

IRISH INTELLIGENCE.

The "LONDON TIMES" ON IRELAND.—We are bound to look at the most favorable as well as at the least favorable side of Irish character, and the Judicial Statistics annually compiled by Dr. Hancock supply more trustworthy information on the moral condition of the people than can be obtained from any other source. The register of crime for last year, of which a summary is given by our Dublin Correspondent, is a summary more satisfactory than any similar return since 1864, more satisfactory than any similar return prepared when these statistics were at first regularly prepared. There has been a decrease of 13,826, or 14 per cent., in the number of indictable offences as compared with the preceding year, and this decrease has been most remarkable in political offences.—has been most remarkable in political offences.—has been most remarkable in political offences.—

The truth is out at last. The Celebrated Gossip of the Irish Times has let us into the mystery of the canon of the Cardinal Archbishop. Of course, after his story the matter must rest. In a letter in a recent issue we find the following, the modesty of which commends itself to all bosoms:—"While on the subject of Rome let me further say that private letters do not seem to agree in the statements. I have seen from Ireland that Cardinal Cullen is likely to be retained altogether at the Papal Court. As to his Eminence being at all the rival of Cardinal Antonelli, that is simply ridiculous, Cardinal Cullen is a clever and amiable Irishman. In Paris at least in ecclesiastical quarters, they laugh at the idea of his being named as a statesman or reckoned in the same rank with Antonelli, one of the ablest diplomatists of Europe. I have heard that some persons in Dublin have even dreamt of the Papacy for the Cardinal when a vacancy arises. There is no chance or thought of such a thing. If Doctor Manning, Archbishop of Westminster, however, should this year be elevated to the scarlet, he is not at all unlikely, in order to avoid the clashing of continental claims, to obtain a majority of suffrages in some future conclave. His Grace of Westminster made immense way at Rome during the time of the Council. Those who have in private life come into contact with the venerated and charming manners of that amiable prelate can well understand this. No one will better realize the truth of my remarks than the gallant proprietor of the Irish Times, who is, I believe, a personal friend of the Archbishop."

It is gratifying to learn that the Cardinal is "a clever and amiable Irishman." James says so, and James ought to know. He knows everything. He knows "there is no chance or thought" of his Eminence becoming Pope, although no living man dare venture on this statement any more than he should upon a prophecy as to the weather of this day twelve months. He goes further, and tells us that "it is not at all unlikely that Dr. Manning would get a majority in the conclave"—but first the Archbishop must get the hat. And then, as if to complete the picture, the "gallant proprietor of the Irish Times," the "personal friend" of the Archbishop, is described as "realizing the truth." What a funny dog it is!—Dublin Freeman.

THE CALLAN NATIONAL SCHOOLS.—Great efforts have been made by corrupt and designing men to have the decision of the National Board, removing the Rev. Mr. O'Keefe from having control over the National Schools of Callan, rescinded. A meeting of Presbyterians was held in Belfast some days since at which they adopted a petition to the Board, praying them to restore the Rev. Mr. O'Keefe. How insolent they are to meddle in this way with other people's business. What was it to them who was patron of the Callan Schools? Nothing of course; but they could not resist the temptation of perpetrating mischief. They imagine that they are very learned, very wise, and competent to give good counsel to all classes and creeds.

They should, however, reflect that presumption is not wisdom, and that insolence is but a poor substitute for that calm common sense, which should govern the actions of men. One might imagine that these Belfast "luminaries" have enough to do in attending to their own people in matters of education—that spurious system which they patronize, and which perverts the intellect instead of properly instructing it. But that is not their own opinion, for they have the audacity to tell the Catholics of this land, who revere and accept the infallible teacher, who presides over the Catholic Church, that they must not receive the denominational system, but remain content with the Godless instruction provided by the English Government.

They also intrude into the affairs of Callan, and like the other brainless fanatics encourage the Rev. Mr. O'Keefe in his ridiculous war against his bishop. But they have no influence in these matters, for who cares what a bigoted meeting in Belfast think on the question of Catholic education? The National Board, at all events, despite their insulting counsel. At a meeting of that body, held on Tuesday last a resolution was proposed to reinstate Mr. O'Keefe as patron of the Callan School. The board divided on the motion, and the views of the little knot of Presbyterians were rejected by 11 to 7. We hope this will satisfy the Belfast bigots that there is no hope for them in that quarter. The National Board is a body for whom we have very little respect, but on this occasion it has acted a proper part.—Dundalk Democrat.

