

THE IRISH REVIVAL.—A Parliamentary return shows the following to be the net produce of the revenue of Ireland paid into the Exchequer in the year ending the 31st of December, 1858: Customs, £2,241,999; excise, £2,899,000; stamps, £543,342; property and income tax, £556,187; small branch of the hereditary revenue, £300; miscellaneous, including repayment of advances, £336,800. Total £6,677,491. The actual public income of Ireland for the same period was, however, £7,676,678; and the expenditure, £6,671,573, leaving a balance in the Exchequer at the end of the year of £1,005,104. The amount received from rents and other sources of revenue in Ireland in 1858 was £48,712, 5s. 10d., after deducting the income tax.

LORD BACON'S POLICY.—EXTERMINATION.—A writer in the *Cork Examiner* says—"I have just seen in your paper of last Monday a comment on a speech reported in the *Constitution*, as delivered by the Earl of Bandon at a missionary meeting in Cork last week, and I can assure you that the zeal of the noble lord in behalf of Protestantism is by no means confined to words alone, but is exhibited by substantial acts that have entailed on him very considerable pecuniary sacrifices, and demand no small diminution of the annual revenues of his large estates. As I am informed, for several years past a systematic course has been adopted in the management of the property of Lord Bandon in the West Riding of this county, of substituting, whenever the opportunity offered, a Protestant in the place of a Catholic tenant; the lands from which the latter were ejected being let to the Protestant tenant at greatly reduced rents, in most cases much below their present letting value.—[Lord Bandon was an ardent supporter of Lord Derby's Government in Ireland.]

THE REVIVAL.—A clergyman of the "Revival" district in the north of Ireland, writes to the *Daily News* saying that he and others have experienced considerable contumely and scorn, not only from their parishioners, but from the neighboring clergy, who, having warmly taken up the subject of the (so-called) revival of religion, "gone into it," as they say, "heart and soul," look down with pity and contempt on their soberer brethren who are not able to see the matter in the same light, nor willing to teach their people that the passing phantasm of an uneducated mind, is to be taken for a direct revelation from on high. He adds "As for the mischief that has been wrought among the lower classes, my full belief is that a short time will prove that it is incalculable, and that the consequence on the somewhat excited mind of an Irishman, may be such as are little at present looked for. I have kept an exact list of all persons 'struck,' as it is termed, in this parish, and may truly say I do not see anyone in whom I can trace any real improvement in religion. They certainly read the Scriptures more, and talk Scripture more, and indulge more in irrelevant comparisons, but I fear that that is all that can be said. One of my congregations, whom I believe to be quite sincere, has seen the 'Lamb's book of life,' in which, much to her distress, my name is not written, although hers is."

An Ulster correspondent of the *Daily News* gives two melancholy illustrations of the "fruits" of the Irish revivals.—A woman, worked up to a pitch of religious frenzy by attending the nightly meetings which are now the rage, and following literally the allegorical language of Scripture, deliberately plucked out her right eye, begging her husband to follow her example, and thus enter the kingdom of heaven. He placed her under the care of the infirmarian, doctor, who remonstrated with her on her folly, but to no effect, as two days afterwards she was found (all dangerous weapons having been removed), biting off her right hand. She did not fully succeed in this, but inflicted such a wound on the tendons of the tendons of the thumb that lock-jaw supervened, and she died four days afterwards. The other case is that of a poor girl who now lies in such a state of prostration, that she faints if raised in her bed, and yet refuses to take any nourishment, saying she has been told that she is better to die now that the Spirit has been freshly poured out upon her than she will ever be again, and therefore will not strive to live.

As a sample of what the blasphemous "revivals" are doing, a correspondent of the *Belfast Whig* relates the following:—In the Larne Union Workhouse are seen, I am sorry to state, the bad effects of "revivalism." There is in the workhouse there, at present, a woman who is one of the worst cases of insanity that has been brought into it since the commencement of the so-called religious movement.—This woman, the victim of "revivalism," was conveyed, at the expense of the union, under the charge of two of the constabulary, some days ago, from Carrickfergus. A young girl, a daughter of her's, is also in the workhouse. She is not insane, but her stepdaughter, frightened at her violence, fled from the police, on their way from Carrickfergus to Larne. The unfortunate insane woman's name is MacManus, and her husband is at sea.—When she came to workhouse she was most violent, breaking windows, and all before her until the straight jacket was put on her. She used towards the doctor and the master the most filthy and abominable language, and still continues to use such to every one that approaches her. It is said she was very violent before she was removed to Carrickfergus; amongst other acts of violence, having even gone so far as to strike, in his meeting-house, the Rev. Mr. White.

