

cause an Irish man to forget his manhood, and raise his arm against the father whom he should be ever forward to protect! But the fact is here that this damning "drop o' drink" destroys the natural feelings, stirs up the passions of the son against the father, renders desolate and cheerless the domestic circle, and produces misery not only without end, but even without name. See this miserable old bedlam, bending under the heavy burden of seventy winters, and requiring the assistance of the officers on duty to support her as she hobbles into the dock. What is her offence? Has she ever stood in that humiliating position before? These questions come spontaneously from the court, and are promptly answered by a professional gentleman who volunteers a friendly service for the shivering old suppliant as she bends under the double burden of her humiliation and her years. Her offence is the "wee drop o' drink," and it must be admitted that she has more than once stood in the dock to answer a similar charge. But she is a good old creature. She was making purchases. She was fatigued. She felt a necessity for refreshment. She took a "little drop of drink," and, not being as young or as strong as she once was, it laid her by the heels, and the police were kind enough to look after her personal safety. "What have you to say for yourself?" "Oh nothing, your worship, but I got a wee drop o' drink." The story is true: it is simple; it is grievous; it needs no embellishment, no adornment. She is the slave of the "wee drop o' drink." Her shriek and wretched face has grown yellow and shrivelled under its influence: her palsied and trembling hand once firm and steady as a rock, shakes and vibrates like the aspen in obedience to its control. Alas! that the "wee drop o' drink" should have such universal power over both the young and the old! There is the wreck of a once powerful man, the withered and blasted trunk of a noble and stately tree. The elasticity of youth is gone, the erect bearing has given place to the bent and drooping figure, the freshness and greenness of youth to the sere and fallow tints of an ever-approaching age. He has survived the pleasures of his youthhood, the delights of his manhood, the benevolence of friends, but his love for the "wee drop o' drink" has not survived, nor has he escaped his share of that universal misery which is the inevitable inheritance of its slaves. His nose is crossed with court plaster, like Lars sinister on a heralric shield, and an incrustation of thickened and congealed blood lies in limitless strata upon his disfigured lineaments. Squally, hunger, want—the apotheosis of accumulated misery—find their complement in his broken form; and, in reply to an interrogation as to the cause of all this horror, with a shake of his whitened head, he says frankly—"It was a drop o' drink." Thus it is day after day—the same scenes, the same facts, the same apologies. Still it would not be fair to saddle the "drop o' drink" with all the misery and crime popularly laid to its charge. It is after all, a perfectly harmless liquid, if left alone, and can be no more held responsible for the misconduct saddled upon it than can the River Thames, for instance, be held accountable for the rash deeds of those numless miserables, who, "weary of breath," seek cessation of their troubles in its turbid tide. It is the human debasement, the vile satiation of a depraved appetite, the lack of stern and manly resolution, that find their growth in those shattered habits of the dock, and not the intoxicating properties of "the drop o' drink," that do the mischief, and provide work for the magistrates and the police. We never accuse the rope, the razor, or the poison that takes away the life of the suicide with criminal contribution to the fatal result. They are mere inanimate instruments, blamed by no one, but in the moral suicide which the drunkard reduces to system the "drop o' drink" shares very widely in the blame. Let those who censure abstain from over-indulgence, or abstain altogether, and they will find that no more harmless thing exists than this same "drop o' drink." Tapers may continue to burden it with their own misdeeds; they may try to make the world believe them angels, but for its allurements and temptations; they may seek excuse or palliation for their crimes by attributing them entirely to its influence, but it is the pleading of the coward who commits an unmanly act, and tries to escape from its consequences by shifting the responsibility on a second party. It may be shown that it works ravages, destroys homes, disperses and ruins families, slanders bodies, and jeopardises souls, but none of all these it will do if it be avoided altogether, or partaken of rationally; and so we hold the panel not guilty of the charges which these confirmed drunkards day after day enter up against it from the dock in the police court.—Ulster Examiner.

