

able remarks on the necessity for Home Rule: But our present grievance is the contemptuous ignorance of this country, its institutions, and every thing connected with it, which pervades the ruling mind. Dean Swift, writing in 1724, told them that in his days there were Englishmen who believed that the wild Irish Papists were taken in toils, but that in the time they grew so tame that they would eat out of your hand. He (Mr. Barlow) did not mean to say that this was still an article of faith in England. Still it was impossible for an Irishman to travel there and to mix in general society without being painfully impressed with the fact that the English know about as much and not more of the English Catholics, as they do of the Irish. And the English did not understand them, and ostentatiously proclaim that they don't think it worth while to try to understand them, could it be wondered at that Ireland was in a state of chronic discontent? And could they wonder that England does regard Ireland with this contemptuous indifference? As long as they continued, year after year, to send to Parliament a body of representatives who could not be brought to act together on almost any question in which Irish interests are at stake—as long as they found at each division fifty out of their hundred and three members in the House of Commons when he told them that they did not know their own minds it was unreasonable to expect him to be wiser on this point than themselves? The great cause of their political degradation was, he believed, their want of union. How much time must elapse before the conviction dawned upon them that it is not an essential part of Christianity to hate each other with deadly malignity for different religious opinions, it would be hard to say. He did not doubt that the recent establishment of perfect religious equality amongst them all would greatly accelerate the advent of that era, but till that day arrived he greatly feared that the best course would be to submit as calmly and as peaceably as they could to the uncontrolled dominion of a Parliament which was both ignorant of their wants, and careless of their welfare. But could they unite permanently, and could they show by their representatives that they were permanently united, all this would quickly change. No one could have observed the growing incapacity of the House of Commons to manage the affairs of the vast empire of which Ireland formed a consistent part; no one could have observed the ever accumulating mass of public business vainly waiting for transaction, without being convinced that some great change is inevitable before long. And, no doubt, a local assembly in Dublin to transact the Irish business would be an obvious simplification of the work of the Imperial Parliament. But if ever this Home Rule comes to us, Mr. Barlow said, in conclusion, it would come with a blessing or a curse according to the answer they could give on that day to this question:—Have the Catholics and the Protestants of this country, not in word and tongue, but in truth, being fused into one nation, united and reconciled? (Loud applause.)

