

COMPARATIVE VIRTUE OF CATHOLIC AND PROTESTANT POPULATIONS.

We (Liverpool Catholic Times) have received from a correspondent a communication on this subject. The question regarding which he seeks information is one of so much interest, one upon which so many besides himself desire to be instructed, in order that they may not be misled, that we venture to do more than barely reply to enquiry made.

Our correspondent has had put into his hands a paper in which some statistics of crime have been manipulated by a Church of England clergyman with the express object of showing that Catholics are more criminal and more immoral than Protestants. "It is shocking, I cannot for a moment credit it," our interrogator writes, "and we can quite believe that the manipulation of the rev. statistician was somewhat astounded him: It may perhaps somewhat calm his apprehension if we assert, that by an equally adroit parade of figures, we will undertake to prove that Protestants are not only much worse than Catholics, but worse than Mohammedans and Hindoos, to say nothing of Parsees and other followers of false worship. In fact, figures may be made to prove anything, especially if you are at liberty to ignore those that tell against your argument, and turn the flank of such as happen to force themselves obtrusively in your way. This is what the rev. gentleman has done, as we will presently show.

If we desired to test the relative merits of the moral influence of religions in this kingdom, what fairer test could there be than to take England, Scotland, and Ireland—Protestant, Presbyterian, and Catholic—and ascertain in which there were most criminals in proportion to the population? What do we find? In Protestant England—roughly estimated and in round numbers—we have in 1871, 2 convicted criminals in every 4,000; in Ireland, 2 in every 5,000; in Scotland, 2 in every 3,000. So the graduation of crime is, Ireland, last; England, worse; Scotland, worst. The rev. manipulator admits that in Ireland the Protestant criminals are 7 to 5 of Catholics, from which he deducts, not what he deducts from figures when they are adverse to Catholics, but this "remarkable fact," that Protestants living among a population chiefly Roman Catholic are more corrupt and criminal than where the population is for the most part Protestant. The poor Catholics have not only to answer for their own sins, but for the sins of the Protestants living with them, even though they are setting these Protestants the admitted example—not this year or last year, but every year over which statistics extend—of being more virtuous than any other part of the kingdom. If we accept the rev. manipulator's figures as correct, we might, with regard to England, adopt the course he has taken with regard to Ireland, and cite them as showing this "remarkable fact," that Catholics living among a population chiefly Protestant are more corrupt and criminal than when the population is for the most part Catholic. His own figures, as to the three kingdoms, would prove this "remarkable fact," which we give in his own phrasing.

The statistics put forth by the reverend gentleman refer to England, Ireland, and Scotland, and to sundry foreign countries. With regard to the latter, they are, as placed before us, mere assertions without the slightest evidence to support them, without any authorities quoted, and without any probability even of being correct. He might have doubted or trebled or quadrupled his percentages of crime, and no one would be the wiser, or able to contradict him, because no indication of the source whence he drew his information is given. As a matter of fact, few foreign countries supply criminal returns of the slightest value in point of accuracy, and on the reverend gentleman lies the onus of proving their inaccuracy.

His first "fact" is that, in England and Wales, while the Catholic population in 1862 was only a tenth of the whole, one-fifth of the criminals were Catholics. As to the proportion of the Catholic population in England, that is a mere assumption as there are no statistics on the subject. His statistics regarding the criminals are taken from returns made with the express purpose of opposing the appointment of Catholic chaplains to prisons, and must therefore be regarded as more or less biased. But even taking the figures as correct, there is a set-off. From what class do our prisoners come? Not surely from the well-to-do. The man who stirs tea with a silver spoon is immeasurably further removed from figuring as a unit in the police returns than the man struggling with poverty, or the man who is so little for the world that a character for honesty is not a great consideration to him, should dishonesty offer him a bait. Speaking generally, though poverty is not a crime, it is from the poor the greatest portion of our criminals come. Would the reverend manipulator assert that of the poor in England only a tenth or even only a fifth, are Catholics? We think not. And yet, to give any force at all to his statement, he must show this: The prison returns of Liverpool would perhaps be more unfavorable for Catholics than any other town in the country, but if he will tell us first the classes to which the Liverpool prisoners belong, and then tell us the proportion of Catholics, honest and dishonest, among those classes, he will discover circumstances of which, though we deplore them, he has more cause to be ashamed of than we have. The poor of Liverpool are, in the mass, Catholic. If we excluded the rich, who have few temptations to crime, the facts would show that the Catholic poor who are subject to those temptations are less criminal and less immoral than the poor of other communities.

