

RETROSPECT OF IRELAND IN 1874.

The year now closing has been rather eventful in the political and religious relations of Ireland. At its opening in January the Empire was startled by the dissolution of Parliament, and unexpectedly plunged into the turmoil and bitterness of a general election. That this untoward step was caused by the defeat of the Irish University Bill in March, 1873, by the help of the Irish Liberal members, the world now knows. At the general election, in 1868, when the Conservative Ministry appealed to the constituencies, the Irish Question including Church land, and education, carried Mr. Gladstone triumphantly into office at the head of the most powerful Government that ever ruled these countries. As in duty bound Catholics on both sides of the Channel put forth all their political strength in support of their own cause, represented, as they imagined, by the Liberal leader, Mr. Gladstone. His Ministry dissolved the Irish Church. For this concession Catholics had to forego the annual grant to Maynooth, and the Presbyterians that to Belfast Divinity College; each receiving compensation; while the Faculty of Theology in the Dublin University has, since 1869, continued to enjoy its share of the public endowments of that opulent foundation. Uniform disendowments, however, of these three Divinity Schools would not place the respective parties on the same level; because in Trinity College the Protestant divinity student would still enjoy the full benefit of a richly endowed Faculty of Arts, with its numerous and substantial prizes and its legal degrees; and, similarly, with the Presbyterian divinity student and the Faculty of Arts in the Queen's College, Belfast; whereas the Arts Faculty in Maynooth College has no endowment, no exhibitions or prizes, and no power to confer degrees. Uniform disendowment, as regards the three theological Schools, would still leave Catholics, as compared with others, under heavy disadvantages. Nor is this all. The Presbyterian and Episcopalian candidate for the ministry, unlike the Catholic, would have open to him, during the period of his earlier education, numerous Royal and diocesan endowed and model schools, at nominal fees, with many valuable scholarships and exhibitions attached. So that the Church Act of 1869, while complete, so far as disestablishment goes, is a most unjust measure as regards disendowment. Of the estimated sixteen millions of capitalized church property, after liquidation some thirty years hence not a shilling surplus will probably remain; Catholics have incurred heavy loss in the Maynooth grant as compared with others; while not one of the wretched venerable cathedrals and churches erected by their fathers has been restored to the pious keeping of the Irish Catholics.

The Land Act of 1870, although a purely economic and industrial measure, and still needing extension, has conferred vast benefits, especially on the Catholic tenantry, and, coupled with the Ballot Act, affords political and religious protection to them, which in due time must exercise powerful influence on the country. The Juries Act, known as Lord O'Hagan's, was another great boon of the late Government, one eminently needed to stamp out jury packing by Orange sheriffs and their agents, especially in Ulster.

But the late Government, which was once so popular, utterly broke down, and was hopelessly shattered when it was brought face to face on a vital question with Irish Catholicism. And it is because of our firm conviction that every successive Government which acts similarly must share the same fate, that we now review, as a warning, the proceedings of the closing eventful year.

The English, and, the Scotch Elementary School Acts, while in many respects a compromise, fairly reflect the feelings and the opinions of the mass of the people of these countries. They are really great measures, some of their dark blot and defects notwithstanding. The Dissenters from the Scotch Established Church are in minority in that country while Dissent in England claims for one third to one half of the population. Minorities as well as majorities have had their religious feelings respected to a great extent in these two Education Acts, which have been framed in deference to national sentiments and habits. Practically, they are, to a certain extent, denominational schemes of education. In the Act regulating the grammar school foundations of England a similar feeling is manifested. And as regards the Universities, while the Acts abolishing religious tests appear to lessen the hold which the two establishments, English and Scotch, have for centuries had on these foundations, the national church enjoys practically undiminished influence and control over them. Another important feature is the treatment of British as compared with Irish primary schools in relation to the training of the teachers, a subject now under consideration by the Government, and which we have recently discussed at some length. In Great Britain there are from forty to fifty training colleges, under nine or more religious bodies, with about 4,000 students, and which receive annual grants from the State amounting to £100,000; while in Ireland the State monopolizes to itself the training of the teachers of Schools belonging to every creed, and denies all aid to the training colleges of every kind.

