

JAMES ANTHONY FROUDE.

The Cable telegraph informs us, says the *Irish American*, that James Anthony Froude, the (so-called) English "historian" is lying at the point of death, at his residence, near London. It may seem a paradox to some of our readers, but our sympathies go out to this declared enemy of our race and nationality; and, if they could be of any benefit to him, in his last hours, he should have them, heartily. And why? It is because that—being one of the most virulent enemies of Irish nationality, he, in the providence of God, was the instrument of bringing the Irish case before the world in a manner, and with such vivid particularness, as we ourselves could never have done, no matter how hard we might labor, or how conclusive might be the arguments we were ready to make in our own behalf. The world—which only worships success, no matter how achieved—was too busy to listen to the pleadings of a beaten nation. English diplomacy had educated it to regard us as simply a "disaffected" portion of the British Empire, that had all the rights the English people enjoyed, but, nevertheless, was always dissatisfied, and required constant repression to keep it from breaking out in open revolt. That was England's case against Ireland; and it had been so adroitly put, for centuries, that, without further examination the court of the public opinion of the world was practically closed against us, and we could not get a hearing; or, if a casual audience were granted, we were speedily relegated to the old position, assigned us by those who wrote "history" for America and for England, from the one prejudicial standpoint.

There is an old legal maxim that he who tries to prove too much inevitably wrecks his case; and James Anthony Froude fell into that error when he undertook to "improve" on the old anti-Irish Know-Nothing sentiment that at one time threatened to dominate the Union. He saw how the events of the American Civil War had developed and strengthened the position of the Irish element in the United States—the only rival that England fears; and, with the self-sufficiency that has been his chief characteristic, he set out to "crush" (politically) the Irish in the New World, as his idol, Cromwell, sought to exterminate them, physically, in Ireland. With this object in view Mr. Froude announced that his history of "The English in Ireland in the Eighteenth Century" would be published simultaneously in America and England; but its issue would be preceded by a series of lectures, which he proposed to deliver in the United States, to enlighten the American people on the "Irish Question;" and in these lectures, he said, he desired to "constitute the American people a jury" before whom he would submit his proposition: that the Irish people were unfitted for self-government. Froude's so-called "lectures" were only readings from his "History"—which evoked from the best American authorities a storm of absolute denial of most of his statements; and which called forth, from Father Burko, the great Dominican preacher, that magnificent reply and refutation that was published in the *Irish American* at the time, and is still preserved in the first volume of the "Irish American Library," to which Froude never attempted to answer.

Froude "builded better than he knew." In the name of England he made the American people the jury in the case of the Irish claim to nationality, deeming that, as of old, the victim in the case would be unrepresented, and that the decision would be in favor of England, by default of defence. He forgot that the Civil War had opened the eyes of the American people as to the regard in which England held them; and also

as to the value of the Irish element in the United States. With the full approval of the English political element, Mr. Froude challenged the American people to declare, as a jury, that the Irish were unfit for self-government. The unanimous verdict of the jury he had selected (and, as he thought, had socrudly "packed,") was against him; and Froude at once vanished from the arena of public affairs, whether as a falsifier of history, or an apologist for one of the worst monsters that humanity has produced since the days of Attila. Like Balaam of old—who went out to curse the chosen people of God—his maledictions were turned to blessings; and, for the first time, the plea of the Irish people was set before the world, and declared to be good. Froude (though he did not contemplate it), was the instrument of God in the case; and hence we cannot help wishing him all aid for the good he unwittingly was the instrument of doing to the "Old Cause."

Description of Christ.

The following beautiful description of our Savior is said to have been found in a manuscript written by Lucius Lontulus, President of Judea, to the Roman Senate, and is well worthy of preservation by those who are His followers at the present time:

"There is at present a man in Judea of a singular character, whose name is Jesus Christ. The Barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from the grave, and heal every kind of disease with a word or touch. His person is tall and elegantly shaped, his aspect mild and reserved. The hair flows in those beautiful shades which no united colours can match, falling into graceful curls below his ears, agreeably touching on his shoulders and parting on the crown of his head, like the head-dress of the Nazarenes. His forehead is smooth and large; his cheeks, without spot, are of a lovely red; his mouth and nose are finished with exquisite symmetry; his beard is thick and suitable to the colour of his hair, reaching a little below his chin and parting in the middle like a fork; his eyes are large, bright and serene. He rebukes with mildness, and invites with the most persuasive language.

"His whole address, whether in words or deeds, being eloquent, grave, and strictly characteristic of an exalted being. No man has ever seen him laugh, but the whole world beheld him weep; and so persuasive are his tears that one cannot refrain from joining in sympathy with him. He is moderate, temperate and wise; and whatever the phenomenon may turn out in the end, he seems a being of excellent beauty and divine perfection—in every respect surpassing the children of men."

M. Olred, the head engineer of mines, recommends, that to prevent boilers from forming what he aptly calls "pustules"—which scale off the metal and so dangerously thin it—water rich in oxygen and carbonic acid, but above all in organic impurities, rain water, to wit—ought to be avoided, as they are the principal agents, when the water boils, in the production of these pustules. Boilers when not employed, that is, waiting their turn, ought to be white-washed and kept well closed. Some carbonate of soda placed in the water before being run into the boiler, will be also excellent. Indeed, in some factories the water is boiled apart before turned into the engine boiler.

"IT IS A GREAT PUBLIC BENEFIT."—These significant words were used in relation to Dr. THOMAS' ELECTRIC OIL, by a gentleman who had thoroughly tested its merits in his own case—having been cured by it of lameness of the knee, of three or four years' standing. It never fails to remove soroness as well as lameness, and is an incomparable pulmonic and corrective.

