his Holiness, and a memorial to the Government embodying the views and wishes of the meeting. It was urged that England, for her own protection, should not remain silent on the Roman question.—Times Corr., Nov. 16th.

The body of Lieutenant Nugent, who was drowned along with Captain Hatchell in Cork harbour more than 28 days ago, was found yesterday morning within a few hundred yards of that of his companion. The features could not be recognized, and it was identified by the clothes.

A young man named Hendrick has been committed for trial by the magistrates of Carlow for sending a threatening letter to Mr. Williams, of New Garden, near Carlow, to intimidate him from putting into force a decree for the possession of a cottage held by Hendrick's brother. Some documents were found in his house which were sworn to be in the same handwriting as the threatening letter, and upon this evidence he was committed.

It may be well to state that there is no foundation whatever for the rumour that the Marquis of Lorne is to assume the Viceroyalty of Ireland after his marriage. There is no reason to believe that Lord Spencer has any present idea of surrendering the reins of government in Ireland, and therefore the suggestion of a successor wants the first essential element of probability. It may be added that no party in Ireland would desire to see such a change, while all would most heartily welcome the Royal Princess and the young Marquis who has been honoured with her hand if they visit the "Green Isle."—Times Dublin Cor.

THE DESTINY OF IRELAND.—I have a faith, it may be a fanatical, but certainly an enthusiastic one, in a future for Ireland, that will recall the glories of her ancient grandeur, and obliterate the traces of the centuries of miseries and humiliation which have intervened between that grandeur and our time.

I believe in that which is popularly called the destiny of nations—that is, I believe that nations are appointed to fulfil certain purposes in the great progress of the human race.

"There is a Providence doth shape their ends, Rough hew them as they will."

I do not envy the man who can study history without feeling this—who can imagine that he is reading the records of the detached human actions, or of human actions following each other in the natural and ordinary sequence of cause and effect, and who does not see that over all the passions and feelings of men, there presides an overruling power that moulds and fashions the life of nations to some particular purpose which they are to carry out, it may be in the far off future of the story of the human race.

All those who accept the Jewish and Christian revelations, must believe in numerous instances of this. But it needs no revelation to teach any careful student of history that often in the history of mankind events have marvellously and mysteriously prepared the way for things which manifestly appear to have been determined beforehand by a power that guides the course of human affairs. Old traditions have often kept alive, in the memories of a people, stories of their origin and their bygone days, which, in after times, have shaped themselves into facts influencing their course. More frequently prophecies, the source of which is lost in the darkness of remote antiquity, have found their verification in events occurring long after the prediction had become a household word. The greatness of Rome was foretold when its dominion extended but a few miles, and to this hour the traveller who looks upon the Tarpeian Rock can recall the tradition of more than 2,000 years, which told of the perpetuity of the capitol.

"Capitoli immobile saxum,"

as he remembers that from that rock the ensign of empire, spiritual or temporal, has not yet departed. Men may say that these are traditions which bring with them their own power, and prophecies which work out their own fulfilment. I am not ashamed to say that I prefer the higher and, as I believe, the truer faith, which recognizes, in the popular traditions and popular legends, those instincts of mankind which often discern afar off the things that are to come.

