

given to this answer, as to his last answer made upon his death and soul. The jury might be easily deceived, but he forgave all, and he desired to be forgiven. I pray for Elizabeth, your queen and my queen, into whom I wish a long quiet reign, with all prosperity. While he was speaking these last words, after unseemly interruptions on the part of bawling ministers and officious officials, the cart was drawn away, and amid the tears and groans of the vast multitude, he meekly and gently yielded his soul to his Saviour, protesting that he died a perfect Catholic. His body, which had been allowed to hang till he was dead, was then cut down and stripped, and chopped in pieces, and flung into a cauldron of boiling water, according to the barbarous sentence passed upon him. He has left to Catholic England the precious inheritance of his glorious martyrdom, and an unsustained memory; for his very enemies were obliged to confess that he had won a marvellous goodly report to be such a man as his like was not to be found either for life, learning, or any quality that might beautify a man. He died guiltless of all treason; though, in the words of his latest biographer, "the government of Elizabeth was such that any Catholic who could destroy it had every right to make the attempt."

IRISH INTELLIGENCE.

**IRISH PROTESTANT REFORMERS.—PAST AND PRESENT.**  
The following paragraph, taken from the Dublin *Universal Magazine* of January, 1790, shows how anxious some Protestants of that day were to deprive Catholics of their estates. That the same spirit only sleeps at the present day was shown most unmistakably at the last assizes in Ireland on the occasion of the summoning of the grand jury. To the great chagrin of the once powerful and tyrannical Protestant ascendancy party in the sister isle, the Catholics have so far got rid of the natural consequences of centuries of the direct persecution as to muster up courage both to assert their rights and to attain a goodly portion of the full enjoyment of them. There is hardly a post of honour and responsibility that they do not now go in for, and there are very few public positions that, even their enemies admit, the intelligent Irish Catholic is not qualified to occupy. Time was—not long since, a good old time from a Protestant ascendancy point of view—when there was no such thing as a Catholic high sheriff in Ireland, and when a Catholic grand jurymen was an equally rare living specimen of civil and religious liberty under the British crown. Now we have not only a Catholic high sheriff but a regularly increasing Catholic grand jury force. Under the Protestant regime, and up to very recently, the usual number of Catholic grand jurymen used to vary between three and four. At the last assizes the Catholic grand jurymen were increased to nine. Such a thing never occurred before. The Protestants became, of course, indignant; the old spirit was immediately evoked by them; all the petty quibbles of the law were resorted to so as to prove that the Catholic high sheriff had overstepped his duties. A "discoverer" was soon found to prove that some of the Catholic gentlemen whose names appeared as grand jurors had not that certain amount of property in that particular part of the country which would qualify them. The difference between the informers mentioned in the appended extract and the Protestant informers of the present day is not much, taking the change of surrounding circumstances into account. If we were to give a preference it would be awarded to the blacksmith who was the hero of the following case. There was no sneaking, concealed hatred—no hypocrisy about him. The same cannot be said for his compeer of the present generation, judging by the specimens which the conscientious and mainly action of the high sheriff to whom we have been alluding brought into existence. Catholics of both England and Ireland may well be curious among themselves as to whether the English people ever blush for their country when they read—if ever they take the trouble of reading a history of Ireland—the thousand and one well authorized records of martyr and persecution to which their ancestors subjected the Irish Catholics of former days, and of which the following is a comparatively trifling instance:—