THE CALLAN CASE.—We condense the following from the Dublin Evening Post.—“The rules for the management of National Schools provide for the appointment of patrons, or of managers, under two heads, lay and clerical, the former being supposed to hold the position by right of property, as landlords or as founders, whilst in nearly all cases, a clergyman holds the position, *ex officio*, by right of ecclesiastical appointment, and only as a trustee. We now grapple with the accident of suspension or of deprivation, or the withdrawal of faculties. This is expressly provided for in the deed of trust of all the Catholic schools in England erected by aid from the Education Department of the Privy Council, and forms part of the concordat entered into in 1839 between the Government and the Catholics of England. One of the covenants in that deed is that no clergyman who does not hold faculties from the bishop of the district can be appointed manager, nor continue to be manager, should those faculties be revoked. Mr. Bourne, has been continuously in Parliament since 1844 and held high ministerial office for many years; yet never reclaimed against this recognition of Catholic Canon Law, never proposed that the deposed or suspended priest should have the right of appeal to the Privy Council. Again under two administrations in Ireland, the Poor Law or Local Government Board, and the Board of Charitable Donations and Bequests, the certificate of the Bishop, Catholic or Protestant, of the General Assembly, or other ecclesiastical body is accepted *pro hac vice*, as evidence of the recognised clerical status of the clergy under each, and hence, of suspension or deprivation, until removed by competent authority. Judge Longfield, in an able letter to the National Board, which appears in the *Bouverie* return, recording the grounds upon which he supported the minute of April, 1872, founded on the Rev. R. O'Keefe's suspension as parish priest of Callan, by which the Commissioners refused to further recognise him as patron of National Schools, until such suspension is removed by competent authority, refers to the invariable practice at the Bequests Board to recognise such certificates in the matter of all donations, bequests, and property, in which clergymen are interested. He also points out that any other course would be impracticable. A Catholic Bishop, he says, may suspend a priest for denying Papal Infallibility, or a Protestant Bishop, on the other hand, may suspend one of his clergy for inculcating the doctrine of transubstantiation; is a mixed Board containing Catholic, Episcopalian, Presbyterian, and even Unitarian members competent to act as a court of appeal to try whether such suspension is valid or not, and with what hope of finding a satisfactory verdict? Again, Judge Longfield says, if delay thus arose, a highly immoral man may retain the patronship to the injury of the school and to education. While the Rev. Dr. Henry, President of Queen's College, Belfast, the oldest member of the Board, having been appointed in 1838, in supporting, by letter, the minute of April, 1872, in the Callan case, stated that the official certificate of suspension by the General Assembly of a Presbyterian member of that body has, like that of a Catholic Bishop, been so accepted and acted on by the Commissioners. Rev. Dr. Henry's admirable letter, showing that no other course is practicable, is in the *Archdiocesan Return* of last year. These general arguments and analogies, we now proceed to precedents, of which there are several, under the National Board. Mr. Pim's return; just issued, contains copies of all the official documents of four cases of clerical managers of National Schools having been suspended by ecclesiastical authority, by which they lost their position as managers. These are—first, Rev. John Keenan, parish priest of Annaghmore, near Newry, patron of Magdalen National School, county Down, suspended in 1845 by his Bishop, the late Most Rev. Dr. Blake. On the 5th June, 1845, on application by letter, dated 28th May previous, of the Bishop, the Board removed Rev. Mr. Keenan from the management of that school, and appointed, in his stead, Rev. Mr. Macken, Administrator of the parish. The four members of the Board present were, Most Rev. Dr. Murray, Rev. Dr. Sadlier, Provost of Trinity College; Mr. (now Sir A.) Macdonnell, and Mr. Corballis—two Catholics and two Protestants. This was a vested school, unlike those in Callan, and strong local opposition was given and applied made to the Board. At a meeting, however, of the Board, 4th December, 1845, to consider this appeal, seven members present, the former decision was affirmed. The Commissioners were Archbishop Whately, Archbishop Murray, Lord Kildare, Sir P. Bellow, Rev. Dr. Henry, Mr. Corballis, and Mr. Macdonnell. Thus, we find, more than 27 years ago, the most complete unanimity amongst Protestant, Catholic, and Presbyterian, in the course adopted. The Board's letter to the Rev. Mr. Keenan says expressly that they have been

apprised by the Right Rev. Dr. Blake, the Roman Catholic Bishop of your diocese, that you have been suspended from the performance of your duties as P.P. of Drumballyronney, and that the Rev. Mr. Macken has been duly appointed Administrator of the parish. The Commissioners have after mature consideration, resolved upon transferring from you to the Rev. Mr. Macken, the management of the Magheral school. The next case is that of a Presbyterian patron. The Rev. G. K. Wilson was removed from the patronship of the Glenvale National School, County Londonderry, by minute, 26th June, 1851, on being deposed by the Magheral Presbyterian. The following is the minute:—“Ordered, That the Rev. Mr. Wilson be informed, that the Commissioners, having learned that he has been deposed from the ministry, are under the painful necessity of declining to recognise him as manager of either the Glenvale or any other National School. That was a non-vested school under a committee, and hence a parallel for Callan.”

THE CUSTODY OF CATHOLIC CHILDREN.—The Irish Court of Queen's Bench have had before them for some days an application for a writ of *habeas corpus*, regarding the custody of two Catholic children named Byrne. Both the father and mother of the minors were originally Protestants, but for several years before his death the father had ceased to attend Protestant worship. Having become poor he went into the Wexford workhouse. Months before he died he became a Catholic, and in his own handwriting executed the will under which he appointed the Rev. Messrs. Roche and Lambert guardians of his children, expressing his wish that they might be educated as Catholics. Two of the children were for a short time at St. Bridget's Orphanage, but on being sent to Wexford to be placed in the convent there, the mother got possession of them, and was bringing them up as Protestants—hence the application. After hearing the arguments, which were very lengthy, their Lordships, on Monday last, decided that the testamentary guardians (the Very Rev. James Roche, P.P., and the Rev. Walter Lambert, C.C.), were entitled to a writ of *habeas corpus*, and have custody of the children reserving, however, an issue for a city special jury—whether the testamentary power was the last will and testament of the deceased Byrne; the writ not to be acted upon until the issue has been decided.

