of Matthew, the 26th chapter, and 26th the the and the 28th verses. But before you read, pray granty make you see the truth, and if you do the Remsy made dispet will flash upon your mind, you lebt of the Gospet will flash upon your mind, you will see the truth of God, and you will see that you have been going astray all the days of your life, have been going astray all the days of your life, that is. Do this and pray fervently to God, and that is. and will enlighten you, for he that seeks the truth all sincerity frees his mind from all prejudice, all sincerey to God for the truth, God will and prays fervenity to God for the truth, God will ind prays in round, we would for the truth, God will freit to him. He will drink of that truth, and it ill save him and introduce him into the glary and the joy of Heaven, through Jesus Christ our Lord.

PATHER BURKE'S ADDRESS BEFORE THE CATHOLIC UNION OF IRELAND, IN THE CATHEDRAL CHURCH, DUBLIN, MAY 13. The eloquent preacher, in ascending the pulpit red for his text the words, taken from the Book of palms "Pray ye for the things that are unto the paire of Jerusalem." He said that day was for all (wiholics throughout the world a day of joy and a sy of sorrow. A day of great joy, for on that day many years ago was born the greatest man that the linghty God had ever in His mercy vouchsafed to place at the head of His Church, to sway the sceptre of His kingdom, to hold in his right hand the of Dis But it was also a day of sorrow, for whilst with exultation and thanksgiving they lookunow in the strange sad days of his adversity they should, also contemplate the wild ingratitude of the people that, with strange infatuation, had withdrawn themselves from his mild and holy sway. for their ingratitude and infatuation no parallel would be found save in the fierce hatred of the Phariges for our Redeemer. But the persecution that the Holy Father was now undergoing more imperatirely than ever demanded the loyalty of the faithfil to the Church of God and to her head, and their stadfast adherence to her doctrine, and that spirit he said, had arisen out of the miseries and the persections of the times in which they lived. A great man, who was not a Catholic, speaking of the Catholic, Church, had said that she was the great-et of all human institutions—nay, had almost m on that her very existence proved the dirinity of her origin, and amongst her many gondrous and beauteous attributes nothing had suprised him more than that she was ever ready meet the emergencies of the time. She was never mprovided with the proper weapons to defeat her for, or the proper instruments to spread her gloriou doctrines through the world. She was never then unawares; she was always equal to the occagen; she rose majestically above the waves that threatened to engulf her; and when the storm had passed away the beautiful bark sat calmly upon the losem of the water, triumphant over the spirit of the deep. It was a remarkable fact that in the history of this wonderful Church of God, that in every emergency the spirit of the Church rose up to meet the peculiar want and misery of the time. That mit rose spontaneously—it rose not at the mandate of power, nor the dictate of spiritual authority; but it welled up from the great living heart of the Church, this spirit, always in extinguishable, always divine, had varied with the emergencies of the time. He would illustrate his meaning. In the earliest ages of the Ohurch men had arisen in the pride of their intellects, and beholding Our Lord Christ upon the cross, humbled by death, they denied the divinity of the Saviour. All at once, as if every other question of faith was for a time forgotten-sil at once in the Church sprang forth a mighty spirit of devotion to the great name of Jesus. This holy, fervent spirit it was that inspired the great Evangelist of Patmos to begin his wonderful Gospel. "In the beginning was the Word, and the Word was with God, and the Word was God." Arisnism drew forth the mighty spirit of Catholic faith, and deep, firm devotion to the divinity of Jesus Christ. Another heresy, the Nestorian, went to the opposite extreme, and, acknowledging the divinity, denied the humanity of the Redeemer, denied the hypostatic union that united God and man in a single person, and refused to acknowledge the Virgin Mary to the high title of Mother of God. The moment this pestilential errors was broached, there burst forth from the entire Church a great cry of devotion to Mary, and again it seemed as if every other de cotion was forgotten; and the Church, the leg portion of the Church, was called upon to defend the creed that had been assailed; and the fathers of the Church assembled in council, and multitudes of the faithful from all lands gathered together outside the council chamber, and praying, fasting and sighing, anxiously awaited the decision of the council; and when a bishop came forth and announced that the Church had spoken, and proclaimed the dignity of the Virgin as the Mother of God, there burst forth that glorious hymn of praise to Mary that had never since died away from the lips of the spouse of Christ. Ages, centuries, passed away, and the 16th century came laden with the vengeance of God-came with its spirit of ecclesisstical rebellion and doctrinal schism. Among the dogmas of the Church-smong the truths in that repository of aith-one was singled out to be attacked with peculiar virulence, and that one was the real presence of Christ in the Holy Eucharist. Instantly, not merely the Church legislative—the great mother of all truth that puts it clearly before her children, but the great heart of the Catholic people, sprang forth into a pronounced and absorbing devotion to the Blessed crament; and this was the answer that the fervent heart of the Church gave to the cold sneer of Calvin, the heretic of Geneva, and frequent fervent approach to the Blessed Sacrament became the popular devotion in the Church. Then the 19th century camethe century of which they read and hear so muchthe age of mature and perfect civilization—the age that is to be the millennium of perfect happiness for man—the age that is to cap the work of all eceding ages and render man independent of his God, triumphant over his passions without the aid of divine grace, possessing all knowledge but the knowledge of God, proudly mastering all the powers of the elements, sagely peering through all the mysteries of nature, yet so blinded as not to behold on nature's face the presence of nature's God. This we the dream of the 19th century, and its admirers aid that we are bastening to the realization of that dream; that ancient things are melting away; that ald thoughts are disappearing and new supply their place; that the trammels that fetter freedom have has pronounced infallible, with what was called her lessons of truth, and her antiquated philosophy teaching men. All this, they said, was to pass away in this 19th century, and instead we were to have the pleasant but degrading theories of Darwin a spiritual source for the origin of their race; they must not look for it to God, the wise and high, but must seek it amongst the lowest and most degraded forms of animal life. This was the 19th century he declared them binding; though he has said. Those whom God has joined let no man separate, we grant you the divorce; child of man,

