

ATTEMPTED ASSASSINATION OF TWO POLICEMEN.—A most daring attempt at assassination of two members of the Metropolitan Police was made at a late hour on Wednesday night at Buxton-street, under the following circumstances:—Between twelve and one o'clock Constable Kenna, 167 A, was on duty at the corner of Wellington-quay and Buxton-street, when a man came up to him carrying a bundle under his arm. And he was passing, the constable stopped him, and he was interrogating him respecting the bundle, when the man suddenly produced a revolver and fired at the constable's breast, lodging the contents of the barrel in his chest. The constable fell to the ground. His murderous assailant proceeded up Buxton-street, towards Dame-street, but before he had proceeded far he was encountered by Sergeant Kelly 19 B, who having heard the shot, was hastening in the direction where it was fired. The Sergeant challenged the man, who instantly presented and fired his revolver, and shot the sergeant in the breast. Sergeant Kelly fell, and the perpetrator of this double attempt at assassination made his escape, and has not, up to the hour at which we write, been arrested. Some women who found the policemen lying bleeding and helpless upon the street, gave the alarm at the Exchange-court station, and a number of constables at once proceeded to the scene of this frightful outrage, and as quickly as possible conveyed the sufferers to Mercer's Hospital, where they received prompt attendance from the medical gentlemen. Dr. Butcher, the eminent surgeon, was sent for and speedily arrived. Having examined the men, he expressed his opinion that the wounds are likely to prove mortal. The men on learning that their lives were in peril expressed a desire to receive the ministrations of their clergy. The Rev. Mr. Crotty, of the Carmelite Order, Augier-street, immediately answered the call, and has since remained in attendance upon the sufferers.

We regret to state that on a later inquiry at the hospital we learned that Dr. Butcher found the condition of his patients so alarming that he was remained in the ward in personal attendance since his arrival. We understand that Kenna is a native of Mullingar, and that on hearing the serious nature of the wound, requested that his father be telegraphed for a request that was of course promptly complied with. The Rev. Mr. Crotty administered the last sacrament, and is in continuous attendance on both the men. Sergeant Kelly is not suffering much but his wound, which is also a stomach wound, is not less dangerous than that of his fellow sufferer.

—*Freeman.*

The approaching meeting at Hillborough is awaited with great interest on all sides. As the success of the demonstration will, in a great measure, depend upon the co-operation of Protestants of all denominations, a keen controversy is maintained in the local press—on the one hand to secure, and on the other to prevent, an alliance between the Episcopalians and the Dissenters. It is rather amusing to witness the artifices resorted to in order to effect the object which the opposing journals have in view. The *New Letter* is all conciliation and kindness, paying the most handsome tributes to the sterling virtues of the Presbyterian and Methodist, working them in the accents of a devoted lover. The *Wing*, meanwhile, is sedulously engaged in raking up every grievance and wrong which had been buried long since in oblivion, and with rare conscientiousness, denounces the intolerance of prelacy. Every topic calculated to promote estrangement between the sections of Protestantism is skillfully brought into play in its columns. Several additional names of noblemen and gentlemen have been appended to the requisition, but some who were expected to sign have for sundry reasons which seemed to themselves good and sufficient declined to do so. In the *New Letter* of to-day there appears a letter from Lord Oland Hamilton, M.P. for the county of Tyrone, complaining that his name has been affixed without authority. The editor explains how the occurrence arose, and expresses regret that his Lordship has not thought it right to do so. This is significant.

—*Times* Cor.

The Hillborough meeting came off to-day. From 15,000 to 20,000 were present. Lord Downshire presided. Lords Rolin, Erine, Templemore, and F. Hill Trevor, Sir Robert Baines, Sir John Stewart, Sir H. Bruce, Captain Archibald, Sir W. G. Johnston, Dr. Cooke, Mr. Vance, Mr. Mulholland, Mr. Verner, Mr. Kesby, and Mr. Spike were present. An address to the Queen was adopted. No party emblems were exhibited. The day was fine, and all passed off quietly.

—*Times* Cor., Oct. 30.