The Dundalk Democrat thus pleads the cause of the Holy See:—"Thousands upon thousands of our young men go into the English army, and prove faithful to their enemy: and it would be strange, indeed, if we could not muster 20,000 of them, who would enlist under the banner of Pius IX., and prove the devoted defenders of their illustrious friend. With a brave and chivalrous army in Rome and the States of the Church, who would drive away the rabble of cut-throats and emancipate the subjects of the Pope from their outrageous tyranny, peace would be restored to the mind of his Holiness and safety to his person; and he would be left in quiet and security to attend to the duties of his high and holy mission, in directing the affairs of the Church, whose children are scattered over the world. Money would also be required, and that would be forthcoming. The Catholics of Europe and America would easily contribute 100,000*l.* a year to sustain the army of Rome. We should say all Ireland would pay a tribute of 10,000*l.* a year; England, 5,000*l.*; France, 20,000*l.*; Spain, 10,000*l.*; Portugal, 5,000*l.*; Austria, 20,000*l.*; Belgium, 5,000*l.*; Prussia, and other continental States, 10,000*l.*; America, 10,000*l.*; Canada, 5,000*l.*; making a grand total of 100,000*l.* to maintain a true and faithful Irish army in the Eternal City, for the preservation of the Vicar of Christ from the ruffian hands of his infidel enemies. As to Ireland's portion of the tribute, 10,000*l.*, it could be made up by 300,000 persons paying 1*l.* each; or by 2,400,000 persons paying 1*d.* each; or by 1,000 parishes paying 10*l.* each. At all events, it would come very light if it were sustained by all the male Catholics in the country over 10 years of age. This would be the proper way to sympathize with his Holiness, menaced as he is by the rabble of the revolutionists and anarchists, who threaten to lay their sacrilegious hands on the patrimony of the Holy See. It is the way in which Pius IX. showed his heartfelt sympathy for Ireland in the day of her affliction, when one million of human beings were permitted to die in the midst of plenty. If the Emperor of the French heard that Catholic Ireland felt indignant at his inexplicable conduct, we may be certain that a great deal of good would be effected. Under all the circumstances we think the time has come for Ireland to speak out—for an aggregate meeting to be held in Dublin.—The Most Rev. Dr. Cullen occupying the chair—and for meetings throughout the provinces, to sympathize with his Holiness—to collect funds, and recruit an army for the defence of his liberty and the stability of his throne."

