

"business." This, to my ears, sounds very hopeful, but just at the present eventful moment it is better for your countrymen to be contented to participate in the great majority of the Irish nation have declared for a "modified principle of local and subordinate authority," which they style Home Rule. Many of us, wise, it may be, in our generation, but not less truly patriotic, are better pleased with the *status quo*, have abstained from joining the agitation, well remembering how the Repeal agitation culminated in the cabbage garden of '48. But we do not forget that there is much to vindicate its policy, as well as much which would tend to lighten the labor of Parliament and to expedite public business in its fruition. Now, what I wish to be informed upon, as a matter of purely public import, and, if I am informed, to be allowed to make public, is, 1st.—Has your mind when you penned those lines the unmistakable demand of the Irish Nation for Home Rule, and, if so, subject to the words *local and subordinate authority*, will you, if once again placed in power by the will of the people, do what you can to give effect to that paragraph? With sincere respect and best wishes for your success, believe me my dear Mr. Gladstone, faithfully yours, FERRY.

REPLY.  
10 DOWNING ST., WHITEHALL, J.  
Jan. 28, 1874.

Dear Lord Ferry,—I thank you for your letter and good wishes. In my address I have endeavored to state clearly the principle on which I should endeavor to deal with all questions relating to the increase of local or sectional powers in the United Kingdom. With respect to Home Rule, I have not yet heard an authoritative or binding definition of the phrase, which appears to be used by different persons in different senses. Until this phrase comes to have a definite and certain meaning, I have not thought myself justified in referring to it, but I have indicated plainly, in another form the test which I should apply to its interpretation. Believe me, faithfully yours, W. GLADSTONE.

The Census Commissioners have issued the portion of their returns relating to the County Kerry. Comparing the six censuses from 1821 to 1871, the period to which the present tables relate, the features so marked in other Irish counties are less observable in "The Kingdom." But there is, notwithstanding, a woful falling off in the material elements of welfare and progress. Thus we find the population of the county in 1841 amounted to 293,850, living in 46,528 dwelling-houses, while in 1871, 196,586 people inhabited 32,210 houses. The valuation of the county in 1871, amounted to £282,692. Of the population in 1871, 14 were centenarians; no less than 54,631 males and 58,933 females of the whole population were unmarried; 39,445 males and 29,835 females were in the relative positions of husbands and wives. There were 2,816 widowers and 8,861 widows. Of the whole population 96,501 were children under 15 years of age, following no occupation, and 15,994 were wives, returned as equally without industrial responsibility. Kerry has had an ancient reputation for learning and mental achievement; but we should be astonished to find some three thousand of its population returned under the head "authors and literary persons," but for the explanation that this pretentious category includes the numerous class of students and instructors. The number of farm holdings in the county is 19,199. Of these, 1 is over 2,000 acres, 7 over 1,500 acres, 20 over 600 acres, the proportion increasing to 2,684 at 50 acres. Of the whole population, 1,060,332 are Catholics, 5,592 Protestant Episcopalians, 206 Presbyterians, 216 Methodists, all other denominations constituting 243. No less than 12,005 of the population could speak Irish only, 93,959 could speak Irish and English. The emigration returns show a decline in the exodus from this part of Ireland for 1871 and a series of years preceding it.—*Dublin Freeman*.

A most exciting scene was witnessed, on the 23rd ult., in the Nengh quarter session court. The Chairman had been engaged trying an ejectment in which the plaintiff, a man named James Ryan, sought to recover from his cousin, Philip Ryan, a farm on the lands of Gurtehan which had been in the possession of the family of the latter for a long time. The plaintiff's son had amassed a considerable sum of money, which he gave to his father, who bought up the whole property in the Landed Estates Court, and at once proceeded to eject. The present ejectment was one of the series, and it was fought on both sides with determination. An equitable defence was set up, which the Chairman held proved, and accordingly dismissed the ejectment. Immediately a shout of triumph burst forth, and hats were waved by the occupants of the front gallery, who cheered for fully five minutes. The business was interrupted; the police called silence; the Chairman waved his hand, but without avail. The shouts continued until finally they died from exhaustion, but in a short time were renewed with vigor by the hundreds outside. The aspect of the plaintiff during the scene was humiliating.

The gentleman organ-grinder, who gave his name in a police office in Dublin as John Kiernan, arrived in Balbriggan recently, and plied his vocation through the town. He was well known here as the owner of some property in the neighborhood of Nobber, county Meath; and, it is stated, he had undertaken to play his organ in every post town in Ireland within twelve months, and put up at the hotels, living on the earnings of his organ. The day he arrived in Balbriggan ended the twelve months, and it is stated that he had deposited his donkey, cart, and organ with an auctioneer of this town to be disposed of, and departed for Dublin by the evening train.

