olic pilgrimages are matters which concern Catholics, day the 13thult, His Lordship the Most Rev. Dr. olic pugrance. They say as long as no law and not non-Catholics. They say as long as no law is broken, and no section of the community interfering broken, and no section of the community interfering broken. is brosses, and no community interfered with, Catholics may go to and come from pilgrimed with, Catholics may go to and come from pilgrimed with, Catholics ages for the health of their souls. Non-Catholics see for ush to deer stalking, grouse-shooting, themselves fishing for the health of their bodies. some people take long journeys for pleasure or profit Some people and a second season of wealth and novelties, and not a few infatuated creatures from England and not a town in landing to be a roun angiand and Wales cross the Atlantic to join the pestiferous and wates cross the Salt Lake. The great difference between the pilgrims of the Church and the "pilglims of the world was, that the former went for the good of their souls, while the latter only went the good of their bodies. The very rev. preacher forms good a most interesting and eloquent discourse which was listened to with great attention through.

Continuing his discourse on the following Sunday evening (13th Sept.) with some new matter regarding the conversion of the Marquis of Ripon. The ing the conversion of the Marquis of Ripon. The Very Rev. Dr. said: Before entering on the subject of our lecture, let us endeavour to solemnize our feelings, and enquire, Why are we here? Why are we in this world? What is our destination? Is we in this world? What is our destination? Is our existence to eat, drink, and make merry? No. Is our existence to realize a fortune, to shine in society, to stamp our name upon the century? No. Is our existence for the earth—our aspirations earthly—our hopes, and our prospects bounded by the grave. No. Ten thousand times No! Then why are we here—why assembled in this Temple of Religion—why do I speak and you listen—if not in reference to a higher and holier world—if not in reference to our spiritual and eternal interests—if not in reference to our true home, which is heaven, and to our true happiness which is in the bosom of God? But I am not going to moralize; my object, rather, But I am not going to moranze; my object, rather, is to criticise—my aim is certainly to minimize and to condense, within brief compass, what I now jocularly characterise as the "perversion" of Lord Ripon, and the infallibility of the non-Catholic press. This is the head of the evening's discursive lecture. Lord Ripon has become a Catholic-Lord Ripon, who but the other day was the master-spirit of Freemasonry, and the presiding genius of the secret, insiduous Craft, which has ensnared within its members the high and the low, the rich and the poor, the learned and the illiterate. Lord Ripon, to the bewilderment of the Orange lodges, and to the consternation of the non-Catholic world has sent in his resignation without note or comment, and withdrawn from the elevated position which his Royal Highness the Prince of Wales is now invited to fill. Truly, the hand of God is not shortened, miracles of grace are not wanting. Lord Ripon, according to Catholic thought and Catholic theology, has relinquished his Grand Mastership and has become an humble child of Holy Church; he has withdrawn from a secret society, and has been admitted to the religious fellowship of that Confederation which was organised by the Divine Architect of the universe namely, His Church, which shall remain firm upon the Rock of Ages as long as the sun shines by day, and the moon sheds her refulgence by night. We congratulate his lordship on his relinquishing that Anglican Craft which is now falling to pieces, and seeking for safety in the Barque of Peter, which is the boat of Jesus Christ. And our Lord is ready to extend His hand to every poor mariner that is wrecked upon the cliffs of heresy and of schism, and He is ready, also, to take them on board the goodly old ship which has ploughed the main, and has risen superior to the hurricane, during the lengthened period of 1,800 years. Then we may offer Lord Ripon our congratulations, because he has put his soul in safety, and we may say, also, in the language of the Prophet..." Blessed be the Lord God of Israel, because He had brought salvation to His people." It is not necessary for me to enter into details of Lord Ripon's conversion. Conversion is the work of God. The Holy Fathers describe sin as aversio a creatore—a turning away from the Creator; and conversio ad creatorem—a turning towards the Creator. But giving up sin, as in Lord Ripon's case is described aversio a creatura et conversio ad creatorem. But enough of this. Let me now rebuke the effrontery of certain gentlemen of the Press, who describe Lord Ripon's entrance into the Church as a "perversion" -who, while they claim to themselves the privilege of judging in political and religious matters as they think best, practically deny that privilege to others.