There is no people on earth about whose origin so many strange traditions gather, as those which surround the cradle of the Irish race. The strangest of all is that which associates them with the Jewish exodus from Egypt, and traces back the wanderings of the first settlers in Ireland to the shores of the Red Sea. These stories are not altogether mythical. Like most historical traditions of the olden time, legend mingles fable with the truth. Most unquestionably the traditions that have come down to us of the ancient greatness of our country are not altogether untrue. There were days when a civilized Ireland was supplied with her slaves from England and from Gaul. It was her slave trade that brought her great Apostle to her shores. In her Christian era the stories of her learning and her sanctity rest upon the clearest proof. It is no myth that the College of Lismore, before the coming of the English, had 1,200 students coming from all parts of Europe to learn in its halls. In every part of Europe there are monasteries, the foundation of which was owing to the zeal of Irish monks, and which still retain the memorial of their Irish origin and name. In our own land marvellous architectural monuments remain the record of remote times. Of some of them the origin, like that of the Pyramids of Egypt or the Cyclopean Ruins of Etruria, is lost in the gloom of distant ages. But all of them tell us of a time long past, when Ireland was the home of a great and mighty nation. There is scarcely one of the traditions of antiquity which have come down to us, whether it be one of our early origin or our ancient greatness—the legend of the shores of the Red Sea—the story of the Round Towers—or the tale of the Ruined Abbey—which is not inseparably interwoven with some hope or prophecy of the return of the good old days—the time when Ireland shall be once more a great and happy land. I may mention the familiar instance of the story of S. Brendan's Isle. It reminds me that in the Middle Ages these Irish legends had an ascendancy in Europe. No legend acquired so universal a belief as the story of the Westward voyage of S. Brendan, and the discovery of his enchanted Isle. There is no reason to doubt that the legend was based on an historic fact. It seems almost certain that the adventurous Irish Abbot performed the voyage over the Atlantic many centuries before Columbus, and anchored in some of the rivers of the Western Continent. But in the then state of knowledge and navigation the story was converted into the legend of "S. Brendan's Enchanted Isle." But that legend took so firm a hold that even in modern times a treaty by which the islands of the Atlantic were ceded to Portugal, excepted from the cession the Island of S. Brendan when it should be discovered. The legend is now associated with a strange tradition that as Irishmen were the first to discover America, it is fitting that America should be the home of the exiled Irish—but as S. Brendan brought back his crew, so Irishmen are one day to return across the ocean to their own land!

Irish Federalism by ISAAC PETT.

THE CATHOLIC UNIVERSITY.—The third Sunday in November being the day unanimously fixed by the Bishops for the annual collection in aid of the funds of the Catholic University, the Very Rev. Mgr. Woodlock has addressed a letter to the clergy of Ireland, in which he says:—"There seems to be reason for hoping that the distinguished statesman now at the head of the Government, and his able associates, having established the principle of equality to all branches of public education in this country. We appeal, therefore, with greater confidence than ever to the generosity of your flock to aid in maintaining for a while longer the important combat in which they have been engaged, in order to secure the blessings of Catholic education for the children of our people." Mgr. Woodlock gives a concise resume of the various educational schemes by which it has been sought to, as Dr. Whately expresses it, "undo the evil fabric of Popery in Ireland," and, having shown how Protestant education has been ennobled and petted whilst Catholic education was as far as possible degraded or destroyed, expresses a hope that "the Legislature having now happily abolished ecclesiastical ascendancy, will, it is to be hoped, extend to education the principle of religious equality, and re-distribute the large endowments from which Catholics who wish to live up to the principles of their religion are now excluded."

DUBLIN, Nov. 10.—The public anxiety with respect to the political prisoners increases as Christmas draws near, and only awaits an opportunity to find suitable expression. As yet the Amnesty Association have abstained from taking any part in the movement, but there is reason to believe that they are watching its progress with intense interest, and are ready to arouse the provinces again if demonstrations be thought desirable. Other influences are at work in the same cause, and no efforts will be spared which seem likely to contribute to its success. Mr. Maguire, the popular member for Cork, has addressed an earnest and persuasive appeal direct to the Premier. He expresses a belief that were Mr. Gladstone to yield to the impulses of his own generous nature he would throw open the prison doors and say to the captives, "In God's name go free and let the past be past, and he asks why this should not be now done as the deliberate act of the Ministry. He frankly admits that the appeal made last year was in some instances injudiciously urged, but says that "whatever may have been objectionable or impolitic in the mode or manner in which that appeal was in some instances then made, there is nothing now to be taken exception to on that score." The municipal corporations, representing alike property, intelligence, and public feeling, solicit the release of the prisoners in respectful terms, and the country endorses their appeal with its unanimous assent. He states as a fact within his personal knowledge that men who twelve months ago thought differently now declare that there has been enough of punishment, and desire in the name of humanity and common sense, that the prisoners may be restored to their families. The country is tranquil, and all classes wish to see an end put to a state of things which keeps the minds of a great body of the people in a state of fretful excitement. He accounts for the sympathy felt for those men upon the ground that a considerable portion of his countrymen who did not share the conviction entertained by him and those with whom he acts, that the Constitution afforded the safest and surest mode of obtaining redress for grievances, had recourse to another mode of action, "mainly in consequence of the apparent insensibility and actual neglect of past Governments and Parliaments." A feeling of soreness against the Government and England was engendered in the breasts of many who would otherwise have rightly appreciated the wise acts of the present Legislature and the generous temper of modern statesmen, among them the Premier himself, in an eminent degree. He strongly pleads that punishment, if carried too far, may assume the character of vengeance, or at least have that aspect in the popular estimation, and that it has now been carried far enough to satisfy the most rigorous. Even if there were an apprehension of inconvenience, would the pardon of a few men weaken the powers of the Government? He asks, how can we fairly

