

honored the victim (as he may be called) of the English and Orange brutalities of '98.

"One word more and I shall have done for the present. That these brutal floggings, were and are, truly English ideas," are most evidenced, not merely by their being advocated by this most popular authority, but by witnesses sworn and giving evidence in court (not depositions taken behind the backs of the victims by their tyrants, such as Mr. Froude so often relies on), and submitted to cross-examination.

In 1866, we have them flogging and "hanging like fun."

"From six in the morning to six at night we were flogging," says one of the witnesses, on the inquiry by the Jamaica Commission, the Acting-Procurator-General. And, shame to manhood, flogging women! "Women also were flogged," he continues; "and some of the family-way were to be sent to a midwife to see if they were in the family-way. The women were flogged with a regimental cat. The floggings were a fully severe, 100 lashes (before hanging) were a common number for men, and thirty for women. Altogether 439 men and women were flogged; the number flogged not less than 900."

"The writhings in agony under the 'cats,'" says an officer, "was terrible to behold."

Yet Governor Eyre was welcomed on his return from this scene with a public dinner at Southampton by the Mayor (in the chair), the Earls of Shrewsbury, Talbot, and Cardigan, and others; and the Rev. Professor Kingsley, an author as popular as Mr. Froude, lauded him in a speech after dinner, and declared in it that Governor Eyre was possessed of that spirit which (among other things) had made us fathers of the United States, and conquerors of India. And the gallery was filled with ladies to greet this flogger of their sisters.

To show further how really these bloody practices are "English ideas," the Grand Jury of the city of London, in spite of the charge of the Lord Chief Justice Cockburn, threw out the bill against Colonel Nelson, engaged in the scenes.

IRISH INTELLIGENCE.

The second of a fleet of boats which Lord Howard of Glossop is building at his own expense for the purpose of working the deep sea fisheries off the Irish coast, has been launched. The boats are built on a most improved plan.

IRISH JURIES.—The Attorney-General and the Chief Secretary have brought in a Bill further extending the operation of Lord O'Hagan's Juries Act of 1873. It will be remembered that the Act was limited in force to the 11th January, 1874. This extension, however, does not apply to section 3 and 8, which will fall into disuse in January next year.

GALWAY ELECTION.—Dr. Ward has been elected member for the ancient borough of Galway by a large majority over his opponent, Mr. Monahan. The latter polled only 288 votes, the former 726, giving Dr. Ward 438 votes more than were cast for his antagonist. This election has been carried on with so much care and caution that a petition is not talked of.

TRIPLE BIRTH.—The wife of a laboring man named Timothy Flancone, residing at Lixnaw, gave birth to three sons a few days ago, all doing well. It is only fair to mention that she was successfully attended to by Dr. Donal O'Sullivan, of Carrig House, Lixnaw. We wish this gentleman every success through his professional career.—*Tralee Chronicle.*

HEALTH OF ARMAGH.—We are gratified to be able to announce that fever now has altogether disappeared from the city of Armagh, and that, generally speaking, the health of the district is excellent. Too much credit cannot be accorded to Dr. Gray, the medical officer of Armagh Dispensary District, for the energetic manner in which he discharged his public duties during the prevalence of the recent epidemic.—*Armagh Guardian.*

LORD MANDEVILLE.—On Wednesday last the employes of his Grace the Duke of Manchester enjoyed a holiday, in celebration of the coming of age of his Grace's eldest son, Lord Mandeville. The domestic "Pandemonium" was thrown open to the workpeople, and, with the aid of cricket, athletics, and a plentiful supply of refreshments, they managed to spend a very pleasant day.—*Danbridge Chronicle.*

ANCIENT SPEAR HEAD.—We have just seen in the possession of Mr. J. Wilkin a spear head, found in Ballymaculley Bog, near the Cairn, by a man named Toner, twelve feet below the surface. A bone handle was attached by two rivets, but was not preserved. The instrument is 12 inches long, two-edged, and tapering. The peat has preserved it wonderfully; but it is greatly to be regretted the bone handle was not taken up by the finder.—*Ulster Gazette.*

