

nowhere will its beneficial effects be more keenly felt than across the Channel. To have ousted Sir Arthur Guinness from the seat which his agents purchased for him, by the venality of the Dublin freemen, at a cost of £15,000, including the money spent for the revision of the electoral lists and the expenses of the contest, would, under the old régime, have been all but impossible. But large as this amount is, it does not represent the money with which Sir Arthur Guinness actually parted. The accounts presented contained no items which those who prepared them did not consider legal so that we look in vain for the large cash disbursements for inducing the Dublin freemen to vote for the State Church and Toryism. It would be no exaggeration to assume that £8,000 or £10,000 more came out of the pockets of the great Dublin brewer in his fruitless endeavours to represent the Irish metropolis. A man capable of spending amounts like these in procuring his seat, would have gone to any extent of expenditure in defending it in Westminster: if the now obsolete system of invalidating contested elections still prevailed. Had all the facts established in Dublin against the supporters of Sir Arthur Guinness at a comparatively small outlay been proved before a parliamentary committee of the House of Commons, the purse of a millionaire would have been requisite to sustain the drain. The expense would have appalled the Dublin Liberals that, as a matter of prudence, they would have shrunk from it. For many years the Dublin parliamentary elections have been as corrupt as elections could be. The freemen, as in Liverpool and in many of the old constituencies where they still obtain, were always ready to sell themselves to the highest bidder, and only regard the franchise by the standard of its money value. The bribery was open, unblushing, reckless, because the only mode of exposing it was before a tribunal in London, and even when proved, punishment or the unseating of the peccant member, did not always follow. The decision of a parliamentary committee depended mainly on the politics of the members who composed it. It was a thing of chance, for it used to be said that you could always tell the conclusion of the committee when you knew the politics of the men to whom the adjudication had been referred, and hence the infrequency of appeals from Ireland to the Imperial Parliament about corrupt returns.—[Northern Press.]

With the confidence of one armed with fresh overtures augmented authority, Lord Spencer has invited the Irish people to assist in the work of remedial and progressive legislation. All the theories derived from foreign dominion, national independence, sectarian jealousy, or whatever else divides a realm are dying away; but they haunt the resentful memory, they infect the common language. People still talk of what England should do for Ireland, and Ireland for England, forgetting that to all political purposes there survives neither the one nor the other; for England is as little autocratic in the matter as Ireland can be, or Scotland or Wales. But they who claim to be the people of Ireland, their leaders, and their guides, are still a sufficiently distinct and palpable body to be appealed to, and the Lord Lieutenant reminds them that much of the happiness of the country is in their hands. They can be just and fair; they can be really patriotic; they can be moderate; they can enter into the questions that concern us all with an honest intention to consult the interests of all.—There is nothing in the present state of things to prevent or retard approximation. By every test applicable, Ireland is prosperous. Her wealth increases; her redundant population is beginning to starve at home; conspiracy has almost died out; agrarian outrage has much diminished; the catalogue of crime is everywhere less; and all the respectable organs of public opinion are indignant that England should imagine violence to be native or familiar to the soil. The want of industrial habits and resources can no longer be called the fault of the people. Manufactures are established, and found to succeed. There exist no insuperable bars in nature, and what is done in some places may be done as well in many others. But peace, order, and mutual confidence are necessary. Above all, it must be always remembered that we are now one united realm, under a common Constitution, Government, and laws. This fact—which, somehow, it seems to have taken two entire generations to develop and bring home to the popular understanding—has resulted in the pledge of religious equality, now to be solemnly redeemed.—Times.

