

IRISH INTELLIGENCE.

ENGLISH THOUGHT VS. IRISH EDUCATION.—The religious—or rather the irreligious—condition of England has been from time to time painted by Englishmen themselves, but scarcely ever in broader or more repulsive colors than by Mr. Gladstone at the meeting in aid of the King's College Fund, held at the Willis's Rooms, London, on Tuesday week. The Englishman is particularly interesting to us at the present moment as furnishing a moral estimate of the results to be expected if the parties referred to by Mr. Gladstone should so far influence public opinion as to impose their educational views, on any party engaged in educational legislation for Ireland. It seems—as if from a nation in which a powerful and rapidly increasing section of the community ignore God and mock Christianity as an obsolete myth—only adhered to by the fraudulent or the foolish—that Ireland is to accept the educational scheme which is to direct the mind, inform the soul, and mould the morals of the people. Are there amongst us those who will say that a Parliament composed of Irish gentlemen—or of any Irishmen, no matter what their grade or position—would not, in legislating on such matters, be infinitely preferable to a legislative assembly tainted, and in many able to a legislative assembly tainted with the infamous cases professedly indoctrinated with the infamous tenets of the secularist school—a school which openly proclaims the non-existence of God, and the spoliations of human ignorance, vanity, and egotism? If such there be let them hear what Mr. Gladstone has to say on the growth and influence of English infidelity, and then judge of the advantages likely to result to Ireland from the introduction of an educational system, of which these apostles of perdition are the promoters and advocates. There are some amongst us who still profess faith in modern liberalism, but this much must be said in protest against their credulity—and a warning to the pure and pious people of Ireland—that the worst evils inflicted on our country by their not less bloodthirsty successors, should be regarded as a mild chastisement of heaven, compared with the dreadfulness of evil which would result from the introduction amongst us of the infamous tenets of the modern school of English freethought. Here is the sect of secular philosophers as described by Mr. Gladstone, mixed up in a sentence in which he expresses his belief that the recent decrees of Rome, "resemble the proclamation of a perpetual war against the progress and movement of the human mind." He finds—and he adds nothing more common—not among the uneducated classes of society, but in the very best type, and in the best bindings, on the tables of drawing-rooms and of clubs, works in which Christianity is spoken of as an antiquated superstition, and in which it is assumed that no man whose judgment can be worth a moment's consideration, regards it as any longer fit for any purpose other than to be the comfort, perhaps of the less intelligent and instructed portion of mankind. The consequence, as might be anticipated, is the moral and social condition in which the English people wallow, and which has scarcely had a parallel in history since the Roman Empire fell, rotten in its own iniquity. It is singular that Mr. Gladstone, though perceiving all this, cannot see its true cause, and devise the means of arresting the progress of the evil. Not only does he not do so, but goes out of his way to hold up to condemnation the only power on earth which unceasingly wrestles with this new manifestation of the demon power that ever insidiously labours to divert mankind from the ways of truth. Mr. Gladstone's early hostility to Rome is apparent, while he stands helplessly awaiting the voice of a prophet to rouse England to a sense of danger, and dispel the mixed-minded power on whose work he now looks with apprehension and alarm. He awaits for one of those visitations of "particular individuals" who "in a great crisis of human history" will sometimes arise and reveal the ways of God to man in such a manner "that man would be liable to term them providential in a pre-scientific age." Clearly Mr. Gladstone does not realise the promise of Christ to be always with His Church and fancies that England is to be made moral and religious by casual and spasmodic revelations. Mr. Gladstone's grandiloquence translated into simple English, means that there is no power on earth to guide and direct mankind, but that all things are left to providential dispensation, incessant and capricious. That England needs a new revelation we are ready to admit, but as there has been no manifestation of the kind in modern times save the insane and ridiculous exhibition known as "the revival" a few years since, we fancy the world will be slow to recognise in Mr. Gladstone the forerunner of the new prophet. It is curious to see the Premier in his new role emulating the fame of Dr. Cumming. The one foretells the destruction of the world, the other the approach of a prophet who is to work out the moral and religious regeneration of England. We suppose we will not be liable to the charge of reckless irreverence if we evince curiosity to know which event is expected first. The demon of science which has "gone to war with Providence" and "driven it from the field" discomfited, so that now the English people "have the happiness of living in the scientific age when providence is no longer to be treated as otherwise than an ugly dream," will, we fear, have a large role before the advent of the prophet, which Mr. Gladstone's presence anticipates. But the consideration which Mr. Gladstone's words suggest to the people of Ireland is whether he and the people he describes are the fit and proper persons to frame laws and constitutions for a scheme of education suitable to the spiritual and social wants of a pious and moral nation. Mr. Gladstone deprecates the action of Rome, and by implication denies the right of the Church to educate and direct the mind of the people in opposition to the spurious theories mis-called science, the evil of whose acceptance in England he sees and deprecates. These very same people who deny God are becoming dictators in politics, and from both these sources Ireland is to accept a legislative measure which is to direct her education in the future. There is no *via media*; for the non-conformists represented by the Manchester Conference are as adverse to Denominational Education as the Infidel Secularists, and more keenly sensitive to the lacklaidings of Rome than Mr. Gladstone himself. The Church party alone—from the selfish instinct of self-preservation—hangs out its banner, bearing the scroll Religion Still, but invidiously determined to deny to Ireland that which they claim for themselves. Amongst them we are bewildered as we speculate on the chances of the future. But of this we are as certain as of our own existence, that the Infidel doctrine which Mr. Gladstone deprecates and deprecates in England will never prevail on our shores, and that the faith of Ireland will be as dearly cherished by her people in the future as in the days of her persecution though Mr. Gladstone's prophet should never arise and the English nation should sink to ruin in the rottenness of the social system which has grown out of her repudiation of the faith. The spirit of Ireland has been ever true to the faith and this truth she will preserve despite the machinations of her enemies, whether struggling in and alien Parliament for religious freedom in her schools, or establishing her right to independent nationhood. —Wexford People.