SUNDAY CLOSING IN GALWAY.—The owners of public-houses in Galway have done a creditable act, and one worthy of general imitation. Seventy-two grocers and spirit-dealers—the entire body, we believe—"taking into consideration the many evils social and religious, arising from the sale of spirituous liquors on Sunday, agree and promise to keep their establishments close on that day" henceforth, "and not to sell any spirituous liquors during any part of Sunday." The men of the City of the Tribes have recently given no inconsiderable impetus to the National movement in Connaught; they have now struck a good blow in the great cause of Temperance.—*Nation.*

LORD HOWARD AND THE IRISH FISHERIES.—We learn from the *Civilian* that Lord Howard, of Glossop, has decided to build and equip a fleet of boats at his own expense, for the purpose of carrying out the deep sea fishery of the Irish coasts. The vessels, of which one has been already launched, will be fitted with every modern appliance for safety and comfort, and provided with patent logs, leads, a barometer, and a first class time measurer, while commodious cabins fore and aft give accommodation to the crew. It is a noble gift of Lord Howard to the fishermen of Ireland; and we hope that they will show, by their enterprize in carrying out the deep sea fishery, that they appreciate the generous offer.—*Catholic Opinion.*

DEATH OF SIR JOHN RICHARD WOLSELEY.—Sir Richard Wolseley, Bart., died suddenly at his residence, Mount Wolseley, near Tullow, county Carlow, on Saturday. The melancholy and unexpected event caused deep and widespread regret, deepened by the fact that invitations had been issued the previous day for a large ball at Mount Wolseley, at which his cousin, Sir Garnet Wolseley, was to have been present. Sir John Richard Wolseley, was a J.P. and D.L. of the county Carlow, a J.P. for the county Wickford, and an extensive proprietor of both counties. He was born on the 24th of June, 1834, served in the Crimea, as lieutenant in the 18th Royal Irish, and succeeded his father, Sir Clement Wolseley on the 13th October, 1857. In December, 1859, he married Frances Annabella, youngest daughter of the late Arthur Blennerhasset, M.P., of Ballysedeey, county Kerry.

The ability and moderation with which the Home Rule debate was conducted by the Irish members appear to have made a favorable impression on public opinion in England. Mr. Butt's speech has been greatly praised on all sides, and the *Telegraph* describes it as a remarkable and in some respects a brilliant effort. Mr. A. M. Sullivan, who is fast rising to a leading position in the House, also commanded attention by his keen and spirited refutation of the Marquis of Hartington's argument against the motion, and his speech is said to have displayed rare power. Mr. O'Connor Power, one of the members for Waterford, too made a favorable impression, though his celebrity as yet does not equal that of

his gifted colleague, the Major. Dr. Ball failed to please the critical sense of the House, but the Marquis of Hartington's speech is said to have improved his position with his party and given him fair chance of the leadership should Mr. Gladstone decline to resume the post. The debate is pronounced to be, on the whole, worthy of the imperial importance of the subject. The crowd of politicians in the House was very great throughout, and amongst the distinguished strangers present was Sir Charles Gavan Duffy.

A STRANGER CASE.—On Tuesday Mr. Hamill, Q.C., Chairman of Roscommon, was occupied in the court-house of the county town in hearing a case of great interest arising out of electioneering proceedings in Athlone for some years past. A large number of papers were processed for the recovery of sums varying from £20 to £50 on foot of promissory notes which had been discounted by Sir John Ennis formerly M.P., and who has contested the representation of Athlone for many years past. It was alleged by defendants that it was understood that the bills would never be taken up, but that they were given as bribes on the part of the plaintiff, it was contended that the bills were discounted simply to accommodate the parties. Two solvent sureties signed each note, and in some instances they were renewed to prevent a lapse of liability by the operation of the Statute of Limitations. After evidence and arguments of counsel, the Chairman granted a decree in each case, believing that the transactions were bona fide, and not entered into for the purpose of securing votes. Notices of appeal to the Judge of Assizes was lodged.