The Munster *News*, of a late date, says:—A scandalous outrage, originating in the animosity towards Ritualism, occurred in Cork. During the repairs of the Desert Church which is situated about half way between Bandon and Enniskeane, the rector the Rev. Mr. Gillock, thought fit to insert a beautiful and costly stained-glass window, illuminated with images of some saints, and with those of the Virgin and Child. The puritanical feeling of some of the parishioners found vent in murmurings and threatened that if the images were not removed they would take summary vengeance on them. On October 5th, they attacked the window, and thrusting sticks or rods of iron through the wire screen, they perforated the window, making a perfect riddle of it.

PROBABLE GOVERNMENT IRISH LAND MEASURES.—The *Globe* publishes an article upon Irish tenant right which derives considerable importance from the semi-official character of the journal, and is also of interest as a token of the advance which even Conservatives have made in their views on the land question. The *Globe*, while opposing the broader schemes for amelioration of the condition of the agricultural classes in Ireland—such as the creation of a peasant proprietary, or the conversion of all tenancies into a fixed tenure, at a perpetual rent—admits the justice of the claim for compensation for substantial and unexhausted improvements, and thinks that the passing of a broad, equitable, and satisfactory measure upon that basis, is not beyond the possibilities of next year's session.

ALLEGED TREASONABLE TAMPERING WITH A SOLDIER.—At the Head Police office on Tuesday, a man of foreign appearance was charged before Mr. Allen by Timothy Bates, a bandsman of the 62nd Regiment with having, on the night of the 28th inst., at South Great George's street solicited him to join the Fenian army. The prisoner, who was slightly under the influence of liquor, it was stated, asked the complainant a into public-house, where they had some drink, and it was then the alleged treasonable language was used. The prisoner was remanded for further examination.

The Tyrone Herald of a late date says:—The now well ascertained deficiency of the cereal crop of 1867 has created wide-spread alarm, and the fear is pretty general all over these islands and the Continent that only by placing the people at once on reduced rations (a state of things which the high price of provisions will bring about of itself), will the food supply for the Continent as well as Great Britain, be made to cover the whole year. Already provisions are nearly at famine prices and many even about ourselves have begun to feel the pressure of the times, and the difficulty of living. To show the way in which prices have advanced, it will be sufficient to say, that wheat is now 40s. to 42s. per bar, against 24s. and 26s. some time last year; barley is 25s. against 18s., and Indian corn is 52s. per quarter against 54s. and 55s.

A skeleton was dug up a few days ago under the floor of a schoolhouse in Ballinacorney. It is supposed to have been that of a female who was decoyed into it, and murdered more than thirty years ago by a schoolmaster, who has since died. She left her home and never was heard of afterwards, and it was remarked by the pupils in the school that the desks had been displaced and the floor disturbed, but no suspicion was excited at the time.

DEATH OF A DISTINGUISHED IRISHMAN.—The death is announced of Professor J. W. McGauley editor of the *Scientific Review*, and author of several well-known works in various departments of science and literature. The late Professor was formerly lecturer of Natural Philosophy to the Board of National Education in Ireland, where he acquired a high and deserved reputation. Of late years he has contributed many important articles to scientific periodical literature.

A few days ago there died in the county infirmary in Wexford an old woman named Neville, who had led a remarkable life. For the past 30 years or upwards she maintained herself by her gun in shooting wild fowl, and by fishing.

GREAT BRITAIN.