Here is certainly one cause of the defeat of Mr. Gladstone's Government, and of the political vicissitudes of 1873-74. He violently opposed the partial disestablishment of the Irish Church in 1833, yet totally disestablished it in 1869, recognizing so far that Ireland is a Catholic nation. But when he came to deal with the question of University Education last year he almost ignored the very admission upon which that Act was based and long demanded. He boasted that, in framing the measure, he never consulted any ecclesiastical authority, an admission that bespeaks neither sagacity nor statesmanship, as the disastrous result must by this time have convinced him. Educational measures, analogous to those extended to the English and the Scotch people, were refused to Ireland simply and solely because the vast majority of the population are Catholics. Whatever then may have been Mr. Gladstone's own individual opinions, certain it is that he mutilated and dwarfed the miserable instalment of University relief which he framed under the threats of his own secularist followers, and of the anti-Popery faction generally in the House of Commons.

Let us now see what were the results of this policy in Ireland. At the general election in Nov., 1869, Mr. Gladstone and his Irish policy brought Ireland in ardent devotion to his feet; while last spring the Catholics though fully acknowledging their gratitude for his eminent services, determined their claims for educational equality with Englishmen and Scotchmen, irrespective of party considerations. When the dissolution of Parliament was announced, of 103 seats (Sligo and Cashel disfranchised) only 101 were filled, Mr. Monnell, on being raised to the Peerage, having resigned his seat for Limerick; and Mr. de la Poer that for Waterford County. Of the 101 seats so filled only thirty-six (thirty-five on the 1st January), or little over one-third, were held by Catholics. We need not again remind our readers of the surprise of the dissolution, and the total absence of time for deliberation, organization, and matured tactics in reference to the elections. Yet the popular instincts were equal to the emergency. Mr. Gladstone challenged Irishmen, not as Liberals, but as Catholics, and they answered by sending fifty instead of thirty-five Catholic members to the House of Commons; by far the largest number ever seen in the Imperial Parliament, notwithstanding a decrease of over two millions of Catholics. A fact perhaps more significant still remains to be noticed. Not even one of the Liberal members, Catholic or Protestant, that voted or

paired for the second reading of the Irish University Bill was returned to the new Parliament, a fact that must dispose for ever of any doubt regarding the unity of Irish Catholic opinion, "lay and clerical," upon Mr. Gladstone's Bill and the justice of the educational claims of Catholics. We decline to particularise the names of the rejected members, but we record the literal fact as one of marvellous import. So much for the answer of the Catholics of Ireland to Mr. Gladstone and his British Secularist and no-Popery backers regarding education. The general election of 1874 emphatically endorsed, therefore, the Catholic vote in 1873, and banished from Irish constituencies every member without exception who paltered in his pledge to secure educational equality for Catholics.

Next to this emphatic utterance of the Irish constituencies last January, in a direct form as regards the Education Question, is the scarcely less important fact that of the 103 members returned 71 are Liberals, of whom at least 60 are pledged Home Rulers, while most of the other eleven members are friendly although not pledged, to support the claim. Nor is this all. Of the thirty-two Conservative Irish members much less than one-half of them are of the old Orange stamp.

This is an outline of the altered political situation in Ireland, through the action of Mr. Gladstone in 1873 and the dissolution last January. The publication of his lamentable "Exposition" has intensified Catholic indignation and disappointment to a pitch never before reached against any English statesman. Its inspiration is avowedly anti-Irish, because of the noble and manly refusal of the Irish Catholics, prelates and people, to permit Mr. Gladstone and his secularist supporters to dictate to them the form of university education to which they are to subject their flocks or their sons. With the opening of 1874 Mr. Gladstone was still loved and trusted even by tens of thousands of those in Ireland who were bitterly disappointed with his failure in the University Bill. The year closes, and the Irish soil does not support one sincere Catholic that is not strongly opposed to him. What new alliance may be in the future it is not for us to forecast; this, however, is certain, that no power in the empire can, as is now evident, move Irish Catholics from their fixed determination to obtain their just rights, in defiance of opposition, come from what party it may; their obvious policy being that of thorough independence of both Ministerial and Opposition benches. —London Tablet, Dec. 26.