The next test of the moral influence of the Catholic religion which the reverend gentleman has supplied, is that of illegitimacy. In putting forward his figures, the reverend gentleman has been guilty of one of two offences against the fairness of statistical enquiry, viz., ignorance or dishonesty. His object is to prove that Catholic populations are more immoral than Protestant populations, and he does this by singling out certain capitals—London, Paris, Brussels, Munich, and Vienna. Would the reverend gentleman tell us why he omits Stockholm, Copenhagen, Madrid, Dublin, and Berlin? Suspicious to begin with. Then he tells us that while in London the percentage is 4, in Vienna it is 50. Again suspicious, because figures do not explain themselves, and the reverend gentleman does not care to explain them. Now, what is our inference from the figures? That the smallness of the percentage in London is a proof of the more vicious or unnatural vice of the Protestant capital, that the largeness of the percentage in Vienna is a proof of a less vicious, because more natural vice, of fallen Catholics, or of nominal Catholics, or of heretics or infidels. The "inference" regarding London shall be given in words which all statisticians will accept as beyond suspicion. The Economist newspaper of London, which says "that in the metropolis the ratio of education is high, and that of illegitimacy low, a fact unfortunately not due to virtue, but to the prevalence of the great sin of great cities." Yet another and a more terrible reason—in London, few illegitimate children figure in our vital statistics. That illegitimate children are, to a large extent, not registered, for the law did not compel registration until the 1st of January in the present year; and besides that, many of them are murdered. The late Dr. Lankester, coroner for Middlesex, who died a few months ago, calculated that there were in London alone 12,000 mothers who had murdered their offspring. The Abbe Centini, a French statistician, in a paper read before the Statistical Society of Paris, gave the results of an investigation, in which he was assisted by Dr. Lankester, and said

that 13,000 children perished every year in England by their parents' hands. And now for the fifty per cent. in Vienna. Is Vienna the only Catholic place in Austria? No one will have the hardihood to deny that Austria, as a whole, is much more Catholic than its capital. And yet throughout Austria and including Vienna, the percentage of illegitimate births is 1.8 than it is in Protestant Scotland. For the years 1851 to 1864 the highest percentage was 9.7, the lowest 7.7; in Scotland, it is never less than 9 per cent. The difference between London and Vienna is this, that the latter is the capital of a Catholic empire, and as a woman who loses her virtue among such a population dares not face the reprobation which such a loss entails, she flies to the capital to conceal her shame. But then she does not add to her sin as women do in London. She is a sinful mother, but not a murderer, and her offspring is recorded as what it is in the public returns. The same may be said of all the other countries which the reverend gentleman chooses to name. We say "chooses," because it is in this choice his dishonesty consists. If we had such a choice, we should give him such figures as these as percentages of illegitimacy:

Table with 2 columns: Country, Percentage. Ireland (Catholic) 3.8 per cent., Belgium (Catholic) 6.7 per cent., France (Catholic) 7.1 per cent., Scotland (Protestant) 9.9 per cent., Denmark (Protestant) 9.3 per cent., Hanover (Protestant) 9.8 per cent.

All these figures can be authenticated by reference to the Statistical Journal, Vol. 30, p. 77. Will the reverend gentleman dare, in the face of the figures we quote, to impute to Catholic populations greater immorality than that of Protestant populations? If he does, we meet him with this quotation from a Fellow of the Statistical Society, which he will find in the Journal of the Transactions of that Society (Vol. 28, p. 421): "England stands sixth in Europe in the scale of morality, the only countries which show a better return being Sardinia, Holland, Spain, Switzerland, and Tuscany." So that, according to this high authority, England, in point of morality, is beaten by Spain, Sardinia, and Tuscany, three of the most Catholic states to be found in the world; and Spain—Catholic Spain—is, with the exception of Holland, the best of them all! We have more striking facts nearer home. They are taken from the return of the Registrar-General for 1864. Any year may be taken, and some years are rather more telling in our favor:

Table with 2 columns: Country, Percentage. Illegitimate births in Catholic Ireland—3.8 per cent., Do, in Protestant England—6.4 per cent., Do, in Presbyterian Scotland—9.9 per cent.

