of such happiness by prayer and patience. Go, my father; one kiss more, and may all the holy angels be with you on your way !"

"Deans," said Robert, turning to the two citizens, "to you I intrust the command of the men of Bruges, to Master Deconinck especially, as principal leader of the forces. But first, I pray you to procure the services of some good and trusty tirewoman for my daughter, and provide her with other clothing. Take her with you hence, and defend her from all wrong; into your charge I commit her, to be cared for as becomes the blood from thick the springer. Master Brandel he placed to which she springs. Master Breydel, he pleased to bring my horse out into the yard."

The Count now took leave of his brothers and of his cousin, and again embraced his daughter, fixing a long and tender look upon her, as though seeking to imprint her image in his memory. She, too, kissed him again and again, clasping him in her arms, as if she could hardly make up her mind to let him go.,

"Be comforted, my child," he continued; "I shall soon return, I trust, for good and all; and in a few days your good brother Adolf will be with you again.

"Oh, tell him to make haste!-then, I know, he will give wings to his horse! Go now, and God be with you, dear father!—I will not weep."

At last the parting was ended, and the tramp of the horses was soon heard in the distance. Her father was no sooner gone, however, than Matilda forgot her promise, and a flood of tears rolled down her cheeks. Yet they were not tears of anguish; for a gentle feeling of consolation remained behind in her heart. Deconinck and Breydel executed their lord's commands with carefulness and speed; a female attendant and fresh clothing were procured; and before evening they were all safe in the camp at Damme with the fugitives of Bruges.

(TO BE CONTINUED IN OUR NEXT.)

THE COMPARATIVE VIRTUE OF CATHOLIC AND PROTESTANT POPULATIONS.

ARTICLE II.-THE EVIDENCE OF OPINION.

There are three wave in which those who declare that Protestant nations and populations are more moral and less criminal than Catholic countries and populations try to prove their position. They may give you the opinion of certain individuals or authorities, whom they themselves know, probably very little about (whom most likely they quote from a quotation; whose opinion we believe, judg-ing from experience, is generally not of the slightest value; but is usually given with such a show of importance and weight as to impose upon the reader. Secondly, they will give you statistics; but when you come to look into them you find they are unofficial, that probably they are the same that have done duty in every similar controversy for the last twenty or thirty years. The paper pushed into the letter-box of the writer the other day, for instance, quotes London statistics of 1851, and these are later than any others given, others going back to 1845! It is impossible to attempt to authenticate such figures; but then neither can your opponent authenticate them, and unless he does they are not worth the paper they occupy. You can simply laugh at them, and they are usually so preposterous that you may safely do this and tell your opponent to produce you something for which he can give you grounds for belief. Thirdly, he may do this, and give you official statistics. These almost invariably relate to this country; and if you will take him to the source from which he obtained them, you may, as a rule, either confute him by his own authority, or give reasons why you cannot, which would satisfy any impartial-minded man that there was, at any rate, something to be said on your side, which should make him hesitate to accept the figures as absolutely representing the facts.
We propose to deal with this question in an order

which will meet the manner in which it is usually dwelt with by opponents, and to state first the authority of opinion; next the unauthenticated statistics—statistics which must be taken for what they thirdly, the official and are worth ; and,

As to the kind of opinion which is quoted against the Church, we cannot do better than just run through the authorities depended upon by a writer in a controversy to which we have already referred, between the Rev. Father Williams, of Tredegar, and a Cardiff editor. We have before us a dozen columns of the editorial indectment, and that is only a portion of it; so we may presume that all the authorities furnished by the anti-Catholic agencies were pretty well used up. We will run through them as they appear in the articles:-