LESSONS TO BE DRAWN FROM RECENT EVENTS IN ITALY.—Such of us as are not implicit trust in the knowledge and guidance of the *Times* or matters refer to Italy and the Papacy, have received a severe but wholesome lesson we shall not forget from the utter collapse of the revolutionary party in the Papal States. The history of recent events proves, first, that the Pope is not retained on his throne against the will of his subjects, as was persistently asserted by the *Times*, and by its Florence correspondent, M. Gallenga, of notorious memory. For if he had been, on the withdrawal of the French army he would have risen in rebellion, as it was maintained they would have risen day by day by the *Times*, and the rest of the revolutionary press of Europe, during nearly the whole period of the French occupation. But when it was found, in spite of every inducement and of secret intrigues fostered by the Italian Government the Papal subjects would not rise against their Sovereign, then an artificial rebellion was manufactured. Numerous bands of Garibaldians were allowed to enter the Roman States, and no sooner were they on Roman territory, than the *Times* proclaimed to all England that the insurrection, so long foreseen and foretold by every one in the least acquainted with the grinding oppression of the Papal Government, had at last broken out, and that the insurgents, in a few days, would be in possession of Rome, and that we should witness the fall for ever of the Temporal Power, which had lasted for a thousand years. By one touch of reality this fancy picture, conjured up by the imagination of the *Times*, has melted into air. Had the Garibaldi dians, aided by the Italian Government, succeeded in destroying the Papal army, the fiction would have passed current as history, and it would have been proclaimed by the *Times* and the revolutionary party throughout Europe that the Temporal Papacy had fallen by the hands of its own subjects. As it is, all the world knows now by the light of indisputable facts that there has been no insurrection in the Papal States—that the Garibaldian invasion has been put down at every point by the Papal army and by the native populations, who looked upon the Garibaldians not as deliverers to be welcomed, but as brigands to be cut down. The *Times* is forced to acknowledge these facts, since they can no longer be distorted; but even now, in confessing that 'there has been no rising in Rome,' and that 'the partisans of Garibaldi were not, it had imagined, numerous enough and determined enough to reach the Eternal City and revolutionize it,' it anticipates the Government of the Papal States, the *Times* still speaks—so strong is the force of habit—not of invaders but of insurgents. The lesson, then, which our Protestant countrymen ought to draw from so complete an exposure of the system of misleading is not henceforth to put trust in the *Times* or in other revolutionary papers, when speaking of matters in which the Papacy is concerned. The history of recent events in Italy proves, secondly, beyond the possibility of cavil or question, the complicity of the Italian Government in the invasion of the Papal States. The diplomatic and consular agents of France in Italy vouch for the fact. The French ultimatum accepted by the Italian Government to stop the Garibaldian bands; secondly, the immediate closing of recruiting offices; thirdly, a proclamation of Victor Emmanuel, recalling the Italians to the duty they owe their country, and the respect due to its engagements. And recent events in Italy prove moreover that the Convention of the 15th September has been deliberately and willfully violated by the Italian Government; for the engagement which it now makes under the threatened landing of a French army in Italy, to put an effectual stop to the invasion, clearly shows that it had hitherto neglected to perform its part of a solemn compact. There are other lessons, too, to be drawn from this collapsed attempt of the Italian Revolution to seize upon Rome, besides the ignominious dishonesty of the Italian Government, besides the feebleness of the Garibaldians when pitted against such soldiers as the Papal Zouaves, and besides the mis-aiding and untrustworthy guidance of the *Times* and the revolutionary journals of Italy and France. And one of these other lessons refers to the earlier policy of Napoleon in sacrificing Italy and the Revolution a large portion of the States of the Church, which was guaranteed to the Pope by the word of France, and which was covered by its flag. We see by recent events how obedient Italy in mid-career of invasion ever is to the word of France when that word is spoken in earnest.

From its present immediate compliance with the demands of Napoleon it is clear that had the Emperor been in earnest in guaranteeing the States of the Church, Cisalpine, with 40,000 Italian troops, would never have measured the small Papal army under Lamarmora at Castelfidardo. Napoleon's policy is guided by his interest. Its present prompt action against the revolution is due to the bold and zealous conduct of the Catholics of France, and to the sensitive honor of all such Frenchmen as are not revolutionists, which would ill brook to see the plighted faith of France broken or its policy outwitted by Garibaldi or set at naught by the soldiers of Victor Emmanuel. Catholics also may learn a lesson from the scenes which have taken place in Italy—a lesson of confidence and trust in God. We see what enthusiasm and valor faith inspires. Even their enemies have been forced to confess that the Papal soldiers, though far fewer in numbers, have gained a complete victory over the Garibaldian invaders routing them at every point, and driving them beyond the frontier at the point of the bayonet. They were able alone to protect Rome against the Revolution, and the interference of France was necessary only to prevent a repetition of the massacre of Castelfidardo. The best blood of Catholic Europe was in the Papal army, and chivalry was inspired by faith. Can we wonder, then, that fighting for the Church, with the visible blessing of the Vicar of Christ on their heads, that the soldiers of God should have been more than a match for any number of the followers of Garibaldi? From this frustrated attempt to seize on Rome at least this result is patent to all the world, that the subjects of the Pope-King are not, as has been asserted with such audacity or such arrogance, disaffected to his rule and ripe for revolt, but on the contrary, are not only loyally attached to their sovereign, but are able and willing to support the Pope's army in defence of his sovereign rights against Garibaldi's revolutionary bands. —*Westminster Gazette.*