IRISH INTELLIGENCE.

For Catholics there is no war between Science and Faith. The Vatican Council sets forth how faith and reason dwell together in harmony in the Catholic intellect.—The Holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, Creator and Lord of Heaven and earth, almighty, eternal, immense, incomprehensible, infinite in intelligence and in will, and in every perfection, who, being one single, absolutely simple, and unchangeable spiritual substance, must be acknowledged to be really and essentially distinct from the world, perfectly happy in Himself and of Himself, and ineffably exalted above all things which, besides Himself, exist and can be conceived. This only true God, of His bounty and almighty power, not to increase His own happiness, nor to acquire, but rather to manifest His perfection by the good gifts which He has bestowed on His creatures, and of His perfectly free will, made out of nothing, at once, from the first beginning of time, both the spiritual and corporeal creature—to wit the angelical and the mundane—and then the human creature, having something in common with both being constituted of soul and body. The same Holy Mother, the Church, holds and teaches that God, the beginning and end of all things, can with her certainty be known by the natural light of human reason, from created things; for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made; and yet that it was pleasing to His wisdom and goodness to reveal Himself and the eternal decrees of His will to mankind in another and supernatural way as the Apostle says: "God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days, hath spoken to us by His Son." And the Catholic Church professes that this faith, which is the beginning of man's salvation, is a spiritual virtue, whereby, the grace of God inspiring and assisting, we believe the things which He has revealed to be true, not on account of their own intrinsic truth, as seen by the natural light of reason, but on account of the authority of God Himself who reveals and who can neither be deceived nor deceive. Nevertheless, in order that the obedience of our faith might be in harmony with reason, God willed that the interior helps of the Holy Spirit should be accompanied by exterior proofs of His revelation—namely, by divine facts, and principally by miracles and prophecies, which while clearly displaying the omnipotence and infinite knowledge of God are most certainly proofs of His revelation, and suited to the intelligence of all. Wherefore, both Moses and the prophets, and, most of all, Christ our Lord Himself, were the authors of many and most manifest miracles and prophecies; and we read of the Apostles, "But they going forth preached everywhere, the Lord working with them, and confirming the word with signs and wonders." And if, as the same Vatican Council adds, the noblest use of reason is to demonstrate the foundation of that faith which we hold through God's priceless gift, and to unfold the ineffable harmony and beauty of the religion of Christ, faith in His turn, protects and rescues reason itself from many errors, and adorns it with loftiest knowledge of the things of God. Resting on these principles, in despite of all the efforts of error, Ireland will continue to offer to God that noblest of noble offerings—a cultivated intellect made captive to the obedience of Christ.

DEATH OF A CHRISTIAN BROTHER AT NEWRY.—We are sorry to have to record the death, of Brother Scannell, Superior of the Community of Christian Brothers. The deceased gentleman was 68 years of age, forty-four years of which was devoted in connection with Christian Brothers' teaching in Ireland, England and Sydney. For several months previous to his demise he had been in a very critical state of health, the result rather of years and general debility than any particular disease. Mr. Scannell was connected with the Christian schools of Newry at two different periods. Some twenty-three years ago, having founded the Order in Newry, he taught the senior school for a considerable time, and, after a lengthened absence, returned three years ago to take again charge of the Brotherhood. Many who are now fathers of families recollect when, as boys, they received instructions from his lips and experienced at his hands that paternal solicitude which always characterized his relations with his pupils. In public life Brother Scannell was remarkable for the unaffected simplicity of his bearing, the warmth of his friendship and his zeal for the success of the Order to which he belonged, while his unostentatious piety and charitable disposition gained him the respect and esteem of all who knew him.—R.I.P.