seemed tacitly to admit that the doctrine of this the and the 28th venes. Due believed that enmity to the Head of the Church was the prevailing evil of the age. This was the policy that are the truth, and if you do the the age. This was the policy that heresy was true. But he believed that enmity to the conclaves of secret societies, and that swayed the conduct of ministers and kings. Neglect all disputed points of morality and doctrine-strike Peter, strike the shepherd, and the flock shall be scattered. This was the mandate that had come up from hell to this 19th century, and the Church had responded to it by increasing the ferver of its devotion to the Pontiff. In solemn conclave they have declared that Peter cannot err, and his infallibility, always believed by the faithful, has been crystalized into an article of faith. Father Burke commented strongly on the complaints of some who said that the Church claimed their primary allegiance and remarked that if she did not do so there would be a tacit confession that the things of the world were preferable to the things of God. The Church, he said, had no preference for any particular form of singular specimen of their powerful logical acutegovernment, republican or monarchical; her misof salvation; and yet upon the nations' obedience to her teaching the peace, order and civilization of the world depended. Father Burke observed that he had not yet alluded to the Catholic Union of Ireland. but the subject was by no means absent from his thoughts. He then spoke in terms of the warmest approbation of the objects of the association. It was not, he said, a society founded for political, sowhilst will calculate and man—never so glorious in cial or philosophic purposes. On those subjects alupon that glorious old man—never so glorious in cial or philosophic purposes. On those subjects al apon time grounds of his power and his triumphs men might differ, for those subjects were human, the proudest moments of his power and his adversity. question which formed the basis of the Catholic Union was divine, and on that question there was no room fer difference. It was as far above all human questions as the kingdom of God was above the kingdom of man. It was the duty of the memand wipe the tears of sorrow and anguish from her eyes, to encourage her devoted sons in their zeal. and to rouse the apathetic from their lethargy; and therefore it was that the Cardinal Archbishop and the bishops of Ireland desired that the society should take root and that the Catholicity of the country should be united in the bonds of faith and love-that they may speak with a voice that will startle the enemies of the Church and influence the councils of kings, and that they may strengthen the aged Pontiff to bear the heavy cross which it has seemed good to Him whose representative he is to lay upon his aged shoulders.