It is a singular fact that her Majesty the Queen of England has many more Pagan and Mahomedan than Christian subjects. In fact, a census of the British Empire would give this curious result—the greatest number of British subjects are Pagans, the next numerous class is composed of Mahomedans, next are the Catholics, the Protestants being the fourth and least numerous class, and if these are divided the Church of England will be still in the minority; showing the remarkable fact of the small religious division governing all the rest. This statement will startle many people and none more than Englishmen; but a reference to figures will prove its verity.

THE DIVISIONS AMONG PROTESTANTS.—At the very moment when the Pan Anglican Synod was debating, with that especial freedom of discussion which the learned Bishops asserted could only be attained by sitting with closed doors and the exclusion of reporters, the subject of how best to secure a greater unity among the church militant, the Registrar-General of England publishes a document which furnishes a striking if not an alarming proof of the necessity of the reformation which the Bishops proposed to achieve. This was an official list of the various Christian churches in England, and we find that there are exactly ninety-one of them. Great as is this number, it is not all for no sooner had it appeared than the Bishop of Argyle, in Scotland, published an additional list of Scotch churches not represented in England which embles as to enumerate one hundred distinct forms of Christianity within the British Isles. Every church going by that name, therefore, confronted by the fact that he is ninety-one different ways of demonstrating that his particular form of doctrine is erroneous; and every one who is disposed to denounce the heresies of his neighbor may perhaps be checked by the consideration that there are ninety-nine stand-points of doctrine, from all of which he is being continually reproved as a deceiver or puffed as a victim of delusion. And if the consideration does not hopelessly confuse ecclesiastical disputants, it may at least awaken in them a wholesome spirit of humility. The triangular duel recorded by Captain Mayratt in the pages of 'Midshipman Easy,' is laughable but the spectacle of this centennial ecclesiastical combat, wherein one hundred different orders of Christians are more or less busily engaged in attacking each other and defending themselves, is no subject for mirth. There is, no doubt, a ludicrous side to the picture, which might tempt a dippant writer to dwell upon it in a manner which would make the unskilful laugh, although it would make the judicious grieve. What is the nature of the differences that exists between these combatants, and who is judge between them? Such a writer might ask. Two centuries ago Bossuet wrote his History of the Dissensions of Protestants, and from the few differences of opinions that existed among dissenters from the Church of Rome at that early period, he drew the lesson that private judgment in matters of faith was a mischievous evil to be checked by the simple plan of compelling people to surrender all religious opinions of their own, and to submit to having a Pope and General Council think for them. But if Bossuet lived in these days, what would he say of those one hundred different faiths in England alone? We doubt whether there is any one who can define the distinctions denoted by many of the names in the list of the Registrar-General, without mentioning those embraced in the supplementary catalogue of the Bishop of Argyle, the anti-Gallicans, the Boreans, the United Original Seceders, the O'wenites, etc. Who or what are the 'Apostolites,' the 'R-Admirers,' the 'Electics' and the 'Lughmites'? There is some innate significance in the name of the 'Christians Israelites' but if asked who are the 'Christian Elisites,' we should be compelled to treat it as a conundrum and give it up. 