Because Lord Ripon has exercised his judgment in religious, as in political, concerns, he is, forsooth, to be denounced as a pervert, and his adoption of the ancient religion as "perversion." I am reminded of the following anecdote: The Count of Stolberg, in Germany, who became a Catholic, was thus addressed by his king: "Count, I cannot respect a a man who changes the religion of his forefathers,"
"Nor can I, sire," the count replied; "but in becoming a Catholic, I am simply returning to the religion of my forefathers, and if your forefathers had not turned away from the religion of my forefathers, I would not have the trouble of going back." So it is with the Marquis of Ripon-he has returned to the Faith of his forefathers. But who are they who indulge in such questionable compliments about Lord Ripon's conversion? They are the gentlemen of that Press which is so very humptious—that press which is chameleon-like-which, like a weathercock, is exposed to all the winds that blew from east, west, north; and south. The Press reports in the morning what it contradicts at night, and therefore, the Press is human. It is a human institution, and, therefore, exposed to error. It is exposed to error, and may err, and does err, and that Press which denies the gift of infallibility to the Vicar of Jesus Christ upon earth, seems to claim that gift for itself-it claims infallibility for the shorthand writer, the penny-a-liner—the printer's devil—the editor and the sub-editor—and the whole fraternity of the black art-for such an artiin a literal sense, must printing be considered of The conversion of the noble Lord Ripon had startled the world. Some people were of opinion, the conversion of four celebrated men—namely, Gladstone, Disraeli, Bismarck, and the unfortunate Garibaldi-could scarcely cause a greater sensation than the conversion of the Grand Master of the Freemasons.

IRISH INTELLIGENCE

CONSECRATION OF THE MOST REV. DR. CRANE.-The Most Rev. Dr. Crane, of the Order of Saint Augustine, who has for many years been known as a zealous and devoted clergyman ministering in one of the most populous and perhaps poorest districts of the city of Dublin, was on Monday, the 21st ult. consecrated Bishop of Sandhurst, Australia. His Eminence Cardinal Cullen was consecrating prelate; the Most Rev. Dr. Furlong, Bishop of Ferns, and the Most Rev. Dr. Moran, Bishop of Ossory, officiating as assistants to the Bishop elect. The other dignitaries present were the Most Rev. Dr. Leahy, Bishop of Dromore; Most Rev. Dr. Lynch, Bishop of Kildare and Leighlin; Most Rev. Dr. Quinn, Rishop of Bathurst; Most Rev. Dr. Croker, Bishop of Auckland; Most Rev. D. O'Connor, Bishop of Blarat: Very Rev. Monsignor Woodlock, Rector Catholic University; Very Rev. Monsignor M'Cabe, P.P., V.G.; Very Rev. Monsignor Meagher, P. P., V.G.; Very Rev. Monsignor Lynch Armadale Sydney. The Very Rev. Canons Keogh, P. P., and Murphy, P. P., were in attendance upon his Eminence, and there was a very large number of the Augustinian Order present. The ceremony, which was conducted in every respect in conformity with the Thomas Burke, O. P. ascended the pulpit and preached a most eloquent sermon

Tim Bisnop or Choung on Temperance.—On Sun- Irish or original. Of course you will write to those of his late work, The Irish Chicfoins, which bears the sence, though the wife was broken hearted, though stitutions in that city, but will be a selected to the sence of his late work of his late wor Tim Bissior or Cloures on Temperance—On Sun. Irish er original. Of course you will write to those of his late work, The trian Chapter of the trian Chapter o