SAN DEATH OF A LITERARY MAN.—A gentleman, named John O'Byrne Crow, who at one time held the position of Professor of Languages in the Queen's College, Galway, died on Sunday, after a short illness, in a house in Johnson's-court, off Britain-street, where he had been lodging. It is said that he was an excellent Irish scholar. For some years past he eked out a miserable livelihood by translating books for small sums, which he rapidly spent on drink, as he was of most intemperate habits.

evening when the English Chief Secretary for Ireland, catching it may be concluded, the humorous influence of the soil so generally suggested in the presence of the Irish judges themselves that a fair day's work for a fair day's pay was a maxim deserving of the attention, the stream of fresh intelligence on the interesting topic has kept flowing steadily. As Sir Michael Hicks Beach belongs to a Conservative Government the representative organs of what is known as the Conservative section of the Irish bar have manfully but firmly deprecated any such closing up of the traditional channels of "promotion." Of course it would be extremely wrong to say a word against the existing Irish Bench, or the vices of the system under which it has been constituted, but the curious nature of the Hibernian system remains all the same. In fact, members of the Irish Bench have not failed to express their dissatisfaction with the arrangements as calculated to lower the impartial character of the tribunals of justice in the eyes of a jealous and susceptible people. Judge Christian's denunciations of the partisan character of the Irish judicial appointments furnish the most instructive matter on several heads. In fact, the entire system of the Irish Bench and Bar is a legacy from days when the multiplication of sines as the reward for political service was the guiding principle of Irish statecraft; and it is gravely stated that at the present day, there is one salaried judicial or semi-judicial post to every three practising barristers in Ireland. Clearly the time has come to reform this state of affairs, and it will be a work of practical utility in a Conservative Government to reform it.

The census for the county of Leitrim has just been issued. We learn from it that the population was in 1821, 124,785; in '31, 141,534; in '41, 155,297; in '51, 111,897; in '61, 104,744; in '71, 95,562. Of the inhabitants in '71, 2,007 belonged to the professional classes, 10,300 to the domestic classes, 572 to the commercial classes, 24,783 to the agricultural classes, 6,612 to the industrial classes, and 2,741 to the indolent and non-productive class. There is not a single Parliamentary borough, municipal township, nor town of over 2,000 inhabitants in the county of Leitrim. The principal town is Carrick-on-Shannon, which has only a population of 1,300. The county's religious census shows—Catholics, 85,974; Protestant Episcopalians, 8,385; Presbyterians, 304; Methodists, 786; all other denominations, 53. 22 per cent. of the population over five years of age is illiterate, but comparison with former years shows that education is steadily improving—in 1871, 241 persons in Leitrim spoke Irish, only 6,514 Irish and English. In the entire county there is only one "superior" school, and at that only 10 children are being educated.

MISS TOD ON TEMPERANCE.—Miss Isabella Tod, of Belfast, read a paper at a meeting of the Statistical Society, held in the Leinster Hall, Dublin, on Tuesday, the subject of which was, "The principles on which plans for the curative treatment of habitual drunkards should be based." She said—"I see a tendency on the part of some to expect the State to coerce people into right-doing, in order to save themselves the burden of having to speak and act so as to lead them into right-doing. I have been a total abstainer all my life, on the ground that in this country, at least, temptations to the abuse of stimulants are so great that we ought to abstain from them wholly as beverages for the sake of others. But I see some who, even in the presence of those who they know need support to act rightly, will not abstain from the ordinary use of such things, and yet will call out to the State to exercise a large amount of restraint and coercion upon the same persons when they have fallen." Mr. Rose, B.L., advocated a strict reformatory discipline for the incurable tippler, but there was a great many others present at the meeting who expressed themselves rather in favor of mild cures.