'Baptists' we know, and 'Seventh Day Baptists' we know, but what are the lines of demarcation between Baptised Believers, 'General Baptists' and 'Old Baptists'? What prevents 'Christian Theoclasts' from worshipping in the same tabernacle with 'Christian Temperance Men'? There are 'Christians,' 'Bible Christians,' 'Christian Believers,' and 'Christians-who-object-to-be-otherwise-designated.' Of Quakers we are not wholly ignorant, and we confess to some knowledge of 'Rastafers,' but what in the name of sobriety is a 'Reverend Religionist'? Has he any points of similarity with the 'Progressives,' or is he an offshoot of the 'Jumpers'? From what does the 'Refuge Methodist' seek safety, and why does he refuse the hand of fellowship to the 'Primitive Methodist'? In what are the 'Peculiar People' different from the 'Separatists,' and why do the 'Hallelujah Band' refuse to join in loving melody with the Wesleyan Reform Union Band? Could not the 'Countess of Huntingdon's Connection' unite with 'Protestants adhering to the articles of the Church of England—no to eighteen-inclusive—but rejecting order and ritual,' if for no other reason than to find a shorter name? These are the queries which one sitting in the seat of the scorn might well be tempted to ask, and which would be difficult to answer. The Bishop of Argyle, however, deduces from this mighty maze of British Christianity a lesson which to some minds will seem to contain a germ of true wisdom. Protestantism he says, has gone to pieces—to one hundred pieces in England and perhaps as many more in the United States—upon the rock of dogmatic definitions. Men have started on the postulate that no Christian Unity can exist among those who do not have precisely the same ideas on religious doctrine. The Reformation is 307 years old, and there are 100 distinct churches, each of which is so certain that its own doctrine is the only sound one, that it will have nothing to do with the other ninety and nine. The Bishop, swinging over this state of things, concludes that community of dogma is but a dream of the remote future; but that Protestantism may be united by appeals to the sentimentality, instead of the intellectual facilities of the human heart. He reminds us of the words 'By this shall all men know that ye are my disciples, if ye have loved one another,' and declares that here is indicated a bond strong and wide enough to hold Christianity together. This text embodies a dogma, no doubt; but it is a dogma so clear and self-evident as to command universal assent. The Bishop goes on to say that with this one simple formula of faith, Protestant Christianity may be reconstructed—and all good men united in one great society for mutual help in advancing towards whatever truth right, and human happiness demands. He confesses that this extremely broad platform will be so loosely built and so full of crevices that all the errors of later times that the church has spent so many years in anathematizing may be let in; but he adds that exclusiveness perpetuates rather than reduces error, and that a mistaken brother can be more easily reclaimed by retaining him in communion and manifesting the truth to him in the spirit of affection, than by excluding him and calling him a heretic. The Bishop of Argyle is one of the most able and thoughtful of the Scotch bishops—and in this pronouncement he has gone far ahead, or lagged far behind, as the reader may choose to take it, of his brethren in the Pan-Anglican Synod, who seem to have arrived at the conclusion that great faith in Prelacy is the only hope of Christendom. 'In things essential, unity; in things unessential, liberty; in all things, charity,' is a very good saying—but it would be better if experience had not shown that every man has his own ideas of what things are essential. The Bishop of Argyle says that the only thing absolutely essential to Christian unity and action is the spirit of love. Perhaps some people will say that the Bishop has only succeeded in sowing the seed for another new church for the Registrar-General to include in his next annual report but other minds may find in the suggestion food for wholesome and profitable reflection.