First, a pamphlet, by an unknown writer (publisher not given) in the possession of the Rev. Mr. Piggott, a Wesleyan minister in Rome, and which is said to maintain that, "inasmuch as corruption immorality, and crime, are notoriously more abounding and more flagrant in Roman Catholics countries than in Protestant countries, the Roman Catholic religion must necessarily be worse than the Protestant religion before it could produce these fouler and worse crimes." A full column is devoted to this "weighty" evidence. It would have taken a good deal more to prove to our satisfaction that the Rev. Mr. Piggott did not himself write, or get

the pamphlet written. Authority number two-an Italian Almanac, published eleven years ago in Turin. We are told that this almanac furnishes a table of births "in the principal towns and cities of Europe," but, as the writer only gives these for London, Vienna, and Rome, we question very much if he ever set eyes upon the almanac, and think he only talks of its Catholic character and wide circulation to conceal his ignorance. If it did give the statistics of illegitimacy, and the writer had them before him, he dishonestly suppressed the truth; for, as we shall show, in its proper order, there is no fact more con-clusively established than that, wherever the Catholic Church is predominant, the virtue of her women is not only unimpeachable, but illustrious. As to this "Catholic" authority being, as the writer says, "orthodox," his statement is more than doubtful. An "orthodox" publication would not have been permitted to appear in Turin at that time. It was published under the jurisdiction of Victor Emmannel, when the Italians were at war with Austein and were only waiting their time to assail Rome, as they did three years later. Curiously enough it is Vienna and Rome against which these statistics are directed. We leave our readers to decide the value and, being less exposed to the temptations to crime of that authority, and merely say that the figures do not profess to have any official basis. Indeed, they cannot have, for they are manifestly false and incomplete.

Authority number three-Mr. Gladstone's pamphlet "On the speeches of the Pope," to show that crimes had decreased since Victor Emmanuel entered Rome. Well, Mr. Gladstone is not a bad authority; but, for all that, we should like to have the authority's authority, and even then should ask if it is fair to compare Rome in 1868, full, as it is proved to have been, of the scum of the populace sent thither as the baid agents of the Florence Government to create demonstration in its favour, with Rome of to-day, when every hostile element has been suppressed by martial rule. If the fairness were insisted upon, we should proceed to show that since the Conservative Government has been in power there has been a marked diminuation in the opening address.

number of convictions in England. • Would Mr. Gladstone abide by the conclusion he draws from the same result in Italy, that there was a better Government in 1875 than under the Liberal Administration, or would it not be attributed by him, as it should be in Italy, to other causes?

Authority number four is Signor Tajani, Procurator-General at Palermo, who is put forward as a Roman Catholic (!) and as deckring that he had seen in 1866—that is ten years ago—a Papal Bull authorizing all confessors in Sicily to condon crimes, no matter how diabolical, for a pecuniary consideration; that there was a complete list of all imaginable crimes contained in the bull, and, side by side with each, a price set upon it, the amount being considerably increased for offences against the servants of the Church. The authority for Signor Tajuri having said, in Rome, that he had seen such a document in Sicily, is the Berlin cor-respondent of the Times. The editor must have trusted largely to the credulity of his readers to put forward a man who would make such a statement a Catholic. His speech was made in the Italian Parliament—a fact conclusive as to the speaker's Catholicity. The Right Rev. Dr. Milner had to answer a precisely similar statement made by an unscrupulous preacher, who, as he wrote, " inventing the horrid calumnies and blasphemies which a great proportion of other Protestant preachers and con-troverialists of different sects, equally with himself, instil into the minds of their ignorant hearers and readers, expresses himself as follows," and then he gives the extract, which really seems as though Signor Tajani and the Berlin correspondent had got hold of it and adopted it, † Indeed this is very likely, for the calumny is taken from the Taxa Cancellariae Romana, a book which has been frequently published, though with great variations both as to the crimes and the "prices," by the Protestants of Germany and France, und as frequently condemned by the See of Rome. It is now probably destined to do duty in Germany and Italy, and serve the purpose of such agents of Victor Emmanuel as Signor Tajani. Its reproduc-tion by the Berlin correspondent of the Times occurred on the occasion of the pilgrimages of pious German Catholics to France last year, and the correspond appears to have taken the slander unquestioned from Prince Bismarck's" reptile press." Let Signor Tajani, or the Berlin correspondence of the Times, try to persuade any English Protestant of ordinary intelligence that the saintly Pius IX, in the year 1866 (this is the date given) put his hand, to such an infamous document, and the result of the fruitless effort shall be the the answer to the