If he chose, he can reduplicate Ireland again, and he will find, from one end of it to the other, that the more Protestant there are the larger is the number of illegitimate births, and the fewer Protestants the less the immorality. In the North-east the most Protestant part of Ireland, they were 6.2 per cent., very nearly the same as in England, and it requires the ultra-Catholic West, with its wonderful 1.9 per cent.—a percentage we dare anyone to show in any Protestant country in the world—to reduce the proportion, and maintain the fair fame of Catholic Ireland. In some places in Scotland, in Banff for instance, innocent of all Catholic influence, the proportion exceeds 16 per cent. In England, in Norfolk, it exceeds 10 per cent., and Norfolk is not yet under the influence of the Catholic Church. We wonder the reverend gentleman ventured upon this ground. Let us hear no more of Protestant morality after this.

Into the other statistics we decline to go, not because we have any reluctance to accept facts, but because we have no trustworthy authorities to guide us to them. We are rather curious to know whence he obtains his figures relating to infanticides in France, since no official returns are published. The reverend gentleman refers to some obscure Italian publication, the name of which is almost unknown. As Turin is a long way off, it is not convenient to go there, and if we ventured and were rewarded with a sight of this, his great authority, the probability is that we should find it no more trustworthy than the tables of the reverend gentleman himself. For the future, let us advise the reverend statistician, who must have little to do among his flock, that a much siter occupation for a clergyman than finding notes in the eye of his neighbor would be to cast out the beans from his own. If Norfolk is not bad enough for him, let him cross the border and establish himself in Banff or Aberdeenshire. As the influence of Protestantism is so beneficent, might he secure us more creditable returns by the Registrar-General than these which show the illegitimate births to be sixteen in every hundred?

HISTORY OF CORPUS CHRISTI.

The following history with regard to Corpus Christi is not generally known, and may be interesting to many of our readers:—

St. Juliana of Cornillon was born at a village called Refine, about six miles from Liege, in Belgium, in the year 1193. She lost her parents when only five years old. Her guardians placed her with her sister, Agnes, in the convent of Cornillon; and they were trained in every virtue—both living in a building on the grounds attached to the convent. At the age of fourteen Juliana entered the convent as a religious, and took the habit in 1207. She was always remarkable for her great love of Jesus, and for her devotion to His Sacred Passion, and also to the Divine Sacrament. At the age of sixteen she was favoured with a miraculous vision. One day whilst at prayer, she was suddenly rapt in ecstasy, in which she beheld the figure of the moon shining with great lustre, which was everywhere undimmed in its disc except in one particular spot, the darkness of which robbed the moon of the perfection of its beauty. Desiring to know the meaning of the vision, she spent two years in fervent prayers, at the end of which time our Lord revealed it to her as follows:—The moon represented the Church; its lustrous brightness denoted the different solemnities celebrated by the Church during the year. The dark spot signified the want of a certain feast, which it was God's will should be supplied by the Feast of Corpus Christi. The establishment of such a festival was created for many objects. First, to bring vividly to remembrance a firm Faith in the Divine Sacrament. Secondly, that we might draw from this source of life, strength to advance in perfection. Third, to atone for sins committed against the Divine Sacrament. St. Juliana was elected Prioress of the convent, in the year 1222, and she it was who was chosen to be the instrument in God's hand for the glorious work of Corpus Christi. She first revealed her vision to Eva, a holy recluse of St. Martin's, who fully appreciated the work. She then manifested it to John, one of the Canons of the Collegiate Church of St. Martin's, a man of high wisdom and great learning. The whole matter was ultimately passed before a number of eminent theologians, who declared that the institution of the Feast of Corpus Christi, would, in no way, interfere with the teaching of the Church. The matter was then brought before Robert, Bishop of Liege, who, in the year 1246, instituted the first festival in honour of Corpus Christi. And the 29th December, 1253, the Cardinal of St. Sabina, Legate of the Holy See, confirmed the decree of the Diocesan Bishop Robert by a Pastoral to the Archbishops and Bishops of his Legation. St. Juliana died on the 5th April, 1258, at the age of 66 years, but on the election of her successor, Eva, applied to Pope Urban IV. for his sanction, having previously supplied His Holiness with a compilation of evidence with regard to Corpus Christi. The Sovereign Pontiff having examined the work and found it so full of beauty and useful sent copies to all the churches of Christendom; together