THE ORANGE RIOTS IN MONAGHAN.—These unhappy incidents are once more revived in the public mind by a letter from W. W. Madden of Hilton Park, Clones. He has written and addressed this letter to the 'brethren' of the united kingdom, in which he calls upon them to contribute a fund for the defence of David Baird, who is to be tried on a charge of shooting the murdered Catholic, Hughes, and to compensate that 'worthy brother' for all the time he is spending in Monaghan goal, where he has had ample leisure to meditate on the beauties of Orangeism. This Mr. Madden seems to be a great pillar of the 'Institution.' We dare say he thinks Orangeism the grandest thing at all, and fancies that if it did not continue to breathe and live, and make its influence felt in shouts for the Dutchman, the sound of drums and the piercing tones of fifes, the world might come suddenly to an end. We have no great objection to his appeal on behalf of Baird, for it is only fair that the 'gaol bird' should get an impartial trial. If he is guilty let him be punished; but if he can prove his innocence let him go free. But we do object to the spirit in which Mr. Madden speaks of Orangeism and Papists. He has no right to charge Catholics with originating the Orange riots in Monaghan, because it was the marching of the followers of the Dutchman into a Catholic town, and through a Catholic crowd, on a market day, that led to the unfortunate scenes that followed. The procession was returning from the accustomed origin of the 12th of July, in a neighboring demesne, where, it is probable, the Pope was cursed and denounced, and where, perhaps, resolutions were passed in favour of an onslaught on peaceable Catholics on the first opportunity. We cannot wonder, then, that the Catholics on the streets of Monaghan became excited when they saw this insulting procession passing along the streets, and if they chase the Orange rabble, and if the Orangemen ran, as they generally do—for mostly all Orangemen are cowards—few who know 'life in Ulster' will feel astonished. But even all that did not justify the Orangemen who fed into Baird's house, in firing on those who pursued them; and such an armed attack on the people in the street was a murderous outrage. We do not intend charging David Baird with having fired the shot which killed Hughes, because we have no means of knowing whether he is guilty or not. But whoever perpetrated the deed was not justified in using fire arms on the occasion.

IRISH PROTESTANT BISHOPS.—The Times, commenting on the meeting of the Irish Bishops, in which they complain that the Government having refused them authority to assemble in Convocation in defence of their Church, it remains for them to protest against the changes in progress, and to resist them to the utmost, observes:—The sine subscribing prelates have accepted their seats in a Church under continual protest and menace, and occupying the most scandalous position known to Christian history of any place or time. The most industrious book-worm in ecclesiastical history could not bring to the light so huge and offensive an enormity as an Establishment maintained out of the labour of a whole population for the supposed benefit of one-eighth, and in violent and provoking antagonism to the seven-eighths. These Bishops, therefore, know what they were about when they allowed themselves to be put in positions of this invidious and highly exceptional character. In no other country known to the most inquiring student, or reached by the most adventurous traveller, could such positions have existed, or

anything at all like them. It is only in these islands, where government is by scramble, and justice by happy escapes, that iniquities so monstrous could have been possible or imaginable. They came in by Protestant ascendancy, and all other ascendancies that ascendancy is sure to breed. The inattentive compassion of Government refused to allow the Irish prelates and clergy to fight their bad fight in Convocation. Nobody in England wants to drag the unhappy Irish Church in the mud, even if it must submit to the loss of its ill-gotten wealth, reflected lustre, and borrowed plumes. The Daily Telegraph observes that the object of the important meeting of the bishops is to confer upon the measures which should be adopted for securing the future interests of the Church in Ireland; and the mere fact that such an ecclesiastical council is held in the presence of the wise, moderate, and truly liberal Prime Minister of all England, augurs well for the spirit in which the discussion will be carried on. Only a few days ago the Irish prelates assembled at Dublin, and, with one illustrious exception, passed a series of resolutions which indicated that they were determined to resist all suggestions tending towards compromise or friendly conference with the Government. In his protest the single dissentient—the Bishop of Down and Connor—pointed out that such a determination was premature until the Ministerial plan had been completely unfolded; and it is no secret that the vigorous remonstrance to this effect made by one of the most highly respected members of the Hibernian hierarchy has produced a material impression. Henceforth it may be hoped that the long embittered controversy will assume a new phase; that it will pass from the arena of angry political strife into the domain of sober argument and rational deliberation. The formation of the 'Lay and Clerical Association,' for the avowed purposes of negotiation and conciliation, is, in the opinion of the Telegraph, another significant symptom of the alteration of opinion. This society already includes some of the most highly esteemed and influential laymen and dignitaries of the Irish Establishment. The Morning Star takes a different line. While commending the courteous and Christian spirit of the Bishop of Down's protest, especially at it is presented in a contrast so striking to the dogmatism and halting logic of the rest of the Irish episcopate, the Star cannot help rejoicing that he is likely to prove an exception to the general rule, and that the intolerance and rancour of the Orange party is still to inspire the defenders of the Irish Church. There is no greater danger to the cause of reform than the moderation of anti-reformers. At almost every great political crisis in our history the party of resistance might have made good terms, if they had dreamed of making terms at all. Since the elections a change has to some extent taken place in public opinion; popular excitement has cooled; and if the Bishop of Down were to succeed in persuading his colleagues that negotiations are lawful, and compromise the only chance of preserving for the Irish Church some of the State property, many serious obstacles might even now be raised in the path of Mr. Gladstone. From this danger, which is no chimerical one, we have, as the Star thinks, been saved by the obstinacy of the Irish prelates.

