The girl was about to reply; but at this moment an old dame thrust her head into the circle

and the second

But, bless my soul! do you know how Jan-Grap did the job?"

Every one looked at her with intense cu-

Only think, she continued. 'Never trust said, and I maintain the same now, that the law a poor body is standing at a money-changer's shop, and his eyes fall on the heaps of gold- and francs a year. pieces, 'tis just as if the devil was tempting him. I'm old now; but, for all that, whenever I pass wouldn't believe, now, that I'm quite afraid to style suitable to my rank." trust myself. There's Trees, the dustman's wife, who is always staring into the windows;only yesterday I said to her, Well done, Trees; that's the way to the gallows."

'Yes, yes, to be sure,' remarked the chairmender; ' more than one have been made villains of, only by the sight of money.'

When you have seven children in your house, all shaking and shivering with hunger and cold,' grumbled a mechanic, 'and you see great heaps of gold lying there doing nothing, and think that one little piece would make you and your children so happy, it is indeed enough to make a man forget himself.'

But, Mother Beth, go on with your story about Master Smet,' was the universal cry.

'Ha, yes; well it was like this. Poor Jan-Grap had got the bad habit of standing at the money-changer's window, to look at the piles of gold-pieces. Eight or ten days ago he was sent for to sweep a chimney; it was at a moneychanger's, and there he saw heaps of gold. That very night he broke open the money-changer's door, and stole as much gold as he could carry. ... What a thief,' said the tailor, with a sigh.

· He managed uncommonly well, continued the old dame; and never a crow would have cawed about it, if his stupid wife, with her airs and her finery, had not let it all out.

' Now, do you know whom I pity most?' said a girl; ''tis Katie, the shoemaker's daughter .--Look at her, standing there, poor creature; she is half dead with grief.'

I can well believe that," was the reply .-· Dame Smet was always telling her that she should be a my lady too, and live in a big house in the Meir. She has turned the poor thing's head; and now all her castles in the air have tumbled to pieces. She was going to be married; now she'll have to wait ten or fifteen years, till her Pauw has served out his time at Vilvoor-

· How can Pauw help it, if his father has done wrong ?' stummered the girl.

· Yes, but you see, mumbled the old dame, the foot-prints in the money-changer's house show that the schouwveger was not alone.'

a melancholy voice, as if oppressed by a painful

'The gendarines won't catch Pauw,' said one. ' He's a slippery rogue; be's made himself scarce betimes. He's over the frontier by this time, land, and is the unanimous act of the general body. you may be sure, with his pockets well lined.'

· Cobe, you spit-venom, exclaimed the mechanic. 'I saw Pauw on the ramparts only a minute or two ago. He was running up and down like a body who has lost his senses.'

Don't you see, he knows about it? man isn't guilty, he has no cause for fear.'

No; I suppose you would not have him laugh when the gendarmes came to seize his father and mother ?

No one had any doubt of the schouwveger's guilt; most of the neighbors even felt a secret joy at the disgrace which had fallen on his supercilious wife.

Yet many stood there with sadness on their countenances and in their hearts, and really mourned over the fate of Master Smet and his son. The whole affair to them was a mystery. Such fine fellows, beloved by everybody for their good humour and kindness-that they should have perpetrated a robbery at dead of night. Jan-Grap and Pauken-Plezier, who seemed to live in such full trust in God's providence and grace-that they should have committed so horrible a crime—for lust of gold.

But, though these friends of the schouwveger's tried very hard to find arguments to vindicate him in their own minds, the sight of the gendarme, who stood at the door, overthrew them all at once.

The schouwveger was all this time sitting in the front room of the house. He was quite prostrated, and had buried his head in his hands. An officer kept watch over him while his wife was being examined in the back room.

In this room there were assembled two or three personages of the Supreme Court of judicature, and in addition, the Commissary of Police and two gendarmes. They had made Dame Smet sit down opposite the judge who was to interrogate her. She smiled with wenderful sine, and obedience and attachment to the Church boldness, and did not appear in the least discongerted.

· You say,' continued the judge, 'that you had the money in your house a long time, and that it is a part of your father's inheritance?