The devotions of the day concluded with benediction of the Blessed Sacrament, at which his Eminence the Cardinal Archbishop officiated.

IRISH INTELLIGENCE

The perfervidum ingenium of the Irish is just now displayed to much advantage in the Dublin Protestant Synod. "There are disquieting rumours affoat," says the Irish correspondent of the Standard, "as to the discontent of certain of the Bishops with the course matters are taking." They have certainly some reason for apprehension, and they probably regret that disestablishment has brought into such very clear light the fundamental differences of religious opinion in a Church which they wish, but evidently do not expect, to save from ruin and chaos. "In the meantime," adds the correspondent, "the Dublin pulpits on Sundays are occupied by clergymen who preach doctrine as various as the most comprehensive principle could admit in an extreme of charity and toleration."-Tablet.

IMPORTANT CONVERSION .- The Rev. William Maziere Brady, D.D., formerly Chaplain to the Lord Lieutenant, and lately Rector of Donaghpatrick, county Meath, has been received into the Catholic Church by the Rev. Monsignor Kirby, Rector of the thousands of poor emigrants pouring in a continual Irish College, Rome.

A BEHARRABLE CEREMONIAL. - The very edifying ceremonial of an entire family being admitted into the Catholic Church was witnessed on Friday week by a crowded congregation in the chapel of Nenagh. ficial to our people. There is here an ample and a Mr. Johnstone, late of Templederry with his wife and nine children were received by the Rev. Peter Murphy, assisted by the Rev. R. Kennedy.

OUTRAGE IN DONAMOTHE CHURCHTARD. - A public meeting of the tenantry on the Bath property, and | Dublin Freeman. the friends of the late Mr. W. S. Trench, was reof the 6th ult. in the graveyard of Donamoyne, | land the blessing of security and order; their rewhen a splendid marble Irish cross, erected over newal is now proposed by the Government, on no the remains of the late Mr. W. S. Trench was broken, and to take such steps as would lead to the Ireland would be happier and more prosperous withdiscovery and conviction of the perpetrator of the outrage. Nearly 2,000 were present. Rewards of them to expire. Lord Hartington was able to state, £300 were subscribed, and offered for the conviction of the offenders, and the meeting, which was that Irish agrarian outrages, which amounted to composed of men of all parties and religious, seemed 1,329 in 1870, the year in which the first Act was composed of men of all parties and religions, seemed quite satisfied that the outrage was not committed brough religious quarrels.

Already is there a split in the Irish Church, as dis-established by law. The following will give our readers information on the matter, and they will doubtless draw their own conclusions. "The Ven. Dr. Lee, Archdeacon of Dublin, has served notice on the Irish Church Synod that, inasmuch as it has altered the doctrines and formularies which he accepted when he was ordained a priest of the United Church of England and Ireland, he dissents from all and everything contained or prescribed in the document entitled 'An Act to amend the law relating to the tables of lessons contained in the Book of Common Prayer, and to authorise the shortening of the services of the Church in certain cases;' and he will not consent to their use in any church under him." It seems to us that an altar is there very nearly crumbled away, -if, indeed, not already in dust.