The Westminster Independent, in the course of an article on Home Rule says:—"In our issue of last Saturday we asserted that the remedy for the ruin which has fallen on our country is the restoration to her of self-government. A reference to the condition of the country before the era of the Volunteers, during the eighteen years of her independent parliament, and since the Union, completely proves that assertion. The source of all these evils is, therefore, the destruction of Irish self-government. "Unhappy the nation whose books a stranger keeps." The only means of restoring peace, prosperity, and happiness to the land is the attainment of the right to manage our own affairs. The attainment of that end is certain if Irishmen will unite. Nothing revolutionary is proposed. The supporters of Home Rule seek not the disruption of the British empire, but rather its consolidation in the union, prosperity, and contentment of all its subjects. The spirit of nationality, the love of native land, nothing can destroy in the hearts of Irishmen. While her inalienable right is denied her, Ireland can never be content; she were contemptible if she could. Grant her the independence of a nation, and England can then count on that manly, true, and generous loyalty, which justice alone can secure."

TENANT FARMERS AND THE COMING ELECTIONS.—The tenant farmers throughout the country are, most properly, making every preparation for the coming general election. In Cork, the farmers are making serious and timely preparations to "run" one of their own class at the coming general elections.—In the North, we are told by the Derry Standard, an equally pronounced spirit is showing itself among the sturdy agriculturists. The Standard also prints ever the signature of "Tenant Right," a letter to the tenant farmers of the county of Derry, in which the writer calls on the farmers to return men who will support the present Land Act and the cause of the occupier, and not gentlemen who "serve their party" faithfully, voting steadily with them in every division, but whose votes are always disapproved of by the great majority of their constituents.—Fresman.

SEIZURE OF AN ILLICIT DISTILLERY.—An important and extensive seizure of an illicit distilling apparatus has just been made at Lough Neagh, a short distance from Lurgan. After considerable search the police observed a large piece of cork-work floating in the water, which they discovered to be a mark for the hiding place for a large still and head, with everything complete. The police arrested two men named John McClusky, Drumgarrick, county Derry, and John McGibbon, Kinnego, near Lurgan. Both were brought before Mr. Handcock, J.P., who remanded them until next petty sessions, accepting bail for McGibbon, but refusing it for McClusky.

The Spectator has the following reference to a very important matter:—"We have good reason to believe that the interpretation put by the Times on the recent changes in the Ministry, to the effect that Mr. Monsell's resignation was deliberately accepted, and that Sir Henry James, Sir W. Vernon Harcourt, and Mr. Lyon Playfair had all been intentionally