Duffy, at which his lordship was present coram episcope. At the conclusion of the Mass his lordship in full canonicals, ascended the altar steps, and delivered a touching address to his people on the rawages that drink was making amongst his flock, as it was in every part of the three kingdoms. His Lordship said that he had come amongst them that day for the express purpose of asking his people to take their stand, in the interests of morality in the great movement of the Temperance Crusade. The wretched results of drunkenness are only too visible to us all in the social degradation of the people, in religion despised, and in the utter forgetfulness of God. His lordship then depicted the homes of the drunkards, with children growing up in the midst of vice, and ignorant of all things, save the category of crimes that flourished in their midst. Drunkenness, said the bishop, was the mother of impurity, and was the one great besetting sin of the day that crowded the prisons and filled the workhouses of Ireland, as well as England. The Irish people would stand as beacons of faith, as an henour to the Church of Ireland, and as bright examples of morality, if they would but cast away the vice of drunkenness which had proved so detrimental to their religion and their social position at home and abroad. His lordship said that he was determined to take up the banner of the Crusade, and to inaugurate in their midst a society which had for its objects the salvation of his people. So far as he was concerned, he should sustain the cause of temperance, and he trusted that his faithful people would take up the question with that energy and devotion to religion of which they so justly boasted. The pledge would be given for twelve months, and at the end of that period he trusted they would all retake it. Let no person who keeps the pledge for a year break it without the consent of the priest, or without acquainting him with his determination. His lordship then informed them that he had placed the society under the Sacred Heart of Jesus. He invited the aged and the young of both sexes to join the society. He asked the strong and the temperate to join the society, for the sake of example, and he invited the young so as to strengthen them and fortify them in their great combat with the world. The people would not stand alone, for their good priest, the Rev. Father Duffy, had determined to set them a noble example by taking the pledge himself, and where the priest went, his lordship was sure the people would follow. When I am not with you, Father Duffy, said his lordship, will give the pledge, and his example cannot fail to sustain you in this great work of the regeneration of my people. Some five hundred of the congregation then knelt down, and in their midst was conspicuous the Rev. Father Duffy, whilst his lordship gave the pledge in the same form as used in the Catholic Total Abstinence League. Such a sight has seldom been witnessed in Catholic Ireland, and his lordship is sanguine that a new era will be inaugurated in his dioceso, and elsewhere in Ireland, where the temperance movement is making rapid strides.

The transfer of the second of

DEATH OF THE REV. MR. RYAN, P. P .- This rev. gentleman, for many years parish priest of Caherconlish, expired somewhat suddenly at Byrne's Hotel. Limerick, on Saturday. He had just returned from Kilkee, where he had been staying for the benefit of

SUCCESSFUL STUDENTS OF ST. JARLATH'S COLLEGE. Of twenty students who attended the Philosophy class last year in the college of St. Jarlath, ten passed in Maynooth (five for the first class and five for the second of Mental Philosophy and Physical Science) Five others passed in foreign and home colleges for the class of Theology; and five, who wish to engage in secular pursuits, have taken first place in their respective positions-one in a military school.-

PRESENTATION TO THE BISHOP OF CORK .- A large public meeting was held in Cork the other day, the Mayor presiding, to raise funds for the purpose of making a suitable presentation to the Right Rev. Dr. Delany, on the occasion of his completing the twenty-fifth year of his episcopate. A committee was appointed to arrange for the presentation of an address and testimonial, and £700 was subscribed for the purpose at the meeting.

remains of the late Mr. Dease will not be brought to Ireland for interment. In accordance with his often expressed wishes on the subject, he was buried on the 8th inst, in the nearest Catholic cometery to where he died, being that around the parish church of St. Maurice, in the canton in Valais, in Switzerland, close to the old abbey of the same name, which was founded in the seventh century. The funeral service was performed by the Bishop and Abbot of St. Maurice, who had attended him on his death-bed, and there were at it Mrs. Dease and his eldest son, Major Desse, and M. and Madame Haingueriot, his near relatives, with whom he had been on a visit, and in whose house he died. To those who can see the working of the almighty hand of God in small things as well as in great, if may be a consolation to know that the nurse who attended him, who was a native of Bex and a Protestant, was so struck by the scene of his peaceful and happy death that she has since made up her mind to be received into the Catholic Church. A handsome Irish cross will shortly be put up to mark the spot where his remains lie buried, far from those he loved on earth, with the simple inscription following his name, "Blessed are the peacemakers, for theirs is the kingdom of heaven."—Dublin Freeman.