PROTESTANT DEFENCE ASSOCIATION.—This Association, founded last year with the laudable object of disputing, inch by inch, the progress of religious equality, held its first annual meeting during the week. The proceedings opened with a mandarin letter from Lord Roden, and a very gentleman then read a protest against disestablishment from twenty-seven parishes, wisely concealing their average Protestant population. The Chairman, Lord Roden, endeavoured to infuse a ray of hope into the audience, by saying, that, as the present House of Commons was pledged to upset the Church Establishment, he didn't think it would be done, because long ago a Parliament pledged to oppose Catholic Emancipation subsequently yielded to public opinion and granted it. Nobody saw the point of the argument, public opinion being, on the present occasion, altogether in favour of Members of Parliament redeeming their pledges or else forfeiting their seats; and it is suspected his lordship did not see it either, but he had, as chairman, to say something, and could think of nothing better. Other speakers followed in the same vigorous style of logic, some of them evincing symptoms of a desire to get up a repeal movement.

THE IRISH LANGUAGE.—The Archbishop of Tuam in his Lenten Pastoral states that the Irish language is not dying out, as is generally supposed, and as a convincing proof of the truth of this statement, his Grace refers to his visitation of last year, during which he confirmed 4,500 persons in twenty-six parishes, and out of that number there were not twenty persons, with the exception of a few children from strange places, who did not account in their native tongue for the principles of faith and duties of morality, including the Commandments and the Sacraments, to an extent which might astonish the revilers of the Irish peasantry and language.

POLITE LETTER WRITINGS.—The pages of the 'Polite Letter-writer' may be enlivened some day by the addition of a model correspondence between Mr. Whalley, M. P., and Mr. Maguire, M. P. It is theme is the Mayor of Cork, who has furnished matter for communications in the Press. Mr. Whalley begins by asking whether it is true that Mr. Maguire had proposed 'a person named Sullivan' as Mayor of Cork, who is reported to have displayed 'a Fenian flag' and done other things of which Mr. Whalley does not approve, and the desire further to know whether, if the report is true, Mr. Maguire will be prepared to defend his conduct in Parliament. Mr. Maguire replies that it does not appear in the 'respectable journals'—and he gives his term the emphasis of italics—and he does not find that he proposed 'a person named Sullivan.' He informs Mr. Whalley that 'there are several Sullivans in this part of the country,' and asks him to define what a Fenian flag is. Mr. Whalley returns to the charge, and states that he is fencing with the question, and states that he finds, on reference to the Cork papers, that he adopted as his protégé, Mr. D. O'Sullivan, ex-M. P., whom he proposed as a fit and proper person to be Mayor of the city of Cork. Mr. Maguire recalls Mr. Whalley's attention to the fact that he mentioned 'a person named Sullivan,' and adds that it reminds him of a play that he lately witnessed in London, in which 'a party of the name of Johnson' is introduced. He then becomes more communicative and less pleasant in the following passage:—

'Though there are many Sullivans and more O'Sullivans, I believe there is only one person named Whalley; but were I to designate you as such you would properly denounce me as rude and impertinent. Allow me to suggest, when speaking of gentlemen, that you designate them by their proper names and titles. I have now the pleasure to inform you that Daniel O'Sullivan, Esq., is Mayor of Cork, and is prepared, I presume, to defend his conduct either in or out of Parliament.'