selected, as a means of indicating to the Roman Catholics that they were in political disgrace with the Government, was a hypothesis evolved a priori out of the consciousness of the Times, or of some of its contributors. Indeed, that motive is utterly repudiated by those who ought best to know the truth of the matter, and that being so, it was certainly a mistake to remove Mr. Monsell, who as a departmental chief had never been a quarter as much in fault as the then Chancellor of the Exchequer, who was promoted to the Home Office. But anyhow, it is satisfactory to know that a policy deliberately unjust and even insulting to Ireland, has never been contemplated." Highly satisfactory! We give the Spectator credit for its good faith. It is the one solitary newspaper published in London which reconciles Protestantism with fairness towards Catholics—which is liberal in fact as well as in name. But while we respect the bona fides of our contemporary, he must pardon Catholics if they prefer to judge by plain facts rather than by ex post facto explanations. The testimony in favor of their suspicions is cumulative. Had Mr. Monsell's resignation stood alone, it would not have appeared so striking a fact. It might possibly be believed that the Government was so intolerant of a single blunder in its administration that a Minister who had enjoyed on the whole a fair reputation was thrust out for one error on the part of an ambitious subordinate who has not been even rebuked. But the Chancellor of the Exchequer was *particeps criminis*, and his reputation was anything but sweet. He stood convicted of jobbing to which some—probably wrongly—gave a still uglier name. His skill had been shown in budgets which are still the laughing stock of the country, and his personal unpopularity mounted to the intensity of positive hatred. Now when the less culpable and the less unpopular Minister received his *conge*, and the most blundering, and the most detested Minister in the Cabinet is served by being transferred to another place of equal importance, Catholics may be excused if they fancy that the hostile treatment had some connexion with the Catholicism. But that does not stand alone. The man put in the place of the experienced Catholic minister was absolutely destitute of a single pretension, save that he had shown a rampant hostility to Catholics and had been prominent in the defeat of the University Bill. He had neither parliamentary, nor official experience, and, though a respectable man of science, one who had given no evidence of remarkable political capacity, even in the eyes of those who believe to hate Catholics is a very decent substitute for genius. By virtue of this gift, whatever disclaimers be made to the contrary, the Scottish Calvinist was put into the place of the Irish Ultramontane. Will the informants of the Spectator persuade us that it was by a coincidence Mr. James, whose highest distinction was gained by his furious defence of Judge Keogh's indecent attack on the Archbishop of Tuam, was selected for Attorney General and the solemn Vernon Harcourt whose tall talking has been most conspicuously inimical to the concession of Catholic claims, chosen for Solicitor-General? They cannot. It is quite possible that the Times was not inspired when it made the suggestions, and that the policy it preached was only part of the systematic assault on Catholicism which is about the only consistency in that inconsistent journal. Very likely it expressed, as it usually does, the sentiment of the vulgar sort of Protestantism. But the policy has been as distinctly adopted, as if it were a matter of pre-arrangement, and it has been so marked and pointed out that Catholics should be credulous fools if they allowed themselves to be convinced against the evidence of their senses. We are sorry that Mr. Gladstone should have ceased to be our ally. He was the one English Prime Minister in whom we have ever felt confidence. He falls in yielding to that "Parliamentary necessity" which was the Divine Providence of his model, Sir Robert Peel. Catholics suffer from injustice now as much as they did when Mr. Gladstone declared that their educational position was "miserably, scandalously bad." They were not content with his attempt to reconcile justice and injustice, to give them a pretence of concession, while nearly all the old grievances were retained, and therefore he casts them off, and takes up with their bitterest enemies. This we regret for Mr. Gladstone's own sake, because it is a falling off from the estimate in which we held him. But our regret does not alter our sense of duty. When we see a leader enrol in his ranks, place in his highest and most confidential commands, those who have been our cruellest and most unrelenting opponents, we cannot be such fools as to regard it in any other sense than as a declaration of war. We ought not to be slow to accept the challenge. In truth, at the present moment, we only see enemies at all sides of Parliament, Tory, Liberal (!) and Independent; all the greater necessity that we should make such power as we possess felt. The first duty that lies to hand is to punish as far as we can the administration which, whether it is "contemplated" or not, adopted "a policy deliberately unjust and even insulting to Ireland."—Cork Examiner.

THE O'CONNOR DON, M. P., AS A LANDLORD.—The following paragraph, which we take from the last number of the Roscommon Messenger, shows the O'Conor Don, M. P., as a landlord in a most favourable light.—"Mr. James Conry who occupies a part of the lands of Ardeevin, has placed in our hands a correspondence he has had with O'Conor Don, which shows that our country member is no less distinguished in his private than in his public life. Ardeevin, as our readers are aware, lately in the market, but the lots were not arranged in such a manner as would have enabled the tenants if they became purchasers to obtain governmental aid under the Land Act. This fact Mr. Conry on behalf of himself and the other tenants, brought under the notice of O'Conor Don, who at once proposed to become purchaser on the following terms if the tenants thought them suitable. O'Conor Don to become purchaser and pay the full purchase money to the vendor, and then sell to each tenant a 99 years' lease with a reserved rent amounting to 2/2 per cent on one fourth of the purchase money for three-fourths of the sum O'Conor Don had paid in the first instance, of which three-fourths the tenant would only be called upon to provide one-third as the other two-thirds would be advanced by the government under the Land Act. With remarkable thoughtfulness—the suggestion having been made in that direction by Mr. Conry—O'Conor Don writes:—"If you cannot conveniently find all the money you would have to produce under this arrangement I would have no objection to lend you £300 or £400 for a couple of years." The following is an illustration of the proposal.—Suppose a tenant paying £30 a year, and that the estate was purchased at twenty years purchase, O'Conor Don would have paid for this lot £600. Four and one half per cent on one-fourth of this sum, £6 15s, would be the yearly rent at which O'Conor Don would make a lease for 99 years to the tenant, who would thus virtually become the proprietor, the conditions being that the tenant should pay O'Conor Don £450 of which £150 would only require to be provided from out his own funds, as the other £300 could be had from the Board of Works and paid in thirty-five years by annual payments of £15."