THE SHANNON INUNDATIONS.—The condition of the lands lying along the shores of Lough Derg and down the river for miles below Killalea, owing to the recent and continued heavy rains which have swollen the Shannon to a frightful pitch, is truly deplorable. Thousands of acres of rich pasture, which only a few weeks ago had afforded abundant food to numerous herds of sleek kine, are now one vast sheet of water, and impart to the whole district an air of utter desolation and dreariness. During the past week several boats belonging to small traders have been driven ashore on Lough Derg by force of the storm, which has raged almost without intermission for five days and nights.

ALLEGED SWINDLING OF FARMERS.—Considerable excitement was caused in Coleraine upon the arrival of a man named Cummins, under escort of a Glasgow detective. It is said that Cummins, representing himself as a commission agent for several large mercantile establishments across the Channel, succeeded in obtaining farm produce from farmers in Magilligan to the amount of £800, promising payment in a few days. He sold the goods to Coleraine merchants, and made his way across to Glasgow, whither he was followed by Head Constable M'Keane and captured. Cummins was lodged in gaol to await trial.

STRANGE FATAL ACCIDENT.—On Friday evening there was a funeral in Templemore, and immediately after the coffin being taken inside the gate leading to the church-yard, a heavy gale arose, which threw down some trees in a field adjoining the grave-yard. One of them fell on a man named Wall, gatekeeper of the church-yard, and killed him instantly. Wall was about 70 years of age. He had a gun in his hand at the time the tree fell.

MELANCHOLIC OCCURRENCE.—On Saturday morning, about six o'clock, a farmer named John Green, of Bealacreeg, better known as the "Counselor," was found dead in the yard of Thomas Conlan, of Kilkullen, within a short distance of his own house, under circumstances which leave no doubt that death resulted from intemperance and exposure. A friend of the deceased, who had been in Ennis with him up to ten o'clock on Friday night, and accompanied him home, was found in an adjoining cowshed with a bottle of whisky beside him.

THREATENED EVICTIONS.—A good deal of excitement exists among the tenants of the Kiltreilly portion of Lord Dartrey's estate in Louth, from the fact that his lordship insists—from the considerable advance in the price of farm produce of late years—on an increase of ten per cent. in their rents, which they refuse to pay, and ejection processes have been served for possession of their lands, which will be heard at the next Dundalk Quarter Sessions.

The anniversary of the shutting of the gates of Derry was celebrated in that city, and also in Coleraine, with all the traditional observances. All passed off quietly this year, a fact which reflects the highest credit upon the Catholic people and their advisers. All attempts to put down the displays—at which many took offence—by an expression of public opinion, by the authority of the Government, and by the subordination of the populace are continued, and are, perhaps, rendered even more attractive to the Apprentice Boys and their Orange friends by the opposition to them. It is satisfactory, however, to see that the irritation has now subsided, and good sense and good feeling prevail over sectarian bigotry and party spirit.—Times Cor.

MOVING BOAT.—A strange phenomena has occurred near Kiltreilly. This was the shifting of about fifty acres of bog-land, which moved with considerable force for nearly a mile, and destroyed a great deal of land, besides 500 carts of turf, worth upwards of £80. The occurrence is probably due to the late floods.

ENGLAND.

SUNDAY CLOSING IN IRELAND.—A petition in favor of closing publichouses, from the "women of Ireland" is being promoted throughout the entire country.

GREAT BRITAIN.

ENGLISH "CATHOLICISM."—Undoubtedly a good many members of the English aristocracy—Catholics as well as Protestants—may be reckoned among the meanest and most spiritless creatures on the face of the earth. That has been the character of their class in England, for centuries. In the reign of Henry the VIII. their sycophancy and slavishness, their ready and utter subservency to the ever-changing will of that detestable tyrant, were a disgrace to humanity itself. During the noble and successful struggle made by the Irish people against the penal laws the English Catholic nobility, instead of being a help, were a drag and a hindrance to them. They considered themselves free enough, and were quite disgusted with the agitation for Catholic Emancipation. The Irish people emancipated those creatures against their will. Now we find some of them writing to the English press *apropos* of Mr. Gladstone's pamphlet, to declare that they put their civil allegiance above their spiritual allegiance, and are "Englishmen first and Catholics after." In other words, they write themselves down the mere slaves of what is called "the State." If the laws of the State should at any time conflict with the laws of God, as they possibly may, then those English Catholic noblemen, if we may trust those denunciations of theirs, will have no difficulty in preferring the laws of the State to the laws of God. If the State should order them to abandon every article of their faith, and to "worship mighty Mumbo Jumbo in the Mountains of the Moon," those "English first" and Pagans after would have no hesitation in obeying the decree. Happily the degrading formula above quoted is not subscribed to by all the Catholic nobility of England, but it is pitiable to see even a few of their number coming forward with a protestation so much in harmony with the bad repute of their order. The poorest peasant who kneels on the bare floor of an Irish chapel has a spirit superior to the proudest lord among them.—Dublin Nation.