The prospects of meeting Mr. D. O'Sullivan in Parliament does not appear to have disconcerted Mr. Whalley so much as it may alarm others. He replies as follows:—

'You have still evaded the question I put to you, and I now beg to inform you that it is my intention to bring your conduct and that of the Mayor of Cork under the consideration of the House of Commons at the next meeting of Parliament, and I shall consider myself at liberty to publish this correspondence.'

Mr. Maguire's rejoinder is laconic:—

'Cork Jan. 29, 1869.

'Sir,—Your language, though inelegant, is not ungrammatical.

'Your obedient servant'

'J. F. MAGUIRE.'

The epigrammatic force of the compliment has no doubt been appreciated by Mr. Whalley. Those who desire to know when the intended scene is to come

off will find it duly announced in the Notice Papers of the House of Commons.

GREAT BRITAIN.

CONYNGHAM.—We (Tablet) hear that the Rev. W. Martin Conyngham, Vicar of Becknoller, Somersetshire, and formerly Curate of All Saints, Margaret-Street, was received into the Catholic Church last week at the Brompton Oratory.

A correspondent writes to the Church News:—A poor Catholic lad was urged to attend a ragged school in London, which he did for a time, when one day the bishop of L— came, attended by other clergymen to examine the scholars, and this poor lad was asked if he could say his prayers. He began at once to repeat 'Our Father,' for which he was duly praised, and then went on to recite the 'Hail Mary.' But here the bishop interrupted him exclaiming, 'Oh, no, not that; we don't want to learn anything about her; can't you say something else?' The lad did as he was bid, left the Angelic Salutation unfinished, and began the Apostles' Creed. But now it was his turn to stop. He broke off in the middle of the second Article. 'And in Jesus Christ our Lord,' and asked for further instructions: 'What am I to do now, sir, for here she comes again? you don't want to hear about her?' The bishop looked queer.

CATHOLIC POLITICS.—Sir John Acton delivered an address at a large meeting of the Catholics of Hanley on Monday evening, on 'The Position of Catholic Interest as Affected by the Present Changes in Church and State.' He said the political changes of the present time would mark an important epoch in the history of the Catholic religion in this country, and though it was a remarkable fact that, in the first Parliament after a great Reform Act, and 40 years after Catholic Emancipation, there were fewer Catholic members in the House of Commons than in any previous Parliament, it would be wrong to be discouraged or disappointed by it. It was due entirely to transitory causes. The Conservatives at the late election called in the aid of a very powerful auxiliary in the shape of the 'No Popery' cry, which served as a mask by which bad Christians might appear good Churchmen, and a watchword which reconciled for the moment the clergy of the Establishment with the worst of the population. The very serious loss which the Liberal cause sustained in Lancashire was partly due to the great dread of Fenianism and the artifice by which the Conservatives endeavoured to confound all Irishmen and Catholics with Fenians. He thought they had consoled for the small number of Catholics in Parliament in the consideration that it was not desirable for them to take an active part in the unquenchable invidious work which the present Parliament had before it in the despoiling of the Protestant Church in Ireland. So far from being disappointed at the result of the elections, he believed the Act which had thrown open the franchise to the great mass of the population, instead of an injury to Catholics, to be a greater benefit to them even than the Emancipation Act. It had put an end to the domination of one class over another, which had been the great obstacle to civil and religious liberty, and must inevitably be followed by the downfall of the domination of race over race, and religion over religion, in Ireland. He regarded this as a certain and not remote consequence of the Reform Act. Remarkable upon the measures connected with the extension of the franchise, Sir John said the ballot of all things was most required to pacify and satisfy Ireland, for there was nothing so deeply at the root of the enmity subsisting between landlord and tenant in portions of Ireland as the tenants' vote. The ballot would be adopted sooner or later, and he thought the chief obstacle to its adoption in the coming Session would be the pressure of business. The disestablishment of the Irish Church would be the immediate consequence of the Reform Bill. The whole of that iniquitous system of government with which the Establishment in Ireland was bound up had been the work of the class which until recently enjoyed the whole political power of this country, and it was not to be expected that the great mass of the population, which had hitherto been excluded from power, would consent to accept the whole of the evil consequences of that shameful inheritance of guilt and wrong which the governing class had built up. The spirit of the Catholics towards the disestablishment of the Irish Church was not that of unworthy or ungenerous opposition. They did not consider the position in which the Church had hitherto stood to be favourable to religion, nor that depriving Protestantism in Ireland of its dependence on the State was a great misfortune or a great wrong. In the course of a further remarks Sir John said they all knew the great name of Dr. Newman, and did not require to be told that he was one of the most illustrious men the Catholic Church had possessed in this country since the Reformation. Shortly before his death the late Dr. Keble met Dr. Newman for the first time for 20 years, and in the course of conversation on the proposal to throw out Mr. Gladstone for Oxford, Dr. Newman said, 'If I were in Oxford I should be obliged to vote against him, for he is going to put down the Irish Church.' Dr. Keble said, 'Well, but is it not just?' Referring to the disposal of the revenues of the Irish Church, Sir John Acton said it was out of question that Catholics should desire to have any portion of them. On the contrary, they were going to lose, for it was impossible that the Mayothon grant should be continued after the destruction of the Protestant Establishment. They sought no sordid advantage, and were ready to make a sacrifice in the cause of good government and of civil and religious freedom. They desired that, and no more. Let statesmen establish and maintain the true principles of liberty and justice, and the Church would do the rest.