with his Bull for the institution of the feast. The date of the Bull was September 8th, 1264, the fourth year of His Holiness's Pontificate, Pope Urban IV., died the 2nd October of the same year."

THE CALLAN CASE.

THE PARISH CHURCH AGAIN IN POSSESSION OF THE CATHOLICS.—RECOGNISED AGAIN TO SACRED PURPOSES.

On Thursday last the interdict was removed of the parish church of Callan in a most imposing religious ceremonial. At one o'clock the clergy of Callan and surrounding districts assembled in the presbytery, West street, from which they walked in a body to the front grounds of the church, accompanied by a vast concourse of people, who manifested the most profound respect for the clergy as they passed through the crowds. Having arrived at the church, the clergy robed outside the entrance door, and amongst them we noticed the following reverend gentlemen—Rev. Peter Nolan, Administrator, Callan, celebrant; Rev. John Dunphy, P. P., Ballycallan; Rev. John Birch, P. P., Rev. Daniel Carroll, P. P., Duamagann; Rev. Rev. R. Hanrahan, O.S.A., Prior of Callan; Rev. P. Murphy, Dean, St. Kieran's College; Rev. James Holohan, C.C., Ballycallan; Rev. Michael Norris, C.C., do; Rev. James Holohan, C.C., Duamagann; Rev. Patrick Bird, O.S.A., Callan; Rev. Father Nolan, O.S.A., Callan; Rev. James Downey, C.C., and Rev. P. Connor, C.C., Callan.—Master E. Rowan and Master P. Fitzpatrick, ecclesiastical students of St. Kieran's College, performed the office of chanters. The ceremonies commenced with the blessing of the water in front of the mission cross in the ground, after which the celebrant asperged all present, both priests and laity. Next the two chanters intoned the "Miserere," each alternate verse being taken up by the choir. At the conclusion of the psalm the clergy formed into procession and entered the church in the most solemn and impressive manner, intoning the Litany of the Saints, whilst the celebrant copiously asperged the walls, floor, and furniture, as the procession moved along the four squares of the building. Having made the circuit of the church, the procession entered the chancel, and all kneeling before the altar continued to chant, in alternate verses the antiphons, psalms, and other prayers prescribed for such occasions, towards the close of which the celebrant turning his face to the nave of the church, in a most solemn and impressive voice exclaimed in Latin, as he made the sign of the cross over the congregation, "That thou, O Lord, wouldst vouchsafe to purify and reconcile the Church and altar," to which the chanters responded, "We beseech Thee hear us," after which the celebrant, having sung the concluding prayers, ascended the altar and delivered a short but appropriate address to the people. He congratulated them on all censures and interdicts being now removed from the beautiful church in which they were assembled. This church, which was the pride and ornament of their town, as well as a monument of their own pious munificence; and now, that the interdict was removed, he exhorted them to remove all acerbity from their minds, to forgive one another, and to end forever those dissensions and strifes that have disgraced their town; finally he told them that, on the following morning, he himself would offer up the holy sacrifice of the mass in their parish church, for the peace and Christian unity of the people, and, in thanksgiving to God for the restoration of peace and re-opening of their church, a solemn "Te Deum" would now be performed on the organ. Miss Lynch, accordingly rendered with great effect that glorious canticle after which the vast congregation separated in the most orderly manner. There was a large force of police stationed near the building, but their services were not required. The town was perfectly quiet, though densely thronged with people.—Kilkenny Journal.