SIR W. VERNON HARCOURT.—This gentleman addressed his constituents at Oxford and remarked in the course of his speech that there is nothing more dangerous than to confound the province of practical statesmanship with that of theological controversy. "You must not expect me," said the Liberal member for the city of Oxford, "to join in an onslaught on my Catholic fellow subjects. You will not suspect me in saying that to entertain any sympathy with their opinions or their system, but as a politician it is no part of my business to undertake the part of a controversial theologian. I see no necessity—certainly none that has newly arisen—for attacking the Catholics, and if there is no necessity then there is great mischief. When we reflect that the Catholic subjects of the Queen form probably a fifth part of her English speaking people, and especially if we regard their distribution in Ireland and in Canada, we shall not forget the wise saying of Burke, that 'he did not know how to draw an indictment against a whole people.' But the Catholics of the United Kingdom are far more numerous than those of whom Burke spoke. I may disapprove—as I do—of their religious system, but I cannot impeach a community which forms so great a portion of this Empire—I cannot impeach five or six millions of men as a suspected class. What is the necessity for such a course? And if there is no necessity, what is the justification? It has been said that something happened in 1870 which has changed the whole situation. If that be so why was it not announced before? But the truth is there is nothing changed. Lord Acton, who knows more about the matter than most people, has told us that it is so. If the allegation as to the sentiments and aims of the legislation of the Catholics is well founded, the whole of the legislation of a century has been a fatal mistake and the traditional policy of the Liberal party must be stigmatised as an egregious blunder. The penal laws and the civil disabilities were founded upon the theory of inherent bad citizenship, and if these assumptions are true, that policy, cruel as it was, must be admitted to have been necessary, and therefore wise. But it was against these very reasonings, and the assumptions on which they rested that Burke and Fox, and Grenville and Grey, maintained a violent resistance, and on account of that resistance submitted to a long exile from power. As a faithful disciple of their principles I cannot embrace the doctrines which they abhorred. If you really believe that the Catholics are engaged in an organic conspiracy against the civil government, you ought to treat them as you do the proclaimed districts where the liberty and protection of the law are suspended for the security of the State. But if you do not really think so what can be more idle and imprudent than to denounce a million of men whom you have neither the right nor the intention to coerce?"