The Irish Agricultural Laborers' Union is arranging for a conference of Irish members of Parliament, to be held in London, in the second week of the coming session, in order to appoint a deputation to request the Government to appoint a Royal Commission to inquire into the condition of Irish agricultural laborers.

The proprietor of one of the Dublin weekly papers was on Jan. 21, horsewhipped by the wife of a plasterer, who was dissatisfied with the paper's report of an assault charge preferred by her husband against her at the Police Court.

At the last meeting of the Limerick Board of Guardians, the presiding chairman, Lord Ennly, drew attention to the large amount of stimulants consumed in the hospital, there having been 485 pints of porter, 583 glasses of wine, and 299 glasses of whiskey, administered to 179 patients in hospital during the preceding week. The clerk was ultimately directed to ascertain from the Local Government Board the proportion of stimulants consumed in other unions.

A writer in the *Limerick Reporter* says: "Forty-six years ago the apprentice boys of Londonderry evinced their gratitude by erecting a splendid monument to the memory of the Rev. Mr. Walker, who left his pulpit and went to the ramparts to defend their city. It is a credit to the boys (as they are called), and should make the men of Ireland blush at their ingratitude in not erecting a suitable monument long ago to the memory of the Hero Sarsfield."

THE END OF THE INVADER OF IRELAND.—How Henry the Second, the wily Norman invader of Ireland, and the murderer of St. Thomas A'Becket, is well told lately by Mr. Brewster in a lecture delivered on that saint, in Philadelphia. "There is no sadder page in the history of England than that which tells the story of the domestic horrors that day by day haunted this man's life. Of all his children the only one that was true to him was a

bastard. His wife was a scandal to him. She hated him as she was bad herself and as he was false to her. She instigated his children to acts of open and armed rebellion, and the last years of his life were spent in constant contentions with his sons in the field of battle; and when at last he had concluded peace with Richard his son, and the King of France, he called for a list of the barons and knights who were to be pardoned by him. Here he saw the name of his favorite and dearest child John, who, unknown to him, had been one of the conspirators. He laid down the list and wept. He was sick—sick in his very soul. He went to his bed and died of a broken heart. Now where did all his wealth and kingly power bring him? and all his fine parts and great public achievements bring him? To this miserable death bed! Broken hearted in the iniquitous of his unnatural and wicked children. What fate could be more dark and horrible than this! Surely his sin did find him out and transmit as an object of just condemnation to all time, while A'Becket's great and holy deeds have glorified him and will glorify him from age to age, without ending."

The *Waterford Citizen* says:—"It would seem that some of the red-coated defenders of our country, stationed in Kilkenny, have been suddenly seized with a mania for breaking the seventh commandment. Several cases of soldiers' theft are mentioned."

IMPORTANT DECLARATION OF LORD HARTINGTON.—In his address to his constituents the Chief Secretary of Ireland refers to the Home Rule movement, which he rejoices to say is peacefully and constitutionally agitated, but which so far as it originates from any supposed inability or indisposition on the part of the Imperial Parliament to legislate for Ireland, he is convinced, founded on error. Lord Hartington admits that Ireland, along with other parts of the kingdom, has ground for complaining of the necessity for holding minute and unimportant inquiries of a local character at great expense before committees of both Houses of Parliament, but thinks that the remedy for this and the other grievances that she suffers, also in common with the rest of the empire, from measures of merely administrative and social importance too often failing to obtain from parliament the prompt attention they deserve, lies not in the creation of a number of local parliaments, but in a reform of the proceedings of the Imperial Parliament itself.—*Catholic Times*.

GREAT BRITAIN.