A VOICE FROM ACROSS THE ATLANTIC.—Mr. John Martin, M.P., has received a letter from Edward Marbury, James Cronin, Thomas Menagher, James Burk, and Thomas Barrett, Lonsdale, Rhode Island, U.S.A., covering a remittance of eight pounds, six shillings, the subscription of 100 Irishmen of Lonsdale to the "National Roll" of the Home Rule Association. The writers say that when some time since the Council of the League issued an appeal to the Irish exiles "the world over," they thought the "National Roll" would be established in those towns and cities of America in which the Irish race was most numerous. They regret to add that they have been disappointed, that they have waited in vain for some party to inaugurate the movement in New England. Accordingly, the Irishmen of Lonsdale, a "small factory village in the State of Rhode Island," determined to "set the ball rolling." A few weeks ago a great Home Rule demonstration was held in Lonsdale, commencing with a procession through the village, and winding up with a public meeting. At the meeting resolutions were passed approving of the Home Rule movement, and as the result one hundred and sixty-six men became members of the Lonsdale branch Home Rule Association, and have forwarded their names and subscriptions to the National Roll. Such a message from beyond the seas is a cheering and pleasant encouragement to the workers at home.—*Freeman's Journal.*

MONSTER IRISH BANNER FOR MELBOURNE.—Messrs. Fry and Fielding, the eminent poplin manufacturers Westmoreland-street (Dublin), have just completed perhaps one of the most magnificent banners ever produced. This work of art and industry has been produced for "The Society of St. Patrick," Melbourne, Australia, and is now on view at the gallery of Mr. A. Lessage, 40 Sackville-street, under whose directions the various details of the decorative work of the banner were carried out. The designs which appear on either side of the banner, have been drawn and painted by Mr. J. F. O'Hea, on whom they reflect much honour. The ground on which these designs are produced, in oil colour and gold embroidery, is composed of superfine green tinct, supplied from the looms of Messrs. Fry and Fielding. The banner which is twelve feet long, by ten wide, bears on one side the colonial flag, exquisitely wrought in gold and silver. In the top centre the words "Erin go Bragh" are represented in Celtic characters. In the centre there is a noble full-length life sized representation of St. Patrick preaching in full canonicals. This figure, as a work of art deserves the warmest praise—is admirably drawn and charmingly coloured. The sunburst, the oak, fern, and national emblems are splendidly wrought in gold embroidery. On the reverse the Irish harp occupies the centre, and is decorated with genuine precious stones most ingeniously and most effectively inserted. It is guarded by a fine representation of the Hibernian wolf dog, and in the wreath of oak, fern, shamrocks, &c., are to be seen the very highest efforts in the art of embroidery. The banner, which is a splendid production, is deeply fringed with gold bullion lace, and bears high testimony to the skill and taste of Messrs. Fry and Fielding, by whom it was produced. It will remain for exhibition at Mr. Lessage's for a week, after which time it will be forwarded to Australia as the grand insignia in all public demonstrations of the Society of St. Patrick in Melbourne, which numbers amongst its members thousands upon thousands of Irishmen and men of Irish descent.—*Freeman's Journal.*

If it be true that the Home Rule party can bring forward no new arguments in favor of the measure, they at least can fairly retort upon their opponents that they cannot adduce much that is novel in hostility to it. But they are able to make palpable the weakness of their case in one remarkable manner. They deny that Ireland is in favor of Home Rule. The sentiment of a country, in the ordinary acceptation of the term, is that of the majority of the inhabitants. It certainly does not mean that a section of the country holds a different view. England, for instance, adopted free trade, and became its champion all over the world; but that fact did not pre-empt the supposition that every Englishman was a free-trader. On the contrary, for long years after the revolutionary measure passed the minority was so numerous and powerful as seriously to challenge the possession of power with the advocates of free-trade. As a minority, the Protectionists in England were enormously more numerous in proportion to the population of that country than the anti-Home Rulers are amongst the people of Ireland, yet they could not alter the fact that England was regarded in favor of free-trade. This weak cry was met by Mr. A. M. Sullivan in a fashion that ought to crush it for ever. Ireland has already given constitutional proof that she is in favor of Home Rule—not in a languid and passive, but in earnest and energetic fashion—by the election, under the most disadvantageous conditions, of Home Rule members in the proportion of three to two. If this leaves room for doubt, Mr. Sullivan challenges a plebiscite, a challenge that we know only too well will not be accepted. For, if it were, it could have but the one result, that of showing that Ireland never relinquished her claim to her passionate longing for the possession of a separate and independent legislature. Despite of all the wise remonstrances made against this feeling it is difficult to see how it could be otherwise. The mere permanent discontent of Ireland is in itself an argument against the Union, if there were no other; but the discontent is only a collateral proof that the measure was as evil in its results as it was foul in conception and execution. It was devised by a minister whose falseness was the most conspicuous feature of his policy towards Ireland, and carried into effect by the intrigues of a shameless assistant. It was opposed by all that was virtuous in the land; it was supported only by the base traffickers in honor—whose souls seemed to be as something given by God to sell. We are told that since that fatal day Ireland has been progressing. How? Is it intellectually? Alas, alas! Think of the time when we could spare a Burke and a Sheridan to the English House of Commons, and still maintain a Parliament at home which, considering its numbers, and with all its faults, was not