Authority number five is an address which the editor says may be found in the Catholic Layman of October 19th, 1858, and which, he alleges, was signed by 507 of the Roman Catholic clergy in Bohemis. Well, the Catholic Layman was one of the vilest anti-Catholic publications that were issued by the slanderers of the Church, and appearing in Dublin for a few years, only to get surreptitious circulation among Catholics by its false title. But even so malicious reviler could hardly swallow the lie. It only went so far as to say that it was "stated to have been signed," while the editor says " it was signed;" and it saved its conscience by admitting that it had not seen a copy of the original document but took it as printed from " News of the Churches' of the week before!

We do not mention Sir John Bowring's report respecting the condition of Rome, or rather the conclusion of others from it, as they have been so thoroughly replied to by the late Mr. J. F. Maguire, in his" Pontiticate of Pius the Ninth," as to render a reference to it unnecessary.

Such are usually the authorities which a defender of the Catholic Church has to answer. Indeed, those who assail the Church seldom attempt to grappel with the question on fair grounds. The policy is to throw a lot of mud, expecting that some of it will stick, and that like a cuttle-fish, the assailant may retire triumphant in the midst of the inky obscurity he contrives to raise. The treotment of our subject would have been incomplete if we had not shown the ordinary kind of material upon which the perpetuation of the slander was made to rest; and we believe we have selected one of the best specimens to be found of an accumulation of such authorities.

There, we admit, better arguments to be advanced against us than quotations from such authorities | Constantinople. They were as palpably, in the as those we have given; but it seldom suits the anti-Catholic controverialist to use them. These are usually left to the statistican, who as a rule, confines himself to an examination of figures, and dividing, and substracting, and, averaging; but, even he, if he makes an allowance for the results he discovers, usually drops into prejudices which are supposed to be excluded from statistical science. In the investigation of this question, we have gone a good deal into the statistical papers on the subject; and we find, with hardly an exception, that when the figures tell in favor of the Catholics an offort is made to show that the apparent result is quite explainable by other causes than Catholic virtue; if the figures are against English or Protestants, that it is by no means to be suffered that England, or Protestantism is to be made answerable for the exiting state of things. Lord Aberdare, in his opening address at the Social Science Congress last year, affords such an excellent example of our meaning in this respect that we will venture to show howunintentionally we believe-he misled them who might be disposed to rely upon him as a guide upon this question.

Lord Aberdare is a very different authority from those whom we have already quoted. When we find a man who has held the position of Home Secretary, or, as we may call it, that of Minister of Justice in England, looking at this question from a different stand-point from ourselves, we should be disposed to admit that there was a good deal to be said against us, and if Lord Aberdare had given his opinion with his reasons, we might have hesitated in undertaking the vindication of Catholics to the extent we now purpose doing. But, in his reasons, his lordship has thoroughly proved the correctness of our own ideas; and, as we are on the eve of another Social Science Congress, a brief examination of his views may seem opportune. Lord Aberdare said, ‡ "It would appear that 25 per cent. [of crime] is committed by those born out of England and Walcs. Of this, by far the largest contributors are the Irish." His lordship, however, admits that the comparison is not fair, because the estimate is based upon those over twenty years of age; and, as the majority of the Irish in England are composed of single men and women, of an age at which crimes are mostly committed, while the children of those who are married, being generally born in England, rank as English in the returns, they not only improve the English tables, but take an advantage from the Irish in comparison. Another consideration, he admits, is, that nearly all the Irish emigrate to populous manufacturing districts, in which crime is rifest, and with the population of which, therefore, he says, ought to be compared. But, even then, he estimates that the non-Irish committals were only 14.86 per thousand of the non-Irish population, while the Irish committals were 35.72 per thusand of the Irish population. It will be seen, here, that Lord Aberdare admits that, not the whole English-born population