MEETING BEHIND THE OLD GRAY WALLS OF LAMBETH.—When the Anglican bishops have a "meet" at Lambeth we may be prepared for the usual coming of their solemn convocation. Of course, a great deal is said and nothing practical is done, because nobody has any authority to take a decided step, and nobody considers himself bound to agree with anybody else. If we could bring the same number of Brahmins together, they would be able to come to something definite, however absurd, but this is more than we may expect from the right reverend fathers of the Anglican Establishment. Of course we know that the point the bishops were assembled to settle was that of the Confessional. Now, if there be any question on which we should imagine the dear bishops to be consentient, it would be on the propriety of stamping out the "Romish" practice of Confession, which is the cause of so much discussion in the Protestant Church at the present moment. If the Anglican bishops had a particle of power or pluck, why not come out with a "decree," pledging themselves to refuse to "license" any clergyman of the Church of England who would not, on previous examination by his ordinary, disavow this ritualistic vagary? Yet even on the question of Confession nothing is done; because the heads of Protestantism have no unanimity amongst themselves. Let us listen to what the *Church Herald* says, as that privileged organ seems to have had a peep behind the old gray walls at Lambeth:—"The bishops held their annual meeting at Lambeth last week. The question of Confession was on the table; but, owing to a considerable difference of opinion as to the policy to be adopted, nothing was done. In truth nothing practical was even proposed."—*The Chronicle*.

THEOLOGICAL POINTS.—In this age of new ideas we may be prepared to hear anything, but the theological world has been recently startled by the opinions of two well known gentlemen on a divine and other an eminent layman boldly uttered in St. John's College, London. This college is an Anglican and religious institution, in which the English clergy periodically assemble, listen to a paper or a lecture, and then discuss the same. At a recent meeting there were over one hundred clergymen present, some of them eminent men, and all eager for piquant polemics. A paper was read by the Rev. Dr. Carpenter, who, in closing his address, declared that "all the liturgies, litanies, collects and prayers that were ever uttered, never could influence the course of this universe, nor man, nor a single individual, in any degree. At this startling declaration there was, as may be imagined, a deaf silence; and, after a short interval, there arose an eminent divine, who said that, if he believed this doctrine, he would ascend his pulpit next Sunday only to announce that the church would be closed from that hour. Then one after another, the clergymen arose and there was a storm of protests. After a pause one of the laymen, Prof. Tyndal, stood up and in a deliberate voice said: "I am speaking to men of education and men of learning—to men who have studied in universities and have read history and observed the course of nature, and I feel constrained to ask you as gentlemen of culture, whether it is really possible that you can have any belief in the efficacy of prayer to effect this universe in the least degree." This endorsement of the Rev. Mr. Carpenter's views astounded the meeting. That prayer could be of no avail with the Creator, was a doctrine which no one was prepared to receive, for it overturned the Christian faith. From the earliest ages man has been taught to pray to his Creator, and prayer has often been answered. Moses and the prophets prayed and were answered. Christian men, in later days, have besought the Supreme Being to aid them in their adversity, and He has inclined His ear. The doctrine referred to is an ecclesiastical scandal; and the only reason that can be assigned for it is the desire on the part of men of intellect to say something that will astonish their fellow-men of inferior minds. In this case, we say, better far a simple, mediocre mind than a giant intellect.—*Protestant paper*.

Peter is always victorious. "He is not dead," to quote again the memorable words of St. Ambrose "since it is against him, according to the Divine promise, that the gates of hell have never prevailed." But if they cannot prevail against Peter, and do not even entertain the hope, they can persuade silly souls to renounce his authority, in order to accept theirs. In this way they convert even defeat into a kind of victory. And when they cannot entice men openly to rebel against the Vicar of Christ, they try to impair their loyalty, to substitute cold acquiescence for generous devotion, and the "respectful silence" of the Jesuit, or the secret reserves of the Gallikan, for the "filial confidence of the true son." The great triumph of Satan is to produce a "Liberal Catholic." It is such a man, as Prince IX. lately proclaimed, who is a worse enemy of religion than even the infidel or the heretic. "It is the Liberalism which has penetrated the Catholic camp," says a distinguished American, "that renders Catholics throughout Europe so imbecile in the defence of the rights and interests of their religion, and enables the enemies of God and Society to usurp the Government of once Catholic nations. It is accused Liberalism, so seductive in its tones, so sweet to the taste, yet so fatal in its effects on the system, that