The Protestant Archbishop of Dublin, the Marquis of Drogheda, and Mr. T. C. Trench, who some time since intimated their intention of giving £500 each towards the restoration of the ancient Cathedral of Kildare, in case a sufficient sum were raised by a stipulated time their offer is to be taken as withdrawn. The reason assigned is that the temper displayed by the General Synod raises the gravest danger of doctrines being introduced differing essentially from those heretofore taught by the Protestant Church in Ireland.—Cork Examiner.

The Roscommon Messenger announces that the senior representative, The O'Conor Don, has joined the National Home Rule League.

GREAT BRITAIN.

ADDRESS OF THE ABERDEEN CATHOLIC ASSOCIATION, TO THE BISHOPS OF GERMANY.—To the Most Reverend the Archbishop of Cologne, the Right Reverend the Bishops, the Clergy, and the Catholic Laity of Germany.—We, the members of the Aberdeen Catholic Association humbly beg permission, at this time, to offer the homage of our most respectful and heartfelt sympathy. For some time past we have observed with pain the persecution which you have suffered, and are still suffering, at the hands of a Government which, professing the most liberal sentiments, continues to oppress our most holy Church in the persons of your most Reverend Lords and Fathers and dear Catholic brethren.

Refusing to be taught by the history of our Church that the persecution of her children has hitherto proved abortive in suppressing her energies, the Government of Germany follows in the old and hopeless task of making the Church subservient to the State, in coercing you to recognize in a vain ambitious Emperor, who arrogates the right of appointing men to fill the highest offices of the priesthood, an authority higher than our most Holy Father, Pius IX.

But we rejoice, in the midst of our sorrows, at the noble and heroic position you take and at the example you show to the world. Animated, by the same zeal and devotion which inflamed the martyrs of old, you are prepared to suffer all things, even death itself, in maintaining the rights of our most holy Church. Thus the words of our Saviour will continue to the end. "The gates of hell shall never prevail against thee," and while we sympathize with you now, we look forward to the dawn of the Church's triumph when her enemies shall sink into oblivion, and her children receive the reward of their faithfulness. We earnestly hope that that time is fast approaching, but should there be still further trials in store for you, we pray God with His grace to strengthen you for the struggle, that you may fight the good light and prevail.

Begging the Episcopal Benediction, we remain, most reverend and right reverend Lords, your humble children and very reverend brethren the clergy, and dear brethren the Catholic laity of Germany, your devoted brethren in the Holy Faith.

Signed on behalf of the members of the Office Bearers and Council.

- L. DUNCAN, President. JOHN CRAIGIE, Vice-President. JOHN THOMSON, Hon. Treasurer. DUNCAN ANDERSON, JOHN CAMERON, JOHN CHAS. CATTANACH, JUD., JAMES CLARSON, JAMES CLARSON, THOMAS CLARSON, JOHN SUTHERLAND, P.P. WILLIAM STOFAN, Catholic Clergyman.