EMIGRATION.—A million of English paupers, 167,000 persons in English prisons, upwards of 100,000 (according to the recently published prospectus of Sir W. Wiseman's 'Industrial Employment') children in the streets of London, destitute of proper guardianship, food, clothing, or employment; 600,000 habitual drunkards abroad in the country, 1,500,000 occasional drinkers, and 500,000 criminals, according to a charge lately delivered by Mr. Digby Seymour;—here is a standing army of misery, degradation, and sin stationed among us up and down the country,—a national reproach, such as no other country in the world possesses. In London alone, it appears, there is one policeman for every 636 of the population, and yet there are 2,280 receivers, and 5,659 houses to which thieves resort: and the official Report published at the end of last year places the number of summary convictions, during the preceding year, at 335,359. We have a larger population than we require for work, a larger population than we can conveniently provide for, a larger population than we know how to educate. Pauperism and crime are the consequence. We have already spoken of Emigration as the natural solution of many difficulties which are receiving no sufficient treatment in our social and political economy. But it is important to bear in mind a few general principles upon the question of emigration. First, we have no business to use it as a means of carrying our moral sewerage into the countries of other people. And the authorities of New York did exceedingly well a few years ago, when a certain busy English official, against all rule and authority, sent over a number of criminal passengers as emigrants to America, to return them at once, without even permitting them to land. The Colonies are quite right in refusing to be peopled by the thieves and scum of the mother country.—[Tablet.]

NOVEL CHURCH FURNITURE.—A country parson, states the Western Morning News, intends to establish spittoons—which he proposes to call 'emptumata'—in his church. It appears that there are precedents for this, especially in Cornwall.