THE FAMILY OF MICHAEL BANIM -The following letter from an old friend will serve to show the feeling of Ireland-even in the "Black North"-towards the Banim Family, and we shall see what can be done with regard to so generous an offer :--STRABANE, Tyrone, 10th Sept., 1874.—My DEAR KENEALY—I saw it noticed that Michael Banim has been called away at the ripe old age of eighty-one years and that he has left his wife and two daughters in no very happy circumstances, for what could a retired postmaster, living on a pension of £40 a year, save? and then the "Tales of the O'Hara family" have not, of late years, been productive. Kilkenny is justly proud of the brothers John and Michael Banim. John I never saw, and Michael only for a few seconds, at the time I had the honour to be a guest at a public dinner in your city; but I was greatly interested in him and read the notice of his death and the account of the position of his family with exceeding regret. Of course there is and can be no second opinion regarding the genius exhibited in "Tales of the O'Hara Family," or that the brothers have reflected honour, not only on their birthplace, Kilkenny, but on the Irish name. This said, and grateful to hear that Kilkenny has begun a movement to secure a testimonial to their living representatives, I come to my idea of helping you —for I know your hand is in this good work. Of course every way must be taken to swell the amount. I was greatly impressed by "Crohoore-na-Bilhoge." I made acquaintance with the tale during an illness while in London, and thought it one of the most dramatic character. So thinking, I made the tale the groundwork of a play which literary people have read with favour. Now if Messrs. Gunn, of the Theatre Royal, Dublin, could be induced to produce it for a benefit for the widow and daughters of Michael Banim, I would not grudge to let it be so. A single original play has not been produced in Roman ritual, was witnessed by an exceedingly large Dublin for years. The novelty of the fact and the congregation, and at its conclusion the Very Rev. object might prevail in this instance to cover ex-

gentlemen—perhaps Sir John Gray might help you in it; and, if they agree to enter on it, the MS. will be submitted. Of course it is only given for a bene-Donnelly; the Bishop of Clogher, assisted at the in-auguration of the Temperance Crusade in Castle-blaney. High Mass was sung by the Rev. Father well, I am, my dear Kenealy, yours very truly, THOMAS NEILSON UNDERWOOD.

-Kilkenny Journal.

THE O'CONNELL CENTENARY.—A few days since we took occasion to remind our fellow-countrymen that we had entered on the hundredth year which had elapsed since the birth of Daniel O'Connell, that the 6th of August, 1875, would be the Centenary of that event. At the time of writing, we shadowed forth a hope that that Centenary might be most fittingly marked by the erection of the magnificent group on which the greatest living sculptor was then laboring, work which we trusted would be an enduring memorial to all time of Irish patriotism and Irish art. Since then the shadow of death has darkened the home of Genius, Art has wept over the tomb of the mightiest and most cherished of her children, and the remains of the brilliant Irish artist have been consigned to their last resting place beneath Wren's matchless dome, to mingle with the dust of heroes and sages. Those who are charged with that great National trust, the O'Connell Monument, are now anxiously considering the best course to take in the situation caused by the lamentable death of Mr. Foley. We have, therefore, no present concern with the matter. What we desire to insist on to-day is that, whether the Monument be, or not be, ready by the 6th of August, 1875, that the day be celebrated in a manner becoming the dignity and gratitude of the Irish people, the genius and the services of their great National Deliverer, Tribune, and Hero. This is an age of centenaries. Scotland has, within the last few years, celebrated with becoming honor the centenaries of those two famous sons of hers who have gilded with undying glory the towers of Abbotsford and the bonny banks of Ayr. England has done similar honor to her most gifted bard. Italy has celebrated the centenary of Boccacio. America is about to commemorate the heroes of her struggle for popular rights and national existence, by the celebration on a gigantic scale of the centenary of the Declaration of Independence. Nor has that "other Ireland across the Atlantic' forgotten O'Connell, and we have reason to believe that in every city of the Union the Centenary of the birth of Ireland's Liberator will be celebrated by Ireland's exiled children. It behoves the people of this country to see that they do not forget what they owe to O'Connell's memory, and what they owe to themselves in this matter. The world at large will expect from Ireland that she should celebrate with becoming magnificence the Centenary of O'Connell. There is no need of dwelling here on that glorious memory, on that peerless patriotism, on those magnificent services to Ireland, to Christendom, to Humanity, which have made the name of O'Connell on "Times eter-nal beadroll worthy to be filed." Such a career as his needs no eulogy. Impartial history has brack-eted O'Connell with Washington. He is

-Freedom's now and Fame's; One of the few, the immortal names Which are not born to die.