OUTRAGE UPON A CLARE MAGISTRATE.—On Saturday night, between nine and ten o'clock, as Mr. Richard Stackpoole, J.P., with Mrs. Stackpoole, who had arrived from Dublin by train, were returning to their residence at Edenvale, in their carriage, a villainous outrage was perpetrated. When the vehicle was passing along the road about two miles from Ennis, a huge stone was hurled at the occupants, but fortunately it did not enter through the window at which it was aimed, but struck the panel of the carriage door, shattering the glass and the entire frame woodwork. It was dark at the time, and the offender had fled across the fields, whither Mr. Stackpoole was about to follow in pursuit when a young man named Burke, who it appears witnessed the occurrence, told him who the fellow was, that he seemed to be under the influence of drink and would have flung a second stone, which he took up, but for him (Burke) to knock his brains out. Constable Kidd, and party, acted promptly upon the information received, and in a short time after arrested a man named Loughlin, in his own house, bordering upon Mr. Stackpoole's property, just as he had entered by a back door, evidently after a good run.—*Cor. of Freeman.*

THE LABOR QUESTION.—MEETING AT KANTURK.—On Sunday an open air meeting was held at Kanturk for the purpose of forwarding the cause of the agricultural laborers of the country. The meeting derived additional importance from the fact that a delegate from the English Agricultural Laborers' Union, Mr. Gardner, was present, whose mission to Ireland is to seek to unite the Irish laborers with their fellow-workmen in England. The chair was taken by Mr. Florence O'Riordan, Vice-President of the Kanturk Laborers' Club, who made a strong speech in favor of the rights of labor and denunciation of the Irish members who had not supported their interests in the House of Commons. Mr. Gardner, the English delegate followed, and explained that he was appointed to come over to Ireland to try and unite the Irish laborers with their English brethren, amongst whom a powerful union had been established, numbering at present about 70,000 men. Mr. P. F. Johnson then addressed the meeting, and in the course of his observations spoke in severe terms of the landlords of Ireland. The proceedings passed off quietly.—*Cor. Examiner.*

It is such a rarity to find the *Times* doing even simple justice to the teachings of the Church, that when we do come across a novelty of that sort in the columns of the leading journal, we are apt to hail it with rather more astonishment than delight—knowing, as we do, the fatal nature of its gifts and fearing them accordingly. On Monday, however, the *Times*, speaking of the Callan case, wound up a long article with the following remark: “Whatever temporary success Mr. O'Keefe, may have, it is plain he will one day have to make an unconditional submission or rebel altogether—most probably the former, if we are to judge by the majority of similar instances.” For once the *Times* is right—in the vast majority of cases erring men, who have fallen, through that pride which ruined the angels, become after a while mindful of the early teachings of their youth, and through the constant prayers and intercessions of that Church they have sought to injure and despise, receive the grace of God to make them repent and return to the fold they once affected to scorn. The mercy of our Lord is boundless, and to even those who have spent their lives in mocking Him, it will be extended, provided they take the steps to repentance that He has commanded.

