

terial is now in charge of the police authorities, who await instructions from the War Office.

An appeal for Italy.—Under this heading the "Bible Society for Italy" advertise in the 'Times' for funds to enable them to issue a family Bible for circulation in Italy. They have the cool impudence to assert that "the Bible has been so long and so assiduously discredited by the priests of Rome as a bad book." This precious document bears the signatures, amongst others, of Lord Shaftesbury, Admiral Fishbourne, and Mr Spurgeon.

Catholic Progress.—In an article on "The Revival of Paganism," gives an account of the revival of Brahmanism in India, after having been for some centuries superseded by Buddhism. The writer holds that Europe may witness an analogous phenomenon, and points to the fact that "the whole state of Germany, Switzerland, Italy, and Spain, seems to point to a great Pagan revival."

The Marquis of Salisbury, who appears to have dipped his tongue in an extra dose of aquafortis, has been denouncing Irish priests and Irish peasants for their insolence and turbulence, and he is especially furious against Home Rule. To the suggestion that the Irish nation will return a majority of Home Rulers at the next election, his answer is that both parties in England will combine to crush them. This is a naive expression of the Tory idea of "constitutional Government" in Ireland. It was practically illustrated on the Educational question.

The Catholics of Manchester have nobly performed their duty at the School Board Election. They have returned three Catholics, two of whom, Canon Toole and Mr John O'Reilly, were at the head of the poll. In this great provincial centre of industry, Secularism has met with a signal defeat. Fifteen candidates have been returned, of whom ten are "denominationalists," the five secularists being lowest on the list. Six candidates were rejected, two of them being described as unsectarian, two Wesleyans, one Republican, and a teetotaler.

Home Rule at the Cambridge Union.—A deputation of Oxonians came over to the Cambridge University Union and advocated Home Rule for Ireland. Mr McNeill (Christ Church, Oxford), of Dublin, proposed a resolution, stating that Home Rule was absolutely necessary for the welfare of Ireland. The English Parliament neglected domestic affairs of importance to legislate for Ireland, and the result was that Ireland was in a worse state now than in the time of Charles II. Mr Campbell (Exeter College, Oxford), and Mr Henry Downing (College, Cambridge), supported the motion, the last-named gentleman saying that the country producing Wellington, Castlereagh, Canning, and Mayo, ought to produce statesmen to govern itself. Messrs Griffith and Sydney Lawrence (Corpus), Fisher (Sydney), Phillips (Trinity Hall), supported the motion. The debate was adjourned for a week, on the motion of Mr Munro Sydney. On the debate being resumed a week after, the following motion was, at its conclusion, carried:—"That local legislation in local affairs is absolutely necessary for the welfare of Ireland." The house was densely crowded, and the debate was long and well conducted. It is hoped this example of fair and impartial treatment will be imitated in another house when the subject of Home Rule has to be considered.

The London School Board election took place too late for the result to be in the Catholic weeklies of the 29th November, the latest we have to hand. We rejoice to find that, so far as they have gone as yet, the elections have been everywhere successful. Birmingham, Wolverhampton, and Nottingham, have each brought in a Catholic; Bradford, Leeds, and Gateshead, two; and Manchester three. It is at Liverpool, however, that the most decisive result has crowned the Catholic effort made in accordance with the Pastoral of the Lord Bishop. Five Catholics stand first in the list of 15 members elected. It is a triumph; but one barely commensurate with the proportions of the Catholic population.

At the late banquet given by the Oxford Union, we are told that the Margaret Professor of Divinity, Dr Hurtle, seeing that his Grace the Archbishop of Westminster was placed above two bishops of the Establishment, rose from the table and left the room. Poor man!—was he frightened that the proximity of the archbishop to the lord chancellor would have a prejudicial effect upon Protestantism? The fact is that the managers of the banquet allotted the place to the archbishop, and by doing so gave proof that bigotry had no place in their arrangements.

The political world has again been taken by surprise. Dr. Lyon Payfair has been appointed Postmaster-General, and his address to his constituents of the Universities of Edinburgh and St. Andrews' has been issued, in which he announces his acceptance of the office. Thus, another concession, or perhaps we should say another promise of future concessions, has been made to the Birmingham League, Dr Payfair being a Secularist and a thorough advocate of mixed education for Ireland. He is, we suppose, "canny" enough to learn anything, but we cannot refrain from expressing both our own and the country's opinion—namely, that his total inexperience of administration, and his comparative newness to public life, must combine to render him a failure in his new position, a position just about to be vacated by a gentleman who has been, as even the Conservatives admit, the best Postmaster-General we have ever known—judged impartially by his official acts.

Sheffield has set an example which should be followed by every Catholic community all over the world. The Catholic Association of that town has sent addresses to the Archbishop of Cologne, the Auxiliary Bishop of Geneva and the Catholic clergy and laity of Germany, encouraging them and expressing deep regret at beholding the sufferings to which cruel and godless men have subjected them. Surely the Catholics of the metropolis of England will have something to say on the subject.

The return of the 5th of November brings us metaphorical as well as literal squibs and crackers—witness Mr Newdegate's speech at Coleridge and his subsequent letter to the 'Times.' He has accused the Archbishop of Westminster of declaring that Guy Fawkes was a martyr, and in support of his charge he adduces a sermon in which the Archbishop declared that certain Jesuits were martyrs. Therefore we suppose, by parity of reasoning, if Foxe's heroes were martyrs under Queen Mary, Wyatt and his fellow-conspirators were martyrs

too. They were conspiring in the Protestant interest, at least as much as Guy Fawkes and his friends were conspiring in the Catholic interest; and if there can be no Catholic martyrs without letting in also Catholic conspirators, we do not see how the Protestant worthies can escape the application of the same rule. A letter from the Archbishop's solicitors, shows that his Grace, having on a previous occasion resorted in vain to the method of courteous personal remonstrance, now feels obliged to have recourse, when Mr Newdegate is the offender, to other means of obtaining redress.

