

gracious and glaring defects which even then... happily existed in the constitution of the Irish people...

IRISH INTELLIGENCE.

CATHOLIC UNION OF IRELAND.—The Catholic Union of Ireland published the following on the 12th ult.—To-morrow our illustrious Pope-King will have reached the eighty-third birthday anniversary of a life miraculously preserved, and in a few weeks afterwards will have completed the eight-and-twentieth year of a Pontificate almost miraculously prolonged...

for Calvin (Protestants and unbelievers have repeated it until people got sick of it, but they never took the trouble of trying to find out if it was true. It was a good peg on which to hang denunciations about the superstitions of the Catholic Church...

THE HOME RULE PROGRAMME.—Amongst the letters referring to the Federal programme of the Home Rule League which appear in our columns this week, one from the pen of the veteran Repealer, Mr. O'Neill Daunt, and one from that patriotic nobleman, Lord French, will be certain to receive the special attention of our readers...

accomplished by disgraceful deception and brazen fraud, and which has been productive of the worst possible results. Be it far from us to say aught calculated to embitter the relations existing between the two countries; therefore we abstain from giving the result of retrospective glance which would not certainly redound to the credit of England...

AN IRISH FISHERY.—Few of our readers probably are aware of the great extent of the fishing industry which at this season is in full operation round the Old Head of Kinsale. Yet from this point vast numbers of the finest mackerel are now being shipped daily for England or sent by rail through Ireland for home consumption...

programme of the Reform League will be equally pronounced, and it may be taken for granted that the Reform League is merely the advanced guard of the new Liberal party. I cannot refrain from saying that this news is full of significance as showing the change of thought in the current of English public opinion upon the Home Rule question...

The National journals are quite pleased with the Judicature Bill, because it will diminish the temptations for place hunting barristers, and make the Bar, as they expect, more patriotic. There is much truth in the following remarks of the Irishman:—“The study of law as a means of advancement came to be considered a mere necessary, and we have had in our own times only too many examples of the exaltation of men to the highest dignities in the legal profession, whose sole qualifications for the position were the previous advocacy of views diametrically opposed to those holding the reins of office...”

A claim for £100 was made at the Kiltinane Presentation Sessions on Wednesday by a man named Hackett, as compensation for the burning of a dwelling house, which he alleged was willfully and maliciously set on fire on account of his having given evidence against the parties prosecuted for riotous assembly at Glenroe. The presentation was opposed on behalf of the ratepayers. The sessions granted £60.

ALLIRED ENLAWFUL ASSEMBLY.—On Saturday the party cases which have been at hearing at the Magherafelt petty sessions for the last three weeks terminated. Forty-two Catholics were charged with having formed part of an illegal assembly at Bellaghy on the 17th March. On that occasion several houses were wrecked. Thirty of the defendants have been sent to the Derry assizes for trial, the cases against the others being dismissed. Summonses have been also issued against a number of Protestants for riotous conduct on same day at Bellaghy and Castle Dawson.

THE ORANGEMEN AND HOME RULE.—The Orangemen of Belfast and Lisburn are already making arrangements for a monster demonstration at a suitable place between the two towns to commemorate, on Monday, 13th July, the double anniversary of victories of Aughrim and Boyne. Lord Arthur Edwin Hill-Trevor, Grand Master of Antrim, is expected to preside, and it is hoped that the smaller districts will abandon their local celebrations and join the larger one. Anti-home rule resolutions will be proposed.

On Saturday morning a man named John Maddock was killed by a goods train on the Waterford and Limerick Railway. Deceased was discovered lying across the line. Every effort was made to stop the train in time to save the unfortunate man but to no effect. The jury found a verdict of accidental death.

DEATH BY BURNING.—A woman named Mary McSwiney, residing in Limerick, met her death on Sunday under peculiarly painful circumstances. She had been at a wake over night, and on returning home in the morning, having occasion to prepare breakfast for two sons, she accidentally fell into the fire, owing probably to the drowsy condition she was then in. Her clothing immediately caught fire, and before assistance arrived the unfortunate woman was burned in a dreadful manner. She was conveyed at once to Barrington's Hospital, but expired about ten minutes after admittance.

A serious riot occurred in Limerick on June 1st. A mob of 1,000 persons attacked a party of militia. The police defended the latter, and were stoned by the rioters. Reinforcements arrived from the stations, and the riot was finally suppressed, after a considerable number had been injured.