A cause of great importance to Roman Catholics was lately determined in the Court of Chancery. The case was this:—Thomas Roche, an Irish Roman Catholic, in the year 1787, after the making of the Act of Parliament which enables Roman Catholics to purchase estates in this kingdom, being then, and for many years before, a resident of Rotterdam, purchased and obtained a conveyance of an estate in the County of Kilkenny, and agreed for the purchase of an estate in the County of Clare, and died in Holland in October, 1788, upwards of six months after the purchase, without ever having been in this kingdom since the making of the Act of Parliament, leaving Stephen Roche, of Limerick, his eldest brother, and heir-at-law, who as such entered into possession of the Kilkenny estate, and claimed to be entitled to a specific execution of the agreement for sale of the Clare estate, and that the purchase money should be paid out of the assets of the intestate; but a bill was filed against the heir-at-law, in the name of one John Lee, a blacksmith, claiming as a Protestant discoverer, to be entitled to both estates under the statute of Queen Anne, inasmuch as Thomas Roche, the purchaser, had never returned to Ireland and taken the oaths of allegiance as required by the act of the present reign. To this it was answered that by the last mentioned act purchasers residing beyond the seas were only required to take the oaths "within six months after their return to this kingdom," and that the intestate having been prevented from returning by the act of God, the estate was not discoverable at any time during his life, and that on his death, it having descended to his heir-at-law, who had, before such descent, duly taken the oaths, the estate did not exist for the benefit of a Protestant discoverer. The case was heard on bill and answer, and the only question was, "Whether, if a Roman Catholic subject residing beyond the seas purchases an estate in Ireland, and that he does not at some time during his life return to Ireland and take the oaths, his estate descends to his heir-at-law, or exists for the benefit of a Protestant discoverer?" The Registrar-General's quarterly return just issued states that the average number of persons in Ireland receiving in-door relief on Saturdays during the second quarter of the present year was 46,338, against 45,991 for the corresponding period of 1871. The average weekly number of persons receiving in-door relief during the quarter was 27,592, against 24,486 during the second quarter of 1871. The same return, while qualifying the statistics which it presents by the admission that the registration of births and deaths in Ireland is still imperfect, gives the number of births registered throughout Ireland during the quarter ended the 30th of June last at 40,027, and the deaths registered during the same period at 26,053. The number of emigrants during the same period, according to the returns furnished by the enumerators at the various seaports, was 38,062. Taking all these figures as accurate, the decrease of the population during the quarter was 24,088. The Earl of Erne presided at an agricultural dinner at Lisnakea, county Fermanagh. It was held at the close of an agricultural show of cattle and produce exhibited by the tenants on his estate and neighbourhood. In responding to the toast of his own health, Lord Erne said that, after a long deal of experience, he regretted to be obliged to say that no country required improvement in agriculture so much as Ireland. He impressed on the necessity of removing weeds from the soil, and, as manual labour was becoming so costly, to and, as manual labour was becoming so costly, to and, as manual labour was becoming so costly, to

poorest Irishman is one of nature's gentlemen, and knows how to respect fallen greatness; and though respect is the only feeling which the ex-Emperor can evoke, a warmer emotion will be kindled by the presence on Irish soil—should the report be realised—of the fair and gracious lady whose stainless fame even the furious breath of party rancour cannot darken who has known the extremes of good and evil fortune, who has borne both with the same sweetness and modesty. In Ireland the reign of chivalry has not passed away, and something of the sentiment which that generous passion nourished would be kindled in the hearts of our people by the landing on Irish shores of a lady whose beauty and whose sorrows would in other days have furnished a theme to the wandering troubadour, and set in rest the lances of a thousand knights-errant.—*Freeman*.

What shall we do with our bogs? is the question of the hour. As example is better than precept, we readily print the following facts, which have been communicated by a reliable authority:—A couple of years ago an English merchant purchased a small property in the "kingdom of Connaught," to which were attached 900 to 1,000 acres of mountain bog, valued at £11 per year. He at once laid out £300 in making a road to and through a portion of the bog. As the depth of the black heavy peat averaged nine feet, he at once let portions at one penny per barrel royalty on the turf made, and one farthing per barrel royalty to form and repair the roads.—*First year he received £65; the second year £150. This year his receipts will be over £200, or nearly as much as the cost of the road. He expects to raise his bog rental to £400 or £500 a year, so great is the demand for turf. One would think this a sufficient return for an £11 rental, costing in fee-simple £220, or about five shillings per acre, but he is arranging with English mechanics to put up the best machinery to manufacture turf and dry them artificially on Gibbs' patent. The former owner, residing quite close, often shakes his head when he thinks of what he valued at £11 now producing £250, but he had not the "gumption" of road-making, nor the courage to expend money on reproductive labor.—*Dublin Freeman*.*