The Waterford Citizen calls public notice to the monster grievance of the Church Establishment:—"It seems to us an unaccountable circumstance that while we have been voting, shouting, and in a desultory sort of manner agitating, for the last ten years or so, the monster grievance of Ireland, the crowning atrocity of alien rule, should have been altogether ignored on hustings, on platform, and in council-room. It was a grave error, in our mind, to imagine that by directing the energies of the country towards one particular object we would thereby strengthen the tenants' cause, and disarm to a certain extent, landlord opposition. The contrary is the case; for, as we have to deal with a Government that never yet yielded anything to a sense of justice, so, in order to obtain the least concession, our demands must be large, and co-extensive with the grievances under which we labor. The Church Establishment, be it understood, is not a grievance affecting a particular class; it affects all classes; and it is the foundation-stone of that system which weakens, by dividing the country; renders the tenants powerless, and oppresses all. In any new programme, therefore, of agitation, this church question must occupy a conspicuous place; and in saying so, it is satisfactory for us to feel that we are in accord with the loftiest dignitaries of the Catholic Church in Ireland, with Dr. Cullen and Dr. MacHale, as well as with that noble Protestant gentleman and true Irish patriot whose letter we publish to-day. What is this Church Establishment? It is an institution endowed by the State, with property wrested three centuries ago from the Catholic Church of Ireland. It is an institution therefore based upon robbery, and maintained by the State in defiance of every principle of natural justice, and in direct contravention of the commandments of God. It is more; it is an anti-Irish institution, existing by the plunder, and to the enslavement of the Irish people of Ireland. It is more; it is an institution antagonistic to Catholicity, founded upon property ruthlessly torn from our Catholic ancestors, and maintained by funds wrung from a Catholic people, to the insult of the Catholic religion. It is the most flagrant anomaly, the most gigantic evil, that in any country beneath the sun lifts its lying front, insults humanity, and mocks high heaven. Down with it, down with it, to the hell from whence it came. Let us not be misunderstood: we would interfere with no man's religion, with no man's church, but we protest against the atrocity of compelling six millions of Catholics and Dissenters to provide for the support of the religion of some seven hundred thousand Episcopalians. Let us not be misunderstood: we would disturb no existing interest in the Protestant Establishment, but as those interests, in the course nature fall in, we would have the funds thus freed devoted to purposes of national utility. The wealth of the Church Establishment in Ireland may be estimated in round numbers at six hundred and fifty thousand pounds per annum. Let this vast plunder be abandoned, and we will make the British Government a present of their Maynooth Grant. Give us these six hundred and fifty thousand pounds per annum, and we will devise a system of relief by which the property of Ireland will support its poverty without the levy of a single rate. Come forth O'Donoghue of the Glens. You have cast from off your many shoulders the livery of England—be a soldier of Ireland. Instead of wasting away your young and vigorous life in that alien legislature, where you are scorned for your name and hated for your spirit, be in deed and in action a chief of this Irish nation. The hour of action has come, and with it your hour has come. "But how," it will be asked, "is Ireland to act: with our members corrupt or divided what can we do?" To the winds, we reply, with our members Ireland would be ten times as strong as she is to-day had she never sent a member to that British Parliament. How was Emancipation won? By votes and divisions, and delusive committees and blundering amendments in the House of Commons? No; a thousand times no—but by the people and their clergy on the hill-sides and in the chapel-yards. Look into the records of the Catholic Association, and you will there find Richard Lalor Sheil one day submitting a resolution to the effect that the people of Ireland should hold simultaneous meetings. The meetings were held: on the same day, and at the same hour, the people of every parish in Ireland assembled in public meeting; the government became alarmed, and Emancipation was won. The circumstances of the hour call for a repetition of the policy of the Catholic Association. The Bishops, the united Bishops of Ireland, re-echo in substance, Sheil's resolution, and call upon the country to hold simultaneous meetings. We know not how long the spirit of the country is going to be repressed, and the patriot priests discouraged—we speak advisedly—discouraged from responding to the call of their Bishops; but this we do know: that the longer this system of repression continues the more terrible in the end will be the manifestation of public feeling. Yes, despite all secret influence, intrigue, and cowardice, the country will assert its dignity, and every hill and every valley in the land will re-echo the cries: Free Education, Tenant-right, Down with the Church Establishment! Down with the Church Establishment! Down with it, the fruitful source of sectarian strife; down with it, the badge of Protestant ascendancy; down with it, for, in the language of Mr. O'Neill Dault, "there stands, hating and hated, exacting and execrated, prolific in outrage, tears and wailings, a monument of English tyranny and Irish degradation;" down with it, for, in the language of Dr. Cullen, "its maintenance in a Catholic country is most disgraceful; down with it, for, in the language of Smith O'Brien, "that a Church Establishment should be maintained for the benefit of little more than one-tenth of the population, whilst the religion of the mass of the population is insulted by the legislation of the state, is an anomaly which exists in no other country but in Ireland." Away with it, away with it, or else away with that foreign rule by which it is maintained, and of which it is the mainstay.

TREASURE-TROVE IN IRELAND.—The following letter appears in the *Athenaeum*:—"Dublin, Oct. 7.—Having been informed within a few days by a visitor to this museum, whose statement appeared to me to be reliable, as his details were all consistent with each other, and corroborated by other facts which my informant could not know, that a large quantity of ancient gold articles found recently in Ireland are weekly finding their way to the melting-pot in London, I would beg, through your columns, to call the attention of the parties who are purchasing this gold to the great injury they are inflicting on archeology by the course they are adopting, unless, indeed, they are making drawings and analyses of the various articles, particularly the larger ones, which are being destroyed.