of that Legislature—for the restoration of which the Home Rulers are using arguments, in contrast with the "Constitutional" means by which it was flung away in those old days of political infamy—the writer of "English Administrations and Catholic Interests" gives the following interesting quotations. Sir John Barrington says:—"The Catholic body were misled, or neutralized, throughout the entire of that unfortunate era. In 1798 they were hanged; in 1799 they were caressed; in 1800 they were ejected; in 1801 they were discarded; and after a lapse of 26 years they were complaining louder than when they were in slavery." Lord Yelverton (Avonmore), unlike Lord Clare, had been the Catholics' friend, and his vote for the Union was a blot on his fame. The speech which he made on the relaxation of the penal code in 1782 has been entirely lost, and the only record that we have of it is in the words of Grattan, who, in a debate on the Roman Catholic question, on May 25th, 1803, said:—"The iniquities of the penal code were detailed by the late Lord Avonmore—I heard him—his speech was the whole of the subject, and a concatenated and inspired argument not to be resisted; it was the march of an elephant, in the wave of the Atlantic, a column of water three thousand miles deep. He began with the Catholic at his birth, he followed him to his grave; he showed that in every period he was hounded by the law—the law stood at his cradle, it stood at his bridal bed, and it stood at his coffin." As to Lord Cornwallis, the Viceroy, it cannot be said that he did more than cajole the Catholics instrumentally. He was more sinned against than sinning. He was in the hands of a subtler and stronger intellect—that of Lord Castlereagh. He was led to believe by the Secretary that the English Cabinet favoured Emancipation to a larger extent than was really the case; thus, too, Catholics were cajoled into believing what was in fact most improbable, if not impossible at that time—namely, that Emancipation would immediately follow the Union. Lord Chief Baron Yelverton, could not avoid paying a tribute to the upright character of his early friend, Grattan, when he made his last speech in the Irish House of Lords. "I have lived," he said, "to see an illustrious friend of mine at one time idolized as a deity, and at another disfranchised as a traitor—the fact of an intemperate corporation, whose censure could no more depreciate, than their applause could enhance, the value of a character which will always sustain itself. I have lived, and am proud to say it, in habits of intimacy with him, and know him to be as incapable of engaging in any plan for separating this country from Great Britain as the most strenuous advocate for the present measure. If there be any young man within hearing who feels himself enamoured of popularity, I shall beg leave to give him a short lesson of instruction. Let him keep himself for ever engaged in the pursuit of some unattainable object; let him make the impracticability of his measures the foundation of his fame; but let him beware how he follows any solid or possible good, for as sure as he succeeds his fame is damned for ever. Success will only call upon envious swaggers who will undertake to go a bar's length beyond him, and snatch away from him the worthless prize of popular estimation."