—*Boston Journal.*

THE RELATIVE POSITIONS OF ROME AND ENGLAND.—There are certain misconceptions prevalent among ourselves on this subject, the removal of which seem to us to be necessary before any really probable scheme for reunion could be started. One of the gravest of these misconceptions seems to us to concern the relative positions of the two divided communions, Rome and England. It is almost universal among English Catholic theologians and controversialists to find them, in so many words, assuming the equality of the two branches of Christendom in question. We are generally said to owe so much deference to Rome, Rome an equal measure to us; the two communions are spoken of as 'sisters,' and this relationship is treated as adequately symbolizing our relations to each other, our separation is a dissension between sisters, and so forth. All this seems to us

to be founded upon a very grave and fundamental misconception; the federations of Churches known as Rome and England are not, and never can be, equals. England is essentially, *de jure* and *de facto* the inferior of Rome and no circumstances can ever raise her to an equality with her. Rome, the head of the wonderful federation known as the Roman Catholic Church, was founded by the two most glorious of the Apostles the first See in the West the Occidental Patriarch; and not only all this, but unless we intend (*more ultramontano*) to ignore a history, we must allow that the eccumenical voice of Catholic Christendom—even if not formally uttered in the Ecumenical Synod—assigned to the bishops of this See the first place among all Christian prelates, all over the world. This is the least that can, consistently with a reverent regard for the testimony of Church history, be said of the privilege and honors of the See of Peter and of Paul. And what is to be said of England? First of all the Church of England is some five hundred years the junior of the Roman Church; and, secondly, it is not only within the patriarchate of the Roman Bishop, but was actually founded by a prelate of his line. Truly, if not to other Churches the Roman See has been a mother to us; and if the type of family relationship is to be kept up, we are her daughter far more truly than her sister. We are quite aware that here some devoted Anglicans will break in upon us with cries about a British Church, with the old story lugged on to its tail about the haughtiness of St. Augustine and so forth, but let us keep to facts. The present corporation known as the Church of England is no more the descendant of the ancient Britons. The Archbishop of Canterbury, the head of our august corporation, sits as the literal descendant of St. Augustine sent by the Roman Pontiff to Christianize the Saxons; he holds the first position because the Roman Pontiff assigned that rank to his See; his titles and his very coat-of-arms bear equal witness to the Roman origin of the corporation which he represents. Whatever may be said for the claims of the Welsh Church to represent the ancient British succession—and that surely is very little indeed, certainly the English Church cannot be said to be anything but the corporation founded by Augustine, the mission-ary sent by Pope Gregory I. The most that can be maintained is, that a few sees represent the ancient British succession, but then they are fused into a corporation which as a whole must be allowed to be Roman in origin. In nothing has our insular position so injuriously affected us as in our estimate of our ecclesiastical importance. Let us for a moment place ourselves in the position of a Continental Catholic—let us strive to realize the position of one who knows that he belongs to the magnificent ecclesiastical federation which includes the episcopates of the Churches (to say nothing of Italy) of France, Spain, Portugal, Austria, &c., &c., &c., with their colonies and dependencies; and let the Communion which could set before the world the splendid demonstration (we do not use the word disrespectfully) of last June—what to such a one, supposing him to have every desire to give all their due would appear in the importance of the communion presided over by the 'Pan-Anglican' prelates? It would inevitably appear of very moderate dimensions; and would be heard with amusement, scorn, or charitable regret, writers of that communion chaffing and scolding away with as much assumption of equality—to say nothing of superiority—as if Canterbury were at least Constantinople, and held the second place after old Rome?—*Church Review* (Anglican).

SEARCH FOR A FENIAN GENERAL ON BOARD THE SCOTIA.—Considerable excitement was occasioned on Saturday morning by the spread of a rumour to the effect that one of the leaders of the Fenian movement, by rank a general had arrived here from New York by the steamship Scotia. On inquiry it was found that the report had more foundation than many which have been current within the past few weeks in reference to the movements of the Brotherhood. On Friday night a telegram was received from some reliable source in Quebec by the police authorities here, conveying information in reference to a Fenian leader, who was supposed to be amongst the passengers on board the Scotia, and intimating the advisability of a visit to that vessel on her arrival in the Mersey. Accordingly, early on Saturday several officers who are retained for service in case of emergency, in company with Detective-Inspector Carlisle and Mr. Maher, boarded the Scotia where they were met by an officer from Ireland. After an interview between this gentleman and the Messrs. Carlisle and Maher, the passengers were scrutinized and a search made. No apprehension took place, but certain facts transpired increasing the suspicion in the minds of the officers, who, however, decline for the present to interfere further in the matter.

—*Liverpool Mercury.*

The Government is taking ample precautions for the protection of Liverpool against any attempt of the Fenians to disturb the peace of the town. On Saturday last there arrived a four-gun company of the Royal Artillery, and in the course of the afternoon a troop of the 10th Hussars arrived, by forced marches from Ipswich, and were located at the Rupert-lane Infantry Barracks. The barracks stand upon one of the most commanding points in Liverpool, and the sanitary condition is of the most excellent character. This occasion we believe, will be the first that ever a cavalry detachment has been sent for duty to Liverpool since the Smith O'Brien revolution of '48. The Rupert-lane Barracks are for infantry, but in consequence of the limited space for quartering, the horses of the 10th Hussars have been placed under wooden sheds in the barrack yard, with a brick flooring. The steam paddle-sloop of war *Gladiator*, still remains with her anchor at the slip, between the George's landing stage and Tranmore, and at the North Fort a regular parole duty has been framed.