The Cork Examiner says: "To speak of John Francis Maguire, and to omit mention of his Catholicity, would be to ignore almost the very essence of his nature. Lord Denbigh said the other day he was an Englishman, but first of all a Catholic, and he maintained, quite successfully, that the declaration was no disparagement to his patriotism. In the same way it might be said of Maguire that he was an Irishman—heart and soul, by reason and feeling—but that he held his duty to his faith to be above every other consideration. The conventional phrase 'a Christian and a patriot,' places the duty to God before the duty to country. His devotion as a Catholic seemed to have found tangible expression in his enthusiasm for Pius IX. That feeling in him was absolutely passionate, and we are sure that amongst all the followers whose fidelity has given some consolation to the great Pope for the power and malignity of enemies there beat no heart more devotedly true to him than that of John Francis Maguire."

opinions of that small minority which endeavours to deprive the Catholics of Ireland of their inalienable right to bring up their children in their own faith. The Rev. Mr. Townsend, in proposing the nomination of an Education Committee, pertinently said: "What is the use of all their plans and organization if 20 years hence there shall be no Protestant people to preach to; therefore he advocated Scriptural teaching in the school. The Rev. Mr. Brougham proposed in amendment that the teaching should include the formularies and doctrines of the Protestant Church. Dr. Darley, O. C., said this would be unfair towards Dissenters. A rev. gentleman insisted that the Protestant Church should teach her own children her own doctrines and should not concern herself therein with Dissenters. Lord James Butler said their own clergymen held such widely different and varying opinions that it would be safer to omit the teaching suggested by the Rev. Mr. Brougham. The Synod agreed with Lord James Butler that their clergy are not to be relied upon, and the amendment was rejected. When the Synod proceeded to nominate the committee, several members declined to act on what they declared was a one-sided committee. It was subsequently decided to adopt the training-schools of the Church Education Society for the training of teachers under the proposed diocesan education scheme. Lastly, it is said, measures are being taken to upset the whole proceedings, and reconstruct the committee on a broader gauge.

The education question continues to excite great interest in Ireland. The Rector of the Catholic University (Rev. Dr. Woodcock), in his circular to the clergy, directing them to make the annual collections in aid of the funds of that Institution, reminds all Catholics that mixed education is condemned by the Church as well as by experience. Archbishop Cullen scolded the appeal in a still stronger strain. The election proceedings at Lendonderry are going on with great animation; neither of the Conservative candidates has retired. The Attorney-General (Mr. Fettes) is opposed by Mr. Biggar, the Home Rule representative, and at present the result seems very doubtful. At Cork no Conservative has yet appeared, but the Nationalists broke up a meeting convened by the friends of the Ministerial candidate. A farmer, living near Marshallstown, Tipperary, was attacked by a number of men near his own house, and so fearfully injured that he died soon afterwards. One man is in custody on suspicion of being implicated in the crime.—Times.

THE PROTESTANT CLERGY ON REVISION.—The Rev. R. Tombs, who preached the usual sermon at the annual visitation of the Archbishop of Dublin, in St. Patrick's Cathedral, speaking of the revision movement, said the time was most inopportune, and expressed his conviction that if the proposed changes in the Athanasian Creed and in the services were carried out, the result would be a schism of the most earnest and devoted Protestants. The Rev. Dr. Cole Coghlan, preaching the inaugural sermon of the Droimore and Down and Connor Synod at Belfast, said those who were crying out for revision merely made it an excuse for withholding their subscriptions; and that if the Irish Protestant Church failed to sustain herself it would be the duty of the English Church to consider the propriety of sending over to Ireland a few negro missionaries to teach the first principles of Christianity to Irish Protestants.