THE IRISH PEERAGE.—According to a return just issued, there are at the present time 185 peers of Ireland—viz., 2 dukes, 11 marquises, 66 earls, 38 viscounts, and 68 barons, and that at the passing of the Act of Union there were 211 peers of Ireland—viz., 1 duke, 5 marquises, 77 earls, 58 viscounts, and 70 barons. Since the Union 76 Irish peerages have become extinct, and 61 peers of Ireland have been created peers of the United Kingdom. Of the existing 185 peers, 80 are also peers of England, Great Britain, or the United Kingdom, and 28 are representative lords, thus leaving 77 as the number of Irish peers without seats.

GREAT BRITAIN.

The real strength of the Church of England lies in the total indifference of the English people to dogmatic truth. That which dishonours it in the judgment of all other Christians, Catholic or Protestant, is its chief merit in the eyes of its own members. They want to profess their various religions, from Calvinism to semi-Popery, without impediment, and the Church of England is the only community in the world in which they can do it. Even professed unbelievers desire to maintain that institution for the same reason. A Church which teaches nothing is, in their judgment, the next best thing to no Church at all. The Pall Mall Gazette often writes against Christianity, but never against the Church of England. Why should it? If there must be some form of religious belief, a Church which is equally friendly to all forms and upholds none in particular, is just the compromise which finds acceptance with unbelievers. The more different religions it tolerates the more palpably human it is in their eyes. What they fear is a Church which claims to be Divine, and teaches only one religion. “We have a regard,” says the Saturday Review, “selfish it may be, but very sincere, for the Church of England as an eminently useful public institution.” We can easily believe it. It continues the Saturday, “the Liberation Society chuckles over the sudden revelation of a divided Church,” the only way to checkmate it is to make all varieties of doctrine equally lawful, though they are mutually contradictory, “by giving equal fair play to the tastes and the practices of the High and the Low Church parties.” As long as a majority of Englishmen think, with the Saturday Review, that the chief function of a national Church is, not to teach truth, but to deny that there is any truth, the Establishment is safe. Why should they destroy the only embodiment on earth of their own ideal? They may regret, as the Telegraph says that some of the official clergy should “try to make a Protestant Church a bad copy of the Church of Rome”; but such a copy being only a new manifestation of the spirit of lawlessness, is naturally less odious to them than the original. And as the Ritualists are quite as latitudinarian as the Broad Churchmen, with whom they cheerfully communicate in sacra, and have a much deeper hatred of the Catholic Church, they justify their belief that such a signal merits not only counterbalance their objectionable theories, but ought to per the rigour of Episcopal legislation; and disarm the zealots of the Liberation Society.—Pall Mall.

MONTAUBERT OR SHAM CATHOLICS.—Montaubert once effectually disposed of the audacious coolness of some of the secretaries, who, denying the authority of the Catholic Church and cut off from the

fold, still claim the glorious name of Catholic. This passage, which has been quoted in a recent number of the Catholic World in a valuable article on that great Frenchman, we produce here: The attempt to steal away from us, and appropriate to the use of a fraction of the Church of England, the glorious title of Catholic, is proved to be an usurpation by every monument of the past and present, by the coronation oath of your sovereigns, by all the laws that have established your church. The name itself is spurned with indignation by the greater half, at least, of those who belong to the Church of England, just as the Church of England itself is rejected with scorn and detestation by the greater half of the inhabitants of the United Kingdom. The judgment of the whole indifferent world, the common sense of humanity, agrees with the judgment of the Church of Rome, and with the sense of her 150,000,000 of children, to dispossess you of this name. The Church of England, who has denied her mother, is rightly without a sister. She has chosen to break the bonds of unity and obedience. Let her therefore stand alone before the judgment seat of God and man. Even the debased Russian Church—that church where lay despotism has closed the church's mouth and turned her into a slave—disdains to recognize the Anglicans as Catholics. Even the Eastern heretics, although so sweetly courted by Puseyite missionaries, sneer at this new and fictitious Catholicism, whose very name betrays the usurpation and their contradiction, whose doctrinal articles, whose liturgy, whose whole history, are such as to disconnect them from all mankind except those who are born English and speak English—that they should pretend on the strength of their private judgment alone to be what the rest of mankind deny them to be, will assuredly be ranked among the first follies of the 19th century.

You may turn aside for three hundred years to come, as you have done for three hundred years past, from the fountain of living waters; but to dig out a small channel of your own, for your own private insular use, wherein the living truth will run apart from its own doleful and ever obedient children—that will no more be granted to you than it has been to the Arians, the Nestorians, the Donatists, or any other triumphant heresy. I protest, therefore, against the usurpation of a sacred name by the Camden Society as iniquitous; and I next protest against the object of this society, and all such efforts in the Anglican Church, as absurd.