• Convictions, 1873—11,509; in 1875—10,954.— See Statistical Abstract, No. 23, presented to Par-

liament. † End of Religious Controversy, Letter XLI. † Proceedings of the Brighton Congress in-1875;

the class they represent, and numbers which take in nine-tenths of the pauper classes, and probably nineteen-twentieths of all whose living is from hand tomouth is hardly a just one. His lordship admits this (though he makes his temparison upon such a basis nevertheless) by declining to accept the 25 per cent, and making allowances which reduce it to much smaller proportions. But he did not go far enough, nor even adopt his own principles. If he had gone further, and compared the poor with the poor, he would have reduced the proportions still more, so that, we believe, the advantages would have been on the side of the Irish. It is remarkable to see how quick his lordship is to seize upon the explanation we contend for when he has to account for the comparative superiority of the Welsh over the English. He says (p. 35) that Wales" rejoices in the absence of that combined pressure of poverty and temptation which exercises so fatal an influence on the inhabitants of our po-pulous towns:" and he adds, "as these favorable conditions disappear, so the criminality of Wales increases;" and further on (p. 37) he speaks of pauperism as " the fertile mother of the crime" and says "a little consideration will show that the expression is not exaggerated." In treating about this question we shall not attempt to say no more than Lord Aberdare has said. might paraphrase his words. If we find that in a wishing to replace the Calipb, or transport Moscow few of our great towns, which are really answerable to the Sea of Marmora, is a phantom that really has for a vast number of the convictions for crime which nothing in it." To these remarkable utterances, take place, the English, taken as a whole, seem, and many more like them—which contradict the according to our criminal returns, to be superior to the Itish living among them, we shall show that the English " rejoice in the absence of that combined pressure of poverty and temptation which

## RUSSIA AND TURKEY.-I. The subject which we lately began to discuss in

exercises so fatal an influence on the inhabitants

of our populous towns;" we shall add that "as those favorable conditions disappear, so the crimi-

nialty of Englishmen (compared with Irishmen) in-

creases," and that of that pauperism which is the

"fertile mother of crime," owing to centuries of mis-

rule in Ireland, Irishmen are the chief victims,-

Liverpool Catholic Times.

these columns,—the Protestant Tradition, and its effect on individual minds,—though worthy of serious attention, may be treated as opportunely tomorrow as to-day. We postpone it for the present in order to examine a more urgent question, which just now absorbs the public mind to the exclusion of every other. Catholics have a special right to be heard on such a question. It is not they who are responsible for the presence of the Turk in Europe. "Had the advice of the Holy See been followed," says an illustrious writer whose words are still respected in England, "there would have been no Turks in Europe for the Russians to turn out of it." (1) If they are not at this hour masters of all its provinces, it is to Catholic faith and chivalry that the world owes the benefit. There is no fact in history more incontestable. An ungrateful age may forget or ridicule the men who "tore up Europe by the roots to fling it on Asia," the valiant host who triumphed with Charles Martel, the expulsion of the Moors from Spain, and the crowning victory of Lepanto; but it cannot obliterate their glorious memory. It is still their debtor. While Catholics were contending with patient and successful heroism, at the bidding of the successors of St. Peter, against the armies of the false prophet Greek apostates were recruiting their ranks by tens of thousands. That is the special infamy of the Photian communities. In our own day they still emulate the turpitude of earlier times. "Millions of Asiatic Christians," said Dr. Dollinger at the Bonn Conference, (2) " have become Mohammedans even in recent times." It was schism and heresy which opened to the Ottoman legion the gates of order of Providence, the avengers as the hordes of Egypt and Assyria were of Hebrew infidelity. Long ages ago St. Hilary wrote to the Bishops of his time, "I dread the ever swarming heresies of the East." Many years later, St. Gregory the Great observed once more, that "all heresies had their source in Constantinople." As long as the Eastern patriarchs and saints were faithful to the Holy See, whose supreme authority they all invoked and proclaimed,—at one time by the voice of General Councils, at another by the devout confession of a St. Cyril, a St. Athanasius, and St. Chrysostom,-each new heresy was detected, condemned, and cast out by the apostolic vigilance of the Roman Pontiffs, as the fourth (Ecumenical Council avouched when it cried out "Peter hath spoken by Leo," and the sixth when it announced to all Christendom, "Peter bath spoken by Agatho." When the Eastern schism, which repudiated all Oriental as the Anglican disavowed all English Saints, was finally consummated, the Caliph made a breach through the walls of Byzantium, as Titus had levelled those of the City of David.