In justice to a member of its own staff, the 'Times' is obliged to confirm the general disbelief in Prince Bismarck's veracity. But it does so in that sneaking manner which characterises all the "leading journals'" references to the big bully of Berlin. Everyone remembers the account of the interview between the King and the Emperor, sent by Mr Russell to the 'Times' after the battle of Sedan, and remembers also the formal denial of the truth of that statement published by Bismarck's order in the official Berlin organ. Now Mr Russell had his information from the Crown Prince, who had derived his knowledge of what occurred partly from the use of his own ears at the door during the interview, and partly from his father's lips afterwards. The lie, therefore, which Bismarck published was a contradiction directly to Mr Russell, and indirectly to the Crown Prince and to the King of Prussia. This fact will give the measure at once of the man's mendacity and audacity. But our miserable "leading journal" is still bursting with admiration of Bismarck's "shrewd, unscrupulous, yet manly character!" We always thought that truthfulness was no part of maunliness; but the 'Times' seems to think the reverse. The bigger the liar the better the man!

The Liverpool Orange Lodges have this year commemorated the "glorious, pious, and immortal memory," of Dutch William and "Cecil's Holiday" at one and the same time. The brotherhood have given balls, soirees, and tea-meetings with but very indifferent success, the attendance being remarkably poor. The oratory, however, was of the well-known type, being perhaps a little more perfidious than ordinary, which is, to say the least, very remarkable, considering that the cup indulged in was that which cheers but not merrites. A Mr Ball, "D.G.M.," gave expression to the feelings which burned in his bosom by declaring that "we want an Emperor William in this country, or a Bismarck, or a Cromwell!" It is, perhaps, fortunate that duplicates of these three paragons cannot be made to order, or the virulence and deadly animosity of the Orangemen would give Englishmen much trouble. England will assuredly say *adieu* to this benevolent wish of the "D.G.M.," and the Jesuits whom the bigots of Liverpool so violently denounce, will still continue to find in this free country a refuge from the impious tyrants who delight to persecute the unoffending, and to embitter the lives of the helpless and unresisting ministers of the Church.

"Plundering and Blundering."—Mr Disraeli's letter to his "Dear Grey," that ill-advised and indirect appeal to English Protestant prejudice and fanaticism, will not further the "Conservative reaction" in Ireland where Toryism and Orangeism are convertible terms. The 'Nation,' which was not less consistently than strongly against the re-election of Mr Henry James—the reviler of the Bishops and clergy of Galway—instances this manifesto of the ex-Premier and the Taunton election to show how impossible it is for Irishmen to sympathise strongly with either of the combatants in an English party fight, because "these are circumstances which would render a Conservative triumph at a Taunton, had it occurred, almost as unwelcome as that of Mr James." Our contemporary continues:—In Ireland, where the exigencies of English parties are little regarded, the result at Taunton will be rather regretted than welcomed. In the successful candidate Irishmen see one of the bitterest enemies of their faith, one of the most unscrupulous defamers of their country that ever sat in the House of Commons. The Tories chose deliberately to stake their chances of success on an appeal to English prejudice and fanaticism. They select No-Popery as their watchword, and gave the key-note of their policy in the phrase which described the disestablishment of the Anglican Church in Ireland and the reform of the Irish Land laws as "plundering." Partial in their operation and circumscribed in their effects as these measures are known to be, yet Mr Disraeli can only express his aversion to the principle of justice on which they proceed by stigmatising their policy as one of plunder. To find any English constituency endorsing views such as these would be a very unsatisfactory phenomenon, and, so far as the result at Taunton constitutes a reply to Mr Disraeli's manifesto, it leaves us nothing to regret.

The intended formation of an English Catholic University has been under the consideration of the Hierarchy ever since the Provincial Synod, and a plan, agreeing in its main features with that adopted by the Irish Episcopate, has been since then in course of preparation. Moreover, the details of the arrangements are sketched out, but as these are still under consideration, it would be premature at present to publish the particulars of the scheme. We are very glad, however, to be able to confirm the announcement that the Rt. Rev. Monsignor Capel has consented to be Rector of the University. His well known talent for organization and his vigorous initiative will be a guarantee that there will be no unnecessary delay in getting the young University into admirable working order.

SCOTLAND.

Mr Disraeli at Glasgow:—But there was one subject on which, while addressing a Scotch audience, Mr Disraeli at Glasgow, was sure to touch, and this was the "great" religious "question that is now rising in Europe." From this, he said, "it would not easily be in the power of England entirely to withhold itself." He contemplates struggles—"perhaps war and anarchy, ultimately"—and believes that "our connection with Ireland will then be brought painfully to our consciousness." And what is the remedy which under these circumstances Mr Disraeli is prepared to suggest? It is that England should "again take a stand upon the Reformation," and "guard civilization alike from the withering blast of atheism and from the simoom of sacerdotal usurpation." Sacerdotalism is, of course a "simoom" because it begins with S, but we confess ourselves utterly unable to see any signs of such "usurpation" in the struggle on th