LONDON, March 2.—In the House of Commons last evening, Mr. Gladstone moved for leave to introduce a bill to dis-establish the Irish Church; to make provision for its temporalities, and to disendow the Royal College of St. Patrick at Maynooth. Mr. Gladstone followed up his motion with a speech in defence and explanation of the provisions of the bill. After commenting on the gravity and importance of the task, he said he was aware of the necessity of giving historical and political reasons for proposing such a constitutional change—reasons which would show the anomaly of the present position, and the consciousness in Parliament of the difficulties of such a position. The House, at times, had been induced to waste the property of the Irish Church, so that its magnitude might not shock the public mind. It had been necessary at times to support the ascendancy of this Church by the enactment of penal laws. If this ascendancy were maintained, bitter feelings, on the part of the Irish people, would never cease. Adverting to previous action on this measure, Mr. Gladstone declared that it had resulted in making the House and the country unanimous for disestablishment. He would not dwell upon the arguments which had been put forward against it; but he denied that his course was adverse to the welfare of religion and interests of Protestantism. He denied that it contemplated an invasion of the rights of property, arguing that Parliament which had a right to create corporations, had an equal right to extinguish them. He referred to the objections to disestablishment, which were based upon the Act of Union, and answered them by maintaining that the Irish Church, as at present constituted, defeated the intent of that Act, and prevented any real union between the people of England and Ireland. The only means of establishing that union were religious liberty and civil equality. The bill would be conclusive, shutting out all controversies, but carrying with it no penalty or pain. He proceeded to explain that the bill is intended to go into effect on and after the first day of January, A.D. 1871. As soon as it has received the royal assent, a commission will be appointed for a period of ten years to guard the property of the Church, and to prevent the creation of any new interests. All ecclesiastical appointments for Ireland hereafter are to be made without free hold; no money is to be employed for permanent purposes. These provisions are to take the place of the suspensory measures passed last year. It is assumed that the clergy and people may desire to have other religious organizations for those which they were about to give up. In such case the Queen, in Council, would recognize the newly-constituted religious bodies, but would not create them. The result would be, the abolition of Ecclesiastical Courts jurisdiction, and of the rights of bishops to the Peerage. All ecclesiastical corporations would be dissolved, and then the disestablishment of the Irish Church would be complete. Provision is made for the clergy, who are to receive life annuities. All private endowments are to remain intact. The Church is to be handed over to a council for religious purposes. Grants are proposed for the support of St. Patrick's and eleven other Cathedrals, these structures being regarded as national property.—Church buildings no longer required are to be handed over to the Board of Public Works, for the benefit of a fund. Burial grounds are to be placed under the charge of the Guardians of the Poor. The Presbyterian clergy are to receive annuities in lieu of the 'regium donum,' and the Roman Catholic College of Maynooth and the Presbyterian Colleges are to be granted capitalized sums of money. Further legislation is to be had in regard to Trinity College. A tithe rent charge will be offered to landowners, at twenty-two and a half years purchase. Church leases are to be sold, tenants having the option. The capitalized value of the Church property is estimated at £16,500,000 of which £8,000,000 is to be appropriated to compensation, and the remainder, in the words of the preamble to the bill, is to be employed for the Irish people, not for the purposes of any church or class, not for the teaching of religion, but for relief in cases of unavoidable calamity or suffering; while, at the same time, it is to cancel the obligations laid upon property for the relief of the poor. Grants are also to be made to provide for the support of county infirmaries. Mr. Gladstone proceeded, at considerable length, to urge upon the House the great results which were to be expected from the passage of this measure, in the tranquillity of Ireland, and the greater union, security, and power of the empire. Mr. Disraeli followed Mr. Gladstone, and spoke briefly. He said he regarded the policy of the Administration in regard to the Irish Church as politically wrong, and their bill as an act of confiscation; but the Government had a right to bring the matter before the House for full and thorough discussion, and he would not oppose the introduction of the bill. The motion made by Mr. Gladstone was then agreed to; the bill was introduced and read for the first time. The 12th of March was appointed for the second reading. The House then adjourned. The Times of to-day says:—The scheme for the disestablishment of the Irish Church, proposed by Mr. Gladstone, accomplishes the task, and the Government deserves the support of Parliament.

At the Sheffield police court, Thomas Orton, a master tailor, was summoned for the publication of a libellous handbill, in which vaccination was said to be the mark of the beast spoken of in the Book of Revelation, and Alderman Saunders, the late chairman of the Sheffield board of guardians, who has made great efforts to enforce the law as to the vaccination, was described as a wholesale murderer, urging or like another Herod, the slaughter of the innocents. The bench held the handbill to be a libel, and committed the defendant to the gaol for trial.

UNJUSTLY CONVICTED.—A case of false imprisonment has occurred in Cornwall. About four years ago Mr. Snovell, a farmer of Callington, found that the tongue of one of his horses had been maliciously cut out during the night. An unfriendly feeling between him and his brother-in-law, Michael Harris, existed, and suspicion fell on the latter, who was tried and found guilty of the offence solely on the evidence of footmarks. The sentence was 18 months' imprisonment, which completely broke down Harris's constitution. The man before his death sent for Mr. Snovell, his accuser, declared his innocence of the crime, and freely forgave him. Immediately after Harris's imprisonment a knowing bad character left the neighbourhood, and other circumstances have since transpired fully establishing the innocence of the man who died in prison.