From that hour, by a monstrous and horrible irony, the impure Turk has been the guardian of the Holy Places, and of the Sepulchre of the God of Christians. Such are the fruits of schism. The authors of it he has trodden under foot, as swine tread under foot the garbage on which they feed. The fact has no parallel in Christian annals. As late as 1825 the schismatical Patriarch of Constantinople was hanged by an order of the Sultan at the door of his own house. Always tainted with the leprosy of simony, he has for centuries obtained his diminished authority only by purchasing the right to exercise it from his infidel masters. Greece at the instigation of Russia,—where the so-called "Universal Patriarch" has no more jurisdiction than he has in London or Paris,—has formally dis-owned him. Assembled at Nauplia in 1833, the Greek Bishops,—who have lately confessed that they also all buy their sees, and "cannot obtain them by any other means,"-proclaimed the heathen doctrine that "the Church of every State is entitled to be governed by an ecclesiastical authority of her own," and that the Church of Greece was never subject, canonically, to the Archbishop of Constantinople 2)." So true was the saying of De Maistre, " there is no Greek Church out of Greece." At length a power has arisen, partly European and partly Asiatic, which, from political motives, does not tolerate the conversion of Moslems in its own dominions, as we shall see hereafter, but which claims the right of defending against Turkish oppression all the so-called "orthodox" communities. If the claim were inspired by the pure motive of zeal for truth and liberty, few would be found to dispute it; though we should still contend that Russia has no more historical title to rule in Byzantium than Holland has to seize Vienna, or Denmark to annex Madrid. The ingenious Photius tried to show, by a fictitious genealogy, that a military usurper, whose aid he wanted, was the descendant of the Greek Emperors: but no College of Heralds would undertake the impossible task of attempting to prove

(1) Father Newman, Historical Sketches; preface.

(2) Report of the Bonn Conference; p. 22. (3) Tondini, The Pope of Rome and the Popes of the Oriental Orthodox Church, ch. iii., p. 152.

and the figure of the second o

and the whole Irish-born population are to be the basis of the comparison, but the population among whom the Irish live with the Irish whe live among them. This live with the Irish whe live among them. This live with the Irish whe live among decline to bompare entire populations with entire. The interests of liberty, religion, and civilisade it to bompare entire populations with entire. The sultan, and that is the question which we ditions and circumstances, compared with populations in the same conditions and circumstances. If this is to be a comparison between numbers, which one side comprise, say, the whole of Liverpool, and the mayor, and aldermen and nine-tenths of the comparison between the colass they represent, and numbers which take not to know their ignorance, and so far from maknot to know their ignorance, and so far from making progress that they have not even started, and so far from seeking instruction that they think no one fit to teach them;—there is surely not much hazard in concluding, that, apart from the consideration of any supernatural intervention, barbarians they have lived, and barbarians they will die (1)." No doubt; but is it quite certain that this descrip-tion, with only partial limitations, does not apply equally to the power which wishes to eject them, in order to take their place? That is the question which at this moment Englishmen will do well to ponder, and to the solution of which we propose to offer our personal contribution. We have a sincere desire for the peace and pros-