As the chief executioner of these ancient relics is said to be member of several antiquarian societies in England, it may be hoped this suggestion may be late, as may have adopted the hint here proposed already; but if he has not, I would, on the part of persons taking an interest in Irish archeology, entreat of him to make such memoranda of the things already destroyed, the things passing through his hands, and the things he expects to get from the same party from whom he has got so much already, that hereafter, when the laws of treasure-trove is repealed in Ireland and England, we may have a sufficient record of this great find.

"It is really too bad that the law of the land is such that it falls altogether to save to the Crown or the finder the value of the treasure-trove found in Ireland, while it almost of necessity insures the destruction of things found, provided their quantity is considerable. In the present case the find appears to have been very large, and the care of the party finding it most judicious in keeping his secret; but generally, the secret is kept so well as to the locality, that those who look to these finds only as archeological facts may seldom get at the real truth of their discovery.

"I may mention one example of this kind; the great gold find in the neighborhood of Athlone, which realised over £20,000, as appeared from the several sums of money paid by different goldsmiths in Dublin, who, within a period of six months, admitted to Dr. Petrie that they had made purchases of this gold to that amount. Dr. Petrie and others have for years back endeavored to ascertain the locality of this find, and were disposed to place on an island in the Shannon; but from other evidence, obtained by accident, it would appear now that the discovery was not made within seven miles of the place to which attention had been directed.

"This great find was lost to science, and I fear the one now following on the course of so many others will also be lost, if the parties interested in utilizing this gold keep no memorial of its specialities. One point I would insist on is the preservation of actual impressions of any designs or inscriptions which may be on these gold articles, for either or both may solve the question as to the nationality and antiquity of the gold articles found in Ireland.

"I have good reason to believe that a large gold breast-plate, with inscriptions on it, has been found lately in Ireland, and it may be a part of this find; if so, it is to be hoped that this notice may save its inscriptions from loss. We would Irish gold antiquities with genuine inscriptions on them.

"I may venture to add to this letter that the facts above referred to lead to the conclusion that the true course to be taken by the Government and the public, to insure the preservation of gold articles and treasure-trove generally, is to allow perfect freedom of trade in these things, as if they were modern except in the hall-mark, which should not be impressed on anything said to be ancient, save on the declaration of the licensed gold or silversmith owning it, and that such should not be allowed to deal in treasure-trove except it were stamped as such, unless the things were very small, or would be spoiled in the operation.

"E. OLBORN, Curator Museum R.I.A."

THE ROMANCE OF FORTUNE.—Within the past two days several parties filling comparatively humble positions in Clonmel, have fallen heirs to thousands, in a manner as grateful as was unanticipated. The circumstances of this strange freak of fortune are as follows:—About forty years since a man named Rodger McGrath, related by different degrees of kindred to the lucky parties, was induced in order to improve his circumstances, to go to America. There he purchased some land, and being an experienced agriculturist, he in a short time extended his property, until it embraced several thousand acres of the richest land in Alabama, and he rose to a very elevated position in the State. His correspondence with his friends at home ceased after some time, and as they were not aware of his improved fortune, they made no exertion to renew it. Yesterday (Friday,) his relatives in Clonmel were agreeably surprised by the intelligence that their relative died worth several thousands, which by his will were to be divided amongst his relatives in Ireland. The will has been sworn upon 14,000*l.*, and there are six claimants; viz., Catherine White, a maid-servant of Dr. Shiell of Clonmel, Margaret Looby, Denis McGrath, and his children.—*Tipperary Examiner.*

HONOR TO AN IRISHMAN.—The Lords of the Admiralty have intimated to Captain McClintock that Her Majesty, in consideration of the brilliant success by which his late expedition to the Arctic regions was attended, has pleased to order that, from April 1857, to Sept., 1859, during which time he was in command of the yacht *Fox*, shall count to him as sea time. This favour can only be granted by the sovereign, and is rarely exercised.

A STRONG GARRISON!—There are at present only four soldiers in Armagh barracks, although there is accommodation for nearly 800 men, and the Government paying about £100 annual rent for the huts and hospital.—*Armagh Guardian.*

HONORS TO THE DEAD.—A monument is about to be erected in his native town, Banbridge, county Down, to the memory of Captain Crozier, R.N., second in command to the ill-fated Sir John Franklin in the expedition to the Arctic regions. It is gratifying to observe the form the memorial is likely to take—viz., a piece of ground to be laid out in walks for the people, together with an obelisk to perpetuate the name of the deceased.