criticize the severity of foreign rulers if we ourselves are open to the same reproach? He refers to the fact that in the Cork Corporation a resolution in favour of clemency was seconded by a Conservative member, and unanimously passed, and he emphatically states his belief that compliance with the request which he urges would, so far from doing injury, be productive of good by exciting a better and kinder feeling on the part of the people of Ireland towards the Government and people of England.—Such is the purport of Mr. Maguire's letter, which is published in the Cork Examiner. It is right to say that, so far as can be judged from the earnest declarations of one party and the, at least, tacit concurrence of the other, it accurately represents the state of public feeling in the country. The discussion of the subject in the Press and in the corporate assemblies has afforded abundant opportunity for testing the compassion and sympathy of every class, and not a word has been uttered against the policy of generous forgiveness. The Executive have taken prompt measures to put the Peace Preservation Act in full force in the localities where the exceptional instances of agrarian crime have recently occurred. Proclamations have been issued bringing under its stringent provisions the districts around Templemore, the scene of the late murder, and Clara in the King's County, where a farmer was lately fired at. It is satisfactory to know that these instances of crime do not in the least weaken public confidence or the efficacy of the Coercion Act for the purpose for which it was intended. In the West especially, where turbulence and anarchy prevailed at the beginning of the year, it has wrought a marvellous change. In the county of Meath also it has had a most beneficial effect. The best proof of its influence is that, except in one or two trifling instances, it has not been found necessary to exercise the powers which it confers.

The rolling-stock of the Athlone and Ennis Railway was seized on Saturday by the Sheriffs of Clare and Galway, under an execution at the suit of the London City Bank, who sued in the name of a former contractor of the line. The mails and passengers had to be forwarded by special conveyance, and were delayed five hours beyond the appointed time of arrival.

Law has triumphed and justice failed in a case disposed of yesterday on appeal to the Court for Crown Cases Reserved. A man named Michael Fox was convicted at the assizes of Roscommon for sending a letter containing, as alleged in the indictment an incitement to murder. He held some land under Mr. Waltham, the High Sheriff of the county, and desired to obtain another piece which happened to be at the landlord's disposal. It was about to be given, however, to the bailiff on the estate, named Kennedy. The prisoner then wrote a letter addressed to John Hoy, of Collinstown, saying that he would thank his friend, and would do anything that might be in his power to serve Hoy, if he came over and put Kennedy out of the way. The postmaster, mistaking the address, delivered the letter to John Foley, a policeman, and the plot being thus discovered, Fox was prosecuted. It was proved at the trial that there lived a man named John Hoy at the place named, and the handwriting and other circumstances to connect the letter with the prisoner were established. The jury had no hesitation in finding a verdict of "Guilty," and the prisoner was sentenced to ten years' penal servitude.—Some points, however, were raised by his counsel, and reserved for the Court of Appeal. It was contended that Hoy was not "solicited," as charged in the indictment, the letter never having reached his hand, and therefore the conviction was unsustainable. A majority of the Court, after hearing argument, adopted this view. Judges Lawson, Morris, Deasy, and Hughes were for upholding the conviction; Mr. Justice George, Mr. Justice Fitzgerald, Baron Fitzgerald, Mr. Justice O'Brien, the Chief Baron, and Chief Justice Whiteside held that the conviction was bad and it was accordingly quashed and the prisoner released.—Times Cor.