Sources in Connemana.—The following powerful letter appeared in a recent issue of the Irish Times: -" To the Editor of the Irish Times." "Sir,-Having returned home after an absence of some days in discharge of parochial duties, I found in the Irish Times' issue of the 29th of April, a letter-professedly the production of three clergymen of the Church of Ireland in which it is stated that the object of the writers is to give a reply to the review of Dr. Macaulay's recent work on Ireland.' A reply -but no answer-they have certainly given. As both review and reply intimately concern religion in Connemara, I beg to be allowed briefly to make thereon a few remarks. It is not my intention to deal with the whole of Connemara. I shall chiefly been strack off from the souls of men, and amongst speak on that portion of it which enjoys the benethe things that are to pass away is the Holy Catholie Church, with her Supreme Pontiff, whom she and as I am resident in and fully acquainted with his district, on these grounds, I may be as competent as he to speak on 'the batches of converts'their number and magnitude. In the parish of Ross there are 1,250 Catholic families. Assuming the average number of each to be five, we find a and others, who tell men that they need not look to Catholic population of 6,250. To compose the batches of Converts' there are in the entire parish, but 20 Protestant families; of which 12 are Protestant converts and 8 Protestant by inheritance. All the latter-with one solitary exception-and some of the former are foreign importations. There Thy vows shall not longer bind thee, though of Mr. Jargoe himself, a Protestant school which, and declared the alter, and though God Himself is declared the state of food and raiment, could never allure within its walls more than the average number of twelve. And this, parate, we grant you the divorce; child of man, though the gifts were this year rendered doubly the moral law. He tempting by the twofold famine of food and fuel. thou shalt be emancipated from the moral law. He said it appeared to him that every heresy the world is appeared to him that every heresy the world target children. The latter idea clour and will target children. The latter idea sent position and the sent position

etc. Seven families constitute Mr. Jargoe's congregation at Castlekirke, which, however, is occasionally reinforced by an Oughterard contingent of five families. The Maam 'congregation' is composed of three families, or, more accurately, of two and a half families, comprising in the aggregate five individuals; a remarkably large congregation! The 'batch of converts' is here composed of three. It is, therefore, not to be wondered at that a tourist in Conne mara would be unable at least at Ross, to discover batches of converts; even Mick M'Quaid's mud and straw converts are not now to be seen. I have, for a two-fold reason, confined my remarks, for the most part, to the incumbency of Castlekirke-firstly. because my acquaintance with that district is so intimate that I could not possibly be deceived; and secondly, because some one abler than I, will raise his voice in defence of the Catholics of the other portions of Connemara to which reference has been made. The reply of the rev. writers contains a ness. They assert there are in Connemara, Protestsion was simply to teach the nations the doctrines and congregations and schools well filled with intelligent and well taught children. To prove this they recur to the Irish census for the years 1831 and 1361. They might show by the same argument that the 'church of Ireland' is still established and endowed by the State because it was established and endowed in 1931 and 1861. 'The steadfastness of the Protestant congregations of the west' is of the most ephemeral kind. The moment death or semblance of death approaches the cry is heard 'Run for the priest.' To the question why did you go to prayers the uniform reply is, 'They gave me meal and money; my heart was never with them.' We all know what our Lord thinks of lip-service, and of those who follow him because they receive bread. I trust, Mr. Editor, you will kindly indulge this trespass on your valuable space-I remain, your bers of the association to stand firmly by the Church | faithful servant, Patrick Livingstone, C.C., Ross .-May 15th, 1873."