The present Administration is, we have been told often enough by the *Express*, the most pro-papal that ever existed. Has not our contemporary repeated to us *ad nauseam* that Mr. Gladstone is the slave and minion of Cardinal Cullen, that he is a papist in disguise, that he is filled with fury against Protestantism, &c.? Well since Mr. Gladstone's accession to office he has promoted three judges to the Irish Bench. Of these two were Protestants—the Master of the Rolls, and Judge Lawson—was a Catholic, Judge Barry. Again, of the two Law Officers of the Crown, one is a Protestant. The other, it is true, is a Catholic; but even the *Express* confesses he is a lawyer second to none in legal acquirements, in extended practice, and in every quality that would fit a man for the Judicial Bench. Do not these facts scatter to the winds the allegations of the *Express*? There have been four Attorney-Generals under the present Liberal Administration. Of these three were Protestants and one Catholic. And yet a *third* has the audacity to assert in effect that none but Catholics have a chance of promotion from a Liberal Ministry! We can easily understand the animus of our contemporary. It is not that Catholics are unfairly preferred that excites ill-will. We have shown that it is but an idle pretence. It is the fact that at any time and under any circumstances Catholics should be promoted to places of dignity and honour that excites the anger of the journalistic representative of the party that would re-enact the Penal Laws. Nor can we dismiss this subject without a word in defence of a much-abused Administration. What general strictures may be passed on the system of Irish promotion, it cannot apply to the appointments of the present Government. They have taken their Law Officers from the very front ranks of the men in great practice. The joint practice of Messrs. Sullivan, Lawson, Barry, Dowse, and Palles was probably larger than that of any five barristers in recent years.—*Evening Telegraph*.

**THE FLAX CROP IN IRELAND.**—The Flax Supply Association, whose centre of operations is at Belfast, having issued the usual query slips to correspondents in all parts of the four provinces where flax is cultivated, in order to ascertain, with as much accuracy as possible, the present condition of the flax crop in Ireland, have just published the replies, which date from the 14th to the 19th inst. inclusive. In the Province of Ulster pulling is generally completed; no material harm has been done by wet weather, and the yield and quality are uniformly better than for the past few years. In some instances in the county Down it has blue-moulded in the stock, but these are exceptional. In county Tyrone the yield is about 32 stone per statute acre. In the province of Munster flax is all pulled, and much of it finished and in stacks. The crop, which is mostly of superior quality and an average quantity, has not been injured by the wet weather. In some districts it is the only crop this year that will leave the farmer any remuneration for his time and labor. County Tipperary is an exception, as the crop is bad, the weather having damaged all crops. In the Province of Leinster the flax is all safe, the yield extra good, and the quality fine. In county Kilkenny the yield will be about 50 stone per Irish acre. In the province of Connaught the crop is an average one, but in many cases it has suffered from the weather. In county Mayo there will be double the quantity of straw off the land this year as compared with last. In estimating the gross quantity of the yield, it should be borne in mind that this year the total number of acres under flax is 121,864, against 156,570 acres in 1871, showing a decrease of 34,806 acres. The report of the Association above referred to states that "some injury is done to flax which has been exposed on the grass and in the stock; but the habit which prevails so generally in Ireland of 'under-watering' will cause the damage to be much less than would have been the case were it the custom to water the flax sufficiently; and, in some instances, from a dread of the wet weather continuing, the flax has been taken from the steeping-dams in a condition somewhat 'hard,' which would also have the effect of enabling it to withstand the slaving influence of rain while on the grass."

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had been told that coal had been discovered on the estate of Sir Victor Brooke, and the advice of a scientific man was about to be obtained as to whether the bed was of sufficient depth to make it worth while to work it.

**A SAD DROWNING CASE.**—An accident, fatal in its consequences, and of a very melancholy nature, occurred in a place called Coursefield, within three miles of Galway, and the borders of Lough Corrib. The weather, as has been too visibly apparent, has been recently very inclement, and has much retarded agricultural operations. Four farmers named Bermingham finding this morning favourable to the saving of hay, embarked early in a boat, in order to cross over a tributary of the Corrib to a place called Curramore. In their anxiety to get away, one of the men, who was pushing forward the boat, had his pole stuck in the mud, and being remonstrated with for delaying, he pushed over the side of the boat in order to regain it, on falling in which he was assisted by two others, who, having overbalanced the equilibrium of the boat, it capsized, and that four men were unfortunately precipitated into the water. Two of the men were drowned, and the two others had a very narrow escape, being much exhausted in endeavouring to save the others. The boat was a light one, and was only a short distance from the shore. The men who were drowned were Mark and William Bermingham, the former of whom was a married man, and leaves a family of eight to deplore his premature death. Michael and Patrick were the names of the men who escaped. They were all consens, respectable men, and the accident has cast a gloom over the neighbourhood and the surrounding locality.