Too Cautious.—It is impossible to be too cautious. The *Glasgow Citizen* tells how a London lawyer came up to the banks of Clyde some months ago, and ferreting out what Shakespeare with a careful regard to the position of his adjectives terms an 'old poor man,' told him that he believed there was an immense fortune lying to his credit in India, if he would only give the 'necessary instructions' for obtaining it. Fearful that if he moved in the matter he would get nothing for his pains but a bill of costs the canny Scot refused to give the required permission. He had, however, a son in the Fusilier Guards, he said, and if he chose to angle for the money he would make over his own claims to him. The requisite deed was therefore drawn up, and a few days afterwards the son—a private soldier accepted the shadowy gift, and gave the 'necessary instructions.' The lawyer at once set out for India, and last week returned to put the lucky *Guardian* into a fortune amounting to between £700,000, and £1,000,000.

SUBSCRIPTION OF MONEY AND RIFLES IN LONDON FOR THE POPE'S ARMY.—On Saturday a movement was commenced among the leading Catholics of London, the Earl of Denbigh taking the lead, for the purpose of raising a fund to supply the Pope's army with Minnie rifles, breechloaders, and revolvers. In the brief space of two hours one thousand guineas were raised, and it is expected before Wednesday or Thursday ten times that amount will be forthcoming. An order has been given to an eminent firm of rifle manufacturers for a large number of the best they can supply, and before the end of the week the first consignment will be en route to his Holiness.

It was Mr. Bernal Osborne, we believe, who last session prophesied that the next Radical task attempted by Mr. Disraeli would be the abolition of the Irish Church, and he would appear to have had some reason for his half-jocular prediction. The Cabinet certainly seem to have been studying the Irish question in a spirit which is not exactly Conservative.

—*Spectator.*

ANTYSSINIAN PREPARATIONS.—The *Cosmopolitan* of this week says:—We learn from good authority that a minister of King Theodore, charged with a penny power to represent the government of his English-hating Majesty, has gone to New York for the purpose of issuing 'Letters of Marque' to prey on British Commerce, and that a whole fleet of American Albatrosses will soon be let loose upon the ocean. The feeling in the United States is ripe for this sort of retaliatory enterprise, and it is a very significant fact that Mr. Seward has recently stopped the sale of government war vessels. If Abyssinia is a recognized government and a belligerent power, then the Abyssinian King is competent by the laws of nations to grant letters of marque. The United States, smarting under their losses from Confederate privateers, made and fitted out as they assert in England, are only too eager to play the tit-for-tat game. Insurance at Lloyd's upon English bottoms, we are inclined to think, will advance considerably within the next 10 days.

THE MEMORIAL TO CARDINAL WISEMAN.—The trustees for the erection of a memorial church to the late Cardinal Wiseman have succeeded in obtaining a site from the Marquis of Westminster on the Grosvenor estate. The site selected is near Buckingham Palace, but a little more to the south. The present intention is to spend about £80,000, but the trustees will arrange that a design may be susceptible of future enlargement, without a very large additional expenditure. The high altar and many of the fine art decorations of the interior are to be forwarded from Rome, the Holy Father having expressed his intention to give the work all the assistance in his power.

PAN-ANGLICANISM.—The Bishop of Capetown, writing again to the *Times*, gives a curious picture of the late synod, in which 'one said one thing and one another' often in a conversational way, in which one half did not know what the other half was voting upon, and the members of which are, finally, unable to agree what were the actual resolutions they passed.

A Ritualist paper, the *Church News*, says in its 'Notes to Correspondents' Grammar was not only an apostate, traitor, perjurer, robber and persecutor, so far he merely shared with Ridley, Latimer, Jewel, Bale, &c.,—but he was a coward and time server also, and therefore ranks even lower than they.