has brought the Catholic population of Europe into their present deplorable condition, persecuted the Church, confiscated her goods, and despoiled and imprisoned her Supreme Pontiff. It is all the work of Liberal Catholicism, without whom Protestants and infidels would be reduced to impotency, and become the laughing-stock of the world." (*Brownson's Quarterly Review*, October, 1873, p. 538.) It was to preserve her own children from the deadly taint of Liberalism—by which the whole order of human society, both in the religious and political sphere, is now menaced—and to declare once more in the face of the world that God has not ceased to reign, nor left men to their own government, that the Church proclaimed in the Vatican Council what St. Ambrose had found grace to confess fifteen centuries earlier, that "Peter is not dead," and that, now as ever, he is the infallible Vicar of Jesus Christ. If some, infected by Liberalism, or taking counsel from worldly prudence, joined for a moment with the heretic and the unbeliever, though with quite other thoughts and motives, in resisting a definition inspired by the Holy Ghost, the opposition only afforded a fresh proof of its impious necessity, while the final submission of the minority increased the glory of the Church and their own. Not a single Bishop in Christendom proved unfaithful, for it was the will of God that not a trace of the scandals by which earlier Ecumenical Councils had been attended should only the splendour of the last. Banned in his attempt to divide the pastors of the flock of Christ, or to disturb the unity of the fold, nothing was left to the enemy—confounded by the most crushing disaster which for many ages had overtaken the powers of darkness, and furious at this new proclamation of God's undying authority in the Church—but to stir up his vassals to fresh assaults upon the heir of Peter in whom that authority resides. This was his way of revenge. Hence the revived persecutions of the Church in some lands, the tyrannical legislation of a Bismarck and his Swiss and Italian valets, and the recent meeting of English Protestants and Liberals to announce their sympathy with remorseless despotism. "The cause of the German Emperor," says Lord Russell—who appears to think, as the *Journal des Debats* observes, that "Christianity was first established in 1670 and 1688," and whose last words are "a glorification of brute force"—the cause of the German Emperor is the cause of liberty, and the cause of the Pope is the cause of slavery. If Prussia, as Lord Russell asks his countrymen to believe, is now the home of liberty, whether political or religious, it is the first time that she has deserved that praise since the era of the Reformation. The Prussians, says a well-known Protestant writer, Mr. Samuel Laing, "are morally slaves of enslaved minds." In 1817, he adds in illustration of Prussian notions of liberty, the King, who had invented a new religion of his own, with the object of fusing Calvinists and Lutherans into one body, commanded all his Protestant subjects to adopt it. When they declined to do so, the clergy were imprisoned, "troops were quartered on the recusant peasants," and thousands fled to the United States to find the liberty denied them at home. "Catholicism is, in fact," concludes the Presbyterian witness, "the only barrier at present in Prussia against a general and debasing despotism of the State over mind and action." (*Notes of a Traveller*, ch. vi.) Prince Bismarck proposes to remove this last barrier by brute force, and Lord Russell hopes he will succeed. We who love liberty, and possess it, hope he will fail. Unless the world is coming to an end, he is certain to fail. "He is under the delusion," observes the *Spectator*, "common to men of his stamp, that he can fight a spiritual power by mechanical forces." Pharo made the same mistake, and came to a bad end. When persecution has done its appointed work, and cold and worldly Catholics have awakened to a new life; when they have learned that they can make no terms with Liberalism, and they can find peace and liberty only in union with the Vicar of Christ; the scene will change, Prince Bismarck will discover that "Peter is not dead," that brute force is of no avail against God, and that, sooner or later, every arm which is lifted against the Church shall be withered.

WHAT IS LLOYD'S?—To the question, "What is Lloyd's?" the answer must be, "The great marine insurer of the world." And yet it is not a joint stock company, nor a "limited" association, nor are its members bound together by any mutual interest. It is a perfectly anomalous institution, and yet the greatest of the kind the world ever saw. The rooms of Lloyd's are the rendezvous of the most eminent merchants, ship owners, underwriters, insurance brokers, and bankers. The Merchants' Room is superintended by a ship-master, who speaks a dozen languages or more, and welcomes business men from every nation. The Captains' Room is a coffee room where ship-owners and sea captains meet together, transact business, and discuss the news. But it is the Subscribers' Room that makes Lloyd's the attraction it is. The 2,100 underwriters and subscribers who pay their annual four guineas here, and their twenty-five pounds initiation fee, represent nearly the whole commercial wealth of England. Lloyd's itself does not insure: it is only the members of Lloyd's. You wish to insure £10,000 on a venture to the Bermudas. Your broker goes to Lloyd's, and proposes, naming ship and cargo. An underwriter turns to the register, ascertains how the vessel is rated, speaks to two or three others, and then says to the broker, "Yes, we will do it at one-eighth of one." "Who signs?" asks the broker. "Magnay, Richardson, Coleman, Thomson, and myself." "That will do," replies the broker, who, while the clerk makes out the policy, proposes again and again for other ventures. "Is this considered perfectly safe?" does the reader ask. Perfectly. The broker knows his men. Besides, to fail to meet a loss forfeits for ever all right to do business at Lloyd's. There is no other marine insurance regarded so safe.