**FATHER O'KEEFE.**—Our *(Times)* Dublin correspondent writes to us, under date Sunday night:—"At Callan to-day Father O'Keefe, after the last mass in the Parish Chapel, proceeded to the Friary Chapel, where a mission was being held, which he contended should not be held without his leave, as parish priest. He was accompanied by about 3,000 persons. He demanded admittance, but was refused. He then, at some length, addressed the crowd, and challenged Father Lavelle and others to come out and discuss the question of his suspension. He then went home, cheered by the crowd. A body of 160 police was present."

The *Dublin Evening Post* again refers to the rumour about the divided councils of the Irish Catholic Bishops and says:—"We are in a position to state that the Catholic Association in question has already been formed, with the warm support and sanction of the general body of the Catholic Bishops and of a large number of the Catholic nobility, gentry, members of Parliament, clergy, and others, under the Presidency of the Earl of Granard. Its policy is thoroughly free from political party object of any kind, being purely Catholic in its drift and designs."—The new Association is to be called "The Catholic Union."

The first part of the detailed Census of Ireland has been published. It deals exclusively with the county of Carlow, the intention of the Commissioners being to publish the returns by counties, the province of Leinster being taken first, and the counties in alphabetical order. The population of the county in 1871 was 51,650, against 57,130 in 1860, 68,678 in 1851, and 86,228 in 1841. The male population in 1871 was 25,464, and the female 26,186. The number of houses in 1871 was 9,956, of which 9,701 were inhabited. The total number of houses in 1861 was 10,949.

The Home Rule movement does aim at "throwing off the sovereignty of England" in all matters which are not Imperial, but at the retention of the sovereignty of the English monarch, as Queen of Ireland, in local as well as in Imperial affairs. That is the "legitimate idea," using the words advisedly, and not in the sense intended; and the only one that can bind the allegiance of the Irish people to the Crown.—*Catholic Opinion*.

**OUR COAL FIELDS.**—To-day four professional men, representing an English colliery concern, visited Slieveair, for the purpose of making borings on the district in which it is alleged coal mines exist. Mr. Power, landlord of the place, was present. The soil was tested in several parts with the most satisfactory results, coal being found in each instance. There is some difficulty existing which prevents an arrangement being come to between Mr. Power and the parties in treaty with same.—*Freeman*.

**CURIOUSITY IN MONAGHAN.**—At present may be seen at the *Northern Standard* office a remarkably fine specimen of a portion of a carbonised animal. It is—or rather was—the foot of a camel, and was dug up in Drumguil bog and brought here by Mr. Ross, the recently elected medical officer of the workhouse and county fever hospital, who will be happy to exhibit it to the curious in such matters. How it came into a bog in the county Monaghan we leave antiquarians and others to speculate.—*Monaghan Standard*.

Mr. George Bryan, M.P., replying to a circular issued by Mr. Lalor, says he will be most happy to aid in the establishment of any scheme for the purpose of promoting "an honest Home Rule movement" in Ireland.

The *Evening Post*, referring to the rumour that Cardinal Cullen, at the meeting of the Bishops this week, proposed a Catholic movement in opposition to the Home Rule movement, says it is not necessary to observe that the rumour is untrue.

The culture of beet root is about to be commenced in the neighbourhood of Cork under the supervision of experienced Continental growers. This will open sugar manufactories and be a source of wealth and employment.

The Board of Guardians of Limerick Union have passed a resolution expressing warm approval of the postal administration of their chairman, the Right Hon. William Monsell, M.P., Postmaster-General.

The Irish Executive has intimated to the magistrates of the North Riding of Tipperary its consent to the proposed reduction of 50 men of the extra police force now in that portion of the county.

The city of Galway has been finally adopted by the Government as the Military Centre for Connaught. Additional barracks will be erected as soon as possible.

GREAT BRITAIN.

**THE BISHOP OF BIRMINGHAM ON THE COUNCIL AND INFALLIBILITY DOGMA.**—In reply to some recent observations in the *Manchester Examiner*, the Right Rev. Dr. Ullathorne writes as follows to that journal:—"It is stated in the leading article of your journal of Thursday, the 19th inst., with respect to the course adopted by certain prelates in the Vatican Council on the doctrine of Infallibility, that the Bishop of Birmingham steered a middle course. With respect to defining or not defining the doctrine there could be no middle course, and I took none. The exception which I took was not to the defining of the doctrine, but to the form in which the definition was originally presented. It is quite true that I joined no party, acceded to no agitation, signed no petition outside the Council. In this I but followed a rule which I laid down for myself before I left England for the Vatican. But let me recall to mind that after the scheme for definition was laid before the Council there was a pause, and a considerable period was allowed for the Bishops to write and send in their observations upon it, before the discussions commenced. Of the many Bishops who sent in their written observations I was one; and the sum of what I wrote is contained in the *Synopsis Analytica*, printed and placed in the hands of the