surpassed for brilliancy in Europe. And how is it with us now, under the benign influence of the Act of Union? Why genius seems to have perished out of the land—to have undergone a blight such as the potatoes did. In legislation, when we compare the Parliament of Ireland with the Imperial Parliament, we contrast a period of eighteen years and one of nearly three-quarters of a century. During the first there took place a rapprochement between Catholic and Protestant such as the Union ruptured, and such as has never been completely restored. That eighteen years comprised a second Relief Bill. It took more than thirty years and all but a rebellion to obtain a third from the Imperial Parliament. Trade progressed during the period of the Irish Parliament; in three-fourths of Ireland it has withered under the English. Mr. R. Smyth, the member for Londonderry, produced the statistics of cattle export to prove how much we have benefited; no ought to have supplemented them by an account of our import of grain, and by the statistics of cultivation. We, no doubt, produce more meat to be eaten in England, but we consume less of it within our own confines. But what a folly it is to speak of the purchase of Irish cattle by England being due to the Union. Does the English butcher demand a certificate of citizenship from the ox he kills? Would he not purchase Irish beasts if Ireland had a separate Parliament? Why there is no Union between Holland and England, or between France and England, and yet it draws its supplies from these countries just as freely as from Ireland. But man like Mr. Smyth would perhaps argue that but for the Union we should not have the cattle to export. It is not very clear that it should be so, but if it is the case what are we to conclude but that to the Union it is we owe it, that beasts have been substituted in this country for men? There is, indeed, no doubt that under the blessed system which has prevailed under the Imperial Legislature the population of Ireland has been largely diminished to make room for cattle. This species of progress cannot be denied, but it leaves for us the ugly question to be solved, if it continues where shall the Irish people be found? Decrease of population coupled with decreased cultivation of the land—with the return of a vast quantity of the surface of Ireland to the original wilderness, cannot, by any species of argument, be made to appear a sign of prosperity. But the people increased too fast, we may be told, for a safe and sound condition of things, and hence the dread calamity of the famine. But again, it was under the Union was given the greatest impulse to the system of absentee lords, the multiplication of middle-holders, and the extravagant rents paid by the tenants who plunged into early and reckless marriage on potatoes.—(Wherever we turn we see the blighting effects of Ireland being handed over to the control of a country too conceited and egotistical to understand her. The temper of the three-quarters of a century is illustrated in the intolerance against which Colonel White found it necessary to make his spirited protest. The criticism which he deprecates is not confined to the Dunderbags of the Guards' Club, but is the tone adopted by men who affect culture and politics, and even by the newspaper press. In the latter case it is the dishonest resort of those who are worsted in argument; in the majority it is the emanation of that besotted pride which prevents Englishmen from understanding that other people may know better what is really good for them than an English assembly. In their belief of the sacredness of British institutions they know nothing better than to resist a reform based alike on reason and justice than by howling out "disloyalty," "rebellion," "treason," and all the fine non-substantives of that order which do duty for argument.—*Cork Examiner, July 2.*

GREAT BRITAIN.

