

disagreements, and he did more to make the laws obeyed and respected than all the magistrates and police in a most extensive district. Amongst the gentry of every persuasion he was a most welcome guest, and amongst the elegant and refined the noblest and most distinguished of the noble and working curate of Cummer had no superior. Though he lived in charity and friendship with all men, there never existed a more unshakable upholder of his opinions in politics and religion, and none knew better how to exercise his rights as a citizen and discharge his duties as a priest. But his true greatness was reserved for a higher sphere. When the nation was stricken with plague the pestilence, soon after he became pastor of the United parishes where he had been so long curate. Who will place on record his labours and his sacrifices during that terrible period? It is said of him that "he almost lived on horseback," going from one place to another to feed the famishing, to attend the sick and the dying, and to bury the dead. He sold all he possessed to procure food for his starving people; he staved, toiled, and begged for them; and through his advocacy well-timed relief came for his stricken flock. Amidst the desolation which surrounded him he was equal to the occasion and he set about repairing, as far as possible, the terrible evil. His intimate knowledge of agriculture enabled him to give most salutary counsel, and he showed a most praiseworthy example of courage, energy, and self-sacrifice in carrying his precepts into practice. Mainly through his instrumentality a most practical system of green crop growing was introduced into the district with the most salutary results, and the good priest had his reward in seeing his flock, now sadly reduced by death and emigration, gradually recovering from as terrible a scourge as ever afflicted a people. In the sad years of oppression which followed the famine, in the efforts made to induce the Government to legislate for the remedy of the great injustice and oppression under which the masses of the agricultural population laboured, Father Duggan took an active and prominent part. Straightforward, manly, and clear-sighted, he at once perceived that the Saddle and Keogh party were trafficking on the credulity of the country. He was amongst the very first to sound the alarm, and to make no secret of the cause of his fears. A comparison of the utterances of the Rev. Mr. Duggan on that occasion and those of Mr. (now Justice) Keogh in the Court-house of Galway will prove instructive and eminently suggestive; but on this subject we cannot now dwell. At the close of last year, Father Duggan was appointed by the Holy Father to succeed the lamented Dr. Derry in the see of Clonfert. When this first became known, the satisfaction which was felt and expressed was most cordial and general, and in January last the prelate elect was consecrated in the chapel of the Convent of the Sisters of Mercy, Galway by the Most Rev. Dr. McEvilly, the Metropolitan of the diocese. In every place where the newly-consecrated Bishop was known persons of every creed and in every station of life expressed their anxiety to present him with a testimonial expressive of their veneration and affection, and of their joy at his elevation. In a few weeks a sum approaching one thousand pounds was collected. The Galway election agitation commenced at the time he assumed his duties in his diocese. The rest is known too well to require repetition here. The good prelate has been returned for trial, but who is he that would not prefer in this case to be the accused rather than the accuser, and to be able to look back, as the Bishop of Clonfert can, on a blameless and an honourable career, unscathed by a single blemish, or the slightest departure from the paths of rectitude and truth?—Freeman.