SOME STRANGE CASE AT TOMBEE.—About fourteen years ago a man named Kennedy resided at Ballybane, about four miles from Enniscorthy, who held a farm of land and kept a mill. He one day went to town and purchased two bottles—one containing sheep wash and the other whiskey—took them home and placed them on a shelf. Next morning he went to get some whiskey out of one of the bottles and took the sheep wash thinking it was whiskey, and the effects of which he died, leaving a wife and four children—three girls and a boy, the boy then aged about two years. Previous to his death he made a will, bequeathing to his wife all his house and land property; but in case she was to marry again, then the property was to fall to the son on his coming to the age of twenty-one years, and he appointed Timothy Leacy of Coolmanry executor of the will. About four years after the death of her husband the widow married Leacy (the executor), and he went to manage the farm for the children. About six months ago a quarrel arose between the children and their stepfather. He was by some means dispossessed of the place, and a man named Byrne appointed to manage the land. Leacy then went to live with his mother at Coolmanry, and his wife to a friend's house, where she remained for a fortnight, and then returned to her children, where she is living at present.—About two months ago Leacy returned and had a quarrel with Byrne the caretaker. A man named Thomas Kehoe who was there at the time interfered between the two men. Tuesday last (the fair-day of Enniscorthy) Leacy and Kehoe were both in town, and had some words of a cross nature. Leacy proceeded on the road before Kehoe, and when Kehoe, in company with his sister and Catherine Kennedy (Leacy's step-daughter), came up to where he was, he challenged Kehoe to fight, to which Kehoe said he would not, but would shake hands with him. Leacy then drew a knife, and inflicted two wounds on Kehoe—one extending from his breast-bone down to the bottom of his abdomen, but fortunately did not enter his bowels; the second in the bottom of his abdomen, penetrating the skin and letting out his intestines. Kehoe's brother, Martin, being on the road home before them, hearing the screams of the girls, returned back, leading a horse which he had in the fair for sale. Leacy stabbed the horse, but it is reported that the stab the horse received was intended for its leader. John Furlong, Esq., of Scohy, was driving his car home from the fair and happened up on the occurrence, and took Leacy away and had the wounded man put into his car and brought into town, where he was attended by Drs. O'Rourke and Furlong. He is now lying in a friend's house, the doctors not thinking it advisable to have him removed, as he is in such a bad state. On the police receiving information, they at once pursued Leacy and succeeded in arresting him on his way home in company with some other men.—Correspondent of Westford People.

A SIBERIAN TIPPERARY.—The Clonmel Chronicle says:—"We understand that on an estate adjoining Tipperary there is at present a woman occupying a house which is in a regular state of siege—the 'enemy,' however, being only a bailiff. It appears that the occupier of the house is an old woman, and she held, with the building, which is of a wretched kind, a 'little spot of land.' Some time ago the landlord had taken up possession, and she was again allowed in at the nominal rent of 6d. per annum. Recently, however, she determined to dispose of her interest in the place, and she came to terms with a neighbor, procuring the consent of the landlord to the arrangement, he not being aware that the place was already leased to another person. The mistake having been discovered, a decree was got against her, and this was in due course issued. The bailiff, upon going to the house to execute the warrant, found the place barricaded. His

request for a surrender was treated with defiance, so he had to "sit down" before the fortalice with a view to starving the besieged into submission. This, however, is not, it seems, a very easy matter; for even without the aid of an armistice, the process of "re-victualing" is carried on, and in a very simple way. The house is a small one, and provisions are let down through the chimney by friendly neighbors to the defender. Another advantage that the besieged in this case has over the Parisians is that the "enemy" in her case respects the Sabbath, and on Sunday she can with safety open her door and enjoy the fresh air without fear of an invasion.