GREAT BRITAIN.

NEW TRANSLATION OF THE BIBLE.—The Archbishop of Westminster and Bishops of England have entrusted the important duty of the preparation of a new translation of the Bible to the late Rector of the Catholic University, under whose able direction and superintendence, we believe it is making satisfactory progress. The work is one of great interest and importance; and we have reason to anticipate that the new Catholic Bible will combine with beauty and purity of style, the greatest attainable accuracy of translation. We believe it is probable that an announcement will shortly be made upon the subject by the proprietors of the Derby Catholic Press, who are also (as stated in the recent Synodical Letter of the Bishops) the authorised publishers of the revised "Catholic Catechism," as well as of the "Catholic Almanack" now in preparation.—*Tablet.*

At no time since the Russian war had greater activity been observable in the preparation of war materials for the coast defences, and for China. The fortifications at Dover are to be extended forthwith, and several batteries re-constructed.

The Great Eastern left Holyhead on the 23 and reached Southampton on noon on the 4th. She experienced very rough weather and heavy sea on the passage. The *Times* account says that when the ship was exposed to the roll of the Atlantic, she rolled and dipped, but with ease. The motion is described as peculiar. The ship seemed to swing herself with a sidelong, gentle motion over every wave, dropping deeply and easily, with a regular, slow roll, and often quite deep enough to leave one paddle-wheel out of water, turning high and dry in the air. The greatest speed attained was over 15½ knots or nearly 18 miles an hour. The run from Holyhead to Southampton was pronounced far more satisfactory than either of the previous trips.

The *Chard* steamer just constructed for is to exceed the *Persia* by 500 tons, and will in every respect be larger and more powerful than that vessel. Efforts are to be made with her to surpass everything afloat.

THE ANGLICAN CHURCH.—Our excellent contemporary, the *Union* (which we observe has repented our Liverpool correspondent's account of his visit to Chester Cathedral) continues to afford evidence of the progress and earnestness of the Catholic movement in the Anglican Church. The last number contains one of a series of articles in favor of prayers and celebrations for the dead; and it is sufficiently evident that its earnest contributors sympathize with Catholics in almost every point of their faith and practice. Except that they hope their peculiar circumstances will be regarded as a sufficient excuse for their non-communion with the Holy See, there is probably not a single doctrine or practice upon which they would express any divergence from the Catholic Church. The immaculate Conception has been defended in its pages, while its clerical correspondents avow their readiness to administer Extreme Unction; and even as regards the temporal power of the Pope (which the *Union* zealously defends against the Italian revolutionists, telling them that to reject the Pope is really to renounce Christianity), they are as orthodox in sentiment, though unfortunately not so consistent in practice, as the most zealous "ultra-montane" (that dreadful word!) could desire. It is impossible that Catholics can fail to pray for their further enlightenment, and eventual submission to the true Church.—*Tablet.*

The poll for Ayrshire has resulted in the return of Sir James Ferguson (Tory), by a majority of 46 over his Liberal opponent, Mr. Campbell.