JUDICIAL INJUDICIOUSNESS.—The Lord Justice Christian, the second of the Irish Judges, has just given Dublin a sensation. The Lord Chancellor had dismissed a suit brought by a tenant against the Marquis of Hertford without costs, and the tenant appealed, whereupon the Lord Justice took the opportunity to deliver a violent philippic against Lord O'Hagan, who was sitting with him, for his partiality to tenants, declaring that if the tenant had been defendant he would have had costs, repeating his old objections to the Land Act as a law of plunder, and severely animadverting on Mr. Gladstone for his "newfangled and most unconstitutional assumption of a right of censorship" over judicial proceedings. The attack on the Premier does not matter much, and indeed he in some degree brought it on himself, but a direct imputation against a superior Judge of want of impartiality between rich and poor is in Ireland a most serious matter. Law is not much respected there as it is, and if the highest Judge were to accuse each other of deliberate unfairness in favour of a class, it will very soon not be respected at all. Englishmen are jealous of censure on Judges even in Parliament, but their practical irresponsibility is an additional reason for exercising the self-restraint in which Lord Justice Christian would seem to be deficient. —Spectator.

At a recent meeting of the Home Government Association a letter was read from the Very Rev. Dr. O'Brien, Dean of Limerick, which conveyed the writer's sympathy with the national movement has not lessened or changed. The Dean expresses a hope that "in a National Convention, we shall soon be able to make manifest the resolution of the country, and to give activity to the energy of thousands who only await the call of Ireland to work for her; among them I am bold to say the clergy will be found in the van. Lord Hartington has been echoing the silly theories with which he must have been inspired before he repeated them, but men of common sense both in England and Ireland will conclude that you and I are as likely to know the powers which move the Home Rule Association as he. Probably many who know us will think us as loyal as his lordship, although we practise loyalty gratuitously." In conclusion he cautions Home Rulers "to be on their guard" for if the enemies of the movement succeed in misrepresenting it, public opinion will be prejudiced, and justice will not be done.

It may be interesting to the expectants of a large surplus from the funds of the Disestablished Church to learn that an arbitration was held yesterday by Dr. Ball, M.P., ex-Judge Longfield, and Lieutenant-Colonel Ellis, to hear an appeal from a decision of the Church Temporalities Commissioners in reference to the claims of contamination by the Rev. Dr. Dixon, rector of Clogherny, in the county of Tyrone, and that the result of their inquiry, after hearing evidence on oath, was to add 25 per cent to the award of £10,346. The Poor law valuation of the lands was £84,354, and the Commissioners had allowed only 15 per cent, but it was proved that the lands were greatly underlet, and the tenants were willing to pay a higher rent. A similar appeal was made, with a similar result, by the Dean of Clonfert. —Times Cor.