The new revelation, according to Huxley, is admirably summarised in the present number (October) of the Dublin Review. Here are eight of its fundamental articles:—"1. Physical science is the only fountain in which spiritual thirst can be quenched. 2. Sadness is of the essence of religion. 3. The First Cause is inexorable and pitiless. 4. He looks with favor on the learned Dives, not on the poor and ignorant Lazarus. 5. Physical welfare and happiness are the summum bonum. 6. Security, wealth, culture, and sympathy are the only rational objects of pursuit. 7. All aspirations or efforts after divine things—the love of God or beatitude in a future life—are simple waste of time, if not worse, and fit only for lunatics. 8. Knowledge of all such subjects is impossible to us." And this is one of the lights of the age!

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On Sunday afternoon, Nov. 2nd, a great amnesty demonstration took place on the Newcastle Town Moor. Detachments of Irishmen, headed by bands and banners, came from all the Tyneside villages, and from many of the inland places, and formed in procession near the Central Station. They numbered about ten thousand, and were followed through the streets by vast crowds. The meeting resolved that as the prisoners joined in a movement to redress wrongs which Government had since recognized, they should be liberated, and that Irish residents in England should unite with honest Englishmen to effect the overthrow of all Governments that will not yield to the "legitimate demands" of the people.

THE COMMUTATION CLAIMS OF DR. TRENCH.—The Right Hon. A. Brewster, ex-Lord Chancellor, Mr. Justice Fitzgerald, and Master Fitzgibbon as arbitrators, have given judgment in an appeal made by the Protestant Archbishop of Dublin against the award made by the Church Commissioners in the matter of the commutation respecting fines and other revenues of the diocese. The Archbishop claimed about £15,000. The commissioners gave him £1,520, which sum the arbitrators have increased to £1,010, but have decided that his Grace must pay his own costs of the appeal.

TEMPERANCE CLUB FOR WORKING MEN.—A practical experiment which all who desire the moral advancement of the artisan class will watch with interest and hope, has been commenced in Dublin under the auspices of the Total Abstinence League, namely, the formation of a working men's club to be conducted on strict temperance principles, which alone could ensure permanent success to the undertaking. Over 200 members are already enrolled.

The Dowager Marchioness of Queensberry has written to Mrs. Kelly, wife of Robert Kelly, who was recently convicted and sentenced to 15 years' penal servitude for shooting at two police constables the night Head-constable Talbot was fired at, offering to support one of her children, and enclosing a cheque towards the maintenance of the others.

HOME RULE MEETING IN BELFAST.—A meeting of the Home Rule Association was held this week in the Ulster Hall, Belfast, at which a large number of the Catholic clergy were present. The expression of one of the speakers that more good for Ireland was to be hoped for from Mr. Gladstone than from Mr. Disraeli, seemed to convey the sense of the meeting.

A man named William Farmer, a carpenter, was killed instantaneously on Oct. 15. He was doing some work for Mr. Daniel Callaghan, of Glassha, County Cork, and a load of timber was upset on him, by which he was killed on the spot. He had only come from America one month before, where he had spent three years. All his family are in America.

It. In one place a man remarked to us that his day's work would not afford food enough for himself, and we fully agreed with him. This is a sad picture, but it is a true one.—Dublin Freeman.

The little village of Rathdowny has furnished an illustration of the bucolic kind known unpopularity as "Justices' justice." Going home from the petty sessions, an old woman dropped her purse on the road. Conscience pricked the unlucky finder before he or she had dipped very deep into it; and a large portion of the money lost found its way back to the lawful owner through the hands of the Catholic clergy. A magistrate heard of the restitution made through the confessor, and forthwith issued an order to have him subpoenaed to court to give evidence as to how the money came into his hands! This "justice" was most courteously told that he labors in vain; and, indignant at such open defiance of the law, he consulted the senior magistrates—or rather appointed a day for consultation; but they very wisely remained away and left the congenial work to the wisacre with whom the novel proceedings originated. He has not yet made up his mind as to the pains and penalties to be inflicted. What next?—Catholic Opinion.

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The 5th of November was celebrated by Orange demonstrations in Lurgan, Portadown, and other parts of the North. There were the usual gatherings of "the brethren" with drums and flags, the ringing of joy bells, and festive meetings in the evening. Happily, all passed off without disturbance.

The prosecution of Dr. Duggan, Catholic Bishop of Clogher, and the Galway priests, will be commenced this week by ex-officio information filed by the Attorney-General. The trial cannot possibly take place before February next. Is it probable even then?—Catholic Opinion.