'Yes.' Yet it is notorious that your father left no

money of any kind behind him. 'I suppose I know best about that,' replied the dame, without hesitation. What he gave me during his illness would not, of course, be

Jound after his death.? And how much, now, did the money amount to that you have kept concealed bitherto?

The dame seemed to reflect a moment. "Come, now, speak; if you do not know the exact sun, how much was it about, as near as

you can guess? you are trying to catch me with, some trick or any Catholic education, but are instructed in religigther; but it won't do, gentlemen; I am not to ous opinions which we condemn; secondly, in the

he caught so easily.'

of command.

It might be allew thousand crowns.

But how many thousand?

'I don't know exactly; I have not written it in any book.

'Was it ten thousand?'

'Yes, more than that.' 'But how can you explain that you have lived here for twenty years as poor working peoanybody again as long as you live! I've always ple; and now, all at once, you run about from shop to shop with your pockets full of gold?ought to prevent so much gold money being put. Here are hundreds of crowns spent in clothes in the windows before people's eyes. Yes, when and jewels; and now you are trying to get a house that would stand you in at least four thous-

'Everybody has his own tastes. I am of a good family, and I expected that I should soon a money-changer's, and the gold twinkles before have a legacy from my aunt in Holland, who is my eyes, then my heart begins to beat terribly, enormously rich. So I said to myself, 'I will training. Their hopes of success in literature or and I'm all of a shake with longing; you save up my money till I can begin to live in a

'How much money have you in the house

now?

'No more.' house on the St. James's market. What has omitted altogether, as happens in some schools, or become of that money?"

wish to say to whom?

The judge shook his head angrily, and said-'You are making up a story, and not telling the truth. We'll find a way to bring you to your senses. Your husband is now going to appear before us. Take notice, that if you speak a single word until I ask you a question, you shall be taken out into the other room.

Then, turning to a gendarine, he said-'Bring the husband here.'

IRISH INTELLIGENCE.

THE EDUCATION QUESTION!

IMPORTANT LETTER FROM THE CATHOLIC ARCHBISHOPS AND DISHOPS.

The reply of the Irish Hierarchy to Mr. Cardwell's letter of the 28th of November last has been printed in a Parliamentary Paper, and published in the Freeman's Journal of Monday last. The subjects discussed in the reply are ranged under 53 heads, and the following signatures are appended to it.

Paul Cullen, Joseph Dixon, Patrick Leahy, Patrick M'Gettigan, James Browne, John Ryan, John Cantwell, Cornelius Denvir, William Delany, John Derry, Thomas Feeny, Charles Macnally, Edward Walshe, Francis Kelly, William Kenne, Patrick Durcan, Patrick Fallon, John Kilduff, David Durcan. Moriarty J. P. Leahy, Dominick O'Brien, James Walshe, Laurence Gillooly, Daniel M'Gettigan, Thomas Furlong, John MacEvilly, Michael O'Hea, Michael Flannery.

According to the Morning News :-The illustrious Archbishop of Tuam, the early. consistent, and persistent opponent of the system of mixed education, has not signed the document, on the ground, as we believe we are correct in stating, that, as the hierarchy had memorialised the Government and were refused the prayer of that appeal, further application or explanation is inexpedient, if not undignified, as, in his Grace's opinion, the Bi- | dren of different persuasions—seemingly requires no shops and their flocks can readily settle the question. wholly irrespective of Parliament and of the Queen's ow that the schouwveger was not alone.'

Ninistry. The name of the able and venerated Bishop of Clonfert, than whom the Church contains no more determined enemy of mixed education, had not reached, as we understand, before the reply was forwarded. The name of the Bishop of Cork was not appended. With these exceptions, the letter has the signatures of the entire Catholic Episcopacy of Ire-

> Their Lordships begin by acknowledging the courteous and conciliatory tone of Mr. Cardwell's reply, and specify three principles regarding education ad-

mitted by Government, saying :-

We are happy to find that you fully admit, on the part of Government, - first, the paramount importion: secondly, the necessity religions educ of granting, in the circumstance of this country, separate religious training to the children of each religious denomination; and, thirdly, the right of the Heads of each Church in regard to the religious edu-

cation of those of their communion. First principle-paramount importance of religious

training. The first principle, namely, the paramount impor tance of the religious education of children, is uni versally recognised; and the experience of the past, in many countries, shows how the neglect of it has been, not only fatal to spiritual interest, but also detrimental to the peace, harmony, and good order