Ireland owes to herself and to the world that the 6th of August, 1875, be kept as a great national festival -a festival to be honored with all conceivable pomp and dignity, with every circumstance that should betoken the people's reverence for the mighty dend, the honor and affection in which his memory is held, the earnestness with which the golden lessons of his wise statecraft are treasured up. To do this fittingly and properly long and careful preparation is necessary, and it, therefore, behoves the people of Ireland to remember that time slips by apace, and without delay to commence preparations for the fitting celebration of the O'Connell Centenary. Comparatively distant as is the American anniversary to which we have alluded, extensive preparations have already been made for it. We know from the records of similar demonstrations elsewhere, how necessary it is to be early in the field, how success can only be secured by time and care. We are confident that the suggestions we thus offer will not be lost, that the seed will fall on willing soil, that our best hopes as to the O'Connell Centenary will be fully realised .-As to the details we offer no opinion, we confine ourselves to counselling action prompt, efficient, and national, action at such a time and in such a manner as to make failure impossible and a magnificent na-THE LATE MR. JAMES ARTHUR DEASE. - In answer tional demonstation a thing of the assured future. Let us trust that the celebration will only be the first of a series, and that to the latest moment of her history Ireland will cherish the bright and glorious memory of the 6th of August 1775. Ceremonies are too often empty shows, meaning nothing, symbolising nothing, leading to nothing. But any ceremony with which Ireland may surround the O'Connel Centenary will have a meaning—a meaning real, profound, sincere. It will commemorate the birth of the greatest, purest, and noblest patriot who ever sprung from the soil of Ireland, who ever loved and served this isle. We have over-estimated the gratitude, we have placed too high the patriotism of our countrymen, if we are wrong in our belief that on the 6th of next August Ireland will acquit herself nobly and well .- Dublin Freeman.

CENSUS "PROSPERITY."-There are two kinds of prosperity" in Ireland. One of them we hear described at banquets by the Viceregal noblemen who feel it their duty to bespatter the guests with statistics. The other we see written in the severe records of the official Census Reports. Fermanagh is the latest county whose statistics have been published. It lies in the flourishing Province of Ulster, and, of course, is "flourishing" also. Still, it does it in a very curious way. Thus in 1841 Fermanagh had a population of 156,581. In 1871 it had only 92,794. We may be told by some ingenious gentlemen that there was overcrowding in the former year, and that now there is more house-room for the remnant. That argument, however, could scarcely stand when we find that the number of houses has fallen from neary 27,000 down to 17,000. In the twenty years preceding 1871, there had emigrated from this "flour-ishing" county no fewer than 28,000 persons. Yet 366 persons are empowered to send from Enniskillen the nomines of the noble landlord to tell the Empire that the country is prosperous and needs no change .- Irishman.

VALUE OF LAND IN THE COUNTY WEXFORD. - Mr. John Hinton put up for sale by suction in the Markethouse of Enniscorthy, at the close of last week. the tenant's interest in the farm of Templescoby, containing 164 statute acres held by lease for 300 years, at the yearly rent of £165. The biddings commenced at £500, and closed at £1,250 by A. H Goff, Esq.

EXTRAORDINARY LONGEVITY. - There died a few days ago at Castletown, near Parsonstown, a man named James Kennedy, at the advanced age of 105 years. The deceased was a respectable farmer, and was in the habit of coming to Parsonstown every market day up to a short time previous to his demise. He never used tobacco, snuff, or strong drink. and retained his natural faculties to the end .- Carlow Sentinel.

DEATH OF THE HIGH SHERIFF OF GALWAY. - It is with universal sorrow the announcement will be received by the public of the premature death of Charles French Blake Forster, Esq., who died last Wednesday night week at his family residence, Forster-street House, Galway, at the early age of twenty-four years. The deceased was the eldest son of Captain Blake Forster, who is a resident proprietor, and he maintained through his useful career all penses, and to give the family a good benefit. It is tory and the lovers of national research the name of he earned in drink; and though the clothes fell hardly creditable that the Dublin Theatre is not Blake Forster is well known, through the medium from his back, though the children died in his pre-

impress of a mind of no ordinary talent. It is a trite saying, but not the less true, that the pen is mightler than the sword, and, as at the Boyne, Aughrim, and Limerick, Captain Forster distinguished himself in the cause of faith and freedom, so has his worthy and honorable descendant never derogated from the hereditary principles of his proud ancestors, but has added undying lustre to the name and fame of the family .- Freeman's Journal.