LAYING THE FOUNDATION-STONE OF A NEW CHURCH.—On the 19th instant, in the grounds attached to St. Mary's Priory, Fulham-road, His Grace the Archbishop laid the foundation-stone of a new church to be dedicated to the Sacred Heart of Jesus, and the Immaculate Heart of Mary. The imposing and solemn ceremony commenced at half-past three p.m. At that hour a gorgeous procession emerged from the Priory Convent, and proceeded through the grounds to the place where the stone was temporarily erected preparatory to its being laid. In the procession walked His Grace the Archbishop and a large number of the clergy (regular and secular). The members of the various religious confraternities present were attired in the habits of their different orders, and all the rest of the clergy were their richest vestments for the joyful occasion. His Grace the Archbishop was attired in full pontificals, wore his jewelled mitre, and carried his crozier in his hand. He was supported by His Lordship the Bishop of Southwark. The priests of the Servite Order (including Father Bosio, Prior of St. Mary's, and the Rev. Father Apolloni and the rest), were in immediate attendance on the Archbishop. The most complete arrangements were made for the ceremony. All the windows round about the neighborhood of the Priory were filled with spectators, who appeared to take the most profound interest in the proceedings. An immense and distinguished assemblage of ladies and gentlemen thronged the enclosed building ground. Amongst them were many members of the English aristocracy, also some of the richest as well as the poorest. The inclement weather which prevailed lately had all disappeared on the day in question, and heaven itself smiled on the good work which was to testify in this unbelieving age to the doctrine of the Incarnation. The pure sun shone resplendently, reflecting a bright radiance from the gold-embroidered vestments of the clergy, and imparting brightness to the distinguished company of ladies and gentlemen who stood in respectful attitude around. The Earl of Gainsborough, accompanied by his daughters, the Lady Edith and Lady A. H. Bellingham, were foremost amongst the spectators. The Earl of Denbigh, and other aristocratic visitors, whose names we did not hear, were also present. The rite adopted by the Church on all such occasions, was then gone through, the hymns being chanted by the clergy present, and joined in by many others of those present. The foundation-stone bore the following inscription: "Fraterni ordinis servitorum B.M.V. coenobii Londinensis sedis—sacrae cordibus sacratissimi Jesu et Mariae per deo centibus decate Lapis Asuspiciat ab Henrico Edwardo Manning, Archiepiscopo, Westmonasteriensis die festo S. Juliane virg.—an. MDCCCLXXXIV rite illustratus et fideliter positus fratre Junnne Angelo monandi ordinem praedictum moderante."—*Catholic Times.*

THE ANGLICAN RUBRIC.—The ritual or rubrical content in the Anglican Communion has entered on a new phase, the Archbishop of Canterbury having stated in the House of Lords that he has obtained the consent of the Government to the issue of Letters of Business to Convocation, with a view to a revision of the rubrics; and the Bishop of London having introduced a bill empowering the Crown to give legal effect to the decisions at which that body may arrive, after they have been laid before Parliament and Parliament has not objected to them.—This step is evidently intended in depreciation of the clerical opposition to the Public Worship Bill, for which Archbishop Tait claims the innocent character of a measure simply intended to facilitate the enforcement of the new law, without deciding in any respect what the law on these matters is.—The remission to an ecclesiastical body of the settlement of the latter question will doubtless render the Bill which has just passed the Lords less offensive to the clergy; and the transformation of the measure in the hands of Lord Shaftesbury, who has practically secularized the proposed tribunal by substituting a fixed judge for the Bishop and his assessors, will tend to help it through the House of

Commons. Whether the Convocation as at present constituted—there are proposals for greatly enlarging the representation of the clergy, and even for admitting the laity—will arrive at any settlement of the rubrics which will be satisfactory to the extreme parties; whether, if such settlement is not satisfactory to them, there will be a considerable secession in either direction; and whether the two Convocations will be got to agree, are matters about which it is impossible to prophesy.