Priests Should Study Science.

The aspirants to the priesthood must acquire their knowledge of science in the seminary, if they acquire it at all. The elementary knowledge which they get in the public schools, or gain by general reading, will serve them but little when they are called upon to discuss the great questions of science and religion which in our day are considered to be of such paramount importance. Certain questions of astronomy, geology, paleontology, biology, ethnology, and archaeology, they must study not cursorily and superficially, but carefully and profoundly, if they would hope to cope with their adversaries with any hope of success.

I do not, however, mean that they should become specialists in these sciences; that they should sacrifice the more important branches of philosophy and theology. Far from it. What I do mean is that they should obtain a good working knowledge of these diverse branches of science; that they should thoroughly understand the nature of the objections which are urged in the name of these sciences; that they should realize their bearing on faith and morals, on dogma and Holy Scripture.

By properly directed and systematic effort every student in our seminaries could have these advantages, and that too, without detriment to the more important branches of his course. I would not be satisfied with mere book knowledge. This is not sufficient. Give the seminarian specimens to examine and instruments to experiment with. Teach him how to observe for himself; how to interrogate Nature in the laboratory, in the quarry, in the field, and in the forest. Such training will be of priceless value to him in after life, whether he be a professor in one of our colleges, a preacher in one of our city pulpits, or a simple cure in a country parish. He will thus be better qualified to instruct those confided to his care, and better prepared to confute the enemies of religion, and more competent to win from danger those who have become weak in the faith, or bring back to the fold those who have strayed from its sacred precincts.—*Rev. J. A. Zahm.*

Catholic Congresses.

A series of Catholic Congresses will be held at various important centres on the Continent of Europe during the present month. The most important of them will be the Eucharistic Congress, to be opened at Turin on the 25th inst. It will be first assembly of the kind held in Italy since the downfall of the Papal authority in Rome, and will consider many important subjects in connection with the questions of Christian unity and the relations between Church and State in Italy. Pope Leo XIII. takes an especial interest in the gathering, and will be represented by Cardinal Ferrari, Archbishop of Milan, who will be appointed Apostolic Delegate for the occasion. In addition to a number of Cardinals, over 70 Archbishops and Bishops have accepted invitations to attend. Among them are several American, Canadian and English prelates. The Roman Catholic associations of Italy will be represented by nearly 2,000 lay delegates. The series of Eucharistic Congresses was originated by a gathering held in Jerusalem, last year, to discuss a basis of negotiation for the readmission of the Eastern Schismatics to Roman union. In Hungary a congress of delegates of Catholic associations, which will probably be held at Budapest, is now being actively organized. The immediate purpose of the meeting will be the formation of a Catholic labor party in favor of State intervention in the settlement of industrial questions. It is hoped that the existence of such an organization will counteract the Socialist, Anarchist, and Atheist tendencies acknowledged to be making serious headway among the working classes in the cities of the

Austro-Hungarian Empire. A Catholic crusade against the German Social Democrats has also been set on foot. A conference at Essen decreed recently that all members of the Catholic Miners' Associations shall, in future, be required to sign a declaration condemning the aims of the Social Democratic Party.

A Curious Experiment.

The Biological Society of Paris has always a stock of curious experiments to show. A cabinet maker aged twenty-eight, owing to an accident, has had to undergo amputation of the little finger of the right hand, he was admitted into the ward of nervous diseases, of the Charity Hospital, which is under the direction of Dr. Luys. The patient is subject to lethargy, and easily hypnotizable; when his eyes are bandaged, the doctor simulates the piercing of the finger, long ago amputated, then the patient commences to scream with pain! But he will experience no pain if the mock piercing be tried on any part of his hand. More curious still the patient's arm becomes swollen and his general health affected by the imaginary thrusting of a needle into the "space" once occupied by the removed finger. This hypnotic patient feels he has a finger that he no longer possesses, and would perceive a sword thrust given in vacuum. The explanation of the phenomena is difficult, save on the hypothesis that some maintain, viz: the body being enveloped by an external layer of sensibility.

What Shall We Eat?

Prof. Berthelot is of the opinion that foods in the year 2,000 will not be taken from the vegetable garden and the slaughter-house but will be produced in factories which will be simply enormous chemical laboratories. Tea and coffee, he says, could now be made in this way if the occasion required. The scale of manufacture is as follows: Carbon and oxygen make carbonic oxide. Carbonic oxide and chlorine make carbonyl chloride. Carbonyl chloride and ammonia make urea, whence uric acid. Uric acid transforms into xanthine. Xanthine yields theobromine. Theobromine yields theine and caffeine and is also the essential principle of cocoa. These are the three principal non-alcoholic beverages. Tobacco will be made from coal tar. The prossaic beef, bread and potatoes will be carried about in the vest pockets. When man comes to that state there should be good use made of time.

Treasure Island.

Robert Louis Stevenson writes entertainingly, as his admirers maintain he always does, of the writing of his first novel. That is to say his first big novel. He had written many short tales, and had begun in company with his wife, a series of boggy tales. It was when he came to the prolonged work necessary for a three-volume novel that his plans failed. He looks upon all the great masters of long stories as giants in physical endurance. Several times he started, each time giving it up. At length, with copious calls upon the machinery used by other great writers, he completed "Treasure Island" and has ever since been looked upon as the leader of modern English fiction writers. Mr. Stevenson is a tall, thin man with large features, and the kind of look in his eye that tells you he expects to be liked in spite of an obvious provision of nature contrariwise.

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