It will be seen by a report in another column that some three weeks since there landed on our shores a number of gentlemen hailing from the modern Babylon-by-the-Thames, united by a common tie and bent on pursuing a common end. These gentlemen were in fact professors of the art which is the latest outcome of modern civilisation—the delicate art of the garrotte. Our visitors have not since their arrival hid their lights under a bushel. At least a dozen persons have already felt the fatal hug; the wayfarer bound for Rathmines or Clontarf trembles at every dark corner of the street; and a few nights since an eminent medical man was nearly strangled to death and relieved of a very valuable gold watch and chain in the fashionable, central, and by no means lonely locality of Fitzwilliam-square. At present only one person has been arrested on suspicion of being a member of the gang, and of the circumstances of his case, as one sub-judice, we refrain from comment. We earnestly trust that the police will leave no stone unturned to hunt down the gang of ruffians who, unless a prompt period be put to their performances, will soon make night hideous in the streets and suburbs of Dublin. We have been frequently treated by our Anglo-Saxon brethren to dissertations on the disturbed condition of Ireland, and yet there was not in the whole world a city in which life and property was so secure as in the capital of Ireland, up to the moment of the recent influx of her most unwelcome guests. For these latter let us entreat our judges, that when lauds are laid on the evil-doers, they be not sparing of that dose of whiplow, the judicious administration of which to the brethren of the garrotte a recent Act enjoins. The prescription has been tried with great success at the other side of the Channel, and it may be a hope that the hearts of Irish judges are more lenient which has brought to our shores a band who cannot return too early to the place from whence they came. —Dublin Freeman.

The Home Government Association held a meeting yesterday, with Captain Macartney in the chair. There was a small attendance, and Professor Galbraith announced the conversion of Dean Bagot to the principle of self-government. In a letter stating his desire to become a member of the Association he mentioned, as an example of the loss sustained under the present system, that the costs of getting a Bill through Parliament to supply the town of Newry with water at an expense of £20,000 had amounted to £9,000. Mr. Butt, M.P., informed the meeting that the *Derry Journal* had declared in favor of Home Rule, and he twitted the Attorney-General for Ireland with having received from a journal which supported him an unexpected answer to his prediction that Ulster would speak out on the subject. Mr. Butt also announced that Lord Francis Conyngham had become a member, and that Lord Robert Montagu, when Vice-President of the Committee of Council on Education in Mr. Disraeli's Government, had proposed to the Cabinet a scheme exactly similar to that which the Association advocated—namely, the establishment of an Irish Parliament for Irish affairs, without interfering with the Imperial Parliament. Mr. P. J. Smyth, in moving a resolution to postpone the consideration of the question about the Government purchase of Irish railways until another meeting, took occasion to disclaim any intention to refer personally to his friend Mr. Butt when condemning the policy of having a constituent leadership. The Chairman offered some comments upon the mode of trying election petitions, and maintained that it was highly desirable that such proceedings should be conducted before a jury. Mr. Butt professes great faith in the Home Rule cause. In a letter replying to a complimentary resolution passed by the County of Clare Farmers' Club he declared his belief that in a few years Ireland would possess a national Legislature and Government. —Times Cor.