The Cabinet after prolonged consideration have sanctioned, not merely the finding of Judge Keogh, but his entire conduct and language. They have stamped it with their approval, and adopted it as their own. The issue, therefore, lies no longer between the Irish people and Mr. Justice Keogh, but between the Irish people and the English Government. Never, we believe, since the treachery of '52 broke up the Tenant League and plunged Ireland into ten years' political anarchy which eventuated in the Fenian outbreak, has such a blow been dealt to the Constitutional party of progress in Ireland as that now dealt by the Government. It was the desertion of those on whom they had relied, the treachery of those whom they had placed in power, which broke the faith of the people in Parliamentary action, and caused them to regard all but the revolutionist as mere place-hunters and traitors in disguise. We believe that a similar danger threatens at this moment. The open enmity of an avowed foe, even though successful, does not work half the evil to an individual, to a party, or to a country that is effected by the desertion at a critical moment of a professing friend. The more that friend has been trusted the deeper the wound it is in his power to inflict. For this reason, we say that the course taken by the Government in the case of the Galway Judgment is likely to be fraught with the gravest constitutional consequences to Ireland. For our part, we fail to imagine, far less to comprehend, or to fathom, the motives which have prompted their present course of action. We could understand that Mr. Gladstone might have found himself in an embarrassing position; that he might have drenched Non-conformist hostility and English bigotry, and that, even did he in his heart sympathise with the outraged feelings of the Irish people, he might, as a party leader, have hesitated openly to express his convictions. Had he left the whole question to the decision of the House of Commons, and declared his readiness to be guided by its wishes, we could have understood, though not respected, such a course. It would not have been dignified; it might have been prudent. Had the Government accepted, and acted upon, the decision of the Judge, and said in effect—Mr. Justice Keogh has scheduled thirty-five individuals as guilty of certain offences; we will, therefore, without expressing an opinion or prejudging their case in any way, put them upon their trial—such a course would have been intelligible. But they have not done this. They have adopted a course calculated, beyond all others, not only to stifle a fair discussion in the House of Commons, but actually to prejudice the trial of the accused, and so far as in them lies, to ensure conviction. They have revised and confirmed the judgment of Mr. Justice Keogh. Judging Mr. Gladstone's Government by its action in this matter, we say that its policy has been Machiavellian and treacherous, calculated beyond any other it could possibly have adopted to prejudice and to injure the cause of justice. Let us now consider the effect likely to be produced upon the country by the course of the Ministry. We apprehend that this is likely to be most disastrous, and disastrous exactly in proportion to the former confidence reposed by the people of Ireland in Mr. Gladstone personally. A few years ago the name of William Ewart Gladstone was a passport to every Liberal constituency in Ireland. At this moment no supporter of his dare stand on a popular hustings. To what is the change to be attributed? In whom has it occurred—in the Irish people or in their former idol? We say unhesitatingly in the latter. Is it that the Irish people have forgotten the great, the signal services rendered them by Mr. Gladstone, or is it that Mr. Gladstone has forgotten the policy to carry out which he was placed in power amid the acclamations of the people? We say the latter: The Irish people have not forgotten, are not ungrateful. At this, the very moment of his relapse, it is our desire to record our sense of the services rendered Ireland by the Prime Minister. The Irish people were grateful, and are grateful, for the abolition of the Church Establishment, which was the act of a statesman—great in its inception and execution. They were, and are, grateful for the Land Act, which, though imperfect, was yet a material boon and the recognition of a

great principle. So far Mr. Gladstone fulfilled his pledges, and so far he earned the gratitude of the Irish race. But a nation has other duties besides gratitude—self-respect and self-preservation. Are the Irish people to be grateful for the two years' shuffling with the Education Question, for the prolonged incarceration of the political prisoners, for the most arbitrary Coercion Act which ever marred the English Statute Book? Are they ever to be grateful to the Government for playing the game of Ireland's enemies far better than they could play it themselves, for defending and endorsing the language of a Judge who characterised the oldest Prelate in the Church as an arch-conspirator, and his clergy as a rabble-rousing? The Irish people are not slaves, and if they can be grateful for benefits, they can also resent unmerited insults. The Government has, by its recent action, forfeited, and justly, the confidence of the great body of the Irish people.—Freeman.

The weather and the crops are most encouraging. The weather has been delightful here lately, such as tourists wish for, and the only wonder is there are not more of them; for here we have pleasant warmth (warm sun) and bracing air, not too hot or sultry, as it is said to be in England; and why such numbers seek in the Scotch mountain districts what can be had in the West of Ireland here was at a loss to account. But true it is, that while in England the air is hot and close, disturbed by thunderstorms, &c., here we have reasonable and enjoyable weather. The crops are in a very fair way. Turf has every chance of being extensively and properly saved quite early. The hay crop is late, but will give a heavy return in general. The grain has every chance to fill now, with an unusual promise of long straw, so useful and so necessary. As for the potatoes, who has not heard of flying reports as to disease or blight at this time of the year, but on coming to inquire into it, the extent of harm done would not be much to speak of. At present this crop looks very well, and with a few more weeks of continued fine weather there will not be much room for complaint. Our correspondent, when writing from Achill last autumn, pointed out how good potatoes were there and along the seacoast to Louisburgh; and although unusual, such was the case. We would be glad to see more tourists come round to enjoy this part of Ireland.—Mayo Examiner.