Our Anglican friends have resolved, not too soon, to explain how their professed respect for Bishops consists with perpetual opposition to their injunctions. The Church News of the 10th instant undertakes this task. After announcing that, 'sooner or later, there will be either a sceptical Establishment, or no Establishment at all,' it observes that the Clergy of the Catholic school have uniformly defied their Bishops, and explains the fact in this manner. As far as these Bishops are concerned, the 'sceptical Establishment' already exists. The Bishops do nothing but evil. 'Is there a Choral Service? The Bishop of Carlisle stands against. Does Mr. Hilliard, at Norwich, 'show forth the Lord's death' daily? His Diocesan orders him to discontinue it at once! Do people go to confession? The present Archbishop suspended Mr. Poole, &c., &c.' This is certainly not very encouraging, and the Church News adds vividly, that 'the Bishops are uniformly on the side of the Times newspaper, the Crown Lawyers and the mob.' Every body sees, therefore, that it is impossible to obey such Bishops. Thus far the explanation is complete. Might we ask, however, since the Church News is silent on this point—How is it possible to 'remain in communion' with them? As we do not expect to receive any answer to this question, we will venture to supply one ourselves. Men who willingly remain in communion with here-

tics, are heretics themselves, and care a great deal more for their own wretched theories, and their own party schemes, than they do for God or His truth.—[Tablet.]

UNITED STATES.

A New York paper greets its readers with the pleasant information that by the law of statistics fifty persons in the city will be murdered, or at least killed by the hand of a fellow-creature during the present year.

While the question of abolishing capital punishment is being widely debated in Maine, the Western States, having tried the imprisonment system, are going back to hanging. Wisconsin is following Illinois in the movement to restore the gallows. Two bills are before the Wisconsin Legislature providing for a return to the death penalty, and one provides for it in the second degree, also. The bills are now before a special committee, and the report is anxiously looked for.

PAGANISM IN NEW YORK.—A New York paper says that on Shrove Tuesday, at a residence on Fifth Avenue, a statue of the god Mercury was unveiled in the presence of a large and brilliant assembly, who assisted in some pagan rites which were performed, all being dressed in long Roman gowns, and wearing wreaths of flowers upon their heads. Rev. Samuel Osgood, D.D., was present, and has furnished the Liberal Christian with an account of the ceremonies, in which he says that on entering he was requested by a young usher to 'dip his hand in a vase of water, and to be crowned with a wreath of flowers, and to wear a golden harp upon his breast. Such was the order of the evening, and the rooms were nearly full of guests thus adorned. There were generals, admirals, poets, editors, lawyers, merchants, diviner, all in that orange rig.' The rites consisted in 'the singing procession of priests, the lustration, sacrifices, novelling of the statue, speeches, poems, banquet, libations, sentiments, recitations, etc.'—'Two of our preachers,' adds Dr. Osgood, 'were there, and both spoke a good word for Mercury.' Speaking of the conduct of the clergymen, the New York Sun says:—'We wonder how they felt next day, as they appeared once more in their own Christian churches, to commence with the solemn service of Ash Wednesday the penitential observance of Lent.'

THE VENGEANCE OF HEAVEN ON PERJURERS AND CORRUPTERS OF JUSTICE.—The following, startling in its details, we would suspect of exaggeration, except we find it editorially in so trustworthy a paper as the 'Cycrus, Ohio, Forum':

THE BOLMEYER MURDER.