prelates before the discussion. In that document I urged the insertion of the clause *ex-cathedra* into the definition originally set forth; and ultimately that clause, advocated by several Bishops, was inserted. This will show that from the first I was prepared to vote for the definition, and only desired its more clear and precise expression. As the discussion proceeded I was especially desirous of proposing another clause, by which I hoped to contribute towards the conciliation of the two parties, without compromise of the doctrine. But on the morning on which my turn came to speak I was taken so seriously ill as to be unable to appear in the Council, so that I never had an opportunity of speaking on the infallibility; but the document which I put in and my votings were consistently for the infallibility throughout. The English press was constantly confounding intermediate votes given *intra modum* with opposition, whereas this kind of vote was given on both sides the question, and only implied the proposal of some modification of the text to greater or less stringency; or, it might be, some mere critical alteration of wording in the text."

**THE TEN TRIBES.**—The *Jewish Messenger* is anxious to start Mr. Stanley on an expedition for the discovery of Ten Tribes. The idea is a vast one—so vast, indeed, that it is to be feared some time would be lost before it could receive even what the French call "a commencement of execution." The Ten Tribes have been a long time missing, and the most contradictory theories have been put forward as to their present resting-place. According to some authorities their descendants are to be found in the existing race of Afghans. Others maintain that they are scattered over the face of the earth in the character of gipsies. Duchinski, the polemical ethnologist of Russia and Poland (from whose arsenal that inferior warrior M. Quantrefages has borrowed the weapons he employs against *la rare Prussienne*), proves almost to his own satisfaction that the Ten Tribes found their way to the banks of the Moskva, where they have since behaved like Jews under the name of Muscovites. Finally, a writer has recently published a book to show that the Ten Tribes settled some time ago in England, and are in fact the English; so that Mr. Stanley, without being aware of his good fortune, has perhaps for some time past been in actual communication with these proposed objects of a new search. The worst of it is that we are none of us conscious of our origin; and, if on his first interview with a large body of our native population (the members of the British Association, for instance, at Brighton), Mr. Stanley had exclaimed, "The Ten Tribes, I presume," the astonished assembly would certainly not, like Dr. Livingstone in reply to a similar inquiry, have answered in the affirmative.—*Pull Mall Gazette*.

**THE QUEEN AT DORNBORO.**—A correspondent writes:—"Just as the royal cortege was leaving the burgh by the Littleferry-road a very amusing incident occurred. Trudging home with her creel on her back was an Embo fisherwoman, a droll character, known as 'Little Janet.' As soon as she recognised the royal party she made three profound curtsies, in which she nearly toppled over on her back. Recovering herself, however, she got up, waved her kerchief commonly used as a head-dress, and danced across the road with great glee, calling 'Three cheers for the Queen.' The Queen and party seemed to enjoy the scene amazingly, as they laughed and waved their handkerchiefs to the little woman, and John Brown, who was seated in front, and seemed most delighted of all, threw her a piece of money, which she received with unbounded thanks. Janet carefully retains her money, and delights in showing it as a great curiosity. When she saw the handkerchiefs waving from the carriage she imagined she was beckoned to follow, but she said she could not manage it with her creel on her back."—*Bang's Journal*.

Mr. Commissioner Kerr has just sent Herbert Judge, a vendor of indecent books and prints, to jail for two years with hard labour. A brother of the prisoner was recently convicted at the Clerkenwell sessions of a similar offence, when 4,000 letters from customers were found in his possession. Mr. Commissioner Kerr said he hoped the Society for the Suppression of Vice would be at the expense of publishing all these letters, with the names and addresses in full. He also suggested that the names of the newspapers inserting indecent advertisements should be published. Would it not be just as well if the British and Foreign Bible Society let the blacks alone and devoted themselves to these 4,000 filthy manuals and the rogues of Holywell-street? The Archbishop of Canterbury had far better look to his diocese for heathenism than to Burmah.