Dr. Fraser, of Manchester, has been, as our *resinata juvenis* would say, "pitching into" Popery and Ritualism. We have no objection, but why does he couple together two things which have so little in common? Perhaps, however, he is fond of contrasts. It is true that the *Church Review* accused us lately of calling its friends 'sham Romanists,' but this was a calumny, and we fear a wild one. We have never once, even by accident, made such a mistake. They are not sham-Romanists, but the most real and genuine of all Protestants. It is probable, however, that Dr. Fraser's audience does not make such nice distinctions. Anybody who talks about "the Church," whether he means the Church of Peter or the Church of Barlow, is equally distasteful to them. They are more familiar with cotton than with theology, and there is, if possible, more shoddy in their creeds than in their yards. We suspect that Dr. Fraser, with the best intentions, is as little able to prevent their adulterating the one as the other.

His own teaching seems to us a little confused. After a compliment to the piety of "the persecuted Cameronians," who would certainly have been more surprised by it than we are, he observed, in a sort of commercial language, adapted to a Manchester audience, that "to any honest-minded man, who could understand that two and two made four," he would say, "Look to your Bible!" They have probably looked at it very often, and they have discovered that an acquaintance with the elementary rules of arithmetic, even when supplemented by such honesty as prevails in Manchester, hardly suffices to interpret its mysteries. They, no doubt, agree with Dr. Fraser, who is evidently better able to understand the Bible than all Churches and all Saints, and enjoys a complete immunity from their unfortunate liability to error; that nobody "could find in Scripture any authority for the Sacrifice of the Mass, or for the demoralizing and corrupt practice of Confession." He added that nobody could find there a good many other things which millions now in heaven did find, but which, as Dr. Fraser told his hearers, are repugnant to "that branch of the Catholic Church of Christ to which they belonged," and of which he is himself, unlike "the persecuted Cameronians," such a distinguished ornament. When, however, he advised them not to "read bitter controversial papers, whether *Rocks, Records, or Church Times*," he said the only profitable word which we can discover in his discourse.—*London Tablet.*

CANON LIDDON AND THE POPES.—To the Editor of the *Table*.—Sir,—Will you kindly favour me by inserting the following letter which I have forwarded to the *Guardian* newspaper. Canon Liddon has, I suppose, greater weight and influence at the present time, and deservedly so far as learning goes, with High Church and Ritualistic Protestants, than almost any other man living; and he ought to be called to account, if he is correctly reported, for the amazing assertion he has ventured to make. At least it should not be allowed to pass without some kind of protest. It is another proof of what a state of desperation he and his friends are in at the extraordinary position of affairs in the Established Church.

(To the Editor of the *Guardian*.)

Sir,—I have just read in the report (the *Church Times*) of the great meeting held in St. James's Hall on the Tuesday of last week, the following words in the speech of Canon Liddon:—"We do not for one moment wish to be committed to the extraordinary and unhistorical dogma of the simultaneous infallibility of fourteen or fifteen self-contradicting Popes." He means, of course, by "contradicting," Popes who have contradicted each other and themselves, in dogmatic decrees of faith or morals, delivered "ex-cathedra." For if he means anything else, it would, I need not say, be beside the mark. The Canon, as his published works show, is a learned theologian; would it be too much to ask him if he would favour us with some proofs of the above surprising assertion? I am myself what he would call a Roman Catholic, and I trust he will forgive me when I say that he cannot prove it; and that if he could, he would have done so long ere this, for the simple reason that his doing so would have gone farther as he knows full well, than anything else he could do, to settle the minds of Anglicans and to justify their position. Or at least, he would have told his hearers and the world at large the names of the "fourteen or fifteen" Popes, and where to look for the proofs of what he states respecting them. Knowing, as Canon Liddon must know, how many works have been written in answer to difficulties brought against the doctrine of Papal Infallibility, from the history of three or four (not fourteen or fifteen) Popes—works written by theologians as learned, to say the least, as himself—is it not, I may ask, a matter of surprise that he has ventured on such a statement without any proof or attempt at proof? As I write only in the interests of truth, I trust you will kindly favour me by inserting this letter in your valuable journal.—I am, Sir, your obedient servant,