perity of the great Russian nation, but may be allowed to profess a still deeper interest in the welfare of our own. No one will reproach that distribution of our sympathies. For the first time in our history voices are heard inviting Englishmen to become the tools of Russian policy, to fling the Turk across the Bosphorus, and accept Russia as the instrument of doing it. Mr. Gladstone invokes, with this object, what he calls the "moral" action of that beneficent power; Mr. Lowe gravely styles the destroyer of Poland and door-keeper of Siberia "the father of the oppressed"; Mr. Bright assures his Birmingham friends that the notion of the Tzar universal conscience of Europe, and to an earlier and wiser race of English statesmen would have seemed deliberate treason against our own landwe listen with amazement, and ask ourselves if any popular delusion can be gross enough to mistake their real purport? We incline to think not. The people of England, we believe, interpret the loose rhetoric of certain leaders of a discomfited political faction with their usual good sense. Even they who echo the strange doctrines and wild propositions which have been applauded at recent public meetings perfectly understand, and probably avow the conviction in more secret assemblies, that the "Bulgarian atrocities" are adopted simply as a party cry, and that the present excitement of the national mind is adroitly fostered, not to remove the Turk from Europe, but to eject Lord Derby from the Foreign Office, not to repair the failure of Servia, but to punish the success of Lord Beaconsfield.

We desire, for our part, to examine the whole question from another and a wider point of view. The ephemeral and microscopic interests of a baffled political party, unwisely incensed because the present Government has recovered for England, as the whole Press of Europe sympathetically pro claims, the dignity and authority which a previous administration had squandered and destroyed, are too insignificant to merit the solicitude which ought to be given to issues incomparably more momentous. The "Eastern Question" is for us essentially an "Eastern Question." Considerations of enorm ous gravity, compared with which the future of Servia or Bosnia is dwarfed to imperceptible dimensions, are inseparably connected with it. They claim the earnest and instant attention of the English people, from whom the present incoherent agitation only serves to hide them. If Englishmen are to form a solid and intelligent judgment of a question so artfully disguised and so inadequately presented to the public mind, they must take the pains to examine it in all its bearings. A rash and in-temperate decision, based on the unstable foundation of sentiment and feeling, and precipitated by the selfish and unpatrotic provocations of eloquent schemers, may change the face of Europe for ages, and compromise the fortunes of England for ever. Let judgment be postponed till the evidence upon which alone a safe verdict can be pronounced has been duly weighed. Never was a question involving the highest interests of religion, civilisation, and liberty so lightly proposed to popular arbitrament. It is not our purpose to deprecate a mature and thoughtful decision of it, for which the time has come, nor even the definite action to which it may lead, but to warn our countrymen against a fatal and irreparable blunder, towards which imprudent counsellors are now impelling them, and which only the timely resistance of a more instructed national sense can avert. With this object we propose to cite witnessess, of various creeds and nationalities, including Russians, Germans, Frenchmen, and Englishmen, who have ascertained by actual observation, in every province of Russia and in all the States subject to her influence, what is the fate of religion, virtue, liberty, and civilisation, in contact with Bussian policy, Russian Christianity and Russian modes of government. We have before us the statements of more than seventy such witnesses. They describe what they have seen. Their testimony is accordant and unanimous. It does not encourage the expectation that the interests of humanity will be promoted by any extension of the power of Russia; while it reveals the significant fact that the opposite conviction is most deeply rooted in the very populations on whose behalf certain English statesmen are now rashly appealing to that power. and wantonly invoking its exercise.