A MATRIMONIAL HOAX IN MANCHESTER.—A young gentleman (a clergyman's son, it is said), belonging to Liverpool, has lately been advertising for a wife in the local papers. It appears that some persons spied the advertisement, and, desirous of having a “joke,” they answered it. On Monday evening the young gentleman in question arrived from Liverpool, and made his way to the neighbourhood of St. Peter's Church (the appointed place) to meet, as he supposed, his fair correspondent. To his great surprise, however, he was accosted by a dozen young fellows, who escorted him to a neighbouring hotel. Here he had to pay for some refreshments, and not having money enough on him an auctioneer was selected, and the young gentleman's overcoat sold for the sum of 4s. 6d., which he promised to return in a fortnight. He was then allowed to go; and as he walked his way back across Peter street and through Albert square he was followed by a crowd who reminded him of his unpleasant adventure by shouting after him all the way along.—Manchester Evening News.

AVFUL VISITATION.—An event occurred on Wednesday which created a great sensation in the neighbourhood of Whitechapel. It appears that on Tuesday night a woman was taken to Leman-street police-station, where she was charged with drunkenness, and, on the following morning, was taken before the magistrate at the Thames Police Court, but was discharged with a caution as to her future good conduct. About two o'clock in the afternoon she was seen in Well-street, Whitechapel, and afterwards went with some of her companions to a public house in that street. She there had drink, and sometime afterwards she was heard to say, “I was locked up for being drunk last night, but God strike me stone blind if I was drunk.” Immediately she had uttered these words it was found that her dreadful appeal had been realized, for she had become totally blind.

UNITED STATES.

A MATRIMONIAL VIEW.—While on the subject of compulsory education, it may not be uninteresting to see the bold and Christian stand taken by the Bishops of the Southern Methodist Episcopal Church on this important question. In their quadrennial address to the late General Conference, they state:—“We do not hesitate to avow that we regard the education of the young as one of the leading functions of the church, and that she cannot abdicate in favor of the state without infidelity to her trust and irreparable damage to society. The reasons for occupying this ground, which inhere in the very nature of this interest, and in the relation of children to the church, all are intensified by the antagonisms of modern science, and the outcasting of the religious element from all the school systems fostered by state legislation.”—N. Y. Tablet.

SECRET SOCIETIES.—The following memorandum on secret societies will indicate briefly the direction of the thought of the Church in condemning such societies. We hope to have space shortly to add to this explanation and the extract from the pastoral of Bishop Elder, of Natchez, which we gave some time ago, the two very instructive letters which Dr. Murray, of Maynooth, published some years ago on the same subject:—“The secret societies condemned by the Church are those only which adopt and enter into a close, hidden secret organization in order that by means of such secrecy they may more securely plot against God or the people, that is against the well-being of legitimate ecclesiastical or civil authority. Thus the decree of the Sacred Congregation (15th August, 1846) referred to by the Prefect of ‘the Sacred Congregation of the Faith,’ (13th July, 1865) declares that ‘the secret societies condemned by the church embrace all those which have for objects anything hostile to the Church or State, whether they exact or not an oath of secrecy from the members.’—See Decretum Concilii. Balt. 1866—paragraphs 511, 518. The societies thus far authoritatively designated as condemned are:—First, ‘The Free Masons’ by Clement XII.; 1830; Benedict XIV., 1751; Pius VII., 1811; Leo XII., 1816; Pius IX., 1865; and on several occasions.—Second, The Carbonari of Italy and France by Pius VIII. and Leo XII., as above.—‘The Fenians’ in Ireland—as appears on good authority—1870. Fenians condemned at least in the British Dominions. Besides the aforesaid, the Sacred Congregation (21st of August, 1860) declares that the ‘Odd Fellows’ and ‘The Sons of Temperance’ are included in the Pontifical Bulls.”—(See Concil. Balt. as above paragraph 514). With respect then to the societies thus named there can be no controversy among Catholics in the countries at least where they are condemned by name.—Catholic Review.

In the Warren Avenue Church, Boston, a lady in the congregation deliberately walked into the pulpit and placing her hands on the minister's head, offered a brief prayer of consecration, in which, many of the congregation seemed to join, by reverently bowing their heads. The good woman then returned to her place, and the service proceeded, as usual. The New York Baptist Union, which we quote, seems to take the female's ploy for granted.—Catholic Union.

A pious, but uneducated judge closed a sentence with the following touching report: “Prisoner at the bar, nature has endowed you a good education and respectable family connections; instead of which you go round the country stealing ducks.”