H. M. W. Kenilworth.

Englishmen have so completely exhausted the vocabulary of derision in speaking of the Catholic Church, though it is God's greatest work on earth, and all their own forefathers belonged to it for a thousand years, that it takes a man of genius to invent anything new. This difficult distinction was reserved for an ex-Chancellor, Lord Selborne; who dislikes "the Sacrifice of the Mass" almost as much as Dr. Fraser, and vituperates the Ritualists who have attempted to "substitute it for Holy Communion,"—which neither he nor they have ever received.—considers "Romanism," by which he means the religion of St. Anselm, St. Bernard, and St. Francis of Sales, "a mischievous form of Latitudinarianism." This has at least the merit of novelty. That a member of the Church of England which professes a dozen contradictory religions at once, and is equally courteous to them all, should venture to use such language is surprising; but as Lord Selborne is not addicted to jokes, we must suppose that he said it seriously, and is prepared to justify it before any tribunal, whether in this world, or the next, particularly the next. People discovered long ago that Jeremy Taylor borrowed his best sayings from Catholic sources, and Anglicans understand so well that sanctity does not exist out of the Roman Church that they are humbly content to reproduce, with or without heretical "adaptations," what her saints have written. It will, however, surprise many to hear that a book supposed to be so purely English and Protestant as the *Pilgrim's Progress* is simply a translation from a Catholic work of the fifteenth century, of which the real author was "Guillaume de Goleville." It appears that, beyond his own ignorant interpolations, John Bunyan whose genius was so eloquently applauded the other day by the Dean of Westminster, had nothing to do with it! The curious fact is revealed by Mr. W. I. Stracey, in a letter to the *John Bull* of the 20th instant.—*London Tablet, June 27th.*

CLERICAL REVISING.—The *Rockdale Observer* reports a very singular proceeding on the part of some of the ritualistic clergy of Rockdale in reference to the Public Worship Regulation Bill now before Parliament; The *Observer* states that on Sunday last the prayer for the High Court of Parliament was omitted at St. James's Church, at St. Clement's

Church, and at the Parish Church in the evening. Our contemporary adds that "this prayer has been omitted during the services of last Sunday and the Sunday before in several of our local churches, this proceeding being the result of a meeting of the ritualistic clergy of the town, and designed, we suppose, to express their detestation of the fact that the House of Lords had passed the bill in question by large majorities."

THE BISHOP OF LIVERPOOL ON MIXED MARRIAGES.—His Lordship, the Bishop of Liverpool, administered Confirmation on Sunday afternoon in the Church of St. Walbuge, Maudslays, Preston. In the course of his discourse, his Lordship said that there were children of Catholic parents who went to Protestant churches to receive the sacrament of marriage. Oh, shame on Catholics such as these! They were a disgrace to those ancestors who shed their blood for their faith. They were the disgrace of the days in which they lived, and they ought all to be ashamed of them. They should pray that God in his mercy would not smite them with his vengeance for the scandal which they committed, and the sin of which they were guilty. If his hearers knew of any who committed that sin, let them not imitate them, lest they should share the punishment which awaited them. Would they be surprised that the children of such marriages were, as a rule, bad Catholics? A short time ago he was told by a priest, who had it from the lips of the chaplain of one of the convict prisons, that of all those who were under his care, passing as Catholics, there were few indeed who were not the children of mixed marriages.—*Liverpool Post.*

FROUDE AND KINGSLEY.—The following epigram is going the rounds of the "common rooms" at Cambridge. We should explain that at his recent inaugural address as rector of the University of Edinburgh, Mr. Froude ascribed a want of veracity to clerical writers, and on the same day his friend, Canon Kingsley, who was resigning his professorship at Oxford, dwelt on the process of historians to indulge in fiction.

"Froude informs the Scottish youth,
That parsons have no care for truth;
While Canon Kingsley loudly cries
That history is a pack of lies.

What cause for judgment so malign?
A brief reflection solves the mystery;
For Froude thinks Kingsley a diviner,
And Kingsley goes to Froude for history!"

In London, a woman named Emma Maclean has been committed for trial on the charge of murder she having allowed a child entrusted to her charge to die of neglect.

UNITED STATES.