Judge Fitzgerald's definition of undue clerical influence has been largely quoted by the backers of Keogh; but, as pointed out by a correspondent of the Pall Mall Gazette, such influence is not undue influence at all. Says Judge Fitzgerald:—

In the proper exercise of his influence upon electors the priest may counsel, advice recommend, entreat, and point out the true line of duty, and explain why one candidate should be preferred to another; and may, if he thinks fit, throw the whole weight of his character into the scale; but he may not appeal to the fears, or terrors, or superstitions of those he addresses. He must not hold out hopes of reward here or hereafter, and he must not use threats of temporal injury, or of disadvantage, or punishment hereafter.

Which amounts to just this, says the correspondent of the Gazette:—

A priest says to an elector, "It is your moral duty to vote for my candidate." The priest, says Judge Fitzgerald, is within "the proper exercise of his influence."

"But," answers the elector, "if I disregard what you call my moral duty, what then?"

"Then," replies the priest, "you will suffer for it hereafter."

If the priest says this, the law, according to the same Judge, considers him "guilty of undue influence."

And therefore he makes this very reasonable and very obvious deduction:

Now, I ask, in all seriousness, can anything be more childish than such a distinction? Surely when any man—priest or layman—tells another that to take a certain political line is his "moral duty," the advisor implies, if both parties to the conversation are believers, that the recipient of the advice is in danger of "suffering hereafter" for the breach of that duty. The one idea necessarily involves the other.

There is just a distinction but no difference; and all Keogh's fiery rustrian is, therefore, mere sound and fury signifying nothing.—Irishman.

ORANGE LOTALRY.—It is only the poor benighted Papists who are expected to be loyal, even if they be subject to persecution. To Protestants, particularly if they be of the Orange hue, more liberty is to be accorded. They must have a "Protestant ascendancy," not only over their Catholic fellow-citizens but also over their Sovereign, as may be seen by the utterances of the chairman of the Orange demonstration at the Rotunda, Dublin, when he said:—

"What they wanted, and what they would yet have, was Protestant ascendancy (cheers); not an ascendancy over the bodies and souls of men, but the principles of God's blessed Word spread abroad (hear). They were devoted to the Throne so long as the occupier of that Throne was Protestant, and no longer (hear, hear)."

It is rather amusing to read the various estimates of the London journals as to the effect of Mr. Butt's speech the other night. The Daily Telegraph commends itself; in a descriptive article praising the orator, in the leading columns characterising it as a dead failure. The Daily News says the same; but concedes that the interest was sustained all the time. The Times says nothing as to style. The Morning Post is adverse; and the Globe—a Tory of Tories—is quite complimentary. That journal says:—"Comparatively few English people are familiar with Mr. Butt's style, which is that of a practised advocate, and one skilled in all the technicalities of the orator's art. In impassioned accents the member for Limerick stigmatised Mr. Justice Keogh's judgment as everything that is bad, and poured forth a flood of denunciatory eloquence, to the uncontrolled delight of his fellow-countrymen, who look up to him as a Triton among the minnows. Mr. Butt usually speaks so swiftly that the best practised stenographer or phonographer fails to record his *ipsissima verba*, delivered off-times at the terrible speed of 350 words a minute. On Thursday night he was moderately slow. He had studied his speech carefully, and made his "points" with unerring accuracy. Powerful advocate as all acknowledge him to be, Mr. Butt was listened to with comparative indifference by the Opposition, who, prepared for a torrent of Irish "Billingsgate," took it all in good part, and good-humouredly gave Mr. Justice Keogh's denunciations as much rope as they cared to have, which was a good deal."—Freeman.