A "POPULAR" PREACHER DESCRIBED BY THE PROTESTANT PRESS.—The Rev. John Cumming, D.D., judging from the number and the continual supply of his vaticinations, is a commodity peculiarly demanded by the age. Like the medical preparations which are so universally esteemed and swallowed, the Doctor's compositions are carefully calculated, weighed out in convenient doses, and adapted to the use of every kind of Christian. The tendency of the age is a melancholy one; and the Rev. Dr. Cumming thoroughly sympathizes with it. He does not weep himself, but he does, perhaps, the next best thing—he bids the age to buy his publications, directing it to weep. By a chronological test and mode of calculation peculiarly his own, he knows at what time, or about what time, a terrific state of things will occur in our planet, as he explains in a series of volumes. We have a dozen or more lying before us, which are all exhortative and alarming. Some of his books, he informs us with a pleasing egotism, were written for himself, and having "interested and instructed his own mind, he indulged the hope they would not fail to interest the minds of others also." The best evidence of the value of the work, the author believes, is the sale. Like the aforesaid medical preparations, thousands of them have sold; and the only apparent difficulty Dr. Cumming has is to multiply, republish, and continually expand them. The Rev. J. Cumming has for a number of years occupied an important pulpit position as Minister of the "Scottish Church" in Crown-court, and an important platform position whenever a religious meeting is held in Exeter Hall. His discourses are remarkably attractive, and his religious works are advertised as having "an unprecedented popularity." Considering merely the number of them, and the space they fill in the catalogue, it might seem that Dr. Cumming had taken out a patent for religious writing, or had discovered some peculiar method of easily multiplying religious impressions. He has provided for every kind of religious want, and his works are so composed as to suit almost every kind of denomination. It appears to be almost impossible to do anything without the aid of Dr. Cumming.—That balm which the late Dr. Solomou endeavored to shed over the secular world, the labors of Dr. Cumming seem to diffuse over the religious. Literally translated, he may be called "a communicator of oil." If you desire to be comfortable, his prescriptions have a tendency to make you more so. On the other hand, if you desire to be uncomfortable and alarmed, the Doctor is provided with a series of viols, which he will pour forth and cast upon you explosively.—*Athenaeum.*

In a recent sermon, the Rev. Dr. Cumming stated that more people went out of London every Sabbath on excursions of pleasure than were found in all the churches and chapels of the city, and that out of a population of three millions, there were but 150,000 communicants in the churches of all evangelical denominations.

THE FORBES MACKENZIE ACT.—The *Scotsman* has an article showing the vexatious and annoying action of the Forbes Mackenzie act on respectable travellers. It sketches a wet week in the Highlands. The sun at last breaks out, and the assembled tourists joyously anticipate a picnic on the top of Ben Muich-Dhui. "But all these brilliant expectations are suddenly extinguished. Up starts a spectre which, like the skeleton of old, presides over us on festive occasions—up starts Forbes Mackenzie! The landlord can't let any hamper go to the hill, that's clear. It is in his certificate that he 'do not sell groceries or other provisions in the said house or premises to be consumed elsewhere.' It dawns upon him by degrees that tea and sugar are 'groceries,' that grouse, blackcock, hen, potted veal, collared trout, Stilton cheese, gooseberries, and apricots might not unfairly be counted within the category of 'other provisions,' and that the top of Ben-Muich-Dhui is 'elsewhere' than the said house or premises so familiar to him. What is to be done? Nothing, it is illegal to remove from that house an ounce of bread or a wine biscuit; and it is unanimously agreed that not in restless France, nor despotic Austria, nor even in iron-rulled Russia, are we to find the most preposterous and vexatious restraints on social freedom—we must come home to find the climax."

WHOLESALE MURDER OF INFANTS.—On Friday, at the weekly meeting of the directors and guardians of St. Marylebone, held at the workhouse, Dr. Bachhoffner, pursuant to notice, brought forward his motion for proceedings to be taken to procure a legitimate enactment for registration of still-born children. The Doctor entered into a statistical detail of the wholesale child murders perpetrated in the metropolis. He said that he found that in the five years ending December, 1858, there had been 780 still-born children in that workhouse. There was, however, no registration, and until lately, no record kept of how many still-born children were interred in parochial burying grounds. In St. John's out of 148 births, there had been 129 deaths, or 87 per cent. These last two were the "dry-nursing" districts; and speaking from sixteen years experience as a district registrar, it was a remarkable fact, that usually within three or four weeks of the registration of the birth, they were called upon to register the death of the same children, the causes being mesenteric diseases, diarrhoea, inanition, and others, resulting from the mode of feeding or improper attention to the children. In Cavendish-square, the moral district, there were 40 births and 36 deaths, or 90 per cent; the worst of the whole. The midwife had reported that a poor married woman had given birth to six children, every one of whom, although full grown, were still-born, through the kicks of her brutal husband, just before the time of her confinement. In some parts of the country, the deaths raged to a fearful extent. Was it not, therefore time that the legislature should devise some steps to check these horrible proceedings? Doctor Bachhoffner concluded his statement by moving that a committee of the board be appointed, and that a committee of the vestry be asked to co-operate with them in the first instance in collecting facts on this important question. The motion was agreed to.