REASONABLE GENEROSITY.—Sir John Arnott and Co. have presented £100, and the warehouse assistants of the same firm have subscribed £40 to a coal fund now being organized for the benefit of the poor of Dublin.

Mr. Daly, the Mayor of Cork, has issued an address to the electors of that city, declaring in favour of Home Rule and denominational education. An address in the interests of Home Rule has also been issued by Mr. Ronayne.

The Times admits that the Gladstone Cabinet can no longer postpone an attempt to settle the question of University Education in Ireland.

GREAT BRITAIN.

NEW ECCLESIASTICAL PROVINCE.—It is reported that a second Ecclesiastical Province of the Catholic Church is to be established in England, with Liverpool as the Metropolitan See.

DR. WORDSWORTH AND P. HYACINTH'S MARRIAGE.—We publish a letter calling attention to an extraordinary statement in a letter of Dr. Wordsworth's, which certainly calls for some further explanation from his lordship. He is endeavouring to throw somewhat of a Catholic halo round the nuptials of the excommunicated Caruelito, M. Leyson, and he says, first, that "it is well known that in France and Belgium the contract before a civil magistrate is obligatory in all cases, and is regarded as constituting the essence of marriage." By whom? we would ask. By Catholics? Dr. Wordsworth knows very well that it is not; and that any Catholic in France or Belgium would tell him that the contract before the civil magistrate is simply a requirement of the State, and that, as far as religion and conscience are concerned, it is absolutely null and void. This in itself is sufficiently calculated to mislead; but the gravest part of Dr. Wordsworth's statement is to come. He says that "it ought also to be known that Peru Hyacinth, kneeling side by side with his betrothed, received a nuptial benediction from a Roman Catholic Archbishop, who said that he regarded enforced clerical celibacy as a *placit de l'Eglise*." Now one of two things must be the case: either the whole story is an invention, or Dr. Wordsworth has in his mind some act of the Jansenist Archbishop in Holland. If the latter is the true explanation, we can only say that to describe as "a Roman Catholic Archbishop" the head of a community which has been for about 200 years cut off from the communion of the Roman Pontiffs is more than misleading; it amounts—we do not say in the intention of the writer—to a "suggestive falsi."—Tablet.

The very newest religion out is described for us by the Daily News and Daily Telegraph. One hardly knows whether they admire it or not. The former calls it a "Substitute for Baptism," invented by Mr. Voysey, who was once an Anglican clergyman. The latter describes it:—"A reading-desk and glass-fronted chair occupied the front of the stage at the foot-lights; and—special to the occasion—a lower desk, slightly elevated above the floor of the hall, was evidently destined for the baby. It was, in fact, the *quint* font. Mr. Voysey, habited in surplice, stole, and B. A. hood, entered down the centre, and read from the 'Revised Prayer Book,' compiled by himself, the service for the day. This consisted of an abridged exhortation, confession, and prayer for absolution of certain Psalms obviously selected with reference to the 'little stranger,' and of two lessons. The exhortation, read from MS., was announced as being 'words of one who had lately left the ranks of orthodoxy after much mental conflict,' and was a short eloquent dissertation on the subject of 'Inspiration.' The second lesson was a passage from Theodore Parker's works. Between the two the choir sang very creditably Spahr's anthem 'As pants the heart,' and then the baby—a fine boy—was brought in, the parents having previously taken their places beside the low reading-desk." Baby's friends, who seem to have been rather numerous, and who, according to the Daily Telegraph, were "thoroughly in earnest," were profitably instructed by Mr. Voysey after this manner:—"Now (the preacher said) it would be interesting to show that baptism existed for centuries before Christ; but it would be more profitable to enumerate the objections to its use. We reject, he continued, the idea that Christ or the Apostles had any right to force a ceremony of any kind on the nineteenth century. I do not believe it ever crossed their minds; but, if so, we protest against it. The custom, in fact, rests only on the authority of a sect making its own bye-laws. . . . Christ really did say what He is reported to have said about baptism, it could only weaken His authority."—It.