They quote passages from Mr. Portalis, M. Guizot, Lord Sandon, Lord Morpeth, Lord Mahon, Lord John Russell, and Sir R. Peel, and say :--

From these passages it clearly results that those distinguished statesmen understood by religious edu cation a system of general instruction having religion for its basis, having religion interwoven with it and imparted by a master who should instruct by word and example. This is what those statesmen understood by religious education, and not a system excluding the teaching of religion, or restricting it to one hour, prohibiting during the remainder of the day any reference to it and its practices. In accordance with such opinions, a denominational or separate system, blending religion with every sort of instruction, has been sanctioned in England.

Catholic doctrine on the importance of a religious education, and what it implies.

Their Lordships say :--According to our principles, religious education requires, firstly, a knowledge of the doctrines, and of the practices of the Catholic Church, differing essentially from other communions; secondly, a proper training in the actual practice of the religious duties prescribed by our Church, such as prayer, making the sign of the cross, self-examination, confession of together with the use of sacred symbols, experience has taught us, deeply impress the youthful mind, and therefore ought not to be excluded from

Besides, religious teaching, to be advantageous must be given by one having authority, religious himself, and exemplary in life. The teacher, even without intending it, infuses his own spirit and opinions in to the minds of his pupils. Hence, as a Pagan or a Jew could not give a religious education to Christians, so a Social or a Unitarian or a Presby-terian would not be well suited to mould the tender mind to Catholic practices and doctrines.

The paramount importance of religious education not admitted by the National Board.

Examining the National System as it actually exists, not as you suppose it to be, or as Lord Derby intended it to be-examining it by the test of your first principle, that is, the paramount importance of the religious element, we find it altogether deficient. Firstly, in certain schools, namely, in many belong-ing to Presbyterians in the North, and in others, Ro-1 see clearly, said Dame Smet; with a smile, man Catholic children are not allowed to receive schools vested in the Board all instruction in history in philosophy, and even in morality, as far as such

Catholic children are obliged to act as if they no religion; thirdly, in all schools, not only the sign of the cross, and all external religious practices, but even an extraordinary stretch of authority, mental prayer have been prohibited by the Board. Fourthly, in all, even exclusively Catholic Schools, during the hours of secular instruction, the images or pic-tures of our Blessed Lord, of His Virgin Mother, and of the Saints are prohibited, whilst profane figures are freely admitted. Fifthly, in all schools it is prohibited to set the symbol of Christianity on the building itself.

Their Lordships call attention to the class of children educated in the National Schools, as particularly requiring continual religious instruction. They

The children themselves, in great part mere infants, generally under ten or twelve years of age, by the are destined to earn their bread by the sweat of their care. brow, and to lead a life of care and sorrow that can be soothed only by the influence of early religious science, or in the race of wealth, are generally but slender indeed, but there are noble prospects open to them beyond the grave, which will certainly be realised by the practice of religion. Now, what is the case? The pursuit of secular knowledge, in which few can succeed to any extent, is made by the Na-How, no more? Yesterday you showed a tional System their primary occupation; the study whole handful of gold-pieces to the owner of a bound of religion, which holds out certain rewards to all, and is so necessary in every stage of life, is either Suppose I chose to give it away, and didn't all. Thus time is preferred to eternity, and earthly of religion is not allowed to teach or preach without interests to those of the immortal soul.

Religious instruction rendered inefficacious in National Schools by being made the mere task of an

Another defect in the system is, that religion in so far as the system provides for it, does not pervade the chidren's occupation at school, does not run through the school hours, but is made a thing of some brief moments, and therefore necessarily fails to season and imbue the mind with its wholesome the school, hallowing secular knowledge by its practices, mixed up with all the varied lessons of the day and gradually infused, the best results would be ob-

Patrons allowed by the Board to exclude all religious instruction from National Schools.