**ENGLISH MERCHANTS AND THE ALABAMA CLAIMS.**—A good many English merchants, we understand, have special reasons for dissatisfaction at the mode in which the Alabama claims are settled. They had goods, some of them very valuable, on board certain ships destroyed by the Alabama. For the destruction of these ships Great Britain has to pay liberally, but no compensation is allowed to the Englishman, whose goods were burned or destroyed. Further, the British merchant will be called upon to pay his quota, in the shape of a contribution to the three millions fine. Thus the English merchant loses his goods, loses all chance of compensation, and loses in the form of additional taxation. It is strange that the arbitrators did not fairly consider such cases, which were certain to arise.—*Daily News*.

The London School Board have again prosecuted a number of persons for neglecting to send their children to school, and in some cases fines were inflicted, while others were disposed of by the payment of costs and a promise to comply with the Education Act. The general excuse offered was that the children were ill, or that they could not be spared from home.

The Rev. Capel Molyneux, whose sermons at the Lock Hospital a few years ago attracted large congregations, has succeeded from the Church of England in consequence of the Bennett judgment.

**LONDON TRADING.**—The assertion made in the report of the Chief Commissioner of Police, which gave us all such great satisfaction, has been terribly counter-balanced by the report made by the trade inspectors during the last week. The Chief Commissioner is proud to declare that the crime of petty larceny has almost died out; for the convictions on that score have been so few that they were scarcely worth recording. But we have the most awful revelation of a heinous crime, known to be a custom amongst the tradesmen of London—a crime compared to which the stealing of a loaf by a poor famished beggar, or the pilfering of a yard of fannel from a linen draper's shop door by a miserable mother to wrap round her frozen baby, would appear virtuous instead of sin. Fifty-six tradesmen of South London were convicted for possessing false weights and measures. The poor have thus been meanly, foully cheated out of their hard-earned money's worth by the crafty shopkeeper, who is enabled to have his shop front of plate glass and his counter of real mahogany, while the poor widow, his customer, goes home, wondering how it is that the quarton loaf, and the pen'orth of milk, and slice of cheese no longer suffice for the afternoon tea or the homely supper of her large family of fatherless children. She sighs mournfully over the visible deficiency, but, attributing it to the increasing appetite of the growing boys stints her own scanty portion to the very verge of starvation point—never dreaming that the sleek, well-fed tradesmen with whom she deals have, one and all, been guilty of the most contemptible fraud, and have found means to steal a further's worth out of the wretched halfpence she had to spend. The crime of the short weights and measures has been long known to be rife in South London, owing to the vast proportion of the poor in that district, and justice has had her eyes of late

upon the offenders. But where is the lesson conveyed to the thieves grown rich by the cold-blooded robberies of the poor, when the magistrate has power to condemn him to nothing more than a fine of some 27s. or thereabouts? Why, the smooth-faced rogue must be laughing in his sleeve all the while, for he knows that his wife, standing behind the counter a willing accomplice in his absence, can easily make double the amount by the same means before his return home. Fifty-five (thieves of this kind in one week—and amongst them some of the most respectable tradesmen of the district! For instance, many of them are owners of the most showy shops by day and most brilliantly illuminated by night, to be seen all along the great thoroughfares—cheesemongers, grocers, butchers, bakers, chandlers, milkmen—men who, in such populous parts of the town, with the ready money custom exacted of the poor, could make a fair and honest livelihood without having recourse to the vile system of cheating for which fifty-five of their number have just been condemned. The shopkeepers of South London are for the most part not only "respectable," but highly religious—Methodists, belonging to the Conventicle; Baptists flocking in crowds on Sunday to the Tabernacle. It is surprising that Mr. Spurgeon should not have reminded them that according to the law of Moses, such vile offences as that of which they are daily and hourly guilty, would have been visited by the public curse of the priest, with the universal "Amen" of the people. This indignation against those men is so great in London that a suggestion of publishing the names of the offenders has been viewed with great approbation by the public.

UNITED STATES.