THE JULY CELEBRATIONS—A REALLY "GLORIOUS MEMORY."

The month of July used to bring with it a great deal of civil discord in Ireland. "The glorious, pious, and immortal memory" of the Dutch usurper William III. was, each year, duly celebrated by Orangemen, who seemed to take a kind of unnatural pride in gloating over the historical fact, that at the Boyne their fellow-countrymen were defeated in consequence of the bad generalship of James II. This most disgraceful celebration has been dying out for a considerable time, and it is to be hoped that such a truly anti-national commemoration will soon be forgotten.

But there is another memory which is "glorious, pious, and immortal," and which, we hope, will be gratefully remembered throughout all time. We mean the anniversary of the good and great Archbishop of Armagh, Dr. Oliver Plunkett, who received the crown of martyrdom on the gibbet at Tyburne, on the 1st of July, 1681. Sprung from a noble race (the historical Earls of Fingall), Oliver Plunkett was marked out by evil-minded men to be the victim of their cruel and nefarious designs. At that time every effort that could possibly be made was used for the purpose of entrapping the Irish into rebellion. This has always been the policy of the English Government, and it was exercised with fearful success in 1793. In October, 1671, a most tyrannical and despotic order was issued, directing the expulsion of all ecclesiastics from Ireland, and immediately the spies and informers began their unholy work. Oliver Plunkett, a holy and devoted martyr for his flock, resolved to brave all dangers rather than permit that flock to be sacrificed to the vengeance of the rapacious wolves that sought to destroy them. He was obliged by a sense of duty to excommunicate two ecclesiastics who had been lending unworthy lives. In revenge, these unfortunate men denounced him, and he was arrested. Contrary to all justice, the good archbishop was removed to London and was imprisoned in Newgate, where he lay in close confinement for about three quarters of a year. A mock trial took place in June, 1681, none of the prelate's friends being allowed access to him. He was refused time to procure the necessary witnesses to show that he had never been implicated in any treasonable plot whatever. Certain documents would have proved that his accusers were unworthy of credit, but the court would not allow those documents to be placed before the jury. Alone (for the law did not then allow any prisoner to be defended by counsel) the glorious archbishop manfully did battle against six eminent English lawyers, to whom the judges most unfeelingly and most improperly rendered every assistance.

The noble-hearted, pious, and patriotic Oliver Plunkett was condemned to a cruel death and suffered martyrdom with noble devotedness to the sacred cause for which he gave up his truly valuable life. He was the last of those who suffered death for conscience sake in London. There was, indeed, for a long time after his martyrdom, a great deal of bitter and heartless persecution, but death was not inflicted for the faith. We hope that long after William III. and the Boyne will be forgotten, all Irishmen without distinction of creed will honour and revere the name of the illustrious prelate-martyr, Dr. Oliver Plunkett, for his is indeed a "glorious, pious, and immortal memory." The historic city of Drogheda reverently preserves his head in one of its consecrated shrines, and all Ireland ought to cherish with undying veneration the recollection of his saintly life and his martyr death.—The London Universe.

The misery felt by the child who couldn't go to the picnic, is nothing to that of the one who has been to it. "Do you like codfish balls, Mr. Wiggins?" Mr. Wiggins, hesitatingly—"I really don't know; I don't recollect attending one."

THE FLOODS IN FRANCE.

Our readers have already received through the telegraphic despatches a meagre account of the disastrous floods in France. The Times Special Correspondent furnishes the following full and interesting description of the calamity:—

Toulouse, July 6.

The following is the official return of the disasters in the neighbourhood of Montauban; Moissac, 189 fallen and 44 unsafe houses, 10 persons killed; Golfech, 192 fallen and 7 unsafe houses; in the whole Commune only five houses were untouched; two persons killed. Lamagistère, over 100 houses fallen, nine victims; Espalais, 34 fallen houses; Merles, 56 fallen houses; one victim; Donzac, ten houses, one victim; Malause, six fallen houses; Valence, 40 fallen houses, one victim. Three-fifths of the dwellings at St. Nicholas are uninhabitable and 2,500 people homeless. The above statistics in one district only will give some idea of the devastations caused by the floods.