The *Times* speaking of the meeting of the 7th Feb. says: "The meeting held yesterday to express the sympathy of the Roman Catholics in this country with the members of their communion in Germany is the natural consequence of the Protestant demonstration which we reported a few days ago, and it will certainly not suffer by comparison. As representing Roman Catholic society the platform yesterday was far more influential than that of the Protestant meeting, and it is small praise to the speakers to say they were at least as effective. It is only necessary to compare the names of those who were present in order to see that, while yesterday's meeting did represent the Roman Catholics, that of last Tuesday week did not represent English Protestantism at all; and if foreigners were to judge by these two meetings alone, they might well doubt whether the greater influence was not really on the Roman Catholic side." And although the *Times* then goes on to argue that this is not true, I really think the test is a fair one. The pro-German demonstration was not attended by a single man of weight; Earl Russell, after again chalking up "No Popery" on the door, ran away from it; the meetings were composed chiefly of women, and "disreputable scripture-readers and street preachers." But the meetings last night were not only in numbers vastly superior, but in character immeasurably so. All of our Catholic nobility and gentry were there; and there was not a man or woman in the rooms who was not only a zealous but an intelligent Catholic. I met at the door of the great hall, a body of workmen who had come up by trains from Greenwich to attend the meeting. I condescended with them on their disappointment in not being able to enter. "Oh, it is all right, sir," said one of them; "We are pleased enough to see that there are so many of us."—*Corr. of Catholic Review*.

A SCOTCH CANDIDATE AND HOME RULE.—The following is an extract of a letter from Mr. Fortescue Harrison, a candidate for the representation of the Kilmarnock Burghs, which has been received by Mr. Henry M'Anally, president of the Home Rule Association, Dumbarton, in answer to a request that he would state his opinions on the question:—"Sir, I have received your letter on the 15th instant, in which you express a desire to know my views on Home Rule in Ireland. This is a subject on which I shall have something to say when next I have the honor of meeting the electors of the Kilmarnock Burghs. But meanwhile, as you wish it, I have not the slightest objection to tell you briefly what I think about a movement which, in my judgment, is assuming proportions to force the attention of both parties during the coming session, and which must necessarily be dealt with by every parliamentary candidate. It is, moreover, a question that cannot and ought not to be treated with either indifference or contempt; and no man having the slightest pretensions to statesmanship would attempt to meet it other than in a serious conciliatory spirit. Thank God the days are past, as I hope for ever, when the claims of a portion of our people to have a more direct control over and a ruling voice in the management of their local affairs can be met with force of arms or the hands of the executioner. I consider the end now sought to be attained by the Irish people, whatever may be the ultimate result, is perfectly lawful, while the means used are equally legitimate. If Irishmen are in earnest—if the demand now made is one put forward by the people irrespective of class or creed—and this will be evidenced unmistakably at the next general election—it is beyond all question that a large measure of self-government must and ought to be conceded to Ireland. This would be a reform legitimately earned, and enlisting the sympathies of every true Liberal in the United Kingdom, an act of justice and of prudence. I believe that an Irish Parliament sitting in Dublin, having its functions strictly limited to Irish affairs and its powers defined beyond all question, would enormously add to the energy and enterprise of the people, and do more to satisfy them than any measure which has yet been passed in their interest."

The Earl of Shrewsbury, the premier Earl of England, has been ordered by a decision of the Master of the Rolls to hand over to the Duke of Norfolk, the premier Duke of that realm, four small pieces of land situate in four of the counties of England, and valued at a rental of some £5,000 per annum, which by the late Roman Catholic Earl of Shrewsbury had been given to the present Duke of Norfolk when an infant, and which had been, either through happenstance in the draft, or misconstruction on the part of the judicial authorities, or from other accidental causes, erroneously included in the judgment given in favour of the present Earl of Shrewsbury when he had prosecuted his claims on the demise of the late Roman Catholic Earl. The effect of this judgment will be that not only the land, but the rental of it for about twenty years, amounting to £100,000, must be given to the duke; and as he is a Catholic and the Earl is a Protestant, the ultra-Protestant papers are declaring that the Master of the Rolls, who is himself a most fervent Protestant, is "a tool of the Jesuits."