DERRY CATHEDRAL.—The magnificent Cathedral of St. Columba will be opened on Sunday next, by (it is hoped) His Eminence the Cardinal Archbishop, who has promised to attend. His Eminence will get a hearty and stirring welcome from some of the trust and bravest of the old race in Ireland, the Catholics of ancient Derry, joined by those of Tyrone, Tyrconnell, and Inishowen. The cathedral is a magnificent and elegant structure, in a noble situation, overlooking the whole length of Lough Foyle, from which a large tract of Donegal is visible on one side, and the Scottish Cyclades, and the Faps of Jurra, and the basalt line of the Giant's Causeway on the other. A century since and there were few Catholics in the city—hence Derry, like Bandon, is still taken as the type of Protestantism—while at the census of 1871, of 24,328 inhabitants, 13,353 were Catholics, against 10,975 Protestants. Day after day with painful, unbroken recurrence batches of people leave this locality for America. The railway stations are crowded with intending emigrants who may be described as the “bone and sinew, the youth and beauty” of our land. The spread of emigration throughout the whole length and breadth of Ireland is alarmingly on the increase, and unless some measures be promptly taken to stem this onward flow the country will be literally depopulated. From the Tuam stations alone, within the last month, over a hundred persons left; and this is comparatively impoverished neighbourhood, is really distressing. As a consequence labor is enormously dear and scarce, no good working man can be obtained under 3s. a day, and even at that comparatively high rate, there is an evident scarcity.—*Tuam Herald.*

AMENDMENT TO THE IRISH LAND ACT.—Mr. Heron has given notice of a “Bill to Alter and Amend Part 2 and Part 3 of the Landlord and Tenant Act (Ireland), 1870.” The object of the bill is to provide increased facilities for the purchase of lands by occupying tenants. The operation of the clauses

commonly known as Bright's clauses has been defeated by various obstructions with which the Judges of the Landed Estates Court are not unfamiliar, and although the Irish Works had been advanced over £1,000,000 by Parliament, the tenants have been advanced only about £134,000 under those clauses.

P. J. Smyth has given notice of his intention to move for returns showing the number of domiciliary visits made in the county of Westmeath under the provisions of the Curfew Act; at what hour of the day or night they were made: of the number of persons arrested, and what was done with them, Mr. Romayne declared his intention to call for returns which specify the provisions that have been applied, the arrests made, and the orders given, whether by the Lord Lieutenant or by the Justice of the Peace. The result of these inquiries may be valuable, but it is good that they should be made.

IRISH RAILWAYS.—The action of the Government as regards the railways has increased the growing unpopularity of the Gladstone Ministry, and will be effectually used, along with other topics, to stimulate the Home Rule movement. To defeat the Irish claims the British lines advanced theirs, in order, by the magnitude of the question, to justify the Ministry in denying all relief or reform, in a matter that the whole Kingdom, all creeds, all political parties, all classes, are united in, claiming National assistance.

FATHER BURKE IN DUBLIN.—The Dublin *Freeman*, of April 30, thus announces the arrival of the Very Rev. T. N. Burke, O.P., in that city:—“This distinguished clergyman arrived in town yesterday from Rome, we are happy to state, in invigorated health. The reverend gentleman is announced, we understand, to preach to-morrow (the Feast of St. Catherine), in the Church of St. Saviour, Dominick street. We understand that, during the month of May, the reverend gentleman will deliver a discourse each evening.”

The Right Rev. Dr. Lynch, Bishop of Charleston, in sending a subscription to the Bishop of Cork says: “Will you please to give £2 to the Maguire Fund, as a testimonial of my sincere regard and high respect of that eminent man, to whom every man of Irish blood throughout the world owes a debt of gratitude. Would that Ireland had many such sons, true, honest, practical, and statesman-like.”

IRISH LANGUAGE AND LITERATURE.—The council of the Royal Irish Academy announce that they are prepared to offer two premiums of £50 each for the best reports or essays on the present state of the Irish language and literature, written and unwritten, in the provinces of Munster and Connaught respectively.

GREAT BRITAIN.