**DEATH OF REV. FATHER HASKINS.**—The Rev. Geo. F. Haskins, pastor of the St. John's and St. Stephen's churches, died of dropsy and enlargement of the liver, at 11 o'clock on Saturday evening, 5th inst., at the House of the Angel Guardian in Roxbury, Mass. Father Haskins was born in Boston, April 4, 1806, and had consequently nearly completed his 67th year at the time of his death. In 1822 he left the Latin School, where he had established an excellent reputation for ability and gentlemanly deportment, and entered Harvard College, from which he graduated with honor in 1826. His mind leading to the ministry, he at once began a course of theological studies, and was ordained for the Episcopal ministry in 1829. Shortly after his mind was awakened to the doctrines of Catholicity; and although he still continued to officiate as pastor of various Protestant churches, its claims so grew upon him that in 1840 he formally renounced Protestantism, and was confirmed as a Catholic. Soon after this he visited Europe; and upon his return he was sent to Providence, but shortly after returning to Boston he was appointed pastor of St. John's Church, and had the charge of that and St. Stephen's up to the present time. The leading event in Father Haskins' life has been the establishment of a home for destitute Catholic boys. The first place occupied by him for this purpose was a small frame building on Moon-street, which would accommodate about thirty-five boys. Finding the accommodations here totally inadequate to the demand, the present House of the Angel Guardian was projected, and its success has been such that more than 5,000 boys have there been received, educated, and sent out to good homes, to trades and professions. During his early life Father Haskins held a variety of offices of trust in his native city, among which were Overseer of the Poor, Master of the Boylston Asylum, Teacher in the School of Moral Discipline, and Superintendent of the House of Reformation.—*Boston Herald*.

The Rev. Daniel Migan died on the 8th inst., at St. Mary's Church, Ellenville, N. Y., after an illness of two months. The Rev. Dr. Migan was a native of Clonkeen, county Mayo, Ireland. At an early age he entered St. Jarlath's College, Tuam, where he spent seven years. He came to this country in 1846, and proceeded immediately to Mount St. Mary's, Bunnsburg, where he remained four years. From there he went to Fordham, where he remained until his ordination, which took place at the hands of Archbishop Hughes, at St. Patrick's Cathedral. He was then appointed pastor of Ellenville, where he labored with much acceptance and zeal until his death.—*R. I. P.*

In the contest going on in New York, it so happens that the Liberal candidate for Governor is a Catholic, which fact is, as usual, used to his injury. No doubt many old women will be found who will vote against him on this account. It seems to be characteristic of British Protestantism, and of that Protestantism in America which still resembles its progenitors, that its more bigoted votaries have faith in the exclusion of Catholics from public office. With true British justice, they are willing enough to collect taxes and rates from Catholics, but when it comes to employing them in the service of the State it is quite a different affair. The Liberal candidate for Governor of New York is required to obey the laws of his country, and pay their assessments; but he must not presume to have any voice in the making or administration of the laws or be permitted to run against a corrupt clique of political thieves who are to be retained in office for the mere reason that they were born Protestants. Such an idea is altogether too absurd to capture any considerable body of intelligent New Yorkers. They know that it would justify any act of robbery done in the name of religion. Carry out such bigotry to its legitimate conclusion, and one would have nothing more to advance in justification of any infamous act than that the victim was of a different religion to himself.—*Western Catholic*.

**THE SUNDAY MURDER.**—Speaking of blood reminds one that it would be a failure of duty, if the fact was not duly noted that Chicago had her usual Sunday blood-letting on the 6th. For about six consecutive Sundays some mortal has been sent quietly, without warning, into the unson world. The last soul got its travelling checks from the revolvers of a policeman while trying to escape arrest. The thing has become an institution; so much so that the Sunday assignments of duty made by city editors, always include one man to "get a murder." When the thing has become a little monotonous, as it will do, after another week or two, public opinion will demand that some day of the week besides the Sabbath, shall receive the familiar appellation of "Scarlet Day."—*Corr. Mont. Gazette*.

The N. Y. Sun has the following respecting the British claims before the mixed commission at Washington:—"The prospects of the English for a pile at least equal to the Alabama allowance are brightening. The mixed commission on British and American claims have decided adversely to the United States in fourteen questions of failure to appeal. Perhaps it would be as well to leave that fifteen million dollars in England, send over a balance sufficient to settle the claims of British subjects promptly, and thus save interest." There was a curious instance of tampering with a witness and the result thereof in a recent murder case in Kentucky. A man named Roberts was accused of killing one Coates, and was committed for trial without bail on the testimony of a sister of the deceased. After indictment, Roberts was released on bail, and immediately commenced to pay his addresses to the dangerous witness, and before the trial came on had married her. He was acquitted for want of evidence. This is a novel and ingenious line of defence, but tampering with witnesses to that extent is against public policy. Here is a neat little story of extortion in Texas. Certain creditors levied upon 240 head of cattle, to secure the payment of a debt. The thief, who had counted himself in as Sheriff, sold the herd for \$435 and collected \$685 for costs of seizure.