NATIONAL EDUCATION IN IRELAND.—The Commissioners of National Education in Ireland had under their control at the close of last year, 6,914 schools—an increase of 108 on the preceding year. Indeed, if schools continue to be increased at the present rate of progress, no limit can eventually be placed to their number. The number of the children on the rolls is set down at 1,021,709, or one in five of the entire population. The average daily attendance of children was 363,850, which appears to be a deficient proportion although an increase of 4,651 on the average of 1870. There are 104 school-houses containing 153 separate school-rooms, in process of erection, and 42 "rattled" schools were opened during the year. Lister has 2612 schools in connection with the Board, Munster 1849, Leinster 1542, and Connaught 1,137. The proportion of mixed schools, that is, of schools in which Protestant and Catholic children receive instruction together has been steadily but very slowly declining. Thus in Ulster in '67, 89 per cent of the Northern schools were mixed, and but 81 per cent in 1871. The changes of proportion in the other Provinces are similar. In Munster the percentage of mixed schools is smallest, being only

39 per cent. Of the total number of children on the rolls, 822,016 are Catholics, 78,789 are Protestant Episcopalians, 113,227 Presbyterians, and 7,668 belong to "other persuasions." The following facts particularly deserve notice in view of the question respecting Denominational Education, which is certain to occupy a considerable portion of the Session of 1873. There were 126,785 Protestant children, mixing with 28,285 Catholic children, taught exclusively by Protestant teachers. There were 15,397 Protestant children mixing with 12,119 Catholic children, taught conjointly by Protestant and Catholic teachers, and 28,863 Protestant children mixing with 364,347 Catholic children, were taught exclusively by Catholic teachers. The total amount of salaries, premiums and assistants were £300,795. The Board trained during the year, and supported at the public expense, 251 Teachers, of whom 116 were males and 135 females. The Commissioners express a confident hope that the Government will grant a sum of £104,081 for the purpose of increasing the salaries of Teachers on the principle of payment by results. There are 165 school farms under the control of the Commissioners—namely, 56 in Ulster, 34 in Munster, 26 in Leinster and 48 in Connaught.

THE IRISH CONSTABULARY.—A proclamation in the Dublin Gazette places the number of the Irish Constabulary at 10,066. The largest number are in the West Riding of Cork, which has 745, and in the South Riding of Tipperary, which has 770.—Tablet.

WHAT CROMWELL DID IN WEXFORD.—A little over 200 years ago Oliver Cromwell and his forces entered the town of Wexford, before which he engaged with the inhabitants that he would "do no violence and that he would protect the town from plunder." Did he keep his word? Hear what the bishop, Dr. French, in writing to the Intermuncio at Brussels of that dreadful day, said:—"There, before God's altar, fell many sacred victims, holy priests of the Lord; others who were seized outside the precincts of the church were scourged with whips; others hanged; and others put to death by various most cruel tortures. The best blood of the citizens was shed; the very squares were inundated with it, and there was not scarcely a house that was not defiled with carnage and full of wailing. In my own palace, a youth hardly sixteen years of age, an amiable boy, as also my gardener and sacristan, were cruelly butchered; and the chaplain, whom I caused to remain behind me at home, was transpierced with six mortal wounds. These things were perpetrated in open day by the impious assassins; and from that moment (this is that renders me a most unhappy man), I have never seen my city, or my lock, or my native land, or my kindred." In another letter of the same time he says:—"In that excessive bitterness of my soul, a thousand times I wished to be dissolved, and to be with Christ, that thus I might not witness the sufferings of my country. For that period, I have never seen my city or my people. As an outcast I sought refuge in the wilderness. I wandered through the woods and mountains, generally taking my rest and repose exposed to the hoarfrost, sometimes lying hid in caves and thickets. In the woods I passed more than five months, that thus I might administer some consolation to the few survivors of my flock who had escaped from the universal massacre and dwell there with the herds of cattle." Doctor Lynch (another Wexford man) stated that shortly afterwards there was through the country "an indiscriminate massacre of men, women, and children, by whom no less than four thousand souls, young and old, were atrociously butchered."

GREAT BRITAIN.

LETTER FROM THE SOVEREIGN PONTIFF TO "THE TABLE."—His Holiness the Pope has deigned to address the following Letter to the Proprietor and Editor of The Tablet:—

Pius PP. IX.