THE ASHANTEE WAR NOT YET OVER.—*Reported Battle—Heavy Loss of English Troops*.—LONDON, Feb. 25.—A report has reached here that a great battle has been fought at Coomassie between the Ashantes and a force under General Sir Garnet Wolseley. The engagement is said to have lasted a whole day, and closed with no decided result. The loss of the British troops is given as nearly 300, including many officers. The Highlanders alone are reported to have had 150 men killed and wounded. General Wolseley is said to be in need of reinforcements, which were fifteen miles off. The war office has received no report of the battle, but an unofficial, though circumstantial, despatch has reached the Admiralty office. The battle was fought at Accoombo. It is reported that among the killed are Major Baird and Capt. Buckle. A special despatch to the *Standard* says the Ashantes entirely surrounded the British army, but were eventually driven off with great loss. The principal war chief of the Ashantes being killed. The king has taken the command in person, and it is expected he will renew the attack. February 5th was the date decided upon for the storming of Coomassie by Gen. Wolseley's forces.

Lancashire, England, as of old, has become a refuge for exiled Jesuits. Those who have been driven from Germany by the recent law promulgated at the instance of Prince Bismarck, and who have dispersed themselves through France, England, Belgium, and the United States, have definitely settled their English novitiate at Dillon Hall, nine miles from Liverpool, the use of which has been granted them by Mrs. Stapleton Bretherton, of Rainhill. Here about 100 priests and students, all German, are located. Others of the exiled German Jesuits are settled at Stonyhurst College and St. Bunos, near Rhy, North Wales.

LOWING IS AN EXTRACT OF A LETTER FROM MR. FORTESCUE HARRISON, A CANDIDATE FOR THE REPRESENTATION OF THE KILMARNOCK BURGH, WHICH HAS BEEN RECEIVED BY MR. HENRY M'ANALLY, PRESIDENT OF THE HOME RULE ASSOCIATION, DUMBARTON, IN ANSWER TO A REQUEST THAT HE WOULD STATE HIS OPINIONS ON THE QUESTION:—"Sir, I have received your letter on the 15th instant, in which you express a desire to know my views on Home Rule in Ireland. This is a subject on which I shall have something to say when next I have the honor of meeting the electors of the Kilmarnock Burghs. But meanwhile, as you wish it, I have not the slightest objection to tell you briefly what I think about a movement which, in my judgment, is assuming proportions to force the attention of both parties during the coming session, and which must necessarily be dealt with by every parliamentary candidate. It is, moreover, a question that cannot and ought not to be treated with either indifference or contempt; and no man having the slightest pretensions to statesmanship would attempt to meet it other than in a serious conciliatory spirit. Thank God the days are past, as I hope for ever, when the claims of a portion of our people to have a more direct control over and a ruling voice in the management of their local affairs can be met with force of arms or the hands of the executioner. I consider the end now sought to be attained by the Irish people, whatever may be the ultimate result, is perfectly lawful, while the means used are equally legitimate. If Irishmen are in earnest—if the demand now made is one put forward by the people irrespective of class or creed—and this will be evidenced unmistakably at the next general election—it is beyond all question that a large measure of self-government must and ought to be conceded to Ireland. This would be a reform legitimately earned, and enlisting the sympathies of every true Liberal in the United Kingdom, an act of justice and of prudence. I believe that an Irish Parliament sitting in Dublin, having its functions strictly limited to Irish affairs and its powers defined beyond all question, would enormously add to the energy and enterprise of the people, and do more to satisfy them than any measure which has yet been passed in their interest."

THE EARL OF SHREWSBURY, THE PREMIER EARL OF ENGLAND, HAS BEEN ORDERED BY A DECISION OF THE MASTER OF THE ROLLS TO HAND OVER TO THE DUKE OF NORFOLK, THE PREMIER DUKE OF THAT REALM, FOUR SMALL PIECES OF LAND SITUATE IN FOUR OF THE COUNTIES OF ENGLAND, AND VALUED AT A RENTAL OF SOME £5,000 PER ANNUM, WHICH BY THE LATE ROMAN CATHOLIC EARL OF SHREWSBURY HAD BEEN GIVEN TO THE PRESENT DUKE OF NORFOLK WHEN AN INFANT, AND WHICH HAD BEEN, EITHER THROUGH HAPPENSTANCE IN THE DRAFT, OR MISCONSTRUCTION ON THE PART OF THE JUDICIAL AUTHORITIES, OR FROM OTHER ACCIDENTAL CAUSES, ERRONEOUSLY INCLUDED IN THE JUDGMENT GIVEN IN FAVOUR OF THE PRESENT EARL OF SHREWSBURY WHEN HE HAD PROSECUTED HIS CLAIMS ON THE DEMISE OF THE LATE ROMAN CATHOLIC EARL. THE EFFECT OF THIS JUDGMENT WILL BE THAT NOT ONLY THE LAND, BUT THE RENTAL OF IT FOR ABOUT TWENTY YEARS, AMOUNTING TO £100,000, MUST BE GIVEN TO THE DUKE; AND AS HE IS A CATHOLIC AND THE EARL IS A PROTESTANT, THE ULTRA-PROTESTANT PAPERS ARE DECLARING THAT THE MASTER OF THE ROLLS, WHO IS HIMSELF A MOST FERVENT PROTESTANT, IS "A TOOL OF THE JESUITS."