If, then, it should appear, by various and irrefragable evidence, that the essential barbarism of Turkey is no exaggerated copy of that which exists in Russia; if the most brutal and ferocious instruments of whom the Caliph can dispose are matched by equally savage hords who call the Tzan their master; if Moslem fanaticism and hate of Christians is only another variety of the sectarian abhorrence which Russians display towards all who worship God by other than "orthodox" formulas; if the precarious liberty of Christians in Turkey is subject to the capricious or violent infringment which weakly represents the patient, continued, systematic. and unwavering persecutions of Russia; if public opinion in Turkey approves occasional excesses which public opinion in Russia delights to see permanent and unintermitting; if horrors which are fitful and separated by long intervals in the one land are a law of daily practice in the other; if the divisions and sordid corruptions of Servian or Bulgarian Christians justify the contempt of the Turk, and would only be further developed by amalgamation with the multitudinous schisms and immoralities which dishonour Russia; if whole provinces in the latter Empire are filled at this day with heathens or Mohammedans, whom the civil authority will not allow to be converted, even if it were possible to do it, because the national policy is supposed to be furthered by their continuance in their own errors; if religion in Russia is mainly an engine of state-craft and an organised hypocrisy, the upper classes being largely infected with unbelief, the middle classes wholly alienated from the official Church, and the lower split into a hundred impure sects, defiled by incredible superstition, and content with external observances without any leaven of true piety or virtue; lastly, if Earl Russell had reason to say, as he said on the 5th instant in a published letter, "it is well known that the Emperor of Russia opposes civil and religious liberty," and to add, "I cannot wish to see "Russia at the head of the government of Turkey, nor will I do

anything to promote that object":-Englishmen

(1) Historical Sketches, Lecture VIII., p. 206.

will see reason to pause before they accept the advice which a reckless political school now proffers to them, or admit the possibility that Russia can promote in other lands the liberty, religion, or civilisation which she has strangled in her own.

In our next number we will hear the witnesses to whom we have referred. Meanwhile, we so far anticipate their testimony as to indicate the leading thought which it will probably suggest to English readers. In the fourth and fifth centuries an inundation of barbarians overflowed Europe, and though their invasion was destined to afford a new proof of the Divine origin of the Catholic Church and the presence of God with her Supreme Pontiff, and led eventually to one of her most glorious and beneficent triumphs, it was a dark hour for all over whom the wave passed. The tragedles of that hour may once again be enacted. In our own day the very regions from which these savages came forth have become portions of the Russian Empire. There is something more in the fact than a geographical coincidence. We shall see reason to believe that the rulers of that empire, bating all which is not themselves, and especially the Church whose uni-versality reproaches their pagan nationalism, are quite capable of employing these unchanged barbarians in a new assault against the liberty and civilisation which the same tribes effaced, long ages ago, under the guidance of ALARIC, GENERIC, and ATTILA .- London Tablet.

## IRISH INTELLIGENCE.

Mr. Thomas Tighe, J. P., The Heath, Ballinrobe, has contributed the munificent sum of £150 towards the establishment of the Christian Brothers' School in Ballinrobe.

The potato disease has spread with great rapidity through the county Cavan, fully half the crop being tainted in the bottom lands, while the uplands have not suffered to quite the same extent. However (says the Freeman) the yield is so prolific that after removing the tainted potatoes there were more sound ones left than there were good and bad last year.

At the revision of the list of parliamentary voters for the city of Cork the work was unusually heavy, the number of oppositions on both sides being much larger than usual. The result has been favourable to the Liberals, who have added three hundred votes to their strength, while the accession to the Conservative force has not been more than ninety.

The following letter has appeared in the Free-man —"Athboy, Oct. 21st.—Dear Sir I am directed by our pastor, the Rev. M. Fox, P. P., to hand you the enclosed bank order and postage stamps -£19 1s. 9d. amount subscribed in parishes of Athboy and Rathmore towards the Butt Testimonial, which you will please acknowledge in Monday's Freeman I also enclose list of subscribers .-Faithfully yours, James Lynch."