CHURCH AND STATE.—The conflict between the spiritual and temporal authority, which has raged, with partial interruptions, since the first foundation of the Church, has assumed in our own day a new character. Hitherto the partisans of Caesar, though apt to exaggerate his supposed rights, were far from denying that the Church had rights also. They have lately discovered that she has none. Religion, in their opinion, is only a department of police. Creeds, churches, and ritual, have no more claim to be removed from the supervision of the State than barracks and railroads. The State is omnipotent as well as omnipotent, and its supreme authority extends over their bodies. The doctrine is already applied in other lands, and the theory is thus set forth in our own. “We have for years past maintained the opinion,” says a writer in the *Pall Mall Gazette*, “that the question, What ought to be the relation between Church and State, is the great question of our age; that it admits of two solutions only—namely, the subordination of the Church to the State, or the subordination of the State to the Church; that no compromise can be permanent; and that ‘the pretensions of the Ultramontane party,’ i.e., of the Catholic Church, ‘are altogether inconsistent with the proper discharge of the first duties of the State.’ What those duties are, and what they include, he will tell us presently.

The first objection which we take to their view of the subject, but on which we need not dwell, is this—that it flatly contradicts the whole history of Europe during at least twelve centuries. Our fathers, as a matter of fact, saw no such incompatibility between the two powers, and were so far from supposing that the one necessarily excluded the other, that, with occasional interruptions, due to the pride and lawlessness of temporal Princes, they witnessed during long ages the independent action of each in its own sphere, and gave to Caesar all that he was entitled to claim, without denying to God ‘the things that are God's.’ And Caesar, as long as he was a Christian, was so well satisfied with this ‘divided allegiance,’ as it is now sometimes called that he thought the authority of the Church the surest foundation of his own. He was not yet tempted to commit the suicidal blunder of his modern successors. When S. Ambrose told the master of the world that ‘in matters of faith it belongs to Bishops to teach Emperors, and not to be taught by them,’ it seemed to the great Theodosius a truism. Even the diminutive Gallic Caesar had sense enough to say, when the preacher rebuked him in presence of his Court, ‘He has done his duty, let us do ours,’ and though in his arrogance he afterwards confessed his fault, and accepted the reversal of his audacious decrees. Our German, Swiss, and Italian Caesars, the ornaments of the nineteenth century, are another sort of men, and the writer in the *Pall Mall Gazette* will tell us what they claim, and what he is willing to allow them.

“The effect of the ecclesiastical legislation of Prince Bismarck,” he says, “is that the State claims to exercise over all its subjects—to the exclusion of all other organizations, except in so far as they will consent to act under its authority—not only temporal, but moral and spiritual authority.” And this is not all. The State openly claims to form the character, and to direct the mind. . . . It claims in short, to be itself both Church and State.” And if people who have been amused of late by the petulant bounce and complacent heathenism of the *Pall Mall Gazette* are tempted to laugh, and to see in this curious rhapsody only a fresh instance of both, they will do well to bear in mind that what is here enunciated theoretically is actually developed in practice, to the great satisfaction of our contemporary, in more than one European land. “Through-out nearly the whole of continental Europe,” he observes, “in Germany, in Switzerland, in Spain, and in Italy, the struggle is in active progress;” while in the first of these countries, he rejoices to add, it is being conducted “with characteristic completeness, vigour, and decision,” with the avowed intention to “establish a new religion;” for the old one, if the State triumphs, “would have to be taught under such conditions as the State choose to impose upon them, and therefore in such a sense as the State might choose to attach to them.”—*London Tablet.*

FROUDS ON THE ANGLICAN CHURCH.—“It pleased Queen Elizabeth to arrest the spiritual revolution in England when it had run but half its course. She would not, perhaps she could not, permit what we now mean by religious liberty. She instituted a system, and intended it to be coextensive with the empire, which would comprehend as well Catholics as Protestants, those who believe in the magical efficacy of the sacraments, and those who regarded the sacraments as forms which had a flavor of the idolatrous.”

“She established a hierarchy, which yet should not be a hierarchy; bishops who might be called successors of the apostles, yet at the same time should be creations of her own, deriving their authority and their very breath and being from the crown. She instituted a liturgy and articles of an analogous double composition, to Catholics assuming the complexion of the Ante-Nicene Church, to Protestants embracing the most vital doctrines of the Calvinistic theology. Neither the Queen nor those who acted with her were themselves under any illusion as to the real nature of their work. The Queen, in her impatient moods, refused her prelates a higher name than Doctors; suspended, imprisoned, and threatened to unroof them.