William-street, West, was continuously patrolled by a posse of the force with their rifles during the evening, William-street, West, being the locality from which it was known the effigy would be borne to the place where it was destined to be consigned to the flames—namely, in the square opposite to the Club House. At about ten o'clock a very respectable effigy of the learned judge was carried in solemn silence along the canal. The figure was dressed up in wig and gown, and looked as much like the right hon. gentleman as it was possible to make it. On a band which was girded round the waist was inscribed words not of a complimentary character, and the neck was decorated with the usual kind of cravat and collar peculiar to the legal fraternity. On their way to the square, however, the party to whose safe keeping the effigy was entrusted were intercepted by a number of constabulary, who after examining the figure (the inscription being this time torn off) allowed the people to proceed with it without molestation. The party soon joined the crowds following the band, and if ever a storm of execration, a thunder storm of groans, were bestowed on the representative of any man before, it was surely on that which was said to be the figure of him who decided the Galway Election Petition Case. Having arrived in front of the Club the effigy was instantaneously torn into a thousand fragments by the assembled multitude, amidst the hisses of all present save the police, who were congregated in great force. All that remained of the effigy was then made into a heap and burned. The police jostled the crowd very much, and came in for considerable hooting in consequence. Loud and enthusiastic cheers were given for Captain Nolan, while the names of Judge Keogh and Captain Trench were received with unmistakable indignation. Three groans were given for "the barrister who figured prominently in the Hancock and Delacour case." Several of the clubhouse windows were then broken by some of the archers, and the police were put in file and commanded to draw their swords. This proceeding greatly incensed the crowd, but matters only reached a climax when the police force charged the people with drawn swords. This created a scene of wild confusion which I think it hardly necessary to describe, and all the respectable spectators—and many there were—could only shudder at the motive which prompted such an act. The people, of course, fled in all directions, and owe their safety to their fleetness rather than to the mercy of their belated assailants. After this the people were again charged by the police on three different occasions. I, in company with several others, heard one of the police officers, while the men were in the act of charging the people with fixed swords, command them three times, in a loud and distinct voice, to desist; but not until he repeated his order a fourth time was he obeyed. Was the crowd at this time been great there is no calculating what mischief might have been caused by this; but fortunately, the people were comparatively few and far between, and save a rough punching of respectable people with the butt-ends of rifles, no further injury was inflicted. I heard another police-officer swear that he could not command his men, so furious were they. I may mention that in one of the charges a servant at Black's Hotel, who was leisurely walking from the post-office, received a pretty deep sword scar on the back of the neck, and had a narrow escape from being run through with this fatal weapon. Several others were more or less wounded, but none seriously. The Riot Act was also read, although there was no disturbance at the time, nor anything approaching to it, and the police went so far while under orders as to present their rifles at the people. —From the Freeman Correspondent.

ACCIDENTAL POISONING.—The *Pharmaceutical Journal* has undertaken the task of collating cases of accidental poisoning, and has in its last issue produced the result in tabular form. The cases extend over a period of about three years and a-half, and number altogether 48. Of this number more than one-half, or 24, occurred in the use of domestic nostrums or household chemicals, such as Godfrey's cordial, vermifuge, soothing cordial, laudanum, and "Mrs. Winslow." Only three out of the 48 cases are reported from Ireland, and two from Scotland, the remaining 43 being English.

A SCENE IN COURT.—The philosopher who lately declared that the most violent samples of savage life was to be found at the bottom of civilization must have had a great triumph at the Criminal Court, last Friday, where a scene worthy of the Fiji Islands was enacted, in the very face of justice, at the very feet of Baron Bramwell, sitting on his bench, crowned with the awe-inspiring wig and robed in the hallowed silk gown. The two women who stood before him for judgment were certainly the lowest of the low street crawlers of the town.—Their offence was the most heinous in the eye of the law—that of assaulting a witness. The woman Lynch is just 21. She is the very realisation of the dreadful "Louise" in Eugene Sue's mysteries of Paris. The blood of the savage is near to the surface, and her eyes shoot savage fire as she first glances at the judge and jury, and then turns round defiantly towards the audience. The crime of which she stands accused is odious enough. The complainant, an elderly woman, appears with her head bound up. The eye had been torn from its socket by the fiend now standing waiting her sentence. It is severe, but not vindictively so, for it is but wise and just to inflict a punishment upon such ferocious brutes which shall prevent them from offending in the like manner for the future, and "penal servitude for life" is pronounced on both culprits by Baron Bramwell, after a long address upon the unpardonable nature of their crime. On hearing the verdict, the woman Lynch, uttering a yell like the war whoop of the Indian tribes, flew at her companion in misery, and, seizing her by the hair, flung her to the ground, vowing that she would have her heart's blood. The shrieks of the victim were appalling.—The terror of the audience may be conceived. Baron Bramwell rose, and so did all the jury and the advocates, as if ready to fly for safety to the door.—Four stout warders scarcely sufficed to keep the fury from murdering her comrade, and after she was conveyed away, howling and rending her clothes, to the lock-up cell, justice looked around with consternation, amazed to think that such things could exist. Justice has always to do with consequences. Never before has she been permitted to contemplate the hideous cause.