Beloved Sons, health and the Apostolic Benediction. In the conflict which we have to wage, it is a great consolation to us that our sons, contending together with us, are firmly united to us, and eagerly interested in that cause which concerns the defence of what is best and most precious in the world. In their ranks you, Beloved Sons, occupy a noble place, whose task it is by means of your journal courageously to defend truth and justice, to tear asunder the cunning arts of the enemies of religion, and to expose the results of that kind of liberty, which have wrought the misery of so large a portion of the world. To you, therefore, our promise is justly due, and we desire that you should be well assured of the entire affection with which we regard the zeal which you perseveringly, resolutely, and skillfully display in the service of the good cause. And, further, we cannot omit to acknowledge with the most grateful sentiments of our paternal heart the dutiful acts of the faithful of that your illustrious country, who constantly loyal to us, have sent to us through you the gifts of their piety in honor of Blessed Peter. We well know indeed with what high spirit they there defend and support by their contributions so many kinds of good works, and we therefore cannot but feel a strong admiration for the power and excellence of their love and faith, which is the cause that they cease not to come to our assistance also out of their bounty. Wherefore we ask them from the depths of our heart of the Divine Clemency, that it may pour forth upon them abundantly all the riches of its loving kindness, and make that land fruitful with those fruits of faith and religion for which it was of old so wonderfully conspicuous; while for you, Beloved Sons, we pray that it may confirm your strength and direct your minds, that so, carrying on your noble work with fruit and with alacrity, you may increase the merits of your zeal before the Church and before God. Meanwhile, Beloved Sons, receive, as the sincere pledge of our special good will, and as the augury of all heavenly gifts, the Apostolic Benediction which we impart most lovingly in the Lord to you, to all the pious officers whose gifts we have received, and to all the Faithful of England.

Given at Rome at S. Peter's the 17th day of July in the year 1872, of our Pontificate the Twenty-seventh.

Pius PP. IX.

ADDRESS FROM THE VICAR-CAPITULAR OF SALFORD.—The Vicar-Capitular has issued a letter to the various churches in the diocese, in which he addresses them on their common sorrow arising from the death of the Most Rev. Dr. Turner, and adverts to the important business, now pending, of electing a new bishop for the Diocese of Salford. Of the *modus operandi* the Very Rev. Vicar-Capitular says:—"The Archbishop of the Province of Westminster will assemble the Canons at the Cathedral in Salford in the course of next month. On the day of the meeting, the Mass of the Holy Ghost will be offered up. The Chapter in the presence of the Archbishop, will then proceed to nominate three priests whom they judge most fit and most worthy of the episcopal dignity. The Archbishop will afterwards assemble all the Bishops of England, and submit to their judgment the three names chosen by the Canons. His Grace will forward the names to Rome, where, after further scrutiny and enquiries, one of the three, in all probability will be chosen and finally appointed by our Most Holy Father the Pope. You see, dear brethren, the wisdom of the Church in this mode of election. The deliberate and well-considered choice of the very reverend members of the Chapter is weighed, first by the bishops, and is finally decided by our Most Holy Father in Rome in the exercise of his supreme authority, and at a distance from all local prejudices or partiality; still it is our duty, dear brethren, to pray earnestly that a wise and happy choice may be made. In this we have the example of the Apostles and the practice of the Church at the very origin of Christianity. In the

Acts we read:—And they, the eleven apostles, appointed two, Joseph, called Barsabas, who was surnamed Justus and Mathias. And praying they said:—"Thou Lord, who knowest the hearts of all men, shew whether of these two Thou hast chosen." Acts i. 23. 24. It ought, therefore, to be the endeavour of us all, both clergy and laity, to humble ourselves at this time before God, and by daily earnest prayer to supplicate the special light and direction of the Holy Ghost."—Catholic Opinion.