The police have arrested several individuals at Toulouse for robbery in ruined houses. Though the quarters destroyed are guarded as carefully as possible, crime will not respect misery and misfortune. Koix has been particularly fortunate, for though the Ariège has done damage elsewhere, the rising of the waters has left the town of Gaston de Foix all but scatheless. The mountain valley in which it is situated is particularly charming. It has the rich vegetation and bold scenery of the gorges on the Italian side of the Alps, and withal a character peculiarly its own. Here are vineyards, orchards, cornfields, and manolia trees, overshadowed by abrupt precipices and giant crags, while through the middle the river rushes with all the impetuosity of a mountain torrent. Most of the valley has, it is true, been inundated, but the damage has been trifling, and a stranger would scarcely tell that the capital road leading to Andorre and Spain was only a few days ago in many places a mere watercourse.

At 5 o'clock on Friday morning the Marshal, who is indefatigable in the matter of early rising, proceeded in a carriage, followed by others, up the valley, via Tarascon and Usset les Bains, to Verdun, not to be confounded with another ill-fated place of the same name near Montauban. He halted at Usset, a very pretty little bathing-place with hot springs useful in nervous cases, and which I would recommend to my countrymen in quest of a quiet summer retreat. Here the wooden bridge had been carried away, and the Marshal generously gave 1,000*fr.* towards repairing the damages, which, indeed, have already been considerably repaired. Five kilometres further on Verdun was reached, or rather the traces of the place where occurred perhaps the most terrible of the recent disasters. In fact, at 1 o'clock at night on June 23 a whole village of 500 houses was completely destroyed in five minutes by an avalanche of water, mud, and boulders. To explain this, it should be said that the inhabitants had dammed a small stream on the mountain above the village. Swelled by rain and melted snow, it burst its bounds and suddenly discharged a fearful torrent which was accompanied by a whirlwind, over the precipice. To-day one or two ruined houses are all that remain of Verdun. The rest, with 100 inhabitants, have disappeared, totally swept off the face of the earth. It seems incredible that any village ever existed. No wonder, then, that the Marshal exclaimed to the Perfect, "The destruction of Verdun is the most terrible catastrophe of all." To demonstrate the force of the fall of the earth and water I may mention that in one place an uprooted tree has completely sliced off the top of one of the remaining cottages. One of the surviving inhabitants was brought to the Marshal. His open mouth and vacant look showed that his reason was affected. He had been miraculously saved from the mill where seven others had been crushed to death. Even when the plying head of the State gave him 1,000*fr.* his face gave no sign of animation.

After coring several persons who had distinguished themselves during that terrible night and following day, the Marshal returned on Friday to Foix, where he arrived shortly after 12. In the afternoon he drove some 35 miles to La Bastille, a devastated village in the neighbourhood of Pamiers. Here the destruction was immense, but the remembrance of Verdun must for one day at least blot out the magnitude of any other disaster.

It is much to be regretted that gross exaggerations with regard to loss of life have been circulated through the medium of the French Press. As I announced previously, 300 is the number of deaths given to me by the Prefect of the Haute Garonne himself. The loss of property is immense—perhaps incalculable, but, thanks to the exertions of the military and civil authorities, the roll of those who perished in the floods is considerably less than was at first supposed. People are constantly re-appearing whose relatives had given them up for lost. To-day, in St. Cyprien, I witnessed a meeting between two brothers, each of whom supposed the other to be dead, and both had come to visit the ruins of their home. The scene was most affecting as they repeatedly embraced one another, forgetting in their joy the ruins and desolation which surrounded them. Passing through St. Cyprien, it is impossible for any one not to ask himself how long will it take to rebuild? The answer is equally indefinite. It must be years before, not only this and other quarters of Toulouse are reconstructed, but also the countless ruined villages and houses in the devastated Departments. And, in the meantime, how are the wretched inhabitants to live? A dozen persons with whom I talked to-day all made the same observation—"It is not the loss of my house which fills me with dread for the future, it is the loss of my employment." It is to feed and lodge these poor people that money is so urgently required. At one blow they have lost everything—home, fortune, livelihood, and, in some cases, not only friends and relations, but also the bread-winners of the family.