At the banquet given on Monday at Mallow to

Mr. Munster, M.P., that gentleman referred to the emigration question in terms which exactly correspond with the views expressed by us in these columns very recently. He said it was a terrible 'yet necessary" fact that every year the flower of the Irish population is passing away to make their homes in the Far West. He regretted the fact, and, in the spirit of the words of the Archbishop of Tuam, was far from recommending emigration to those who could possibly avoid it. But while the exodus existed, it was but natural to direct it to the best advantage. Those who had studied the subject should, he said, give the benefit of their knowledge and experience to the intending emigrant; should teach him where he could cultivate the land to the best advantage, and settle down with the brightest pros-pects in his distant exile. Mr. Munster dwelt on the lack of adequate protection to emigrants as a crying evil which widely existed at present. He read extracts from the letter of a friend, in which it was stated that the poor passengers, even by some of the principal lines of steamers, "were huddled of the principal lines of steamers, together like pigs," and subjected to general bad treatment in the matter of food, ventilation, and sleeping accommodation, in direct violation of the law. The writer, it is but just to say, exempted the Inman and White Star lines from any charge of such culpable and inhuman negligence, and we think the Union line is entitled to be placed in the same honorable category. Mr. Munster spoke with the authority of personal experience and observation. He spent some time in an active and extensive tour through the United States, and we could wish the result of a survey made by a gentleman of his impartiality and intelligence were communicated at more length. As it is, however, he fully sustains what we have already expressed—the great necessity which exists for protecting and guiding the outflow from our shores into a strauge land. We repeat, that emigration, if it be not the necessity Mr. Munster described it, is inevitable. All we can do is to direct it in such manner as to prove benenoble field for the exercise of philanthropy and patriotism, and we most heartily desire to see practical measures taken in a matter of such vital importance to the future of the Irish in America,-

The object of the Peace Preservation Act, as well other ground; and if it could really be shown that out them, not a word could be said against allowing upon the authority of Returns which no one disputed, passed, had declined to 256 in the year 1872. He was also able to inform the House that since the second Act was passed, in 1871, enabling persons in Westmeath and certain adjoining districts to be arrested and detained on the Lord Lieutenant's warrant, Ribandism had been "utterly and entirely crippled" in that part of the country. Such a result is the more satisfactory, because it appears that only 18 persons have actually been imprisoned at all, and that only nine remain in confinement, the rest having been discharged.—Times.

THE IRISH JURY SYSTEM. - The select committee appointed to inquire as to the working of the Irish jury system have agreed to their first report, in which they recommend that the amount of property qualification for common jurors in counties at large, in respect of premises which do not appear on the rate book to be situate in any city, town, or village, should be raised. They also recommend that the amount of property qualification for special jurors in counties at large in respect of premises not situate in towns, should be raised. They are of opinion that persons unable to read or write the English lauguage should be exempted from serving on juries, and that a judge should have the powers of excusing a juror from serving in his Court. The committee recommend that a Bill containing previsions of the character before suggested, but temporary and limited in its duration, should be at once introduced.

MUCH SACE, BUT NO. BREAD .- PROTESTANT RELIGIOUS Societies .- The income for the past year of the Society of" Irish Church Missions to Roman Catholics" has been £23,445, being £3,035 in excess of the previous year; that of the Home Missionary, Society (Dissenting) £6,483, besides £18,000 raised by county associations : that of the Trinitarian Bible Society, £2,917; that of the Bishop of London's Fund, for building churches, &c., in the metropolis, £7,905; and that of the Church Association, a society for the putting down of "Ritualism," £3,299 15s. 6d., besides £3,854 10s. 3d. for the guarantee

The Nation says:—Scarcely a week now passes without proof being afforded that the Home Rule movement has gained a firm foothold in the North. A demonstration was recently held in Enniskillen in support of the national cause, which, in spite of adverse weather, was an unequivocal success. Six thousand persons at least took part in it, and all united in their behaviour, order and enthusiasm.

LANDLORD AND TENANT (TRELAND) ACT.-HOUSE OF COMMONS.—Mr. Butt gave notice that on the 24th of June he would move for leave to bring in a Bill to make better provision for securing the Ulster tenant. right, and for amending the Landlord and Tenant

vides that the voices of eight Jurors out of twelve should be sufficient for a verdict.

VALUE OF LAND IN IRELAND.—The Earl of Stradbroke has sold his Tipperary estate, between Newport and Thurles, at a price equal to 20 years' purchase of the rents. The purchaser is an Irish gentleman.

GREAT BRITAIN.