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LATER.—Fuller details of the battle, say the Ashantes fought desperately, the battle lasting from 6 o'clock in the morning until 3 o'clock in the afternoon. Seventeen British officers are reported killed and wounded. The Naval Brigade, 145 strong, lost 30 men; the Rifle Brigade, 30; and the Engineers, 38; the losses of the native allies is not known, but it is very heavy, communications of the British forces with the rear are threatened. It is believed that another large force of the Ashantes are approaching Coomassie from the southwest.

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LONDON, Feb. 26.—The following just received:—"COOMASSIE, Feb. 5.—We reached here yesterday, after five days' hard fighting. The troops behaved admirably. Our casualties are under 300. The King has left the town, but is close by. He promises to visit me to-day and sign a treaty of peace. We hope to start on our return to the coast to-morrow. The wounded are recovering, and the health of the remainder of the army is good.—(Signed,) 'WOLSELEY'."

The vicar of St. Paul's, London, recently stated that many English mechanics, earning a dollar and a-half a day, think nothing of expending from five to seven dollars in the public house between Saturday night and Monday morning.

An infant, ten weeks old, died the other day in London, after showing symptoms of having been poisoned. It was proved that the mother had eaten mussels, and a post-mortem examination of the child revealed the fact that the mussels had imparted a poisonous quality to the mother's milk.

The Queen at the recommendation of Mr. Gladstone, has granted a pension of \$1,060 per annum to the children of Dr. Livingstone.

UNITED STATES.

THE LIQUOR TRAFFIC OF THE UNITED STATES.—The *New York Evening Post* says that the amount of money spent for liquors throughout the United States during the year 1870 was \$1,487,000,000. Massachusetts's share of this was directly \$27,919,575, and New York \$246,617,520, or nearly ten times as much as Massachusetts. The country spent in the same time for flour and meal, cotton goods, boots and shoes, clothing, woollen goods, newspapers and job printing \$305,000,000. It was estimated that the amount of liquors consumed was sufficient to fill a canal four feet deep, fourteen feet wide, and eighty miles long, and the number who drank the stream dry, would, if formed in a procession five abreast, make an army one hundred and thirty miles long.

Mr. E. S. Philbrick, Superintendent of the Public Schools in Boston, says in a recent lecture, he would like to compare, had he the time, the land of Lower

Austria, of which Vienna was the capital, with Massachusetts, the two having about the same population, though the population of Vienna was about 600,000, or, with its suburbs, 800,000, while Boston had a population of about 300,000. He would, however, give some facts relating to Vienna's educational system. There were 17 Burger, 76 Volk, 4 normal, 74 female industrial, and 19 middle schools: a great polytechnic school with 1,000 pupils, and one university with 4,000 students. In the 19 middle schools were 460 professors and over 6,000 pupils. Every child where there seemed to be a need of a school of any kind was filled. He described the thorough discipline and the system followed. All the children between the ages of six and fourteen were obliged to attend school. The thorough excellence of the schools was due to the thoroughness of the systems pursued in the four normal schools. The principal one of these was known as the Pedagogia, an institution for the improvement of those who are already teachers. In architecture it surpassed any building of the kind in America, costing, without the land, over \$300,000.

Mrs. J. G. Swissheim says, respecting divers common school teachers in Pennsylvania, that she has met not less than fifty persons who taught in the common schools, and not one whose irregular verbs and participles did not change places, and nouns and verbs habitually disagree in common conversation; not more than one in ten knew the forms of the most ordinary business document, knew how to divide a word; where to put the date, address and signature of a letter; how to form a margin, fold the paper, enclose and direct it. She says further: "I knew but one who could write a page on notepaper, and make less than four mistakes in spelling ordinary words. One who was particularly successful, taught a subscription school in summer, and an untenable patron sent for a bill, which was rendered in this form: Mister Smith

"Take stimmers has come Too School Thirty-eight days which is to months all But to days which he will yet come at one dollar A month which is Two Dollars

David Dominini. September 26th. 177—

Changing the names and leaving out the surprising spaces, which made the document require half a sheet of foolscap, this is as exact a copy as I can make from my own memory, and that of another person, and we both committed it carefully. The writer was an honest, successful teacher. Mrs. Swissheim thinks that the reason of this sort of failure is the too constant devotion of the teacher to mathematical preparation to the exclusion of other branches. "Our school system," she says, "now is largely engaged in manufacturing that product which a philologist once described as 'a mathematical fool.'"