The death of the Bishop of Wheeling, W. Va., which had been anticipated for some time, for which he, indeed, had during his whole life made preparations, and which for many months past he always regarded as near at hand, occurred on Tuesday, July 7, in St. Agnes Hospital, Baltimore. Full of years and honors, respected by the world no less than by the Church, at the close of a long life, when, as he said himself just before his death, "his work was done," he sank to rest, fortified by all the rites of the Holy Church and by all the consolations which a bishop of the Church of God can have on his deathbed when he reflects that he has fought the good fight, and having finished his course there is laid up for him the reward of eternal life. Bishop Whelan was one of the oldest of our American prelates, having been consecrated Bishop of Richmond in 1841. He was transferred in 1860 to Wheeling, W. Va., when, at his suggestion, his diocese of Richmond was divided into two sees. When he assumed charge of the diocese there were only two small churches within its limits.—*R.I.P.—Brooklyn Catholic Review.*

CHICAGO, July 15.—The limits of the fire are as follows:—On Clarke street, No. 535, which is above 12th street, on the south side, and above Polk street on the north side. On Dearborn, and the southern limit is near 12th and northern Polk street. On Wabash Avenue Harman court forms the southern boundary, the northern limit being between Jackson and Van Buren streets. On State street the southern limit is Harrison Court, the line extending on the north nearly to Jackson street. Third and 4th Avenues are burned nearly their whole lengths. The fire burned a number of houses on Michigan Avenue, but has not damaged that street to a great extent. The residence of Horace White, editor of the *Tribune*, was destroyed; his books and furniture were saved. Several children are supposed to be burned to death. The business portion of the city is mostly untouched. Most of the people burned out are of the kind who don't insure. The Relief and Aid Society, fortunately, have on hand nearly a million dollars, and their organization still exists, and is working order. The principal buildings burnt are, the First Baptist Church, temporary post-office, First Methodist Church, two Jewish synagogues, St. Mary's Catholic Church, Davis Sewing Machine building, Aikins' Theatre, Wood's Hotel and Michigan Avenue House. The fire originated in a building used for storing rags, adjoining an oil factory, between 4th Avenue and Clark street on Taylor's. There was a stiff south breeze blowing so that by the time the flames had consumed the small dwellings and buildings filled with oil and reached State street, where there were substantial business houses, they were like the heat of a furnace.

ANOTHER FIRE—CHICAGO, July 15, 8 p.m.—Another fire broke out about 4:30 p.m., in the North Western part of the city, in the vicinity of the junction of Milwaukee and Chicago Avenue. Fifteen or 20 buildings, comprising stores, saloons, playing and carpenter's shops, were burned in a short time, the flame being fanned by a brisk Northwest breeze and fed by inflammable material. The Fire Department was promptly on the ground, and by most vigorous efforts succeeded in checking the progress of the fire before it did further damage than already stated. Considerable excitement prevailed for a time, and a repetition of the scenes of last night was feared. The fire originated in Dugan's smokehouse, in the rear of his packing stores. Nearly an entire block was burned, but the buildings were most of an inferior sort. One planing mill was destroyed with some valuable machinery and patterns; loss about \$30,000. During the progress of this fire two attempts at incendiarism in the same neighborhood were discovered and frustrated; in one case kerosene was used. Another alarm was sounded from the corner of Wabash Avenue and Madison street about six o'clock p.m., but the fire there was soon subdued.

CHICAGO, July 16.—The bodies of two men and a child were discovered under the ruins of 461 South Clark street last evening and taken to the Morgue. They were victims of Tuesday's fire.

CHICAGO, July 16.—The complete official list of the New York and New England Co's. on property destroyed makes the total \$2,727,290. Other losses are; \$52,000 in Hamburg; \$47,000 in Imperial, London; 16,000 in Lancaster, Eng.; \$16,000 in Western offices; \$156,000 in Pennsylvania offices. The estimated total salvage is \$482,320; net loss is \$2,244,970.

New York, July 15.—Otto Leytes, a German, recently from Florida, shot himself on the Brown Stearns Ship Co's Dock, Hoboken, yesterday, after engaging passage for Europe. No cause known.

New York, July 16.—A 5 foot shark seized a baby in Coney Island yesterday, and only let go when its friends had hauled the victim on to the beach.