CATHOLIC CHURCH AT OXYORD .- Yesterday afternoon the ceremony of blessing the foundation stone of the New Catholic Church dedicated to St. Aloysius, the site of which is near St. Gile's Church, was performed by Dr. Ullsthome, the Bishop of Birmingham, in the presence of a large assembly, chiefly composed of the leading Catholics of the city and neighborhood. The building will be in the Florid Perpendicular Style, and will be groined throughout. It will be 105ft. 5in. long by 35ft. wide, and 70ft. will be the height of the nave. The accommodation at present to be provided will be for 400 persons, with a provision for its extension for seats for 800. Soon after the the time appointed for the service to begin-vis., 12 o'clock-the clergy walked in procession to the stone, preceded by a cross-bearer. Previous to the stone being lowered into its place, a scaled box containing a document bearing a Latin inscription, setting forth the circumstances under which the stone was laid, stating also the year of Her Majesty's reign, and that it was laid with the direct sanction and blessing of Pope Pius IX., was deposited underneath, After appropriate prayers, the Bishop ascended the stone and delivered an address. His Lordship observed that they, in the name of Jesus Christ, had laid the foundation stone, and hoped that, in the solemn words of the Church, true faith might flourish, and that there would be the fear of God and that brotherly charity would prevail. What was there, he asked-strange as it might appear to the eyes of those present-in the spectacle they had witnessed that day? For a thousand years the foundations of the Church which covered this land were laid amid the self-same rites, in the self-same words, in the self-same language, the same sort of garments, and with the same ritual observed that day. The Catholic Church was returning to the position which she had held in this country for a thousand years. He characterized their faith as being the foundation and the formation of English character, of its political constitution, and of its free municipalities. That very constitutionalism which was the boast of England came from the Catholic Monasteries, and from them into the Municipalities which were now so important throughout the country. The very liberty which was the boast of England was the creation of the Catholic Church; therefore, both in things spiritual and in things temporal, that Church was the creation of England. If for three hundred years the Catholic Church had been driven into seclusion, the lamp had been kept burning bright in secret garrets and churches; if during the long period the faith had been lost to public sight, it had still been kept vigorous in the hearts of many possessing the noblest blood of England. Here, then, in this University, which Catholic Kings and Bishops founded, and whose celebrated names lay at the foundations, they had a University which was pre-eminently Ca-tholic in faith, sanctity, and action, and if they reverted again to what was the demonstration of the Catholic Church it would only be following out what Christ promised, that "He would abide for ever and for ever and for all time with His Church." The Rev. Father Morris then said that it was the wish of the Bishop that he should address a few words to the company assembled, and he would preface his observations by reading a message from the Pope as follows:-" The Pope sends the Apostolic Benediction to the new church." Applying his remarks to the ceremony, he compared the present aspect of Catholicism to genial spring weather after having passed through a long and dreary winter.-It was in Oxford that the Church of Christ of old was planted, and it was here she built the fortresses which she no longer inhabited, and the scene of that day was an evidence of the reaction of the noble Catholic Church. There was no doubt that men's eyes were opening to the fact that there was no logical standing-point to be found between Rationalism and Infidelity on the one side and the authority of the Catholic Church on the other, and they had reason to rejoice with all their hearts that the day cently held in the market house, Carrick macross, to as of that for "the Protection of Life and Property had come at last when the Ca holic faith was once denounce the gross outrage perpetrated on the night in certain parts of Ireland," was simply to give Ire- more to be revived in Oxford. The proceedings then concluded.—Times. May 21. DISSETABLISHMENT OF THE CHURCH OF ENGLAND.