The Very Rev. James Roche, P. P., Wexford, writing to the Wexford People, says :- "Dear Sir-I shall often during the next twenty-five years, God willing, look back with pleasure on the year 1876—the Golden Jubilee of my ordination in the priesthood. It is a great comfort for me to have the honour of announcing on the present occasion such a splendid grand total. It is a sum of £450 148 1d."

At the great Munster Fair in Limerick, business commenced as usual with the horse fair, the quantity of stock exhibited was very large, but there were a great many "weeds" among them; and the really purchasable animals were not adequate to the demand. Some highly-bred horses were disposed of at respectable figures, but the fair did not present a very marked improvement on those of the past few years, none of which were up to the standard of the "great days" of former periods.

The following leasehold interest was sold by public auction a few days ago by Mr. Michael Crooke, Lower Ormond-quay, by direction of the owner, Peter Fowler, Esq.—viz., the lands of Fairview and Deansrath, known as Raheen, Clondalkin, containing about sixty-one Irish acres, the greater portion held for a term of which years are unexpired, and several small portions for different terms, subject in all to the yearly rent of £229 19s 8d. The lot was knocked down after a sharp and spirited competition to Keogh Cullen, Esq., in trust for Mr. James Tatty, 12 Lower Baggot street, at £3,780.

"WATCH EVENTS AND TAKE WHAT YOU CAN GET." -We have already advised our countrymen in the course which we think they should pursue in the warlike eventuality. The quarrel is none of ours. We have no interest in it. We have no sympathy with any engaged, nor are they deserving of any. Let them fight it out, and if we see anything to our own advantage during the melec let us avail ourselves of it. It is well that the Government and the Continent should understand this-viz., that in Ireland a war for the murderers and destroyers of Batak is as unpopular as would be a war for the tyrants of Poland.—Ulster Observer. The Dublin Weekly News of the 28th ult., says:

pleasing incident occurred in Newry, a few nights ago, at the close of the spirited, clever, and characteristic discourse on Home Rule delivered by Rev. Isaac Nelson. The incident we refer to was the appearance on the platform of the Rev. Father O'Neill the worthy pastor of Rostrevor, who, in response to an enthusiastic call from the audience, left the seat he had occupied amongst them during the lecture, and after a hearty shakehands with Mr. Nelson, drew forth deafening volleys of cheers by a few bright eloquent words, the burden of which was that the day had come at last when Irishmen of all denominations, united by the indissoluble bond of patriotism, can stand up and act together in the cause of their common country. Such meetings, such salutations, and such mutual confidences as those between Mr. Nelson and Father O'Neill are towers of strength to the cause of the Irish people."

On the 22nd ult, the new church of the parish of Glenn was dedicated to the patron saint of Ireland by the Most Rev. Dr. Leahy, Bishop of Dromore, assisted by the Most Rev. Dr. Dorrian, Bishop of Down and Connor. Glenn is situated about four miles from the town of Newry. The church, in point of architecture, is a very unpretending little one, but withal it is comfortable and conveniently situated in the centre of the parish. The edifice was thronged to its utmost limits by a respectable and devout congregation. The choir of the Dominican church, Newry, assisted by the Newry Harmonic Society, was in attendance, and rendered the High Mass with much power and efficiency. At the High Mass the Rev. F. Purcell, O.P., acted as celebrant; Rev. S. McNulty, deacon; and Rev. H. O'-Neill, sub-deacon. After the first Gospel, the Most Rev. Dr. Dorrian ascended the pulpit, and preached an eloquent and impressive sermon. A collection was then made, when a sum of £300 was realized, exclusive of the amount raised by the sale of tickets.

DEATH OF THE REV. WILLIAM RYAN, S.J.—Father Ryan, S.J., died yesterday (October 26th), at Miltown Park, near Dublin, the novitiate of his order, after an illness of several months. This announcement, though long expected, will be sad news to the thousands who knew and loved this most amiable, zealous, and devoted priest. Father Ryan, at the end of a very distinguished course of studies at Maynooth, in the year 1857 entered the neviceship

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