In consequence of the repeated threats from anonymous correspondents to the Captain Superintendent of the Deptford Dockyard, the Lords Commissioners of the Admiralty have ordered the detachment of Royal Marine Light Infantry stationed there to be strongly reinforced.

We read in the *Birmingham Post*:—'There is a rumor here that Government intend to prosecute some local manufacturers or merchants—names not stated—for supplying known Fenians with consignments of rifles and revolvers. The gossip comes from London, and was current in the city on the 21st.'

The *Record* says that some of the Bishop of Oxford's most influential clergy have declined to obey his lordships ordering them to read the Pan-Anglican eucyclic in their churches.

UNITED STATES.

HUMILIATING CONTRAST.—The travelling correspondent of the *Boston Journal* points out on Saturday, 23rd Oct., the humiliating difference between the credit of the United States Government and that of other nations. United States 5-20 bonds, bearing 6 per cent. interest payable in gold, have fallen (owing to the democrats and Gen. Butler's repelling partial repudiation) from 73 to 68. Russia's five per cent. bonds stand at 86. Turkey (the sick and nearly dead man), composed of the most heterogeneous nationalities raised a loan in 1854 bearing 6 per cent., which stands at 84.

We have continued to keep posted on Canadian politics, as an interesting phase of the march of events on the American continent, and we have found them narrowed down to a clear issue between British Canada under Confederation and Annexation to the United States. We find this issue plainly set forth in the programme of the recent elections. But now the popular verdict is no longer doubtful, the preference of the British colonists for the former scheme being distinct and unmistakable. Whatever the *New York* papers may say whatever correspondents from Canadian centres may write, it is evident that the Annexation feeling is very weak among our neighbours. To prevent the contrary, it is simply to deceive public opinion in this country. For an American standpoint, we, of course, find it very strange that it should be so. If the matter were left to us we should hail the incorporation of these five provinces into our republic. They are splendid agricultural fields; they team with metals and possess the grandest range of water-power in the world. The St. Lawrence, too, is the natural outlet of our upper lakes, and we could make of Quebec a rival of New York. But in the purely Canadian point of view, the question is quite different. The Saxon element with its characteristic tenacity, hold on to British ways and habits, to old country sympathies and associations, relished all the more that they are accompanied with as great a share of personal and civil liberty as is enjoyed in the United States. The French population too—Canadians and Acadians—numbering nearly one million, have preserved till now, and insist on preserving, the language, the religion, the traditions, the manners of its Norman fathers. All these have been guaranteed by the British government, and it only fair to Great Britain to point out the present condition of the French Canadians as an instance of her liberality. Certainly the French colonists of Louisiana, Alabama, Missouri, Michigan and Minnesota have not fared so well; nor the Spanish inhabitants of New Mexico and California. These have lost their language, their customs, their traditions, their institutions; and their religion has not had that popular respect and fair play which it enjoys in Canada. If the Rouges of Lower Canada barker after annexation, they cannot be sincere in doing so through love for their French nationality, language, and religion. For if they know anything they ought to know that within twenty-five years after their admission into the Union, the French Canadians as a people would cease to exist.

—*St. Louis Guardian.*

The prospect of a negro outbreak in the South, we are told, is beginning to excite serious alarm in official quarters in Washington. Prominent gentlemen from the South have called upon the President and represented that the negroes were undoubtedly possessed of arms and ammunition in large quantities. They state that the blacks were organizing with hostile intentions, and urge the President to increase the military force in the five military districts, as nothing short of this, they think, will prevent an early uprising of this half civilized class and their repetition of all the atrocities of San Domingo.

The town of Winchester (in Litchfield County, Ct.) puts the paper whites of the town up by auction, once a year, to the man who will feed and keep them at the lowest price? And the way they are 'kept,' it is said, would feed a revolution on a Southern plantation in twenty-four hours.

Official returns of the Kansas election show the majority against negro suffrage in the most populous counties to have been 7,568 and against female suffrage 8,455.

Chicago lawyers talk of making a discount on divorce fees where a large number of fees are wanted in one family.

Among the favorite crops raised at the South now are gunboats. They raise them from the river beds, where the war planted them.