In the Imperial Parliament on the 16th ult, Mr Miall moved that the establishment by law of the Churches of England and Scotland involves a violation of religious equality, deprives those Churches of the right of self-government, imposes on Parlia-ment duties which it is not qualified to discharge, and is hurtful to the religious and political interests of the community, and therefore ought no longer to be maintained. The motion was seconded by Mr. McLaren, M.P. for Edinburgh. Mr. Gladstone having gone into several reasons why the course proposed should not be adopted, then dealt with the argument from its analogy with the Irish Church. I admit, said he, that in external resemblance there was something in the destruction of one Church which was likely to induce a movement against the other; but there, again, my hon. triend has been misled, and the apparent similarity of the cases could not long conceal their essential difference. My hon, friend will not deny that it is only a small minority of this House that favours the views he represents; and, with the fairness of mind he possesses l don't think he would allege that the minority in this House could be increased if it were in our power to take the judgment of the country on this great subject—that judgment which he himself admits to be the final standard and test. Knowing the impossibility, in any speech delivered in this House, of giving even a tolerable picture of the true state of the case. I will refer to but one authority for the purpose of entering my protest against the general character of the representations of my hon, friend when he describes the hapless helplessness of the Church of England. I don't say she is not seriously hampered in her work by that connection with the State which is part of her lot, and which has been in former times the most vital incident of her condition, or that it must not necessarily bring disadvantages with it; but my hon, friend has presented the dark side of the picture only, and not that which would be presented to the eye of an impartial observer. No such ob server indeed can be found amongst ourselves, for the feelings which enter so profoundly into our discussions prevent us from judging with the calmness which we desire; but abroad there are some men, I know, who unite an accurate knowledge of the position of the country to the perfect impartiality which belongs to another country. I propose to quote from the writings of one of these impartial observers—Dr Dollinger—who, to a perfect knowledge of the religious position of the country, unites a vivid sympathy with English institutions in general. From his lectures on the reunion of the Churches I am going to read, not what he says against the Church, for my hon. friend has supplied us with all thatcan be said on that side of the question, but what he says on the other side of the case. The right hon, gentleman then proceeded to read an extract, which declared that no Church was so national or so deeply rooted, so bound up with the institutions and manners of the country, or so powerful in its influence on the national character. He then went on to describe

propositions of the hon, member for Bradford, whose candour, he said, would not permit him to deny the great part the Church had played in the past. The Church had been not only a part of the history of the country but a part so vital that any attempt to separate the two would only leave behind a bleeding lacerated mass. Without the Church of England the history of England became without order, life, or motion. His hon, friend might say that the question of the Church was not one of the past, but one of the present and of the future. If it was a question of the future, it was one which would have to be indefinitely renewed. (Cheers.) In conclusion, the right hon, gentleman said :- If I consider the question of the practicability of what is proposed by my hon, friend-assuming that I admitted his conclusions, which I do not-I ask myself in what way I should, as one not unpractised in putting measures before this House, endeavour to embody them in an Act of Parliament, and I confess I have no idea how to proceed. I once made a computation of the sort of allowance of property that would have to be made to the Church of England if it were disestablished upon the same equitable and liberal rules in respect to property which were adopted in the case of the Irish Church, and I made out that, between life interests, private endowments, the value of fabrics, and the value of advowsons, something like £90,000,000 would have to be given in this process of disestablishment to the ministers, the members, and the patrons of churches in the Church of England. That is a very staggering kind of business to undertake— (cheers)—and presents rather a puzzling problem to a prudent man. (Hear, hear.) Moderate men-and on my own behalf I will say elderly men-may well venture to doubt whether they are called upon by any imperative sense of duty to join in such a crusade, for which my hon, friend is playing the part of Peter the Hermit. (Laughter.) Feeling as I do on the matter, I invite the House, with all respect to my hon, friend, distinctly and decisively to refuse their assent to his motion, because it is a motion the conclusions of which are alike at variance with the practical wishes and desires, with the intelligent opinions, and with the religious convictions of the large majority of the people of this country. (Cheers.)

Mr. V. Harcourt, as a member of the Liberal party declined to support the motion of the hon, member for Bradford, because it would overthrow the fabric of the Constitution as determined by the Act of Settlement—for he could only suppose that the Liberation Society proposed to abolish the Act which provided for the Protestant succession to the

The House divided, when there voted for Mr. Miall's amendment, 61; against, 356; majority against, 295.

UNITED STATES.

