

a disapproval, more or less strongly expressed, of the policy which his meeting is intended to endorse. Even the 'Saturday Review,' expresses "a hope that no other politician and no ecclesiastic holding a responsible position will be guilty of the impertinence of interfering in German affairs, or of the mischievous rashness of providing an excuse for Irish disaffection."

We read, with great surprise and regret, the article on the persecution of the Church in Prussia, in the 'Daily Telegraph.' We had already noted that the 'Telegraph' had been veering from the vigorous advocacy of religious liberty, which for so many years it has maintained, first to a qualified approval of Prince von Bismarck's oppression of the Catholic Church in Germany, and finally to a declaration of full sympathy with the penal laws of the Berlin Government.

Almost every newspaper of standing, in London and the provinces, whatever may be its politics or its inclinations, has fully admitted that the Falk legislation violates the liberty of religion and of conscience. Englishmen three centuries ago endeavoured to force Protestantism upon Ireland, and Episcopacy upon Scotland; and not "to our lasting advantage." Savage hates, bloody feuds, shameful persecutions, and utter failure, were the only advantages England reaped from its Falk legislation.

On the 27th of January the ultra-Protestant fanatics of London are to meet in St. James' Hall, under the befitting presidency of Earl Russell, to express their "deep sense of admiration" at the Emperor of Germany's letter to the Pope, and in the name of "civil and religious liberty," their sympathy "with the people of Germany in their determination to resist the doctrines of the Ultramontane section of the Church of Rome." The object of the new law is well pointed out in a sentence or two which we quote from the leading columns of the 'Times.' "Prince Bismarck appears to contemplate nothing less than the sudden creation of a Reformed Catholic Church, and to consider it possible to carry out precisely the same operation as was accomplished by Henry VIII. and Elizabeth in this country." That is to say, a repetition of persecution. Freedom of thought, freedom of worship, freedom of opinion, freedom of speech—these are the great principles against which Bismarck and the Emperor are arrayed; and it is to cheer the men of darkness in the contest that English voices are to be raised on the 27th of next January.

The English landlord interest is taking alarm. More humane and national than their compeers of Ireland, who, some years ago, gloated with the 'Times' over the fact that "the Irish were gone with a vengeance," the English landlords wish to keep the English peasantry intact and to improve their position. Sir Edward Watkin has broken the ice. He offers Mr Arch twenty acres of good land situated near a town, at a nominal rent. Had such a remedy as this been applied to poor Ireland years ago, the people of that country need not have "gone with a vengeance," and there would now be no fear of their returning with a vengeance.

The large number of persons who have been to see Mr Holman Hunt's grand picture, the "Shadow of Death," during the past week shows that the interest in the works of this remarkable painter is as great now as when his "Finding of the Saviour in the Temple" was exhibited more than ten years ago. At that time for several months the numbers averaged 800 visitors a day; now the daily average is a thousand, and an increasing one. The picture was bought by Messrs Agnew for the unprecedented sum of 10,000 guineas, and the price required for the picture is said to be £15,000, with possession at the end of seven years.

It is recorded of Lord Denman, in his lately published Memoir, that, after describing in the O'Connell appeal case the imperfect jury system by the now famous expression "a mockery, a delusion, and a snare," he said to his son, Mr Justice Denman, "I am sorry I used those words; they are not judicial." It is a characteristic story, for Lord Denman could say the right thing hastily, almost unwittingly.

It can scarcely be known in England that in the English settlements on the Gold Coast slavery exists in a most hideous and revolting form, and is not only tolerated, but formally recognised and sanctioned by law. It is generally believed that where English rule prevails slavery cannot exist. Yet all the force and authority of English law (writes the 'Times' correspondent at the Cape Coast Castle) is exerted to assist the slave-owner in his claim to his human chattels.

On the 14th of January, the 158th day of the Tichborne trial, the 24th day of his summing speech, Dr Kenealy finished his defence of the great Claimant. At the close of the speech, the Claimant, with vast gravity and solemnity, thanked the learned advocates for his exertions, and expressed a hope soon to be able to pay him the six hundred pounds which, it appears, is the balance between the sum paid and the sum due to Dr Kenealy by way of fees.

Father Nugent, Chaplain of the borough Gaol, Liverpool, writes in his Report 1872-73: "During the year I have given the pledge to 427 men and 1,098 women. An accurate account has been kept of the men, and of the 427 only 18 have returned to the prison."

Tipperary still to the front.—The 'Field' says—"At the Athletic sports at the Cambridge University, the hurdle race (ten flights) was won by Mr Carden, eldest son of Sir John C. Carden, Bart., D.M., The Abbey, Templemore. The high jump (four feet eleven) was won by the same gentleman."

The "Salford Diocesan Crusade against the Vice of Intemperance," consisting of the association of prayer in honour of the Sacred Thirst and Agony of Our Lord and of the Total Abstinence League, was inaugurated in the Cathedral of Salford by the Bishop on Sunday, January 4. The Cathedral was filled in all parts, even the sanctuary was filled with men.

Among the calamities that marked the year 1873 in England, may be named the Tichborne trial, which ended its 148th day as the old year closed.

We read a sign of the times, in the fact that the first large supply of prepared peat for the London market is expected shortly, as extensive operations are being carried on in the west of England and in Ireland.