It appears that theology is a popular subject with English journalists. It is true that it is chiefly of the negative sort. To revile the faith of others is evidently an easier task than to defend your own—especially if you have none. It is said that there are just now a good many Asiatic students in England, gentlemen with sallow complexions and almond-shaped eyes, whose stature rarely exceeds five feet. They probably read our Protestant contemporaries, and if they form their notions of the Christian religion from what is said of it by such writers, they may be pardoned for greatly preferring their own. A thoughtful Japanese, pondering a No-Popery article in the Times, an onslaught on the Irish Bishops in the Standard, an essay on miracles in the Daily News, a report of the Dublin Synod in the Daily Telegraph, or a eulogy of the Vatican Council in the Saturday Review—must be a good deal exercised in mind. If he should come to the conclusion, after due collation of these eminent authorities that no two English Christians have any religious opinion in common, except a negative one; that they are chiefly occupied in perpetually abusing one another; that there are no commandments which anybody need obey, and no authority which anybody need respect; that the only mortal sins in the Christian code are humility and submission; and that the sole unpardonable error is to believe the faith which was professed by your own forefathers for a thousand years; the youthful philosopher from Yedo or Nankasaki may be said to have made a judicious use of his opportunities. We have no clear idea in what direction his own theological prepossessions tend, but if he should fail to return home with the deliberate conviction, that of all religions Christianity is the most transparently false, he would have derived less profit from his visit to England than might be expected in so intelligent a traveller.—Tablet.

THE POPE'S HEALTH.—The London papers have given much attention to the circumstance of the proposal of the health of the Pope before that of the Queen at the recent banquet in Salford. The old accusation of Popish disloyalty have been raked up because Catholics pay due religious homage to the Sovereign Pontiff. All, however, who are not blinded by bigotry can see that Catholics are bound to give precedence to the head of the Church, and that this by no means interferes with their rendering to Caesar the things that are Caesar's.

The Tories of Liverpool seem tired of the Orange alliance through which they have gained so many electoral victories, and certain signs of disintegration of the unholy alliance are not uninteresting. During the agitation for the disestablishment of the "Irish Church," for Conservatives gladly availed themselves of the Orange organization, and the firebrands so long snubbed made the most of their flag and favours to the disgust of all temperate men. Since the peaceful "settlement" of the Irish Church determined efforts have been made to shake off the Orangemen who are naturally dissatisfied at this

proof of ingratitude; and, despite many conferences with the Conservative wire-pullers, they have determined to run an ultra-Protestant candidate of their own at the next general election. This will cause a split in the enormously powerful majority of the Tory camp, of which the Liberals will get the benefit; and it will be their own fault if the Catholic electors do not make their strength felt in a contest against the bigot. There is some talk of nominating Sir Robert T. Gerard, Bart., an excellent Catholic, as the third Conservative candidate, at the next general election.—Catholic Opinion.

The London Examiner thus predicts the approaching death of the Disestablished "Irish Church":—"Many who read the statistics about the Irish Church will receive a shock. Disestablishment seems likely to be followed by death. 'The hat,' as the Times said the other day, 'has gone round England,' and £43,000 is the result—10s. to each working clergyman, and a little more to his rules and guides. It is but a short time since the land was full of outcry and lamentation over the Irish Church. Now, it does not appear worth saving, and the practical cry is 'Laissez-aller.' If it is worth saving, in heaven's name why is it not saved?"

THE COSTS OF THE ARBITRATION.—The Scotsman prints the following from its London correspondent:—"It is a report which is current and well believed is really true, there will be a remarkable item in the miscellaneous estimates for next year, for there will be a special charge for remuneration to the Arbitrators at Geneva, at the rate of £5,000 apiece. It is asked whether America is not to bear part of this charge; but the result of enquiries leads to a belief that the costs of the proceedings are to follow the decision—that is the losing party pays."

THE IRISH VOTE IN ENGLAND.—Efforts are being made to organize "the Irish vote" in the North of England towns. The Freeman's Journal says:—"We are informed; that arrangements are in progress which, when carried out, will make 'the Irish vote' in England a very formidable power in all the future contests of English parties. In many of the great English towns the Irish electors are numerous enough to exercise a decisive influence at every contested election. In Manchester they are said to number 11,000."