BRITISH AGRICULTURAL STATISTICS.—The total area of Great Britain is 56,964,260 acres, of which England comprises 32,590,387—the whole is scarcely equal to the area of two of our Western States of average size. The population to be supported, 25,000,000, is one to rather more than two acres; in England 1 to 1 1/2 acres; and yet little more than half of the total area, or 31,000,000 acres, is in cultivation, nearly 24,000,000 of which is England proper. A key to agricultural prosperity is found in the fact that not exceeding one-third of the occupied area is allotted to exhaustive crops, as the cereals, while two-thirds are given to restorative crops, as roots, clover and grasses in rotation, and permanent pasture. The proportions last season were, for the whole country, 30.9 per cent, in grain crops, 11.6 in green crops, 14.5 in clover and grasses, and 40.6 in permanent pasture. The production of meat is the first object of British agriculture; the growing of wheat is the consideration of next importance. Both cattle and sheep are well known to excel all others in meat production, attaining greater weight in a given time than continental animals. The official average of net weight of carcasses of British cattle of ages 600 pounds; of cattle imported, 500 pounds; of British sheep and lambs, 69 pounds; of imported, 50 pounds. The present tendency is to the increase of live stock and the diminution of the grain area. There has been a decrease since 1859, in the breadth of wheat, oats, peas, and beans, and an increase in barley, roots, and permanent pasture the reduction of "white crops," which now average 7,000,000 acres, exceeds 1,250,000 acres; wheat now occupying a little more than 3,000,000 or about one-sixth of our wheat area, although the product sometimes exceeds one-third of ours. The decrease has been about 10 per cent in 20 years, not in product but in acreage, the yield having increased 1 1/2 bushels and five bushels in 100 years, being now 28 bushels, the largest national average. There are now about 28,000,000 sheep to 30,000,000 acres of productive area. It was recently assumed, on good grounds, that one-fourth of the cattle were annually sold at the rate of £16 each in England, £14 in Scotland, and £10 in Ireland; that one-third of the English sheep and one-fourth of the Scottish sheep are annually sold at about 35 shillings each. The tendency has since been to still higher prices.

Those Englishmen who are in the habit of opposing the concession of self government to Ireland, on the ground that the Irish people would mismanage their affairs, should occasionally look at home and see how their own affairs are managed. The Pall Mall Gazette of Monday affords them the following piece of information on this latter point:—"About a year and three-quarters ago we called attention to certain 'indirect claims' against the government on account of the purchase of the telegraph by the State. A question was asked on the subject in the House of Commons, and an official answer was given to the effect that there was no cause whatever for anxiety. The rumour upon which, early in 1872, we based our remarks now appears to have reached the provinces. 'An error of enormous magnitude' has, according to the Western Morning News, been discovered in the government telegraph accounts. Instead of purchasing, as was supposed, a freehold and absolute title, the government finds that it purchased the leasehold only from the telegraph companies, whose rights were bought up in many instances. The telegraph lines were leased from the railway companies, and what they sold was merely a lease of them. The railway companies are represented as being now engaged in 'preparing their claims.' Some of these it appears are unacceptably large. The claim of the Lancashire and Yorkshire railway for the telegraph line which the government fondly imagined it had purchased from the Magnetic Company amounts, according to the Western Morning News, to £299,000. The matter is to be referred to two arbitrators—Mr. Weaver, secretary of one of the telegraph companies, on the part of the government, and Sir John Hawkshaw on the part of the Lancashire and Yorkshire railway. Sir John Karlslake is to be umpire."

THE BISHOP OF SALFORD AT BOLTON.—In a discourse lately delivered by the Bishop of Salford at Bolton. His Lordship quoted some very interesting statistics, compiled by a Protestant, Mr. W. Hoyle. He referred to Mr. William Hoyle, Mr. Hoyle was an Englishman, and, so far from being prejudiced as