A few days ago, a family named Penfold, consisting of a husband and wife and six children, living in the neighborhood of Staplehurst, Kent, were poisoned, in consequence of the wife taking the water for cooking the dinner from a tub which had previously been used for sleep-deeping composition.

WOMEN AND WORKHOUSES.—The poor-houses in some country towns may be bearable when compared with many of the metropolitan houses, but they are all cold, white-washed sepulchres, full of dead men's bones. The number of inmates varies in different parishes at different seasons, from 400 to 1,000. In the great London unions it is generally from 500 to 2,000. Of these, a very large proportion are women, and they may be divided generally, and described as night-wanderers, or tramps, orphan children, the lame, blind, idiot, and insane, the aged, who here lie down on their last bed to die, and last, but by far the worst, the sick outcasts of the streets, who have been thrown up as refuse out of the very mire of the gutter. And where do these outcasts come from in the beginning? Why they are, in innumerable instances, girls who have been brought up in the very house to which they return. In one workhouse, which shall be nameless, 209 out of 309 were returned upon the parish in a deplorable state; and out of 326 from another house, 110 were known to have been subsequently led into vice and infamy. Two-thirds out of 306 girls returning to be wretched mothers of wretched infants, swelling the mass of destitute inmates, and adding to the parish expense.—Is it not astonishing that the poor law guardians do not see that, to encourage some moral and preventive influences within the walls of the workhouse must, in the long run, diminish the burdens on the ratesayers? Again, the number of females committed to the workhouses to two London prisons was, in the year 1856, nearly 500, and in the following year, the number had increased. And no wonder.—Men know what fruit to expect from a corrupt tree,

and are not disappointed in this instance. Oh, no! There is no variation in the great laws of Nature; and if we want different results there must be different management and broader views taken. What time and what money, we should like to know, would it take to provide for emigration for all the young girls now in all the unions in England? Here we have Canada, Australia, New Zealand, stretching out their hands, and crying out for us to help them, voting sums of money every session to pay for the passage of female laborers; and we, like the dog in the fable, unable to provide for them, distracted by their conduct, disgraced by their lives, and impoverished by their maintenance, reluctantly hold back, and refuse to give up what would be treasure to others and absolute loss to us. Who is to teach us wisdom, and when will a remedy be provided? The doors are closed; no man comes out to tell the tale of things done within those walls; and we, outside the gate, are too careless to force the latch and walk in. Yet the movement must come from without—the relief must come from us!—*Englishwoman's Domestic Magazine.*

AN ENERGETIC EDITOR.—The *Aberdeen Journal* has the following:—"Our spirited neighbour the *Barry-shire Reporter*, came out half-size on Saturday fortnight, and contained a request that the subscribers would accept it gratis, as the compositors in the office had taken a fit of drunkenness and left the office empty. As might be expected, this shameful conduct on the part of the workmen called forth their employer's indignant denunciations. But the week following we find the paper make its appearance as usual, but with the following notice:—"The Reporter of this week is entirely composed by ourselves and our family, and subscribers will, it is hoped, on that account, excuse errors." We are bound to say that the workmanship was only less creditable than the spirit and resolution with which difficulties so great were surmounted.

JACK ASHORE.—The Malta correspondent of the *Daily News* gives the most amusing sketch of the manner in which our tars conduct themselves on shore.—The seamen of the fleet now in Malta, consisting of six screw line-of-battle ships—Hambal, Exmouth, Renown, London, Brunswick, St. Jean d'Acree—and a proportionate number of smaller vessels, have had a good long cruise on shore. They landed well stocked with money; for instance, £5000 was paid to the seamen of her Majesty's ship St. Jean d'Acree, and £4000 to the Brunswick, and others in proportion; and this has been pretty well spent. The great effort of the sailors appears to be to create a sensation, and to have a crowd gazing at them. They are to be seen in all directions, in all sorts of grotesque costumes as if it was carnival time—many in "long togs," Jim Crow hats—others in Bell toppers, with holes cut in them, or wreaths round them; in short, anything different to other people. Many have been driving about in the very best carriages that could be hired, using the ladies in driving to shop doors and having dogs sent out to their carriages to choose from; driving to the garden of the Cafe de la Reine, having tea and wafers sent to their carriages, making the waiter take one himself and pelting him with the change, and then driving off fanning themselves in the most lachrymatory way. At the Opera it was their duty, not that of the performers, that the audience had to attend to. Most had some extraordinary dresses—young pigs with spectacles on, little dogs dressed up, rabbits, monkeys &c.; these occasionally escaped, and Jack very unceremoniously gave chase, climbing in the most extraordinary manner in what appeared impossible places. Pigeons, fowls, and cats that escaped were comparatively harmless; it was the concert arising from the pigs and dogs—varied occasionally with the crowing of some of the cocks that had escaped into the upper boxes—that prevented the possibility of attending to the music. The sailors do not understand Italian, nor are they restrained by any false modesty in letting that fact be known. The demand for an English song was loud and vociferous; many of Russell's were named, and many staves from Dillini's were volunteered by the sailor's themselves. It was possibly fortunate that the *prima donna* did not understand English, for some of the remarks were not very complimentary.