THE ARCHBISHOP OF WESTMINSTER ON CHARITY.—The Archbishop of Westminster preached last Sunday aid of the funds of the Kensington Conference of the Society of St. Vincent de Paul. Having chosen for his text the words of St. Paul to the Corinthians, on the greatness of charity, the Archbishop proceeded to point out the mutual dependence of the members of society on each other. He compared it to the mutual dependence of the members of the body, and then proceeded to show the difference between the gifts of the Holy Ghost and the graces which sanctify those gifts. The gifts alone do not give grace; Judas and Solomon had these gifts, but not the grace of perseverance. On the subject of charity the preacher pointed out that it is the love of God and of our neighbour for God's sake, and was far higher than mere benevolence of disposition. Faith and hope were imperfect till they were made perfect by charity. Some men piled themselves on having no faith, and were like a man who wished it to be known to all that he was blind. The telescope gave increased powers to sight, and this revelation gave a new horizon and expanse to man's thoughts. Those who love the earth are earthly, but those who love God become like unto Him. Faith was like twilight, caused by the refracted rays of light from the other world. It was enough for us to walk by, but hereafter faith would be swallowed up in vision, and the full enjoyment of God would begin. As charity was God in the soul, it was plain that where charity is in the soul there must be life in it. St. John said that the proof of having passed from death to life was loving the brethren. The salvation of that man was certain who died in charity with God and his neighbour; and where this charity was not there was eternal death. To be without charity was to begin in this world the dreary career of being without God. Charity did not consist merely of giving alms. They must be given for the pure love of God. The preacher then pointed out the great importance of assisting the Conference of St. Vincent de Paul. No man ever had more love for his neighbour than St. Vincent de Paul, who was indeed an apostle of charity. He filled France, and France filled the world, with illustrations of practical charity. Although he began life as a shepherd he became a power in the world. The members of the society which bore his name were some of them poor, though removed from want. They met every week and sanctified their work by prayer. Their conferences now existed in many countries in the world, even in most distant lands. He had to ask the congregation that day to assist their own conference. The smallest gift given for God's sake had value in His eyes; the largest given for a low motive had none. The best gifts would be personal help as an active brother visiting the homes of the poor. Be to them (said the Archbishop) friends and comforters, and in conveying consolation to them you will be sanctifying yourselves. Some in business or in professions may find this impossible; but let all give some aid, and the Eternal Father will reward them with full measure pressed down and running over.—Catholic Times, Aug. 3.

MGR. CAPEL ON THE EIGHT BEATITUDES.—We (Catholic Opinion) take the following brief report of the Right Rev. Mgr. Capel, at the Church of our Lady, S. John's Wood, from the Weekly Register:—"Dwelling on the words, 'Blessed are they that hunger and thirst after justice, for they shall have their fill,' the preacher pointed out with force and eloquence the meaning of this spiritual hunger and thirst. At the present time many made a great effort to serve God and Mammon. They strove to comply with the world as much as they could without endangering their salvation. This was not the full bloom of a truly Christian life. Hence came the cold Communions and that spirit of indifference which was so prevalent. Do we (said the preacher) really hunger and thirst, in the meaning of the Gospel?—Let us not deceive ourselves, but weigh well our position. If we are absorbed by pleasure or in intellectual enjoyments, it is placing the world before God, and is worse than useless. If, on the contrary, we are absorbed by the love of God all is well. We are only expected to do our best. The words are not 'those who have this justice,' but who hunger and thirst for it. God accepts the desire if it be true, earnest, and sincere. Let us not be discouraged.—If we perseveringly give God the first place in the soul we shall have much happiness even in this world, and full and complete happiness in that which is to come."

THE POSTMASTER-GENERAL AND THE LETTER-CARRIERS.—A deputation of London letter-carriers waited upon the Postmaster-General on Wednesday to support the memorial recently presented for an advance of 10 per cent in their wages and the removal of various grievances. Mr. Mossell acknowledged the fairness and ability with which the spokesmen of the men had urged their views, and entered at some length into a discussion of their pay and position, with a view to show that they were really better off than most men of their class. Mr. Mossell promised, however, to reduce the period of service required to entitle men to an advance of wages. As the scale now stands, they would have to remain at 25s. for a period of seven years; he proposed to reduce this period to four years, and they would then reach the maximum pay of 30s. after a total service of 14 years. By this alteration a considerable number of men will at once be distinguished. Mr. Mossell also proposes to confer a distinguishing stripe for good conduct. The largest number of stripes any one man can wear will be three, and each stripe will carry with it a small increase of pay. Other matters mentioned in the memorial Mr. Mossell promised should be enquired into.—Tablet.