The recent rains have considerably swelled the Garonne and other rivers, but considerably more must fall to render a second inundation possible, or even probable. From a sanitary point of view the dull weather has been most beneficial, for a hot sun pulling its rays on the deposit of the flood would be most deleterious to the public health. In St. Cyprien the smell which I at first noticed has considerably diminished, and this is in a great measure due to the fires of tarrad wood which are burning in all directions. Nothing seems to daunt the energy of the gangs of soldiers who are at work filling up the gaps in the roads, excavating and demolishing the ruins, and pumping out the water from the cellars. The inhabitants of Toulouse cannot be sufficiently grateful to these brave fellows, who have lost some 20 or 30 comrades, to whom I am glad to say the town will erect a monument. In the upper quarters situated on the hill, every day life seems but little disturbed, save that there is a "trou noir" at nearly every corner of the streets.

Halls, concerts, and theatrical performances are in full swing, but most of these are advertised as being for the benefit of the sufferers—an arrangement whereby pleasure and charity are conveniently combined. General Nansouty, who predicted the recent disasters from his Observatory on the Pic du Midi, gives anything but reassuring intelligence. He reports that a great deal of snow has fallen during the last few days on the Pyrenees, and that very hot weather might bring about a fresh inundation. Still, as I have said above, the rivers are by no means overcharged with water at present. The inhabitants of the South-West of France have, however, received a terrible lesson, which they would do well not to forget too soon. Warnings from a man like General Nansouty, who is the Admiral Fitzroy of France, should not be neglected, though it is to be hoped that in the present instance a spell of moderate

warm weather may, by gradually melting the snow, avert any sudden calamity.

On leaving the scene of these misfortunes I cannot refrain from testifying to the real charity which is shown by all Frenchmen—charity which, it is to be hoped, will not be tarnished by being made political capital. Those who have had great losses, but are not wholly ruined, are among the first to help their poorer companions in misfortune.

IRISH INTELLIGENCE.

Dr. Donnelly, Bishop of Clogher, has contributed £10 in aid of the building fund of the new Catholic Hall, Belfast.

At the Ennis, Co. Clare, butter market, June 19, 800 firkins were disposed of, chiefly to Limerick and Tipperary buyers, at 82s. per three-quarter cask, for best quality, down to 65s. for other sorts.

At the Tipperary Butter Market, June 23, 630 firkins were exposed for sale. Prices:—Choice butter 77s. to 78s.; good ordinary, from 75s. to 76s. per firkin of 3 qrs., 15 lbs. tare.

New potatoes of a large size were disposed of, June 24, at Ennis for 3d. per lb. The whole of the crops are said to be flourishing. Oats are progressing steadily, and barley, which is a late crop is pronounced healthy.

Mr. O'Connor Power, M.P., asked in the English Parliament recently, if it were true that a military political prisoner named O'Brien was bound in irons since Christmas. The Secretary of State said yes; that O'Brien had been in chains for eight months!

The wife of a shopkeeper named Tracey, of Atheryn, has been awarded £50 damages against the Waterford and Limerick Railway, for injuries received by falling from a carriage, the door of which was left open through alleged negligence of one of the company's servants.

The Crops in the County ANTRIM.—There has been a fair share of rain here recently, the effect of which, coming after the prolonged drought, has been very beneficial to the crops. In some districts, potatoes which were set late in clay soils have misad, but this is in the only drawback. Everything else gives promise of health and plenty.

THE O'CONNELL CENTENARY.—The Court of Directors of the National Bank has voted 100 guineas towards the O'Connell Centenary Celebration. Lord O'Hagan has forwarded £25, the Most Rev. Dr. Moriarty, Bishop of Kerry, £25, and other subscriptions have been received.

FATHER QUARRE.—The well-known Father Quarre, of O'Callaghan's Mills, now over 80 years of age, has resigned, on account of failing health, on a superannuation. Rev. Denis Cleary, Administrator, Killaloe, has been transferred to O'Callaghan's Mills as administrator, and the Rev. Daniel Fogarty has taken the place of the Rev. D. Cleary.