“She constructed her Church for a present purpose, with a conscious understanding of its hollow-ness. The next generation might solve its own difficulties; Elizabeth was contented if she could make her way through her own. With the artifice which was engrained in her disposition, she admitted what she knew to be false into the organization which was to control the education of the English race; and the deadly thing has remained where she placed it, bearing its poison laden blossoms century after century. Never has history pronounced a sterner condemnation on the experiment of tampering with truth. The bishops, as they settled into their places, assumed the airs and repeated the crimes of the prelates whom they succeeded. They constructed a theology to suit this position, and when the genuine part of the people saw through it and refused to accept it, they persecuted them till they provoked a revolt which cost a king and an archbishop their lives, and for a time overthrew the whole constitutions of their country.

“The Revolution had really and truly produced some temporary effect of this kind. For a century and a half no more Romanizing tendencies were heard of in England; and such life as the Church possessed was Calvinist. But the free action of the Spirit was paralyzed by the dead body to which it was attached. The emotions of genuine piety were choked in the utterance. Religious paralysis still prevailed over England, and more fatally over Ireland. Nepotism, Erastianism, and self-indulgence became the characteristics of the Anglican clergy; the best of them taking refuge in a stoical morality which was powerless except over the educated. It could not last.

“Forty years ago a knot of Oxford students, looking into the Constitution of the Church of England, discovered principles which, as they imagined, had only to be acted on to restore religion to the throne of the empire.”

After describing the Oxford movement, he goes on to say:

“They did not conquer Rome. The ablest of them, after all their passionate denials, were the first to see that if their principles were sound, the Reformation had been a crime; and that they must sue for admission into the bosom of their true mother. They submitted; they were received; they and the many who have followed them have been the most energetic knights of the holy war; they have been the most accomplished libellers of the institution in which they were born. The Anglican regiment, which pretended to be the most effective against the enemy in the whole Protestant army, is precisely the one which has furnished and still furnishes to that enemy the most venomous foes, and the largest supply of deserters.

“What these gentlemen have really accomplished is the destruction of the Evangelical party in the Established Church. While the most vigorous of the Anglo-Catholics have gone over to the Papacy, they have infected almost the entire body of the Episcopal clergy with principles which seem to add to their personal consequence. The youngest curate affects the airs of a priest. He revives a counterfeit of the sacramental system in which he pretends to have a passionate belief. He decorates his altar after the Roman pattern; invites the ladies of his congregation to confess to him and whispers his absolutions, and having led them away from their old moorings, and filled them with aspirations which he is unable to gratify, he passes them on in ever gathering numbers to the hands of the genuine Roman who waits to receive them.”

WOMAN SUFFRAGE.—The House of Commons showed its good sense in rejecting, by 222 votes to 155, the absurd Woman Suffrage Bill, which is regarded with such unfeigned disgust by all the sensible women of the community. We trust that we are very long still from Universal Manhood Suffrage, but there are a thousand reasons in favor of the most extended Manhood Suffrage, where the proposed Woman Suffrage does not possess a single justification; when we are to try the pseudo-rights for which some deluded females agitate by the ordinances of the Divine law, it is sufficient to observe that the assumed equality with man is absolutely unfounded. On political grounds, the exercise of the franchise is, strictly speaking, an act of legislation; and law-making implies not only deliberate consent but force as its most essential feature. A law is not a law, but an opinion or a sentiment, unless it can be enforced. It is men who are alone fitted to enforce an opinion so as to make it a law; and women, who cannot enforce an opinion, but must trust to the force exercised by their natural protectors, cannot make a law. Mr. Jacob Bright's measure would simply introduce a number of sham-legislators into the sphere of the constitution. Women are not equal to men, and men are not equal to women. Men are superior to women in the matters which men alone can conduct, and vice versa. It is singular that the self-evident is so difficult of comprehension to some disciples of modern progress.