LUNACY IN ENGLAND.—According to the Blue Book there are 58,640 lunatics in England. Their proportion to the population has been steadily increasing year by year for 12 years.

OBITUARY NOTICES IN THE "TIMES."—Complaints have frequently been made of the refusal of the Times to add the letters R.I.P. to the notices of deaths advertised in that paper. We are glad to observe that on Monday and Tuesday in this week there appeared in the Times obituary notices with R.I.P. added. "Sacerdos" who wrote to us the other day to complain of the Times practice, writes now to say that enquiries having been made at the office, the chief clerk of the Advertising Department replied that it had been a rule of the office for many years not to insert the letters R.I.P.; that he did not know the grounds upon which this rule was based; that there does not appear to be any sufficient reason for enforcing it now, and that therefore the notice could appear intact. It will, therefore, be the fault of Catholics if their mourning notices do not appear in proper form in the Times as well as in other papers.—Tablet.

A LEGAL EXAMINATION.—The *Civilian* relates that a gentleman who, some two years since, left the War Office, and is at present studying for the bar, was, at his last examination, asked to state the circumstances upon which might be framed an action for breach of contract, writ, or a criminal proceeding. He replied that if Mr. Gardwell sold a converted Enfield for a Snider, and if, on explosion, it injured the purchaser, Mr. Gardwell might be sued (1) for non-performance of his contract, (2) for misrepresentation and consequent damage, and (3) for obtaining money under

false pretences. The gentleman passed with honours.

DEADLY TRAGEDY IN LANSHIRE.—On Saturday, July 27th, about half past ten o'clock, a fearful tragedy was enacted in Barrow-in-Furness, a young man named Edward Ward, joiner, residing in Raglan-street, Barrow, cutting the throat of a young woman named Helen Brockband; and afterwards making a desperate attempt to commit suicide. Up to within a few months ago they had been very intimate, but the young woman had engaged to be married shortly to another man. Ward appears to have been in a depressed condition for some time, and to have premeditated the affair. He waylaid the girl as she returned from her work on Saturday evening, seized her near Abbey-road, and inflicted a severe wound from ear to ear with a razor. She was immediately conveyed to her home, where she died early on Sunday morning. Ward was found some time after lying in proximity with his throat fearfully cut. He was conveyed home, and every possible assistance rendered that medical skill could devise, but he died on Sunday afternoon. Before dying the girl wrote on a piece of paper the words "Ned Ward." The tragedy has cast quite a gloom over the town.

UNITED STATES.

Just as we had gone to press with the number of the week ending August 17, we received from Europe the news of Most Rev. Bishop Bayley's translation to the Primate's See, and of Most Rev. Bishop Gibbon's translation to Richmond, Va. from the Vacant Apostolic of North Carolina. Whether a prelate of the Church is ever to be congratulated on his promotion to a more arduous field of duty depends entirely on whether the honor, or the burden is considered. There is too intimate a connection between the trials and honors of such a high position to make it other than an object of dread to those who are worsted of it. But we may freely congratulate the widowed See of Baltimore and Richmond that now the period of their mourning is over and that henceforward they are to be sustained by so firm and affectionate hands as those of their new guides and spouses.—Brooklyn Catholic Review.

FATHER BURKE.—The admirers of the great Dominican Preacher will be glad to learn that he has returned to New York, his health being perfectly recuperated, though for some time he was confined to his bed by severe illness. On Tuesday, the 3rd of September, Father Burke will lecture for the benefit of the Church of St. Jerome, North New York (Morristown), his subject being "The Three Great Evils of Ireland, and Their Remedy." On Thursday, September 5th, he will lecture in the Academy of Music, New York, for the benefit of the Sisters of Mercy. He will also lecture on or about the 19th of September for the Foundling Asylum; and on the 22nd he will speak in the Coliseum, in Boston. On Thursday, September 26th, Father Burke will lecture in this city, in aid of the Catholic Female Protective Society, lately destroyed by fire. His subject will be a glorious one—"The Volunteers of '82," and we are sure he will have an overflowing audience. As soon as he has finished his lectures in New York, Father Burke will proceed west as far as St. Louis; from whence he will go to the Novitiate of his Order, in Springfield, Ky.—Irish American.