Notwithstanding the admitted paramount importance of religious instruction, the Board has not hesitated to sanction, if such be the wish of the patron, its total exclusion from nonvested schools. In the words of the rule, "it is for the patrons or managers todetermine whether any, and, if any, what religious instruction shall be given in the school-room" (Rule sec. iv., 9). Thus, in a Christian country, religion is left to the whim of the patron, whilst the acquire-

ment of human knowledge is strictly enforced.

We are told, indeed, that in the cases referred to, parents may instruct their children in religion at home, or the pastors may do so in the church. But religious training, treated in this way, is not made paramount in the course of studies, and the system which leaves so important a branch of education to the casual or voluntary intervention of others, is worthy of censure, as calculated to sow in the youthful mind the baneful seeds of indifference to religion or of contempt for its lessons, which, as even children will observe, are deemed of so little value, that the patron, if he think fit, may banish them altogether from the precincts of the school.

Their Lordships come next to the second principle admitted by Government—separate religious education and say,

The second principle referred to in your letternamely, that of separate religious education for chilcomment. Whilst Unitarians and Sociaians deny the Trinity of Persons and the Divinity of Christ, the atonement of the Redeemer, and the eternity of punishment-Whilst Presbyterians and Calvanists deny-free will and the divine institution and authority of an Ecclesiastical Hierarchy-whilst the members of the Established Church deny the infallibility of the Church, the spiritual supremacy of the Successor of St. Peter, and the seven sacraments—doctrines admitted by Roman Catholics—it would be impossible to carry into operation any scheme of combined religious education. Any such attempt would produce complete chaos.

Secular education requires to be associated with

religion. But whilst it is clear that religious instruction hould be given separately, we cannot admit that secular education can be properly imparted without the sanction of religion, and without blending with it the lessons and practices of religion.

The principle of separate religious education not dhered to by the Board.

In the second place, we cannot admit that the principle of separate religious education is practically adhered to by the Board. There is a numerons class of schools under Presbyterians and others in which Catholic children receive united religious instruction with Protestant children, as we shall show hereafter, and this without violating the existing regulations of the Commissioners. This practice, as opening the way to proselytism, cannot be denouncd in terms too strong.

Their Lordships proceed to show that some books have been introduced into the National Schools purporting to teach formally what is called common Christianity, to the exclusion of the peculiar doc-trines of each Christian denomination. Also, they object to other National School books regarding history, morality, and religion, compiled by Protestants

for Catholic use, and say : "As to the other books in general use in the National Schools, they contain much matter in the nature of combined religious instruction-at once exposing Catholics to danger, and opposed to the principle you lay down. Though destined principally for Catholic use, all those books in as far as they treat of history, philosophy, morality, and devotional matters—(and all these subjects are introduced into the National School books)—have been compiled by Protestants, who give an anti-Catholic coloring to their pages, omitting matters considered necessary by us, and insinuating or teaching dangerous errors. For example, where there is question of sin, the Catholic doctrine of contrition and confession is passed over, and something else suggested in its place .-Private judgment is referred to, where we appeal to ecclesiastical authority, and the Scriptures seem to be made the only rule of faith, to the exclusion of the decisions of the Church of God. In the historical chapters there is no mention whatever of the Holy See and its beneficent influence on religion, so that after going through the whole course, a child would not know that there was a Catholic Church in the world, or that the great majority of the people of Ireland, and of all Christians, were Catholics. Indeed, the history of our country and of its reli-National School Books appear to have determined to leave the rising Catholic generations in Ireland, without any knowledge of their forefathers in the country or of family to console, to cheer, and to excite them to virtue.

It is said that the rules of the National Board do not require that those books should be adopted in every school. In reply we state that this may be true, and yet the books in reality are made obligatory, because, in the first place, no other books pur-porting to exclude all reference to religious doctrines, and compiled in accordance with the regulation of the Commissioners, can be found; and, in the second place, the low price of books published with the assistance from the State, and fact of a free stock being presented to each school, put the use of any other books out of the question.

tion, and in the loth paragraph they giv from Parliamentary reports, showing the dangers arising from combined religious instruction in the National School books. Their Lordships then come to the third principle of Government—the right of the Heads of each Church in regard to religious instruction, and say :--