An old Italian gentleman in the pit took some trouble to translate one of the songs as it was sung. To show the sailors' gratitude, half-a-dozen bottles of rum were passed to him to drink from. He thought to escape by saying he could not drink out of a bottle. In an instant a dozen slaves were off, and he had willingly to drink out of the heel rum spirits which nearly took away his breath; and by way of restoring him the sailors gave some hearty slaps with their brawny hands on his back, which shook him fearfully. The old gentleman at last made his escape from his friends, who, as he left, pressed upon him a bottle of rum for his old woman at home. These scenes are pleasingly varied in the theatre with battles between the sailors and the police, who have a long and standing hatred to each other. If Jack gets the upper hand the main guard is called in, the result of which is generally that those who have been fighting escape, and some dozen sailors who cannot move, and are totally unconscious from the effects of drink, are pounced upon by the police, who carry them unresisting to the police office. The next morning the sailors, with empty pockets are brought before a Maltese magistrate, who has about the same feeling for Jack that a cat has for a mouse. The ceremony before the magistrate is very short; neither party understands a word the other says, and it saves much trouble to at once condemn the sailor. Jack accordingly gets a number of days' imprisonment, or is taken to his ship by the police, who receive a pound from Jack's forthcoming pay for "straggling home." The poor sailor is robbed on all sides, spite of which he appears happy enough, dancing under a broiling sun in a sirocco—and very hard work is must be—and refreshing himself with ice cream "with lots of rum in it."

St. George's in the East.—In defending Mr. King from the attacks of the *Times*, the *Union* says—"Where is the Protestant rector or vicar that lives on in such a locality as that in which the clergy of St. George's have fixed their abode? As Mr. Spurgeon rejoices in Helensburgh House, and Mr. Newman Hall in Finchley New Road, so does Mr. Curling in Clapham Common, Mr. Hugh Allen in Highbury Park, and Mr. R. W. Dibbin in Torrington-square.—Pleasant, indeed, it is for the Protestant worthy to deliver his hebdomadal testimony against Popery and Puseyism after a quiet six days' suburban retreat, to say nothing of the relaxations indicated by butlers and broughams. Henceforth Protestantism, by the confession of its advocates, is a denial of toleration. Lord Shaftesbury, who has seen the imprudence of Protestant intolerance in Denmark and Sweden, would be equally well employed in rooting it out of England."

THE REVIVALS IN WALES, IRELAND, &c.—It is quite remarkable, that revivals in the Protestant communities seldom occur except in times when the money market is exceedingly tight. Then it is that "the business-men's prayer meetings" are most numerously attended. Such is the experience of Revivals in this country. The last news from Wales, the most ignorant and demoralised country on earth, which pretends to be Christian, the revival convulsion was in full operation. The people were getting religion and fits simultaneously. But in Ireland, where the paroxysm is newly over, the effect has been quite sadening. The Catholics of course kept out of the vortex and looked in wonder at the poor dupes of error; but the Protestants who took part in the excitement have suffered much. The Lunatic Asylums have received numbers whose heads, though professedly against so many exterior as well as interior applications—punctured within and without—could not stand the pressure of the revival excitement, and unhappily became deranged. In a little while this noise will pass away, and men will look in vain for any good from these social spasms to morality and religion.—*Catholic Telegraph.*