a Catholic, was a devout Wesleyan Methodist.—(Laughter). The statistics were a contrast between the state of Catholic Ireland and the state of England. First, with regard to the money spent in drink. How many pounds per head were spent in drink in England?—£4 5s. 11 1/2d. per annum. How many pounds were spent in intoxicating drinks per head in Ireland?—£2 1s. 1d. (Loud applause). Now, with regard to pauperism. Not only did they hear frequently censure passed upon the Irish, on account of their affection for spirituous liquors, but they heard the Irish reproached for being poor, as though that were itself a crime. He had told them that in England the number of paupers was about 4,000,000. In England 46 persons out of every thousand were paupers, while in Ireland there were only 13 out of every thousand. (Loud applause). Pauperism in England was therefore 300 per cent. greater than it was in Ireland. (Renewed applause). And now as to the committals for drink. He found that in England last year there were about 151,000 committals for being drunk and disorderly. He had not laid his finger upon the corresponding number for Ireland, unless it was included in the word "drunkards," and the official figures against "drunkards" were 8,110. (Laughter and applause, and a voice "There are as many as that in Bolton." Renewed laughter.) Then as to longevity. Ireland is a poor country, and England is a rich country.—What was the state of mortality in England? The calculation was that the death-rate in England amounted to 22 out of every thousand, and the death-rate in Ireland was 16 to a thousand. (Applause.) They must not applaud too loudly, because by coming to England they had improved their chance of a speedy death. (Laughter and applause.) If we would reduce the rate of mortality in England to what it was in Ireland, the result to the population of this country would be that we should save 100,000 lives in the course of a year. The reason why he had referred to that comparison was because some unwise things had been said disparaging to his flock. And the reason why he had dwelt upon the whole of the subject of material national property, was because it showed what our national duties were. If we were a rich nation, if we were a prosperous nation materially, it was our duty towards God and towards our fellowmen to spend what we could not merely in material improvement, but in intellectual, and above all in spiritual and in religious improvement. For what was a nation without religion? If God had made us rich and given to this country a share of the wealth of this world, it was in order that this country might be steward to Almighty God in the dispensation of it. He did not enter into what had been the conduct of those who were outside the Catholic faith in this country. He would simply say that there were certain denominations in this country who by the generous manner in which they gave to foreign missions—the Wesleyans gave something like £150,000 a year to be sent abroad to spread what they considered to be the truth—showed that people who did not belong to their faith understood that wealth was put into their hands for some better purposes than hoarding it, and spending it on mere material things. And he felt convinced that the Catholics of this diocese, and of this country, were alive to the importance of giving towards spiritual and religious objects. The Catholics of this diocese, in all the Missions he had visited, had generously come forward and given their means towards the work which he proposed to them. The Bishop, in concluding, pointed out that too much money was spent on drink, too much in dress, and too much spent foolishly and extravagantly, and that by denying ourselves we should have more to give towards the service of Almighty God. (Loud and continued cheering.)

A BARRISTER ON BREACH OF PROMISE CASES.—On a recent occasion Mr. Lawrence Gane, barrister at law, delivered a lecture under the auspices of the Philosophical Institution, in Queen-street Hall, on "British Lawyers; their struggles and success; their eloquence and patriotism." The learned gentleman sketched at some length the history of Coke and More, showing their struggles in the early part of their career, describing their subsequent success at the Bar and on the Bench, and dwelling on their domestic happiness. Some people, he said, seemed to have an idea that lawyers had no heart—that their only relation to love was the breach of promise cases. This was a class of cases that in England was cropping up like blackberries. Under the present law twelve men were empanelled as a jury. A young and lovely woman—the plaintiff was always "a young and lovely woman"—was the first witness. At the commencement of the jury evinced but little interest in the case. But the witness was led on by ingenious counsel, and gradually the jury became interested. Ultimately the "young and lovely woman" burst into tears; and from that moment the verdict was certain. The jury suffered from "softening of the brain." Medical men might say that softening of the brain did not arise suddenly, but he had seen it come on in twenty-five minutes. That was the present system; but now the idea was afloat that women must take the place of men, and by-and-by women would act as jurymen. And if they had twelve British women—six British matrons and six British spinsters—instead of twelve British men, the case would be otherwise. The young and lovely woman might weep, but she would not move the twelve British women—the young and lovely woman might as well weep before Nelson's Monument as before twelve British women; they knew how it was done.