GREAT BRITAIN.

Dr. Tait, the Protestant Archbishop of Canterbury, has recently declared to the Patriarch of Constantinople in a letter that the Church of England does not sanction prayers for the dead. There can be but little doubt that the Archbishop is quite right, and that the great mass of the people, both Churchmen and others will agree with him. But the extreme high party don't like it at all, and we find that the York branch of the English Church Union has requested the Council of that Association to forward to the Greek Church a protest against the Archbishop's doctrine—that there is no purgatory. We wonder what the Greeks will make of this Presbytero-Archbishop contest among those with whom they have shown some wish to unite. When the Greek Church unite with those who denounce prayers for the dead, and the honour due to the Blessed Virgin, they will indeed have sunk low, and certainly the Archbishop of Canterbury is a truer exponent of the English Church in general, than a recent sect of pseudo-Catholics.

THE ADDRESS TO HIS HOLINESS.—In two weeks 400,000 signatures have been attached to the address of the English Catholics to the Pope in reference to the recent events in Rome.

The Pall Mall Gazette says more lives are lost weekly by scurvy in London, than the French are losing by their weekly scurvy for Paris.

It is a fact not generally known, that Queen Victoria's future son-in-law as soon as he crosses the border with his bride, will be a dissenter in religion; for the Marquis of Lorn is a Presbyterian "true blue"—a conformist to the state religion on the north of the Tweed, but a dissenter from it on the south.

The Times says that the Queen did not partake of the Communion in the parish church, Crathie, on Sunday, the 13th ult., as has been erroneously stated in several newspapers. Her Majesty was present at the impressive service merely as a spectator, a custom which is frequently observed in the churches of Scotland.

RELIGIOUS TOLERATION IN HUNTINGDONSHIRE.—The Protestants of HANTS are exceedingly wroth with Lord Robert Montagu, because he has judged it necessary for the peace of his conscience to enter into the communion of the Catholic Church. In consequence of this step the services of years have been forgotten, the right hon. gentleman had his head blown off, and his body burnt—in effigy, of course—by the tolerant Protestants of St. Ives. Finally, his resignation of his seat in the House of Commons is not requested, but demanded, as his conversion renders him utterly unfit longer to represent those faithful Protestants. Jews, Infidels, Unitarians, probably Hindoos, like Baboo Kosumb Chunder Sen, are quite eligible as representatives of Protestant constituencies. But Catholics? Oh, the thing is monstrous! and not even to be hinted at. Protestant Members of Parliament who may be tempted at any future time to join the ranks of Catholicity, beware! Either still the calls of conscience or resign your seats—you are unfit to represent Protestant Englishmen! Bah!

We fear the public are disposed to place a vain and unfounded reliance upon what we may call the teaching of the gallows. They are apt to suppose that the "example" made of the wretched woman Waters will put a stop to her horrid and deadly trade. But such a supposition is erroneous and unfounded, unwarranted by experience of crime, and by the annals of justice. Baby-farming and baby-murder are going on around us every day, and, indeed, every hour. Every one knows only too well that women will, in this month, in next, during every month of the new year, be brought before magistrates for the murder of their infant children, and that they will not be hanged, though there may be no doubt whatever as to the commission of the crime, and their liability to suffer death upon the scaffold. As a nation, we are stained in the eyes of foreigners with the records of infanticide, and we may surely say that no amount of punishment, however severe, no possible number of such "examples" as Margaret Waters, will remove this disgrace from our borders. We must snip the roots of the crime; we must look to the motives which lead wretched and fallen young women, as well as cruelly deserted and forlorn wives, to deal so falsely, so unmanly, with their tender offspring as to kill them, to cast them out to die, or to hand them over to the deadly care of a baby-farmer, who has no interest but in their speedy death.—Echo.