EMIGRATION OF FARM LABOURERS.—Three hundred labourers yesterday proceeded to Plymouth, to sail for Queensland. The emigration committee in connection with the Labourers' Union have obtained special facilities from three colonial Governments, and an agent from Brazil has opened an office near the Union office at Leamington.

The Rev. C. T. Bird, vicar of Christ Church, Dorchester, has retired from the ministry, of the Anglican Secd his reason being that the judgement of the Privy Council in the Bennet case has impaired the character of the Established Protestant Church.

The British insurance-office are liable for losses by the Boston fire to the extent of nearly a million sterling.

Some idea of the business in the London divorce court may be formed when the stamps on proceedings in one year, just made up, amounted to \$16,196.

UNITED STATES.

RELIGIOUS INFLUENCE IN THE HOUSE OF REFUGE IN THE CITY OF NEW YORK.—This institution, as it is styled in the law establishing it, "The House of Refuge for the Reformation of Juvenile Delinquents" is under the authority of the State and supported by the State. A majority of the children sent there are children of Roman Catholics. Its managers are all or nearly all Protestants and they provide Protestant religious instruction for the children and refuse the Catholic priest admittance except in case of danger of death to some Catholic inmate, and then it is not always that the priest is admitted to console the dying. The fact is, that any religious instruction is refused to the inmates except the Protestants. The managers have definitely refused the admission of priests or lay Catholics to hold service or afford any religious teaching to the hundreds of Catholic children in that institution. The unfortunate child sent there must be instructed by Protestants in religion. This state of things—this outrage on the liberty of conscience has at last awakened the most earnest attention of the Catholics of this State, and well it may; for, if an institution supported by the State can force Catholic children against their will and the will of their parents to attend and receive Protestant instruction, then they can with just as much right compel the Catholics in other institutions and places to worship according to the Protestant forms and tax the people to pay for it. The principle, if good in the House of Refuge, is good anywhere else where the State pays the expense. And if a majority of Protestants can compel Catholic children in the House of Refuge to receive Protestant instruction and worship in that form, then if the majority were Catholics they could with the same right compel the Protestant children to attend the Catholic worship and proselyte them against the wish of their parents. The rights of all are periled by the assumption of this wicked tyranny by the managers of the House of Refuge.—Albany (N.Y.) Catholic Reflector.

CHINESE IN NEW YORK.—What shall be done to prevent murder in New York is now the great question of the day. At present it seems impossible to punish either rich or poor. Stokes, the wealthy assassin who notoriously shot Fisk, lives upon champagne and roast oysters, in the most perfect security from any fatal consequences to himself. And, at the other end of the scale, the drunken rowdy who as notoriously slew his victim in open day on a public street with the hook of a street car, is remaining in prison till the excitement about his villainy is sufficiently abated to permit of his release. The prisons are full of murderers, none of whom are at all likely to suffer any other punishment than this provisional detention, for when a villain is convicted by accident he is usually pardoned. Hence, after you have shot a man in New York, you do not now-a-days excite yourself by running away. You go to the Police Station, lay your pistol on the desk, and state the business in a pleasant way to the officer in charge, and retire in custody, till you have been ascertained by legal examination to have been a victim to circumstances beyond your control—perhaps cerebral disturbance of some kind. No wonder that crime flourishes. It does so to such an extent there are at this moment four men missing, who are all supposed to have been murdered. All the papers are discussing this state of things. Some of the most respectable recommend lynch law, and the Tribune, which has always been opposed to hanging, says that until the law is changed people who murder should be hanged.—Montreal Herald.

ROBBERY OF ITALIAN EMIGRANTS.—New York, Nov. 23.—Nearly 300 are now at Castle Garden, defrauded of all their money by a band of emigrant swindlers. It appears that they were induced to leave home by stories of advantages awaiting them in Buenos Ayres. They were told in Marseilles that a vessel would be in waiting at New York to take them to Rio, and arrived here on Wednesday to find how cruelly they were wronged and robbed. The authorities have informed the Italian Ambassador at Washington.

A strong-minded woman in Detroit made the following gentle reply to a politician who had called at her house to get her husband to go to the polls and vote:—"No, sir, he can't go! He's washing now, and he's got to iron to-morrow, and if he wasn't doing anything he could not go. I run this here house, I do, and if any one vote 'till he's 'tired Mary Jane."