We (Catholic Times) have been favoured with a copy of the following letter, addressed by a Protestant gentleman of high position and eminent attainments (who was also at one time a Revolutionist), to a Catholic noble lord, whose identity may be readily guessed at by Catholics who follow carefully the course of events. The italics are in the copy submitted to us:—"My Lord,—Having read the Archbishop of Westminster's very lucid exposition of a point wherein every true Catholic and every true heretic must agree, to wit the impossibility of according unlimited allegiance to any human authority, I am beginning to be amazed that no Catholic has entered on the practical question at issue. That question is, Whether the allegiance of subjects, and consequently, the peace of the world, is more in danger from the *fact* of the Pope, than from the unguided or misguided consciences of statesmen and individuals? The facts are all on the side of the Pope. He has absolved no one from his civil allegiance, not even the Sardinians from their allegiance to Victor Emmanuel, or the Prussians from theirs to the Emperor William. On the other hand, Victor Emmanuel has absolved the Romans from their allegiance to the Pope, and Emperor William has absolved the subjects of the King of Hanover from their allegiance. Nor is this ecclesiastical dispensing power usurped only by the Sovereigns. When Garibaldi absolved from their allegiance the Neapolitans who were not even in insurrection against their king, all England, except Mr. Disraeli, united to do him honour, from the Archbishop of Canterbury Mr. Gladstone, and Lord (then Sir John) Acton, to Mr. Holyoake, the City Chamberlain, and Colonel Chambers. It may then be asked: Who absolved the Greeks from their allegiance to the Sultan? The Danes from theirs to the lawful heir, Prince Frederic of Hesse; the Schleswig-Holsteiners from their allegiance to their lawful duke? Who, in 1834, absolved the Persians from their allegiance to the lawful heir to the throne? In none of these cases can the answer be 'The Pope.' Whether in any circumstances the Pope has a right to absolve subjects from their allegiance is a matter about which two opinions are possible. What is incontestable is: (1) That there is no modern instance of such an act on the part of a Pope. (2) That when the dispensing power was assumed by Garibaldi, the act was applauded by Englishmen generally, including Mr. Gladstone and Lord Acton. I do not suppose that Mr. Gladstone and Lord Acton have the least intention of rebelling against Queen Victoria; but were they to do so successfully they would receive the 'applause' of the revolutionary party; all over the world; nor would they forfeit it if they only con-

ferred on England the blessings enjoyed by Italy, Spain, and France, viz. Liberty, Equality, and Fraternity.—i. e., Conscriptio, Financial Deficit and the state of siege. Surely, my lord, you will not leave the practical defence of the Pope to be undertaken by heretics, but will embrace the opportunity offered by Mr. Gladstone of proving that an English peer may be 'first a Catholic; without being less an Englishman than those who boast carelessly of their undivided allegiance?"

THE CATHOLICS AND THE WHIGS.—The Standard says:—"Until, for his own ends, English Liberalism formed a temporary league with Rome, it was as bitter an enemy to the Catholics as the most ferocious of Continental Socialisms. It was by the Puritan ancestors of our modern Whigs and Dissenters that the first century after the Reformation was made a period of fierce persecution. The Stuarts were hated as much or more for their tenderness to the old creed as for their enmity to the new doctrines of political liberty. It was by Whigs that Oates was patronised and the Popish Plot made an excuse for a savage and wholesale massacre of innocent Roman Catholics. The Penal Code of Ireland and the Cromwellian dragonades alike belong to the Whig party. The first attempt to restore the Roman Catholics to equal rights and reconcile them to the State was made by the first great Tory Minister of the House of Brunswick, and even after the death of Pitt the Tory party were divided on the subject of Emancipation. What Liberals have done for them has been done by way of bribe and bargain. What the Tories have offered and achieved has been done in the name of justice and public policy. It is natural and inevitable that English Catholics, inheriting the traditions of their fathers, should give a grudging support to the Liberals, and yearn after their natural relation to the Tories. They are Royalists by aristocratic inheritance and religious instinct. They are by interest and conviction attached to the rights of property, and they cannot have any real sympathy with men whose loyalty is at best a languid preference, and who have made a confiscation the corner-stone of their policy. Even the spoliation of the Irish Church, while it gratified their passions, must have alarmed their prudence and outraged their professed principles. The old Catholic families of England would naturally be Tories in the nineteenth century, as they were inevitably Cavaliers in the seventeenth."