TRICHINOSIS.—CINCINNATI, Feb. 12, 1874.—Two of the victims of trichinosis, reported ten days ago as Aurora, Indiana, have died from the effects of the poisoning, and the bodies have undergone post mortem examination, the particulars of which have just come to hand. The victims are H. W. second son of Mrs. Threnant, the German lady in whose family the infected pork was first eaten, and Mrs. Beuter, the wife of the German Methodist minister who came to nurse the stricken family. The death of this lady, under the terrible circumstances already detailed, cast a gloom over the whole community of Aurora and created the profoundest regrets for the loss of a noble woman who literally sacrificed her life in the voluntary performance of a Christian duty. Professor Sutton conducted the post mortem examination and submitted portions of the flesh of both the victims to a thorough scientific examination. In his first report of the development of trichinosis he stated the trichini spirals were found in one of Mrs. Threnant's legs—only the one that had been sick—but he corrects this statement now, and says that they were found in both carcasses, but that the development was most in the animal that had manifested the peculiar symptoms a month or so before killing. He deduces that this proves the highly infectious character of the disease, and now adds that the period of infection is from twelve to twenty days; that the disease, like measles and smallpox, was self-limited, and like those diseases one attack exempts from a second. This, however, Professor Sutton claims to have been advanced by him last May, and that his observations of the Aurora cases confirm the correctness of his conclusions. He says that after an attack of trichinosis the poison still remains in the flesh for years, ready to develop disease when this flesh is eaten or taken into the stomach; but, after hogs recover from hog cholera, they are fattened and sold to our butchers, and the meat becomes one of the principal articles of food in the West under the form of bacon and sugar-cured hams. He concludes, therefore, that if trichinosis is a cause of hog cholera, which is now prevailing to a great extent in some parts of Kentucky, there are none of the usual signs accompanying it; none of the carcasses of cholera hogs show any signs of trichinosis, while those of which the human victims partook as food exhibits as many as 80,000 to the cubic inch of flesh. The microscopic examination of portions of Mrs. Beuter's flesh and of the body Threnant developed the startling fact that millions of the trichine were alive, coiling and uncoiling in the tissues.—This fact has created a profound sensation throughout that section of Indiana in which Aurora is situated, and taken in connection with the death named, completely killed the sale of pork as an article of human food. Experiments made with the infected pork show that 195 degrees Fahrenheit will destroy the worms, but as it requires 212 degrees to boil water the meat thoroughly boiled would be perfectly harmless; but the question is who would eat meat, no matter how much boiled, that was known to have been infected with trichine.

Tweed was the most striking illustration of a very common faith—belief in the Almighty Dollar. He is the victim of a most touching fidelity to the great principle which every good American will surely be the last to flout. His creed was very simple; it was that money would buy everything; and he reposed upon his belief with the sweet security of the Mussulman who sees by faith a heaven of hours. Certainly his confidence was not surprising. He had proved his creed. He had seen money work miracles. He had seen himself, a man of no cleverness and of no advantages, rising swiftly by means of it from insignificant poverty to the control of a great party. It had made him master of one of the great cities of the world. It had secured for him Governors, Legislatures, councils and legal and executive authorities of every kind. He invested in lands and judges. He bought dogs and lawyers. He silenced the press with a golden muzzle, and money made his will law. Money, however, didn't always do. Judge Davis didn't take it, and on Blackwell's Island now Tweed is thinking, "What are they going to do about it?"

COMMUNISTS IN NEW YORK.—New York, Feb. 25.—The French detective who mixed among the rioters who were driven from Tompkins Square, some time since, before and after the riot, in his report to the Chief of Police, states they are almost all Communists, who advocate the sacking of the houses of the wealthy, and a Mr. May, who is leader, told them after the riot that it had been a day of great success, as it had shown that the working men would stand by them even to death, and that their organization was now made sacred by blood.

The Supreme Court of Massachusetts has decided that woman are eligible for election to School Boards. In Carthage, Ill., boys under the age of 16 are, by a city ordinance recently passed, prohibited from chewing tobacco.