CATHOLIC BENEFIT SOCIETIES.—STATE CONVENTION IN PENNSYLVANIA.—A Convention of Catholic Beneficial Societies of Pennsylvania, met at Harrisburg on Wednesday and Thursday, August 7th and 8th. Sixty-two representatives were present from 29 Societies, numbering 5,150 members. The object of the State meeting was to form a State Union to be connected with the "Irish Catholic Benevolent Union." A Constitution, similar to that of the National Union, was adopted. Mr. Jas. D. Dougherty, of Harrisburg, was elected President; J. D. Binkley, of Pittsburg, Vice-President; Thomas F. Molony, of Harrisburg, Secretary; and T. Johnston, of Kellyville, Treasurer. George McVay, of Philadelphia, was elected State Delegate to the National Convention which is to meet at Philadelphia, October 16th, 17th, and 18th.—Id.

Some shrewd but not very sportsmanlike fishers on Lake Erie have adopted a very effectual way of catching fish by exploding nitro-glycerine under the surface of the lake, and thereby murdering their game in large quantities. The expedient, expressly for this purpose, may be a new one, but some years ago when Diamond Reef, between New York and Governor's Island was removed, nitro-glycerine was used, and so many fish were stunned or killed by the concussion that the workmen were abundantly supplied with them, and many were allowed to go to waste.

An inquiring citizen of Madison, Indiana, thrust his fingers into a horse's mouth to see how many teeth he had. The horse closed his mouth to see how many fingers the man had. The curiosity of each was fully satisfied.

The Pittsburg Commercial tells the singular history of a man named Peter Hanzelner, who was one of the Hessians sold to service in America by King George III., in 1776—that service being the putting down of the American rebellion. He was taken prisoner in New Jersey, preferred not to be exchanged, and remained loyal to the United States. He married a New Jersey woman and reared a family of five children, finally dying in Ohio. One of his sons has hunted up the various proofs of his father's identity, and the family have secured property valued at \$500,000 in real estate, and \$1,000,000 in ready money.

A SNAKE STORY.—The Weekly Western Star, Lebanon, Ohio, tells the following pretty tough story:—"For many years two batrachian reptiles of the genus *Bufo vulgaris*, or, in other words, two large gray toads, having made the garden of Mr. Ritchey, their habitation, where they made themselves generally useful in destroying obnoxious insects. They have become in the fullest sense domesticated, and Mr. Ritchey facetiously calls them his pets. Some days ago one of them was noticed to approach the house and take a position near the door, evidently terrified. The reason soon became manifest. His toadship had suddenly quickened himself before a large black-snake, between three and four feet in length came slowly up, and after getting within a suitable distance for this purpose, stopped and began to erect, it commenced to draw near the toad by imperceptible degrees, all the time exerting the fascination of its eyes on its intended victim. Mr. R. says the toad was much charmed, and that its minutes were numbered unless an effort was made to destroy the charmer. Seizing a hoe, he boldly approached the snake, which instead of running, transferred its attention to him, and for a moment Mr. R. realized what it was to be under the influence of a serpent's eye. The attempt to charm him, however, was futile, and, getting within striking distance, he gave a vigorous blow and missed his aim. The snake never moved, but stood with half length perfectly erect. The next blow was unerring, and it severed the body midway between the head and the ground, the part to which the head was attached falling while the other part remained in the attitude it was in before the blow was given. It was now Mr. R.'s turn to stand aghast. But presently recovering himself he pushed it with the hoe, and it fell over like a stick or any piece of wood. The spell now being broken, the toad was relieved, whereupon it made one tremendous bound of fully fifteen feet against the house, and rebounding fell upon the walk, where it lay quivering and panting.

"Wouldn't you call this the calf of a leg?" asked Bob, pointing to one of his "nether limbs." "No," replied a *Billingsgate*, "I should say it was the leg of a calf."—Id.