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THE POTATO DISEASE .- We (Irish Times) regret to earn from many sources that the potato disease has very considerably injured the crop in fields which showed no symptoms of the disease on the 1st of September. Farmers would be content if the loss now will not exceed one-fourth or even one-third.-A few farmers have proceeded to dig out their field potatoes, but the greater number have determined to leave all—good, bad, and touched, in the soil until the sound tubers are fully matured. In general the produce has been so much above the average that the loss caused by "the blight" will not be in any degree seriously felt.

DEATH OF LORD FERMOY .- The sudden death, at his seat, Trabolgan House, near Cloyne, of Edmund Burke Roche, first Baron Fermey, Lord Licutement of the County and City of Cork, took place on Thursday. The deceased played in his time a considerable part in Irish politics. When a very young man Edmund Burke Roche flung himself with great earnestness into the arena of politics, adopting Repeal principles, and becoming a staunch supporter of O'Connell. In 1837, when only just of age, Mr. Roche was elected M.P. for the great county of Cork, and for the eighteen following years he represented that important constituency. However, towards the end of this period, Mr. Roche became too staunch a supporter of Lord Palmerston to please his constituents, and, in 1855, he was glad to accept from that statesman the barren honour of an Irish pecrage. The title conferred was that of Baron Fermoy, which one of the new peer's ancestors had a century and a half before forfeited by his support of King James II.

THE LATE THOMAS F. MEAGHER.—For some months past an agitation has been on foot in Waterford to raise funds towards erecting a statue to the late Thomas Francis Meagher, who, it need hardly be stated, was bern in the Urbs Intocta, but, until within the last few days, nothing practical was done in the matter. The agitation originally began a short time prior to the famous Smyth and Osborne election, but over that contest party feeling ran so high and has been cherished so long in the city, that it was deemed advisable by the originators of the movement not to take immediate action, as they desired that it should be supported by all classes and creeds. They now consider that the time has come to agitate the matter. During the past week £40 was subscribed in Ballybricken towards the object. It is intended to hold a public meeting shortly to bring the subject prominently before the citizens.

Lord O'HAGAN'S JUNY ACT .- At a recent meeting of the Waterford Corporation, the following resolution, relative to Lord O'Hagan's Jury Act, and against a return to the old system of summoning juries, was moved by Mr. W. Kelly, and seconded by Alderman Redmond, and carried unanimously:—" That it is indispensable to the proper administration of justice in Ireland that the system of providing juries should be such as to preclude all suspicion of partiality in the selection of the persons to serve as jurors. Secondly, that our representatives, Major O'Gorman and Mr. Richard Power, be requested to oppose every measure that will not embody a fixed order of selecting jurous which is the chief principle of Lord O'Hagan's Jury Act."

"To WHAT VILE USES .- The Limerick correspondent of the Freeman's Journal says that the statue of O'Connell, erected some years ago in one of the most fashionable quarters of that city, has been utilised for a purpose evidently never intended by the admirers of the Liberator. It appears that considerable numbers of country people ride into the city every Sunday, and, to save the expense of livery, as many of them as can do so, tie their horses to the railings surrounding the monument.

Information wanted of Bridget Neeson, who left Gateshead-on-Tyne in 1864, for America, and has not since been heard of. Any information respecting her will be thankfully received by her brother. Alexander Necson, Gateshead-on-Tyne.

Information wanted of Thomas Cavanagh (or Kavanagh), of Kilkenny, 1 vno leig treinna about 40 years ago. Please address his sister, Mrs. Catherine O'Connor, Edmund-place, Aldergate, London.

Information wanted of John, Patrick, Lawrence Daniel, Bridget, Mary, and Catherine Cravan, born at Atleigh, county Roscommon, Ireland; the first left about 30 years ago, and the last about 20 years when last heard from they were residing in New Orleans, in the Parish of St Patrick. Any information respecting them will be thankfully received by their sister, Mrs. Ann Nicholson, in care of Mr. Thomas Graham, 163 Jane-lane, Swinton, near Manchester.