The crops in the Co. Meath of all descriptions were never better at this season. The area under wheat, barley, etc., is small. The turnip crop is considered safe, having escaped the ravages of the fly, attributed to the wetness of the season. Grass is abundant for the cattle, and early grasses look excellent. In a word, the generous hand of nature has been so bounteous this year with her choicest offerings that Ireland looks as beautiful as of old.

THE CHOPS IN THE COUNTY CAVAN.—The turnips and mangold crops are looking remarkably well, but dry weather is the great consideration at present to enable the saving of the hay crop, which is ready for the scythe. A great breadth of potatoes planted which promise an abundant yield, and are coming into market a fortnight earlier than usual. The grain crops, which suffered from the long drought in the beginning of the season, have improved wonderfully during the last fortnight. Specimens of the flax grown in the immediate neighbourhood, 3½ feet long, have been exhibited in Cavan.

SCANDALOUS OUTRAGE.—Thomas Galvin, aged 55, at a meeting of the Birr Board of Guardians a few weeks ago, applied for relief, stating that for 35 years he had lived in Liverpool, during which time he was a burden to nobody, but, owing to ill health and hard times, he applied for relief. The "humane" Guardians at Liverpool declined to assist him, but on finding out his native country, forcibly and under protest at shipped him back to Ireland penniless, notwithstanding the prime of his manhood was wasted in England.

THE SEA SERPENT IN LOUGH SWILLY.—Mr. John Hannan, in the Londonderry Journal allirms, from actual sight of it, the existence of this formidable visitor, which, he says, is most voracious, carrying off everything it gets hold of, sometimes even approaching the shore in search of its prey. Its culminating act of audacity was reached when, to the surprise of all, it suddenly attacked and carried off an ancient steed, the property of the lord of the soil which, enjoying a holiday, had wandered too near the beach.

CONVALESCENCE OF FATHER BEEBE, O.P.—The Galway Vindicator, July 5, states that the Very Rev. T. Burke, who has for some time past been stopping with his sister in Galway, is steadily recovering from his recent indisposition. Absolute repose has been prescribed for him, but he was on two mornings last week able to rise from his bed and celebrate Mass in his room. The great Dominican is, it is added, in the very best of spirits, and the eminent physicians who have been consulted in his case have no apprehension but that after a short rest he will be able to resume duty.

At the Dublin Police Court on the 30th ult., two men named Rooney and Hopkins were charged with having attempted to blow up the statue of the late Prince Consort in Leinster Lawn. It appeared that they were seen on the top of the statue, having clothed it with canvas saturated with inflammable stuff, and the head was crowned with a zinc chimney pot, bearing the inscription in rude red letters, "No residence for Royal Princes." A revolver, with four chambers loaded, was found at the foot of the monument. The prisoners were remanded.

STRIKE.—Over 200 tradesmen struck work three weeks ago, in Limerick, in consequence of the master builders having refused to grant their demand of a half holiday on Saturdays and immediate payment of wages after 3 o'clock, p.m. An immense number of laborers, who have no interest in the dispute are also thrown out of employment by the action of the building trades, and a great amount of inconvenience is certain to be caused to several merchants of the city, who are at present having extensive alterations made in their premises. Both sides appear determined to fight the matter a *patrouille*, and there is already every appearance that the struggle will be a long and bitter one.

At the Killashee, Co. Longford, June fair the following prices were realized:—Good springers £18 to £20; second class £14 to £16 each. New-calved cows £13 10s. to £17 10s. according to quality. Three year old heifers £13 10s. to £16 10s.; two year old do. £11 10s. to £12 10s.; one year old do. £8 10s. to £10 10s. Three year old bullocks £12 10s. to £14 10s.; two year old do. £10 10s. to £11 10s.; one year old do. £8 10s. to £9 10s. Weaning calves in good request at from £3 10s. to £4 10s. The sheep fair was small and the demand good. Hoggots £2 10s. to £3; ewes £2 15s. to £3 5s. wethers £2 12s. to £2 18s., and lambs £1 5s. to £1 15s. each. Heavy bacon pigs 48s. to 55s.; bonham

* Article published in the Statistical Journal, vol. 28, p. 421.