THE ATHANASIAN CREED.—We have no idea what the custodians of the Established Church propose to do with the Athanasian Creed, and probably they do not know themselves, at least one of the arguments of the Dean of Westminster and his school against its retention is now effectually disposed of. The report of Sir Thomas Duffus Hardy, Deputy Keeper of the Public Records, on what is now called “the Utrecht Psealter,” affords, as a learned writer in the *Saturday Review* observes, “little short of mathematical demonstration that Bishop Usher was right in ascribing this MS. to the sixth century.” The same critic remarks, that “a theory propounded by Mr. Foulkes to the effect that this Creed is a forgery of the ninth century committed by the saintly Paulinus, Patriarch of Aquileia, has been entirely crushed.” We wish success to all religious Anglicans in combatting such adversaries, though we can hardly feel sanguine of it as long as they remain in communion with them.—*Tablet.*

The Rev. J. Brooks, rector of Great Ponton, and prebendary of Lincoln, has made a discovery of great value to aspiring young men of the Catholic Church. It takes the form of conspiracy against Mr. Brooks' own Church of England, and the fullest particulars are to be found in the columns of last week's *Record*. We wish we could give them—they are very amusing as well as useful—but we really have not room, so must content ourselves with the pith of the plot, viz., that the Jesuits (oh! Mr. Whalley, are you really nodding at last?) no longer allow the persons they have converted to openly join the Catholic Church, but make them remain, by means of secret dispensations from the Pope, still in the Church of England, where they can render greater service to the Roman cause.” This is delightful news, and we only hope some of these new converts will come our way—we should not at all object to one or two of these fat goats of the Church of England has in her gift even in the lay departments, and we see fine openings for scores of our enterprising youth when the conspirators have had time to mature their plans. The Bishop of Oxford for instance, he is more than considered a “Papist” already by thousands of his

flock—perhaps he is one of these Jesuit converts, and we happen to know that he has a fine store of snug lay-bishops at his command, not to speak of the professional good things he can dispense to ambitious young clergymen. The loaves and fishes are coming our way at last, and our best thanks for them are due to the Jesuits. But, seriously, we have no doubt in this spring-mania of the Rev. J. Brooks in England; and we cannot wonder at it when we find it retailed in full by lay Protestant Journals calling themselves sober and sensible organs of English opinion.—*Cath. Opinion.*

A double excellent Londoner, Mr. F. M. Clarrington, having made a fortune by brewing beer, has retired from business, and turned temperance orator.

UNITED STATES.

GROWTH OF CATHOLICITY.—The following excellent article, which we clip from the New York *Graphic* of May 5th, displays an amount of good sense and impartiality rarely to be met with in the writers on the Protestant or secular press of the United States:—“The consecration of the Rev. M. A. Corrigan as Bishop of Newark, yesterday, was an impressive service and interesting occasion. It was the more noticeable as Mr. Corrigan—of whom we give a portrait on another page—is a native of the diocese of which he is now the consecrated head. He was born and educated under American institutions. It is constantly asserted that the Catholic Church is essentially un-American in its genius and character. It is, says its enemies, a spiritual despotism, and cannot thrive in our democratic land and age. Our common schools are hostile to it. Our science is its enemy. The temperature of republicanism is melting it away. But, strange to say, in spite of all these natural antagonisms, the Catholic Church is one of the most vigorous and vital religious organizations in the country. It gains in numbers, strength and influence faster than almost any other. Its churches are among the highest in the land. The character of the adherents and the quality of its services are steadily improving, and every year it does more for education and charity than ever before. And, while it has gained a firmer hold on the hearts of its adherents, it has done much to soften the animosity and disarm the prejudice of Protestants and secure a firm basis in public respect. How can the anomaly of the visible success of this essentially monarchical and medieval ecclesiasticalism, with its antiquated usages and unscientific traditions, be explained? The Catholic finds no difficulty in accounting for the anomaly. He regards it as a proof of the divine origin and claims of his Church. But pushing his explanations aside as inadmissible, and looking at the fact of a purely natural phenomenon, it is difficult to account for the success of the Catholic Church in this country. It has an organic unity and life. It is compact, coherent and vital in every part. And while Protestantism is the synonym for schism and sectism, and has broken into five hundred pieces, which cannot possibly be glued together again, and all the tendencies of modern criticism and speculation are disintegrating institutions and crumbling society into rudimentary individualism, the Catholic Church believes in organization, and sacrificing anything and everything to preserve the integrity, vigor and prestige of her remarkable organism.