How the Church is growing in this country is always better shown by those facts which are proverbially stubborn things than in any other way. The rate of her progress in Manchester, N. H., we have stated elsewhere, and her increase in another of the New England States may be estimated from a fact noted by Bishop McFarland in an address made at the dedication of a new church and convent in Hartford during the present month. There were 980 children born in that city in 1872, said the bishop, and of that number 713 were baptized in the two Catholic Churches. Such facts need no comment. Catholic Review.

A BIGOT SKUBBED .- A puny little bigot, named B. Monteith, a Presbyterian and Indian agent at Lapwai, Idaho Ter., would like to insert his teeth in the Catholic Indians of his agency. It appears that in his agency many of the Indians are Catholics and desired to attend Catholic worship. This displeased the lilliputian bigot who would be pleased to use his puny authority in compelling the Indians to worship as he saw fit. He wrote to Commissioner Smith, inquiring: "Have I the right, this being a Presbyterian agency and mission, to exercise such control over the morals of this people as will prohibit the teaching of the Catholic faith, or holding Catholic service among them, even though the Indians desire and clamor for it?" What a pretty specimen of bumanity, such a narrow-souled, contemptible puppy as B. Monteith would be to exercise control over the morals" of the savage, standing on the threshold of civilization! To the agent's interrogation the commissioner responded as follows: "I have to say hat the fact that your agency and mission are unde the charge of the Presbyterian church does not warrant any intolerant exercise of power and that while it is desirable in all cases that mission work shall be done under the direction of that religious body, yet, where there are persons having another faith, and desiring religious services of their own it is not in accordance with public policy or the spirit of religious toleration to forbid or hinder such services in uny way."—Catholic Vindicator.

San Francisco, June 9.—Despatches from Boyles Camp relate particulars of an atrocious massacre of the Modoc prisoners, which is supposed to have been perpetrated by Oregon volunteers. On Saturday James Fairchilds and about a dozen others left Fairchilds Ranche, Cottonwood Creek, with 17 Modoc captives, including women and children, and Shacknasty Jim, Bogus Charley, Pepee Jack, Pony, and Little Johh; the Indians were in a wagon drawn by four mules; at the crossing of the last river, the party encountered a body of Oregon volunteers under Capt Hirss. The soldiers gathered about the wagen and questioned Fairchild. The latter told them the Indians were all Hot Creek, except Little John and that there were no charges against them. Fairchilds undertook to push on, and the volunteers retired to camp near Crawley's. On the road Fair-childs noticed two men ahead, riding to a cover, as if to intercept him. When the team approached one of them presented a rifle at Fairchilds, saying, "Get down you old whiteheaded——" "By what authority" said Fairchild. "By mine," I am going to kill the Indians, and you too," was the reply. The leader caught hold of the mules and unhitched them, cutting the harners. Fairchilds, clinging to the reigs, leaped to the ground. The poor wretches implored for mercy, and begged Fairchilds to save them. The warriors were unarmed; they were the coolest in the party, although facing inevitable death, but the women and children shrieked groaned, and wept piteously. Fairchilds had nothing but a small pistol. He says that tears came into his eyes, and he mingled his entreaties with those of the Modocs, in hope that the massacre might be averted. He adds, "It was a terrible scene—one I never shall forget; I shudder when I think what I saw and heard. The tearful cries of these women and children still ring in my ears; but the cowardly hounds were not to be banked. A shot, and Little John lay dead with a bullet in his brain. The mules dashed away with Fairchilds, who became entangled in the lines. More shots, by which Pepee, Jack, Pony and Mooch, were killed. Little John's squaw was frightfully wounded. Away ahead on the road, in the direction of Boyles Camp, was perceived a cloud of dust, indicating the approach of a team; the murderers espied it; and shortly afterwards were riding rapidly away. Sergeant Murphy, of G battery 4th artillery with 10 men and the teamsters came upon the scene of the massacre. Teams with an escort were at once sent to bring in the prisoners, dead and alive. No steps were taken for the apprehension of the fellows who performed the bloody work. [It is supposed that the guilty parties were Oregen volunteers; Fairchilds is of this opinion. The warriors killed were not charged with