MODERN PROGRESS.—Paradoxical as it may seem pauperism is, in reality, the effect of an excess of material prosperity, which is the end aimed at by the political economy of modern philosophy. Material prosperity is not at all synonymous with the well-being of the community at large. Wealth—the wealth of Adam Smith—tends naturally to accumulate in a few hands, spreading poverty over the majority. Only a few rise to float on a sea of wealth; while the many are sinking down year by year, to the lower level of pauperism and want. The hard unfeeling Juggernaut still rolls thundering along on its roaring engine-wheels; and while a few scramble up the idol and ride there in triumph, the many are laid low in bankruptcy, and are remorselessly crushed by their idol. The few who have risen look complacently at the ruin of their rivals. They care not to help them. No man labours to smooth the path which he has already passed—*in univertis quia toleraverat*. But those who have fallen feel bitter envy, and wait, with gnashing teeth, for the day of vengeance.

How little do those who vaunt material progress reflect on the vital and unquestionable truth asserted in this article—"that material progress has preceded the decadence of every nation while straitened circumstances and moral practices have brought every nation to its greatness." This truth which was taught even by the Pagan sages of antiquity, was brought back to the recognition of Athens by Chiron, and to that of Rome by Cato and the Caudine Forks. It is being taught to modern England by the vast increase in the armies of pauperism, which battle all efforts for their reduction. Legislation confesses itself at fault, while the palliatives of benevolence do but increase the evil; for the numbers are simply overwhelming those who are quite ready to submit to the disgrace of pauperism, if only they can be enabled to live without work. Severity in poor-law administration does no good; it horrifies the public with instances of individual suffering, and scandalizes the national conscience with the starvation of helpless families. The disease can only be reached by a searching investigation into its cause.

What, then, is the cause of pauperism? Is it not caused by smallness of trade. It is not found where a kingdom is small, its resources scanty, and the whole nation living on slender means. It is precisely where the resources of a kingdom are great its commerce extended, where its manufactures live in opulence and luxury, that pauperism is most obvious to the stranger. As commerce is extended, and wealth accumulated, pauperism becomes a more and more serious evil. Great poverty is always found beside great wealth. England is the richest country in the world; yet it has also the greatest number of paupers. It is the accumulation of wealth that makes poverty. This is a disease of the body politic, and pauperism is a symptom of the disease.—*Triblet*.

NETLEY ABBEY.—Immediately on its falling into the hands of William Paullet, Earl of Huntingdon, the abbey was dismantled, and rendered uninhabitable, but the "nuggets" should return to their resting place; the bells, ornaments, and lead were sold, the nave of the church turned into a kitchen, and the sanctuary into a parlour. In course of time Netley became the property of Sir Bartlett Lucy, who sold the remaining ruins in 1700 to a builder living at Southampton of the name of Taylor, who commenced unroofing the church for the slates and remaining lead left by Paullet. While so doing, he was warned by a friend, a Mr. Watts, not to interfere with the ruins of Netley. Besides this, he had told Mr. Watts that he had had several dreams warning him of the fate that awaited him if he persisted in his sacrilegious course. Laughing at these merciful warnings as superstitions, and wondering how such a sensible man as Mr. Watts could give him such foolish advice, he proceeded to Netley, and immediately after his interview with his friend, recommenced his work of demolition, when a stone fell from the sacred ruins and fractured his skull. His wound was not considered dangerous, but, through the unskillfulness of the surgeon, whose instrument, whilst removing a splinter, touched Taylor's brain, he died on the spot.—*E. J. K. Brown's "Monastic Legends"*.