TUCUKSO A BISHOP.—The Protestant Bishop of Oxford has been playing a part as disagreeable to a bishop as to any one else. He has been playing second fiddle in his own diocese. The first fiddle in the diocese was handled by Bishop Colenso, of Natal. That independent minded personage, being in England on a visit, took himself to Oxford. His Alma Mater, and became the guest of the master of Balliol College. It was announced that the notable visitor would preach last Sunday in one of the churches of the city, but the Bishop, hearing of this sent a formal order forbidding it. The rector obeyed the letter of the law, but ran a coach-and-six through the spirit, for he occupied the pulpit himself and read Dr. Colenso's sermon, making known to his congregation in the coolest possible manner the fact that he was doing so. As if to complete the humiliation of the Bishop of Oxford, his episcopal brother preached on Sunday evening in the church, or chapel as they call it attached to Balliol College, which is outside of diocesan rule. The place was crowded. The theme was "Freedom of Conscience," which, in the Colenso sense of the phrase, means, "Believe what you like, and let no one say a word about it." The inference to be drawn from this episode at Oxford is, that even a State Church bishop does not have it all his way in England.—Dublin Weekly News.

UNITED STATES.

THE MAINE LIQUOR LAW.—An special correspondent of the Boston Post writes to that journal, and his writing is copied in the London Times: "In the year 1873 there were in Maine, whose population was only 629,915 at the last census, 17,803 arrests for drunkenness—more than for all other crimes put together; and yet there are some who persist in saying that King Alcohol does not reign in Maine. I wish he did not. But I assure you if some night you could hang out a red flag at the doors of every rum shop in Maine the people would wake up in the morning and think the small pox had broken out all over the State. Facts show that the Prohibitory Law has been a failure—worse than that, a curse. That it has rendered the means of drunkenness more costly is true; that in some instances it has added somewhat to the difficulty of obtaining liquors may be admitted; that in some places it has lessened the number of places of sale may be so; that it has also tended somewhat to influence public opinion—all this may be true. Still facts show that the Prohibitory Law has not lessened the evil law of intemperance, but has increased it, by producing other and collateral evils. It has driven young men to the formation of clubs and the establishment of club houses, causing an excess of drunkenness and ruin. It has most extensively introduced the rum jug into the family circle. More than ever do men buy liquor now in kegs and demijohns, and keep and drink it in their homes in presence of their children. An while the law has made liquor more costly in price, it has made it also more poisonous in quality; and old and reliable physicians throughout the State now report a fourfold increase of delirium tremens. To-day a man with four inches of Maine whiskey in him is not less dangerous than a half bottle."

A cultured gentleman of Baltimore, not a Catholic, writes as follows to a friend in Boston:—"And we have a 'renegade priest' here, too. You see, a gentleman who took to whiskey, and opium, which, mixed with his Catholic principles, finally produced Calvinism—a strange result from the ingredients. Of course the Y. M. C. A., and some of the Calvinist preachers, picked him up and made a devout pow pow over him; but the poor devil seemed to be ashamed of it all, and left in the middle of the jubilee, regretting that he had been made a spectacle of, which, he said, he had no desire to be. It is very odd that these people should not see how absurd they make themselves by crying aloud over every 'convert' who comes to them through drunkenness or petty larceny. They ought to see, one would think, that a fellow who steals money and forthwith begins to doubt the infallibility of the Pope, or picks up a woman whom he wants to marry and then sees the error of clerical celibacy, is not a very great acquisition. It certainly ought to make them hesitate to accept such a proselyte when they have to begin by going bail for him on a criminal charge. So at all events it appears to be the carnally minded."

A STORY OF A SHIRT.—The St. Louis Republican tells this story: "There is a fact lately come to light, in a small town where there is a great deal of primitive simplicity, that the presentation of a shirt by a woman to the man she wants to marry will cut the heart out of love. One young girl tried it, and made her lover a glistening white shirt with her own pretty hands. He retired to his boarding house, but it on, and went straightway to see and make love to another girl. Clad in a clean shirt, he felt above the seamstress who had made it, and she lost his coveted company. She did not sit down and whine over the linen that had gone astray, but took a pistol in her delicate hands and tripped her way to the boarding-house 'aforesaid.' She met the unsuspecting lover, and presenting the pistol, told him to take off that shirt. He hesitated and he was lost. He saw desperation in those eyes and death in the pistol. He peeled and handed the girl the soiled garment, which she took on the point of the pistol, and 'poked' into the stove. And the 'fame' died out and her love went up the chimney with the smoke."