The third principle which we accept from you is that in which the government, as you inform us, cheerfully recognise the right which belongs, and the duty which attaches, to the heads of the respective churches in regard to religious instruction. In these words you not only recognise our rights, but you state our duties; we have a recognised right to give religious instruction to the children of our flock wherever they may be; we are bound to do so in virtue of the office which we hold, as bishops placed by the Holy Ghost to feed the flock committed to our

The Catholic doctrine of the right of bishops to

give religious instruction is then stated :-The right of teaching, interpreting, and propagating these doctrines, we believe, was given by our Divine Redeemer to the Bishops, in the persons of

the Apostles, whose successors they are. In virtue of this commission, Bishops not only teach the doctrines of the Gospel themselves, but depute other ministers to assist in teaching them; and to carry religious instruction into the bosom of every family, they continually call on parents to provide from the early infancy for the religious educaomitted altogether, as happens in some schools, or tion of their offspring. According to the doctrine of the Catholic Church, even an ordained minister authority from his Bishop; and if he do so, his teaching loses what is sacred in it, and assumes a mere worldly character.
Right of Catholic Bishops to exclude onti-Catho-

ic books and teachers from schools. Now the principle being admitted that the heads

of the Roman Catholic Church have the right to give a religious education to the children of their flock, it down in your letter. If we are wrong in these views is a violation of that right to prevent them from doing so; and if any obstacle debar them from exerinfluence; whereas, were it the presiding spirit of cising that right, they can justly require its removal. Hence their right to prevent the use in schools of books containing anything opposed to their doctrines; hence, also, their right, to require that the teachers and all others connected with schools be such as shall not produce an anti-religious impression on the minds of Roman Catholic children, but rather aid

in promoting religious principles and practises.

Their Lordships proceed to notice the pretence that the independence of the Catholic laity requires to be protected by the State against the teaching authority of the Bishops. This portion of the letter is so important that we make no attemp; to abridge

Catholic doctrine not contrary to the independence of the Laity.

"We do not know whether an observation in the eighth paragraph of your letter, where you speak of sustaining the just independence of the laity, whether Roman Catholic or Protestant,' refers to the Catholic maxims just laid down, as if they were subverrefer to them we shall merely say, that every Catholic layman, believing the pastors of the Church to have a divinely constituted authority, not derived either from the congregation or the state, cheerfully allows their right to teach all revealed doctrines, and to prevent the propagation of error; whilst on the other side, the pastors, if religious truth be secured from false teaching, leave their flocks full liberty to expatiate as they will in the paths of mere secular knowledge, and to do as they please in all temporal matters, provided conscience be respected. This doctrine is fully understood by Catholics, among whom the most perect harmony prevails regarding it. The clergy have made great exertions to establish schools both for the rich and the poor, which are filled (and many more if they could be erected would be filled) with the children of the laity of every class. It is not an indication of jenlousy that those whose lot is cast in the humbler walks of life seek with great anxiety to be admitted into the schools of the Christian Brothers, exclusive- | ter at Rome. - Cork Examiner. ly religious; and that the wealthier classes cheerfully pay high pensions to have their sons and daughters educated in schools placed altogether under Roman Catholic ecclesiastical authority. Where both parties act so harmoniously, and are fully agreed upon their respective relations, we do not see what necessity there is of sustaining an independence that is not assailed; nor can we perceive how the history of past times could suggest to the Catholics of Ireland an appeal to the State for the maintenance of their educational or religious rights against supposed episcopal encroachments.

Rights of Catholic Bishops recognised in England. But to return to our subject, we have sufficiently explained in what has been said, the Roman Catholic view of the rights of Bishops and clergy in regard to education. The admission of those rights has been productive of great advantages to society in every country, and to the zeal and energy of the Catholic clergy in exercising them we must attribute the foundation of innumerable universities, colleges, and schools, and the spread of education among the people. Feelings of gratitude and justice have secured the recognition of such rights in all the principal kingdoms of the continent of Europe. They are admitted also in England and the British colonies. To say nothing of other countries, in England there are separate Roman Catholic elementary as well as training and model schools receiving aid from Government. The selection of books, the appointment of teachers, and the regulations for giving instruction, are under the direction of the Roman Catholic Bishops. The schools are visited by inspectors selected by the same prelates, and supported by the Government. In case of a dispute regarding teaching, the bishops decide it on appeal. In fine, the right of the Roman Cutholic Church to teach is practically recognised.