“Bridget.”—In this country the name Bridget has come to be almost synonymous with “servant girl,” and we suppose it is for this reason that some women are ashamed to bear so glorious a name. The more shame for them! The patron saint of the most Catholic country in the world! The Virgin—in whose honor churches were built from the shores of the Baltic to the Mediterranean Sea; from Cologne to Seville! It is, of course, only to the living God that churches and altars are built, but they are put under the protection and guardianship of some saint, like the mercy-seat in the old law, between two cherubim. Although a “foreigner”—to Ireland—we understand that there are no less than eighteen parishes in Ireland called Kildare, in honor of the “Cull of the Oak,” where St. Bridget first erected her altar. We understand, too, that the *Hebrides*, which attracted Dr. Johnson from London, are so called from the glorious Irish Virgin, the “Mxy of Eriu,” as she was called in the ages of faith, before we were enlightened by the public schools! The poor and lowly of Ireland, it is true, have named their children without number after this glorious Saint. But see what she has done towards their protection. Find us in the whole world an equal number of women forced to earn their daily bread among strangers, thrown constantly in temptation of all kind, where so few have fallen, as the Bridgets of Ireland. Although so numerous, how many fallen women bear that name? Less, perhaps, than any other name given to women. They can work for wages; they can wear the homely garment, and live on common fare; they can bear the contumely of the world, but they cannot stoop to dishonor. Have the prayers of this glorious saint nothing to do with all this? We have heard of a few so aristocratic as to be ashamed of a name which, as we have said, became almost synonymous with “working women.” With such the saint has nothing to do. There are more people, it must be remembered, who are ashamed to own the name of Jesus! It is a glorious name, a name without dishonor, without reproach, and we are astonished that any woman—especially an Irish woman—should feel otherwise than proud to bear it.—*Catholic Guardian, San Francisco.*

MISPLACED CONFIDENCE.—In 1789, Congress submitted, among others, this amendment of the Constitution to the States for ratification:—“No law varying the compensation for services of Senators and Representatives shall have intervened.” Mr. Madison, in proposing the amendment, said he did not think the power which Congress possessed to fix the compensation of its own members was likely to be abused, but he thought it best to guard against the possibility of any Congress fixing its own pay. The States evidently had more confidence in Congress than Mr. Madison did, for only six of them ratified the amendment. The question is now raised whether the amendment can be made valid by the votes of three-fourths of the States, or is it necessary to begin *de novo*. We have discovered that Congress cannot be trusted in the matter, contrary to what was assumed in the early days of the Republic. Congress will scarcely propose such an amendment now, but the Constitution provides, that it shall call a convention for proposing amendments on the application of the Legislatures of two-thirds of the States.—*Boston Herald.*

THE SCHOOL QUARREL IN NEW JERSEY.—They are having a lively newspaper war in New Jersey over the Common School question. It appears that a Catholic boy was expelled from a public school in Jersey City because he refused to bow his head during the recitation of the Lord's Prayer. He had on previous occasions stoutly refused to join his companions in singing a lot of Protestant hymns, for which offense his amiable teacher zealously punished his head. His dismissal was caused by nothing but the crazy fanaticism of his teacher and the impudence of the principal of the school.

A married lady of Chicago thus sums up three years' experience of married life: “The first year my husband called me ‘dear,’ the second year ‘Mrs. A.,’ and the third year ‘Old Sorrel-top.’ The last I couldn't stand, and sued for a divorce.” And she got it.

At a late hour on the evening of the 13th inst., an accident occurred at the Bridgeport street works, Chicago, whereby three employes, M. Murphy, John H. Haggard, and Charles Daly, were seriously injured. The first two, it is thought fatally.