We cannot refrain from reprinting the following mainly remarks of the Manchester Guardian, which may serve to show the Prussian Ministers what English independent Liberal opinion really is. We have been carefully informed that they are much gratified by the sympathy expressed towards them in this country, and it is only fair that they should learn the limits to which that sympathy extends:—"The Liberals of Prussia—the men who fight under the standard of civil and religious liberty—crowd to the support of a Minister whose name is associated with the most tyrannical laws of the nineteenth century. And, what is more curious still, we are to have an Exeter Hall gathering, with Lord Russell in the chair, to wish the Prussian Premier 'God-speed' in his work. On this question—with deep regret we say it—we must keep aloof from both the Prussian Liberals and Exeter Hall. They cannot like the doctrines of the Syllabus less than we do; but we contend that the laws of May are in their essence unjust, and that no more effective method could have been conceived for converting every moderate Catholic into an uncompromising Ultramontane, and so aggravating and rendering infinitely more formidable the very evil which Prince Bismarck has considered himself bound to combat. An Englishman, hating oppression in every form, we can only view these laws with profound concern; while as Protestants we have no reason to be grateful but very much the reverse of that, to the Minister who framed them. Notwithstanding the encouragement which he has received from so many quarters, Prince Bismarck can scarcely be unconscious of the fact that he has attempted more than is possible for him to perform. The news of agitation in Posen—the Ireland of Prussia—is ominous, and can be no insensible to the true meaning of the suddenly assumed democratic attitude of the Ultramontane party in the Diet, with their measures for an untaxed press and a really popular basis of representation? It would undoubtedly be a humiliation for him to retrace his steps, but when a blunder has been committed it is the manifest and safest course to acknowledge the fact and get out of the unpleasant position you have created for yourself with all possible haste. Prince Bismarck may, perhaps, remember that the British Parliament once passed an Ecclesiastical

Titles Act, that that Act was never put in force, and that, after a time, it was struck out of the statute-book—for reasons which would tell with a thousand-fold force if applied to the ecclesiastical laws of Prussia."—Tablet.

Brighton has gone mad about the Protestant confessional question. A lamentable sight was witnessed in that queen of watering-places some days ago. The crazed portion of the community of Brighton, to the number of some 4,000, assembled in the dome, Royal Pavilion, including, and to relate, many respectable government officials who prefix "rev." to their names, and an ex-nayor. These unfortunate people stamped and stormed and raved for over two hours respecting Ritualism and the confessional, and the peculiarities of High Church and Low Church and Broad Church and Narrow Church and Long Church and Short Church, and the various other shaped churches which the renowned "Reformation" has brought into existence. And yet the police did not interfere. No riot act read. No humane power brought into existence to put these people into mad-houses. How shocking!

Unless the English police have grown more strict than they formerly were, drunkenness has alarmingly increased in England of late. No less than 39,819 more arrests for drunkenness were made in 1872 than were made in 1867-68, constituting an increase of 36 per cent in offences of this nature within four years. In the number of arrests during the same years for offences against which summary proceedings are permitted, and which include breaches of the peace, nuisances, vagrancy, and other misdemeanors, there was an increase of 72,069. This is rather alarming, and certainly does not speak very highly for the advance of civilization and religion in England.

MISTLETOE.—The mistletoe is a true parasite, drawing its nourishment altogether from the tree to which it is attached. It is a native of Britain, and was held in great veneration in Druid times, especially when found growing on the oak. Having no attachment to earth, it was regarded as of celestial origin. The Druids were wont to send round their youths with branches of it to announce the new year, and its use in later times at Christmas may be perhaps traced to this. Or its curious foliage and pearly berries, in full swing at that season, would naturally suggest it for indoor decoration at that festive time, in companionship with the bright leaves and glowing berries of the holly and the sombre green of the ivy.

UNITED STATES.