CASES IN THE DIVORCE COURT.—There are 236 cases set down for hearing in the Divorce Court for Trinity Term commencing on Wednesday next besides 14 standing over by consent. Of the 236 there are 187 to be tried without juries.

UNITED STATES.

The New York *Observer* we believe is one of those papers that occasionally says something about the comparative morality of Protestant and Catholic countries. Its preference is, it is needless to say, for those countries in which the rankest Protestantism prevails. In the minds of such papers, Purity and Puritanism are nearly synonymous. The following paragraph, therefore, cut from one of its latest issues, is worth attention. "The good old Puritan State of Connecticut," it says, "seems determined to maintain its modern reputation for setting at naught the marriage tie. According to the New Haven Register, thirty-two divorces were granted by the Superior Court for Hartford county, at the March term. One couple had been married only six months, and one for nearly thirty-two years. The average time the parties remained married is nine years and ten months."—*Catholic Review*.

SOOTHING SYRUP.—It would appear that the time has come when it is absolutely necessary that the Legislature should interfere; just as it interferes for the suppression of abortion, for the prevention of the abominable abuse of narcotics by lazy and intemperate mothers with their infants. Baby farming by professional traders in that line has been dealt with under the authority of the State, and it is a natural sequence that baby farming at home should be more closely investigated than it is at present. In the *Pacific Medical Journal* Dr. Nutt has recently exposed the system in San Francisco, and if we are to believe the records which from week to week appear in the daily papers "our withers are not unwringing." His attention was first called to the baneful effects and the enormous consumption of Mrs. Winslow's soothing syrup by an article in the *California Medical Gazette*. The author had been called to see a child aged six months, apparently in a dying condition from the effects of some narcotic poison. He found that this soothing syrup was the only medicine which had been administered, and of it the child had taken two teaspoonfuls within ten hours.—There was remaining in the vial from which the two teaspoonfuls had been taken, ten draughts, which yielded, on analysis by a skillful chemist, nearly one grain of morphia and other opium alkaloids to the ounce of syrup. Dr. Murray, in the article already referred to, says:—"I have ascertained that there are about one hundred thousand two ounce bottles of it sold annually in this city, containing about one hundred and eighty thousand grains of morphia, which are given annually to the babies of this State." If the babies of California consume two hundred thousand ounces of soothing syrup, it is but fair to assume that there are seventy-five times that amount used in the whole United States, which would make 15,000,000 ounces of syrup, or about 14,000,000 grains of morphia. Setting aside the direct cost of this nostrum, it would be scarcely possible to estimate the damages which the people of the United States sustain indirectly from its use.—*Medical Press and Circular*.

A CAUTIOUS SCRIP.—The notice in an Albany paper that a prominent gentleman of that city has commenced a suit against a druggist, upon the principle involved in the Ohio liquor law, though not for selling liquor. The wife of the gentleman referred to acquired the habit of using laudanum, lost her health, and finally died from the effects of the poison. The husband sues for \$10,000 damages, claiming that the druggist sold the laudanum knowing the purpose for which it was purchased. The vast number of persons who are suffering from the use of stimulants of this character will undoubtedly cause the Legislature to make some enactment covering this point, or at least regulating the sale of stimulants of all kinds. As a general thing the habit of using them is acquired under the advice of physicians, who administer opiates to quiet and soothe the patients, resulting in the formation of a habit which cannot be mastered.

A WEALTHY CONNECTICUT MAN has the audacity to boast that he made his first money by manufacturing "genuine relics from the Holy Land." Some of these wondrous frauds much prized by the persons who bought them, were grown within half a mile of their own home.

LEMON PUDDING WITHOUT SAUCE.—Put in a basin one-quarter pound of flour, same of bread-crumbs and chopped suet, the juice of one good-sized lemon and the peel grated, two eggs, and enough milk to make it the consistency of porridge; boil in a basin for one hour; serve with or without sauce.