The rights of the Heads of the Catholic Church in Ireland is ignored by the Board.

What is our condition in Ireland? You assure us that our rights are "cheerfully recognised by the Government," or by the Board acting in their name. But we are forced to declare that we have in vain sought for any recognition of those rights in the pre sent rules and actual administration of the national commissioners. In the rules published in their 21st report, the functions of parents and patrons of schools are explained, but we cannot find in them any admission or even mention of ecclesiastical authority, though this authority was originally recog-

nised by Lord Derby.

Catholic Pastors told to treat with the Board through their flocks-this Proposal examined.

We have, indeed, been told that we can act on the schools through the parents of Roman Catholic children, and that their protest against any books, or any form of religious instruction, will be attended to. If Co., of Newcastle-on-Tyne, was launched on Satur-this be the recognition of our rights referred to in day from their building yard, at Jarrow, under the gion is altogether omitted; and the compilers of the your letter, we owe it to the faith and docility of the people, not to any act of Government. We must add that this course of action is an inversion of the order of things. According to our doctrine our pastor is faith, and without any traditions whatsoever of divinely commissioned to feed his flock, and to preserve it from danger; and the Government, through you, professes to acknowledge at least the right, if of ships not built for, and not all respects adapted not the Divine commission, to do so as appertaining to, the service. In this present summer of 1860 comto the heads of the Catholic Church. But the Board will not allow us to exercise this function; we can-not treat with you, they say, but we will listen to your flock. The Board condescend to treat with Dublin a new arrangement has been made under a gious education, and are incapable of resisting their power, or penetrating their designs; but they will hold no direct and recognised dealings with the day by the Marquis of Chandos, will open this ser-heads of the Catholic Church. We have seen within vice. From Dublin to Galway, the next link, will the last few days a letter, written in this spirit, to a occupy only four hours, and the greatest punctuality my other books out of the question.

Roman Catholic Bishop, the Right Rev. Dr. Furlong, will be observed. Then comes the shortest transatThe 14th paragraph of their Lordships' letter shows regarding the establishment of a model school in his lantic passage from land to land, i.e., from Galway How much? said the judge, with an accent things are taught, is withdrawn from religious influences, and during the greater part of the day Roman admits that they contain combined religious instruc- cuss the question of its necessity with him. From est paddle-wheel steamers in the world.—Standard.

the experience of the past we are obliged to conclude that parental authority is put forward so prominently in the rules of the Board, merely with the view of ignoring and evading all direct ecclesiastical interference, and Archdeacon Stopford, who was engaged in long negotiations with the Commissioners insinuates that some changes were made in Lord Derby's original rules with the view of securing this result. In reality the parental authority is set up against pastoral authority, whereas they ought to be concurrent.

No single case can be alleged in which Catholic Episcopal authority is recognised by the National board.

So far for the theoretical recognition of episcopal authority. Descending to details we may not ask in what instance are our rights practically admitted? Have the heads of the Catholic Church been consulted about the appointment of Catholic Commissioners and Inspectors who are supposed to be charged with Catholic interests, or on the selection of books? Though they have repeatedly condemned the Scripture Lessons, and other books, have these been removed from model schools? Have they any control whatever over training and model schools where the masters and mistresses are formed, on whose good conduct and religious principles the faith of future generations must so much depend? Have their wishes and their reasons been attended to in regard to the establishment of such schools? Have their remonstrances against the exclusion of religious practices been respected? Have they any right to instruct Catholic children in schools under anti-Catholic patrons? Are they, in a word, simply as Bishops, practically admitted by government or the board to do any one thing in the control or adminis-tration of the national system? As a negative answer must be given to all those questions, it is evident that the national system is practically opposed to the rights of the Roman Catholic Church, virtually ignoring or destroying a leading principle faid we should wish to know in what particular cases and by what rules of the board our rights have been recognised, or in what our rights are considered to

Principles laid down by Lord Derby for the management of the National System.