The new residence of the Archbishop of Westminster is a very large and very handsome edifice, in which respects it is in striking

contrast to the old residence in York Place. It stands on the corner of the vacant square of land upon which the new Cathedral of Westminster is to be erected—in fact, with this house the whole square is completed. The Archbishop is now installed in it; it is an edifice worthy of being his palace; and when the Cathedral is built there will be the Archbishop's house next to it.

The Very Rev. Dr Vaughan, Bishop of Salford, has written an important letter to Mr Butt. "No one," wrote his lordship, "can desire the welfare of Ireland more heartily than I do, or feel how unequally she has been dealt with, and how unjustly she has been made to suffer for centuries. I believe the next parliament, if not the present one, will recognise the political wisdom and justice of extending to Ireland a larger measure of self-government than she enjoys at present." This is cautious language, doubtless, but invaluable as coming from an English prelate, whose attitude may be almost as defining the direction of the ecclesiastical mind in England on Irish politics.

Mr Carlyle is said to be engaged in writing a pamphlet on the struggle between the German Government and the Pope.

HISTORY OF OUR SAVIOUR JESUS CHRIST.

By the Abbé J. E. DARRAS.

(Translated from the French for the NEW ZEALAND TABLET.)

22.—FINAL CRUELITIES AND DEATH OF HEROD.

THE massacre of the Holy Innocents was but an episode of the cruel persecution which signalized the latter days of Herod. This prince, says Josephus, had reached his seventieth year. Attacked by a malady which left him no hope of recovery, he grew so melancholy that he became insupportable to himself. The horror in which he was held by his subjects, and the persuasion that they awaited his death as a deliverance, redoubled his rage. A sedition broke out at this conjuncture which furnished him with a pretext for satiating his fury (1). In contempt of the law of Moses, Herod had caused a golden eagle, the symbol of Roman dominion, to be placed on the portico of the Temple (2). Judas, son of Sepphoris, and Matthias, son of Margalus, two doctors of the law, whose zeal, eloquence, and deep attachment to the national institutions, had rendered their names dear to the youth of Jerusalem, gave full vent to their indignation. The resistance of the Pharisees, who had just refused to comply with the conditions of the census imposed on them by Cæsar, had stirred up a spirit of rebellion in the hearts of the people. The fresh outrage done to the Mosaic religion, by the exhibition, in the sanctuary of Jehovah of a sculptured figure, formally prohibited by the Jewish law, served to fill up the measure of their exasperation. The golden eagle was pulled down from the portico of the Temple, amidst the applause of the multitude; this emblem of the bondage of Israel was broken in pieces, and the remains trampled under foot. The aged Herod, on his bed of pain, heard the news of this crime; he had still life and power enough left to cause Matthias and all his accomplices to be burned alive. Some days later, he was removed, by order of his physicians, to the bituminous springs of Callirrhoe, situated at some furlongs from Jericho. Josephus describes, in these terms, the suffering of the tyrant:—"A slow fever, of which the burning heat seemed wholly concentrated within him, consumed him even to the marrow of his bones. A devouring appetite forced him incessantly to be swallowing down food, from which, however, he derived no nourishment; purulent ulcers gnawed away his entrails, and wrung from him piercing cries of pain; the joints of his limbs and his feet were swollen with dropsical tumours and afflicted with continual pains. . . . To this horrible anguish was added that of a fetid and insupportable odour; all his sinews were contracted and his breathing became short and convulsive. The physicians who attended him were unanimous in declaring that those diseases were a punishment upon him for his unheard-of cruelties" (3). Such was the living carcass which the physicians at Callirrhoe plunged into a vessel of bitumen and warm oil. No sooner was the sick man let down into it than his body seemed to fall to pieces; his sight failed him as if he were dying. In this state he was carried back to his bed. Meanwhile, the news of his death began to be noised abroad. At this false report, the Jews set no bounds to their joy. Herod, hearing it, threw off his lethargy; he got together the most illustrious men of the whole Jewish nation, into a place called the Hippodrome, and there shut them in. He then called for his sister Salome, and said to her: "I know well that the Jews will keep a festival upon my death; however, it is in my power to be mourned for on other accounts; do you command my archers to slay these men that are in custody immediately upon my death, and then all Judea will weep at it whether they will or no." He then took an apple to allay his burning thirst, and asked for a knife to cut it; this desire being gratified, he looked about to see that there was nobody to hinder him, and lifted up his right hand as if he would stab himself; but Achiabus, his first cousin, came running to him, and held his hand, and prevented him from committing suicide. The report of this event caused a great clamour in the palace. The news spread quickly through the city, that the King had expired. As soon as Antipater heard it, he gave way to an unnatural joy, and besought his keepers, for a sum of money, to let him go. They ran and told the King of his design; hereupon, Herod, more infuriated at the joy of Antipater, than even at the approach of death, sent some of his guards to massacre him in prison, and five days after he expired himself, carrying with him to the grave the malediction of the Jews, and the stain of innocent blood, shed in torrents during a reign of thirty-seven years (4).

(1) Joseph., Antiq. Jud., lib. xvii, cap. viii.

(2) Our readers will remember the assertions of rationalism with regard to the inviolable domain of the Herods, which the Romans would have carefully forbidden to touch. Everywhere history comes to accuse the ignorance or bad faith of the rationalistic theories.

(3) Joseph., Antiq. Jud., lib. xvii, cap. viii.

(4) Herod had reigned thirty-seven years, from the time he had been made King by the Romans, and only thirty-four years, from the fall of Antigonous. The royal and final cruelties and death of Herod, which we give here, are a faithful analysis of chap. viii, ix, and x, of book xvii, Antiq. Josephus,