

THE R. C. BISHOPS OF IRELAND have resolved against receiving government support, even were it offered. So, at least, it is said; but knowing that they are anything but voluntaries in principle, and that they have always regarded the Church revenues as their own, we shall wait for further information.

A MISSIONARY CURIOSITY.—The Executive Committee of the American Home Missionary Society have received from the church at Hudson, Wis., a vote of thanks for refusing to allow them further missionary aid. On ascertaining that they must depend on themselves, they readily secured seven subscriptions of \$75 each, and two of \$50, and they have no difficulty in bringing the amount up to \$1,200—all because they were thrown entirely upon their own resources, and had a heart in the matter.

REV. DR. CARRUTHERS, of Portland, is improving in health. His people (Second Parish) will soon commence re-building the church. Negotiations for a union between them and the Third Parish having failed, the latter have united with the Central Church.

EDUCATION IN VICTORIA.—In the Australian Colonies, following English precedents, the first government grants in aid of education, were given on the denominational system; but this has been found to be so inefficient, costly, and contentious, that it is being abandoned in favour of one like our own. Canada—Upper Canada—is quoted there, as in England, as an example to other countries. The system proposed for Victoria is one that shall “sanction and encourage” religious teaching; and we notice that the Congregational Union of the colony, after long discussion, dissented from this, as furnishing an objection to the Catholics. The following passage, from the speech of Mr. Higginbotham, the Attorney-General, a high-churchman, when introducing the bill, is full of instruction and warning to us:—

“I own I do not think there is a more melancholy spectacle than that which is presented by these religious bodies, when viewed simply as companies or corporations. Whether you look at the spirit with which they work, or the object they wish to attain, their existence appears to me one of the darkest blot on our civilisation. These sects are animated—I am compelled to say it—by a spirit of intense bitterness and hostility to one another—bitterness and hostility which are usually exhibited in inverse proportion to the extent of the differences by which they are separated; and when you look at the objects they seek to effect the spectacle is equally melancholy. They seem to desire merely to collect together real and personal property, and they seem to measure their prosperity by the results they can show upon their balance sheets, as compared with their rival sects. They believe the energy they show in collecting property is a mark of vitality which ought to characterise a Christian community, of which they are merely atoms. This striving against each other is not merely an injury to the cause of education, but it is a disgrace to our social and political system, and it concerns the State to see whether we cannot get rid of the sects in dealing with the subject of public education. The State in this country has got rid of a difficulty which still exists in the mother country. It has admitted all the sects to a position of perfect equality. The bounty of the State has been distributed with a liberal hand, and the real problem now is, after ten or twelve years have elapsed, how are we to get rid of these turbulent intruders on the welfare and peace of the State?” It must be remembered that these are the words of the chairman of the Royal Commission, of a Minister of the Crown, of a religious man and an incorruptible politician, and, further, a leading member of the Episcopal Church. The only answer to this question is, “Leave religion to itself.”