CULLINANES MINORS.—In this highly important oneo Mr. Justice Fitzgerald first ruled that the two infants, boy and girl, children of the late Dr. Cullinane County Clare, late of the Indian Army Service should be surrendered by their Protestant mother and given up to the father's family, under whom they were placed by his will to be brought up as Catholics The mother having disobeyed the order of the Court a warrant has been issued for her apprehension for contempt.

GREAT BRITAIN.

ARCHBISHOP MANNING ON EDUCATION .- The Arch bishop of Westminster preached on Sunday in St Oliad's Cathedral, and in the course of an eloquent sermon discussed the position of the two schools of Education in England at the present day. He approved of Education being universal if it were Christian, and compulsory if universal, but if compul-sion meant class legislation against part of the English people he said "no." In the name of God as a Christian, I declare it to be injustice, and as an Englishman, I declare it to be oppression." As to Edu cation being free he maintained that those who had not the means to educate their children ought to be assisted by Christian people. He had no desire to see London like Berlin, where out of a population of nine hundred thousand, only two per cent put their feet inside a place of worship on Sunday, and not more than one in three are buried with religious burial. To this we should come if the Christian Education of our people were neglected.

His Lordship the Bishop of Salford on Sunday 13th ult., preached a sermon in the Church of the Sacred Heart, Accrington, when a collection was made in aid of the new Diocesan Seminary.

His Lordship took for his text: "The just man lives by Faith," and examined three kinds of life which man possessed—the animal, the rational, and the supernatural. For these there were three kinds of light—the sun for the animal or natural life, the reason for the rational life, and the light of faith for the supernatural. In illustration of those who lived for the purely animal life, he selected the drunkard and said that the thought of family, the wants of children, the prayers of a wife or mother, had no effect upon such a man. He was assured that his hard earnings, which should go to the decent maintenance of himself and family, were not sufficient to gratify his passion and maintain those who were dependent upon him. Reason pointed out that to him and his reason admitted the truth of it; but he clouded the eye of his mind to his reason, and he followed his animal propensities, and spent all that

in the world he saw the prison house or the asylum open to receive him, still he would go on ministering to the animal passion for drink. His lordship then gave a thrilling description of the evils of intemperance, and of their widespread nature. That class, his lordship went on to say, who were living merely the animal life, had their philosophers, their men of science, and apostles. One German philosopher told them to examine the lite of the ox and the hog, and in them they would find examples worthy of imitation. But those who were living the life of the drunkard, were living a life which was more debased and more degraded than the life of the ox or the hog. There were other men who were living the rational life and practised the natural virtues of prudence, justice, fortitude, and temperance. They aspired no higher, and were satisfied with them. Another class was content with scientific pursuit entirely, and thought nothing of God or Heaven. St. Paul told them "the just man lived by faith;" that was a life above the animal and above reason, not opposed to reason, not against reason, not in contradiction to it, but above it. It was in another sphere, upon another and higher platform; and that life of faith was a gift likewise of God. It was a gift of God; and the scientific man, by the analysis of nature, by the examination of matter, by the knowledge which he might possess, could never arrive at that life of faith, because it was a gift from God. Reason might lead on to faith, but it never could lead us on to the platform of faith itself, for faith was a gift which came direct from God, and the light of faith was grace, Divine grace; and just as the animal had the light of the sun, and the rational life had for its light reason, so the life of faith had for its light Divine grace, and, like faith itself, Divine grace came down from God, and was the pure gift of God. There were great philosophers in the schools of Alexandria and Athens, and St. Augustine asked how it was that they did not become Christians in spite of their learning and wisdom, and he answered that the reason was that to do so would be a scandal to them, because they would not accept the gift of faith from one born poor and living as Christ lived, crucified between two thieves, and then proclaiming that He was God. The Bishop defended the Catholic Church from having opposed science, and said that it had countenanced it among her clergy and laity, and said that God established His Church to preserve the truths of faith and revelation unto the end of the world.