There is a very prevalent and natural hesitation in admitting among the possibilities that threaten peace just now the hostility of America to England. For our own part we have said little or nothing on that head—contenting ourselves with pointing out that the German grievance instituted at the beginning of the war, and nourished ever since, is very like the American grievance, and that any favorable opportunity might combine them. It may be as well to point out that the fire wherewith they might easily be fused is kindled already. The German influence over American politics is known to be very potent. The outbreak of the war between France and Prussia was hailed with vast enthusiasm by that part of the population of the United States which yields this influence. Recent events, if they travel in a certain direction, may endanger or embarrass the German successes in France. This embarrassment should it come into operation at all, will be mainly wrought by the hand of England, working against a possible arrangement between Russia and Prussia for their own advantage and to England's harm. In that case (and of course we are only considering the contingencies of actual war)—is it not likely, is it not all but certain, that the German influence in America would be instantly arrayed in support of a movement hostile to England? German sentiment equally with American sentiment would be at once inflamed, and by the same agency; the German and the American grievance would be united. This hostility—in which the Irish element would join—might well be more urgent than the American Government could withstand; it would certainly be powerful enough to give that Government a pretence which might cover any apparent shabbiness in seizing upon an opportunity for the reparation—or revenge—which the whole country longs for.—Pall Mall Gazette.

LORD ROBERT MONTAGU AND ST. IVES PROTESTANTS.—The proceedings taken by the inhabitants of St. Ives to mark their disapproval of the conduct of Lord Robert Montagu in joining the Roman Church are calculated to strike terror into the hearts of weak Protestants who may contemplate apostasy, and make them think twice before they follow his lordship's example. Besides informing him that he had lost their confidence, and calling upon him to resign his seat, the good people of St. Ives felt it to be their duty on the 6th ult., to carry an effigy of their erring representative through the streets of the town, and then blow it up by a cannon, and to burn its body in a huge bonfire. Of course this effigy was a poor substitute for Lord Robert and the effect would have been more striking if his

lordship's real body could have been committed to the flames, and his veritable head blown to atoms by gunpowder; but still it must have been a satisfaction to those who differ from him in opinion to wreak their vengeance on something which at all events bore some resemblance to the object of their righteous indignation. If the terrible warning they have thus conveyed to him does not at once convince him of the error of his ways, and frighten him back to the bosom of the church whose feelings he has so grievously hurt, stronger measures should be taken without delay. There would be no difficulty in borrowing from the town of London some old thumb-screws and a rack; and the populace of St. Ives could not employ themselves better on Christmas Day than by putting another effigy of Lord Robert to every kind of torture. To apply the thumb-screws to a pair of old gloves well padded with straw, and then to fasten an aged pair of trousers on the rack and slowly stretch them until they were torn stich from stich and limb from limb, would be a glorious spectacle, recalling to our memories the days of "Merrie Old England," and proving that we still retain some fragments of the wisdom of our ancestors. The rack might require a little oiling, for it has by some unaccountable oversight been allowed to remain idle since the year 1640, when a certain Mr. Archer was very properly placed upon it on suspicion of being concerned in an attack on Archbishop Law's palace at Lambeth; but any respectable Protestant ironmonger or decidedly Christian carpenter would put it in thorough working order for a few shillings. "The Rack for Lituallists" would also make an excellent bustings cry at the next general election, and the excellent example of the fine old Protestant feeling set by the borough of St. Ives will, doubtless, be followed in other places.—Pall Mall Gazette.