We (Catholic Review) cut from the columns of the New York Tribune, the following extract from a long letter, written to that journal by a Protestant clergyman upon the results of the Evangelical Alliance:—"Words count but very little, deeds very much. As an illustration, in the very city where the Alliance was held, Romanism has absorbed a large element of the population into its own ranks. The Germans who have flocked in large numbers to New York were in the main Protestants, descendants from the Lutherans, but inclined to German scepticism. This fact came under my own observation for a series of years, and was also made a matter of repeated inquiry and investigation while engaged in pastoral work in your city. The testimony was of one kind, whether coming from priests, Sisters of Charity, or Protestants who had lived long, and with observation, in the localities of the immigrants. Dr. James W. Alexander, then a pastor in Church street, gave the question attention, and I presume had satisfactory authority for saying, 'Nine-tenths of the Germans here are infidel.' In the meantime, great numbers have been gathered by incessant effort into the Roman Church. Large and costly churches have been built and filled with thousands and tens of thousands of those who are descendants of German Protestants. Little has been said by the workers, but a vast amount of work has been done. The providence that is on the side of the largest artillery is largely on the side of the most industrious workers. Of the other part of the population in the lower wards, so generally forsaken by the Protestant churches, I have not the same trustworthy means of information. I do know that about as fast as the Protestants abandon their churches by removing into the upper part of the city, the Romanists buy them, and, from some source, soon fill them with a multitude of worshippers, and not only so, but build also new edifices to meet their wants; so that now, having several different congregations each Sunday in the parish church, the Romanists have more worshippers during the day than any other religious body in the city. I leave such facts to speak for themselves. They are at least suggestive."

WAGEN BY BATTLE REVIEWED.—The story of a terrible mistake comes from Westminster. Two costermongers had a dispute about the ownership of a donkey, and went to law to decide it. The morning was occupied in hearing evidence, but when the time came to adjourn for luncheon the judge addressed the suitors and said the case was a very trivial one and the time of the court very valuable, and, therefore, he hoped to hear, when they re-assembled in half-an-hour, that the disputants had settled the question out of court, which, thanking his lordship they promised to do. After luncheon the defendant gleefully rose, explained that it was all right, the donkey was his; and, jerking his head towards his opponent, the judge was horrified to see that the plaintiff's eyes were much swollen and discoloured and that he was a good deal smeared with blood. The defendant went on to explain that they had found a quiet yard to settle it in, as his lordship had kindly suggested; he was afraid that he had been rather rough on plaintiff, but he could not help it, because he was allowed only half-an-hour to pull it off, and the plaintiff was a tougher customer than his lordship might think from the look of him. The judge gasped with horror at the thought that he had been inciting suitors in his court to commit a serious breach of the peace, but they had obediently received the suggestion and acted on it in perfect good faith, an appeal to arms being the only method of settling the matter out of court, which occurred to their minds.—Standard.

MARKED PROGRESS.—On many occasions it has been pointed out in these pages that to illustrate the rapid strides with which the Catholic Church is advancing in America we need not travel any great distance from our own doors. If we give a moment's consideration to what is going on around us, we shall be deeply impressed by the fact that the onward march of Catholicism has been more rapid and better assured than its most sanguine propagandists would some years ago have ventured to predict. Taking even the low standard of materialism, or judging the project of the Church by the measure of real estate, the result must be satisfactory and gratifying. The Catholic buildings which have risen among the sandhills of San Francisco during the last few years tell a very plain story. Every year, too, adds to their number. Last year saw the last touches given to the pile of buildings in South San Francisco, which the Sisters of Charity have devoted to the use of the orphans. This year has left its mark in the erection and completion of Sacred Heart College, a magnificent testimonial of the generosity of our citizens, to their love of learning, and to their confidence in the zeal, ability and experience of the Christian Brothers.—Monitor.

In Helena, Montana, J. B. Boyce & Co. joyfully advertise that they have received from New York 833 Bibles, which they will sell at cost to those who are able to pay for them, and give away to those who are not. In the same newspaper we find an extended account of "the first genuine cock-fight that ever took place in Helena."