A FRENCH JOURNALIST ON THE RELIGION OF ENGLISHmen — Lord Ripon's conversion affords M. John Lemoinne a text for an article in the Journal des Debats, in which he thus writes of the religion of Englishmen:-We, for our part, have no comment to make on the conduct of Lord Ripon, as it was doubtless determined by reasons of conscience, with which no one has a right to interfere. But in all the recriminations of which that conversion is the object, where is the share of that freedom of conscience, that liberty on which the English are so fond of pluming themselves? The truth is that the English religion is a national one; it is a local and territorial creed, and when a man abandons the Church of State he is accused betraying the country itself. We have read somewhere that it is not Christianity that is the religion of the Englishman, it is England; it is not the Gospel, but Magna Charta. For him the mystery of the Most Holy Trinity is nothing more than the equilibrium of Kings, Lords, and Commons. He is religious through patroitism; he respects all national institutions, and the Established Church is one of them, like the jury the Habeas Corpus, horse racing or portrait painting. Thus by the single fact that he becomes Catholic, Lord Ripon cesses to be English in the eyes of true Englishmen; that is to say that there is no human conscience, but only English ones.

OUTRAGE BY POLICEMEN.-On Friday, at the Manchester Police-Court, two policemen were charged with having committed a gross outrage on a man named Keiller. One of the policemen, named Christian, found Keiller's door open after dark, and cast the light of his lantern inside. Keiller said, " I am here, all is right;" but the policeman persisted in-throwing his light on Keiller's face in spite of all protests. Keiller then took up a poker, but was seized by the policeman, and with the assistance of a colleague,named Shelton, who afterwards came up, Keiller was handcuffed, and taken to the police station. On the way he was violently assaulted by the policemen, especially by Christian, who at the policetion preferred a station preferred a charge against his prisoner of being drunk and disorderly. The inspector refused to enter the charge, and dismissed Keiller who was obliged to go to the infirmary for treatment of his wounds. The magistrate fined Christian £5, with the alternative of two months' imprisonment, and Shelton was fined £1 or 14 days.

OUTRAGE ON THE HIGHWAY. Mr. David Stanton, the properietor of the Blenheim Arms, Hornseyrise, matched himself for £200 to ride a bicycle with a wheel 563in. in diameter on Saturday last from Bath to London, a distance of 107 miles. He left the Three Cups, Walcott-street, Bath at 7a.m., put at Box-hill was run into by a cart, which caused a de-lay of twenty minutes. Within four miles of Cole-brooke he was met by four men, who hurlet heavy, clubs at him. One struck him over the right eyoand knecked him off, another broke the middle wheel of the machine. Although partly stunned, he managed to walk as far as Colebrooke. There he mounted another machine belonging to a Mr. Percy, the wheel of which was 8 inches less than his own. He struggled on, and reached the goal at Mr. Percy's, the Three Tuns, High-street, Kensington, at 3.54, losing the match by 54 minutes. On his arrival, bleeding, bruised, and covered with mud, he was by order of Mr. Frederick Wilson, the time-keeper and referee, placed in a hot bath, attended by a doctor, and afterwards taken home in a cab.

SHICIDE FROM RELIGIOUS MANIA.-Mary Leigh, & domestic servant in the service of Mr. Allenboro, near Peterborough, has committed suicide. The deceased was very quiet in her manner, and was frequently seen to be much affected while reading the bible. She rose in the night and drowned herself in a pond. close to the house. A verdict of suicide while insano was returned.

OUTRAGES IN BIRMINGHAM -Brutal outrages are still common in Birmingham. Three young men are in custody charged with violently assaulting Policeconstable Hill. The officer prevented the ruffans from fighting in the street, and then followed them into a public-house in order to tell the landlord not to give them more drink. Whilst inside he was knocked down and kicked about the body until he was "black as a coal." A police-sergeant said that one of the prisoners kicked Hill "like a tiger," whilst blood was flowing from his mouth, and he was encouraged in his brutality by a large crowd who had collected in the street. Eight men and youths stand committed for trial, charged with a criminal outrage on a married woman named Boswell. They threatened two bystanders with murder if they interfered.

UNITED STATES.

Mr. John Mulally, late editor of the Metropolitan Record, is a candidate for nomination on the Congressional ticket in his district,—now, we believe, the 10th, in this city. Mr. Mulally is a life-long Democrat, of recognized ability and worth, who has served his party well and faithfully, and merits recognition therefore. He would make a most efficient addition to the New York delegation of Congress.-N. Y. Irish American

The three alters of marble in the St. Alphonsus Church, Brooklyn, cost \$20,060, and was made in Munich:

Miss Mary D. Brown, who died recently in Phil adelphia left \$139,000 in charitable bequests to in