THE HEROIC RESISTANCE OF PARIS.—Newspaper correspondents may be getting weary of it, and newspaper readers growing impatient for the long postponed sortie; but there has been no such event in modern history as the Siege of Paris. The world is gazing on Paris with many thoughts, no doubt, and diverse; but in most of them there is visible a touch of a growing respect. We hear a good deal of the organizing faculty of the Prussians, and no doubt it is well worth study; but is there no "organising faculty" in these Parisians also, who, without time or training or leaders, make armies out of peasants and workmen and loungers on the boulevard, and improvise governments out of metropolitan members, and melt statues into breach-loading cannon, and face a nation in arms as if they were a nation too; who hit by some instinct of their own on the man who can utilize their resources, and then obey him as legal chiefs are very seldom obeyed; who, being born Sybarites, live for weeks like Russian soldiers because their chief tells them he has a plan; who, hating labour work at fortifications like navvies; hating constraint, drill themselves like recruits; and who, even so susceptible as girls, bear in tranquil patience weeks of waiting for an earthquake? They are not journalists, but great German generals, who declare that Paris has become an entrenched camp which cannot be taken except by hunger; who hesitate to bombard lest in that grand duel they should not be victors; who look askance to this side and that, and half doubt whether the enterprise in hand may not prove a gigantic mistake. These "gentlemen of the pavement," these "tragedians of a minor theatre without fixed engagements," as the bitter old lady of Cassel called them, these mountebanks and monkeys, have so organised a city, with a million and a half of women and children in it, so fed it, so controlled it, so used it in the grandest sense of the word "use" as to make German generals pause, and doubt whether, after all, their whips cut deep enough to establish full dominion—surely a feat not wholly undeserving of credit. The dissoluteness, and frivolity, and pleasure-lovingness of Paris have very little to do with the mere fighting—gravity was not the strong point of the race which beat back Xerxes, or mounted the special attribute of the people who conquered the world although they had established the "Folalia"—but so far as they have influence, they do not increase the marvel that the dissolute, and the frivolous, and the pleasure-loving should have in them so much else which the gravest, and sternest, and most pre-occupied of mankind feel compelled to acknowledge as grand.—Spectator.

UNITED STATES.

Sister Irene, of the Foundling Asylum of New York, reports that thus far one thousand and forty babies have been found in the vestibule of that institution. They continue to come in at the rate of about seven daily.

The Times Washington special says Gen. Butler will embrace an early opportunity to introduce a bill into the House, authorizing the President to carry out the policy of reprisal indicated in his message, in retaliation for the seizure of fishing vessels by the Canadian authorities.

It is next to useless to comment on the evils which flow from the divorce system in some of the Western States. Figures, however, may take the place of comment; in the case of Chicago they are startling. One of the papers of that city has been at the pains to collect the statistics of divorce for 1869, and with the following results: In 1869 there were no fewer than 658 divorce suits.—In 1870, thus far, there have been 558 suits for divorce.—Mont. Witness.

New York, Dec. 6.—The Herald thinks the President's message is a good State paper and a staunch party platform; that as an exhibit of the management under his supervision of the Government in our foreign and domestic affairs, there is much in it that is good and encouraging, and as a foreshadowing of the general policy of his administration, there is nothing in it calculated to disturb the general confidence of the country.

The Times says it is clear the President has no idea of plunging the nation recklessly into war as a means of manufacturing party capital, yet that there is, nevertheless, a rather striking suggestiveness in the brief paragraph which is devoted to the "Alabama" claims; and the mildness of the President's reference to that question renders more significant the firmness of his remarks in regard to the Fisheries.

There was held the other day, in Cincinnati, a Woman's Congress to debate the question of Female Suffrage. The thing was a failure. The angels in petticoats, aged, middle-aged, and "doubtful," could not bear each other's company; their doubters became ruffled, they pecked at one another, flew at each other, and in general "roared like sucking doves." But now another woman, Mrs. Mary Wheaton, M.D., has arisen, and rides full tilt at her sisters of the Female Suffrage persuasion. She has just delivered a lecture in Chicago. Of course she struck hard at her own sex. She did not object to women voting on the ground of incapacity, but because politics were public, and women had no business to fly in the face of nature, and assume "a masculinity" not naturally belonging to her. "Dr. Mary" also observed that one of the arguments used by those woman suffragists was that they were the slaves of men—a very strange kind of suffrage, said the speaker, which all women appear very anxious to rush into. Laughter followed this "hit," and "Dr." Wheaton proceeded to argue that woman's place was the hearth—man's, the world. She denounced free lovers and suffragists as rebels; anti-socialised masculine women and effeminate men; affirmed that one bad woman was worse than ten bad men; and advised the women of America to learn to be more useful and less dyspeptic.