Having examined how far the general principles admitted in your letter are respected by the Commissioners, we shall now proceed to matters more spe-cially connected with the national system, and referred to by you. In the eighth paragraph of your letter you allude to the principles laid down by the Earl of Derby in the well-known letter addressed to the Duke of Leinster in the year 1831, which principles, you add, "constitute the recognised conditions on which education in Ireland receives assistance from the State." If that document had been acted on, and its instructions carried into effect we should not have had so many grounds of complaint against the national system. But we regret to say that both the spirit and the letter of it have been departed from by the Commissioners, and always in a way detrimental to Roman Catholic interests, as we shall have frequent opportunities of observing as we proceed .- Tablet.

PAPAL TRIBUTE FROM THE DIOCRSE OF ELPHIN.-It is our pleasing duty to announce to our readers the total amount of the Papal tribute from the Diocese of Elphin. We predicted that Elphin would unmistakeably prove its lively faith, and its undying devotion to the See of Peter, and we rejoice that our anticipations have been more than realized. The sum of £2,678 15s. 5d. has been collected in the diocese. The sum is very large for a diocese covered with grass farms, and in which most of the landed property belongs to Protestant proprietors, who have little sympathy for the Pope or the Papacy.-Sligo Champion,

SYMPATHY WITH THE POPE. - The Catholic Clergy and people of Middleton have contributed the sum of £181 towards the Papal Fund. This sum has already been handed to the Bishop of Cloyne, the Rt. Rev. Dr. Keane, for transmission to the proper quar-

The Papal subscriptions in the united parishes of Tallanstown and Reaghstown amount to the sum of £60.-Newry Examiner.

Diocese of Armagn.—The parishioners of Kendy are about to hold a meeting for the purpose of adopting some suitable mode of testifying their esteem for the Rev. Mr. Simpson on the occasion of his promotion to the parish of Derrynoose. - Newry Examiner.

The Nation announces that the Catholic bierar will publish no more documents against National Education, " the system having been tried and condemned."

ILLNESS OF MR. BARON' GREENE .- We regret to state that this amiable and accomplished gentleman lies dangerously ill, so much so that serious apprehensions are entertained of his recovery .- Tablet

THE LATE CORK ELECTION. - The correspondent of the Manchester Examiner says that the expenses of the contest were about £3,000, and that towards this sum £1,000 had been obtained from Lord Campden in full discharge of any claim upon him. The two Irish M.P.'s who figured most prominently in the contest agreed to pay each several hundred pounds a piece, but have failed to fulfil their engagement; and I believe that as matters stand, there is every probability that a court of law will have to decide who is to pay the balance of the election bills.

A subscription for the widow o' the celebrated Julien has been opened in Dublin. His Grace the Duke of Leinster has headed the list with a handsome do-

The Lord Lieutenaut has ordered the discharge from prison of Daniel Sullivan, one of the leaders in the Phonix conspiracy, who was sentenced to penal servitude a year or two ago.

THE INISH LAND BILL -A series of amendments wenty-one in number, and in their effect calculated to turn the whole Bill upside down, have been just issued under the authority of Mr. Vincent Scully. They fill four pages of the notice paper -- Cor. of

The Trulee Chronicle mentions the death of a Mr. Cronesbury in his ninety-ninth year, whose father, mother, and grandfather had all attained a similar longevity, making a total of 387 years. The Kilkenny Moderator also mentions the death of a man, named May, at Freshford, in the 104th year of his age.

There are now nearly 500 inmates in the Tralee Workhouse, and over 400 in Killarney. LAUNCH OF THE CONNAUGHT, FOR THE GALWAY

LINE.—The Connaught, the first of four great vessels constructed for the Atlantic Royal Mail Steam Navigation Company by Messrs. Palmer Brothers and most flattering and propitious auspices. The Connaught is the first ship launched to commence running from Galway via Newfoundland to New York under the subsidy obtained from Government for increased postal and telegraphic facilities. Hitherto the Galway line has been merely kept open by mean munications will be opened by means of these ships between London and every town of importance in North America, within six days. From London to those whose know little of the requirements of a reli- renewed postal contract for the distance to be accomplished in eleven hours. The first new ship of the Holyhead and Dublin line, christened the other