The retributive justice of Heaven has never been more clearly shown or exemplified than in the fate of the Judge and Jury who acquitted the murderer of the lamented Bolmeyer. The circumstances surrounding the case are too well known to justify rehearsal at this time. Briefly, a brutal beast bearing the name of Brown, in cold blood, and without the slightest provocation, assassinated Bolmeyer on a public street of Dayton, in broad daylight, in the presence of numerous witnesses, for the only reason that Bolmeyer was the editor in chief of the Dayton Empire, a Democratic paper. Brown being fearful of the just indignation of the people of Montgomery county prayed for a change of venue had his case transferred to the loyal county of Miami, and after a mock trial was acquitted by a jury organized for that purpose by a loyal court and sheriff, notwithstanding the proof of guilt was its contestable and overwhelming. This was the judgement of Man. Now witness the judgement of Almighty God! Every jurymen on that panel that acquitted Brown of the murder of Bolmeyer has since been bereft of reason, met unnatural death or committed suicide and as a fitting capstone to this arch of retributive justice, Judge Parsons, who presided over the mock trial died a few days since a horrible death in the lunatic asylum at Dayton! Verily those who 'sow the wind shall reap the whirlwind'!

Among the papers of the United States, the New York Times deserves credit for many utterances in showing wherein United States' conduct and theories do not always tally. Take, for instance, the following pertinent remarks:

SACRES OF SHIPS TO BELLIGERENTS.—The bill declaratory of the law relating to the sale of ships to belligerents, has again come up before the Senate—in fact two such bills, one reported by the Committee on Foreign Relations. It strikes us that this is an appropriate moment for the Senate to consider this subject, provided it has time. That body is now about to reject the Alabama Claims Treaty, on the ground that it does not represent sufficiently the measureless moral turpitude of Great Britain, in recognizing the Confederate States as belligerents, and in allowing them to be provided for in its domains with naval material of war. Yet the same Congress has already had one proposition before it to 'recognize' the Cuban insurgents as belligerents; another proposition to 'protect' Cuba; another to 'recognize' the Fenians; another one, which was adopted, giving sympathy or moral support to the Cretan insurgents; while, not long ago, under an enabling act of Congress, two of our iron-clads were sold by the Navy Department, through a broker, to Peru, at that time engaged in a war with Spain. Senator Oxbandler himself, who introduced the declaratory bill referred to, was somewhat conspicuous for his desire to 'recognize King Theodore' not long ago. It makes a difference whose ox is gored. Mr. Ney cannot settle the damages inflicted by nations which give aid and sell ships to our insurgents—to belligerents whom we are fighting. But if it comes to Cuba, Crete, or Canada, to Peru, Ireland, or Abyssinia, of course the case is different. Upon the whole, we think a declaratory act of what we do hold on the subject of sales of ships to belligerents, is much needed. We hear constant calls from enthusiastic Philhellenic meetings, to 'send iron-clads' to Crete; the Spanish authorities in Cuba are in just dread lest the two Peruvian monitors once intended to bombard Havana, should fulfil that intent after all; the friends of Greece in America lately gave out, with the utmost coolness that Greece would not accept the result of the Paris Conference, but from the proceeds of her recent \$20,000,000 loan, would buy 'six American ships,' and that 'some of our leading builders had been approached on the subject; and still later, the Liberte of Paris asserted, also as matter of course, that the President of the Cretan Provisional Government would endeavor to buy iron-clads to carry on the revolt, replying to the United States for that purpose. 'To the United States' of course. But is it not time for us to square our laws with our theories, our speeches with our statutes? Granted that the offence of furnishing ships to insurgents against friendly powers is as great as we ever, let us not attempt to make our legislation of heads I win, tails you lose.' Or, at least, let our own practice conform to what we demand of other nations.

A man in New Orleans took out an accident insurance policy before starting on a journey, and happened to be killed by a railway accident. The widow, armed with a newspaper report, in which his name as mentioned among the killed, presented herself at the office of the Company, but was informed that more definite proof would be necessary.—'Why, of course he's dead,' said the bereaved lady. 'That is possible,' said the polite official; 'and, my dear madam, I am sorry for it.' 'Ye'r sorry, are you, sorry?' 'Of course I am; and I sincerely sympathize with you in your bereavement.' 'Ye'r,' exclaimed the excited and bereaved lady, 'that's always the way with you men; you are mighty polite about everything else, but when a poor woman gets a chance to make a little money you're only sorry?' And the indignant lady left the room in search of additional proof.