

lace, and under the very shadow of the Houses of Parliament. Apropos to this subject, it may be mentioned that when Mr. Cardwell recently visited Belfast for the purpose of inspecting the Model Schools, he kept his visit almost a secret. That he was coming was known—when or how was not. When he did come he flashed before the eyes of the Belfast citizens a cabinet meteor, and was gone. He knew that to act otherwise would have been to expose himself to the risk of having let off him an unlimited amount of General Assembly eloquence on the education question—an ordeal from which, with instinctive wisdom, he shrunk. At this the magnates amongst the Presbyterian clerics of the self-styled Irish Athens were wroth. Who can wonder there? To be obliged to bottle up, to an indefinite period, eloquence intended for instant consumption, would be enough to try even better tempers than the bilious divines of the Ulster Presbyterian Church can boast of. As, therefore, the Irish secretary would not stand the twaddle, some other peg, on which to hang their take-talk, must be struck up. And accordingly a meeting was recently held, at which, assisted by Dr. Knox, who pockets the revenues of the Diocese of Down and Connor, the aforesaid Presbyterian lights resolved to cling to and support the "National" system in its integrity, and to resist all attempts to have it modified, so as to command Catholic support. Now, what is the evidence of these men worth? Simply, nothing. They only began to cherish when the Catholic body began to distrust the system. They only now resolve to stick to it when the Bishops of the Church in Ireland have pronounced it as dangerous to faith and morals. As Mr. Kavanagh clearly demonstrated in his recent able letters—the Presbyterians in Ireland only gave a quasi support to the National scheme of education when the Board weakly conceded to them points which rendered the schools under Presbyterian masters or patronage not merely not well fitted, but wholly unfit, for Catholic youth. To-day they come forward not merely to express, as they fairly might, their content with the present state of things as affecting them, but to proclaim that the satisfaction of their demands is to be taken as a full discharge of Catholic requirements. In possession of what they think suits their case they will insist that the same remedies be applied to the case of everybody else. True bigots of the worst stamp, they make no effort in the cause of education ever on their tongue, by assisting in the development of a scheme which may include and recognise the wants of Catholics as well as of Protestants; but, instead, insist on applying their own crotchets on the question universally and dogmatically.—*Weekly Register.*

CHARITABLE BEQUESTS.—Mr. James Murphy, who died recently in Dublin, has, it is said, bequeathed £50,000 to the various charities in this city. He was the last surviving son of the late William Murphy, the salesman of Smithfield, who, from small beginnings, died in the possession of enormous wealth—something like £400,000, besides landed property.

"Romish intolerance" and "Papal bigotry" are the cries with which fanaticism and infidelity in these countries excite incessant war against the Catholic Church. "Religious freedom" is the motto on their banner, under which they daily battle to deprive the Catholic subjects of the Crown of all freedom whatever. These people have a dictionary of their own; in it "intolerance" is interpreted to mean the claim (which they consider a very impudent and audacious one) on the part of the Catholics to equality before the law, and right to worship God as they please. And in the same precious lexicon "religious freedom" is made to mean dire and utter persecution of all who dare to "hold communion with the Church of Rome." The latest and most remarkable evidence of the peculiar nature and working of this religious and political creed of the fanatics and infidels who have united throughout Europe to-day, under English presidency, for war against the Catholic Church, has just been furnished us from Dublin. Our readers are already aware how loudly the factious and narrow-minded minority in that city have been howling recently at the magnificent demonstrations of the Irish people in favour of their Sovereign Pontiff. To hear that "Dutch rabble" shout, and declaim, and protest, you would think the days of the penal laws, of the pill-cup and the triangle, were coming back again, and that nothing would appease the indignant zeal of these "Protestant freemen" and "Britain's bulwarks" but the hanging up of a Catholic Archbishop or two and the transportation of a few hundred priests. Of course all this fanatic fury was got up, as usual, in the name of "religious freedom"; and whilst the pious orators rung the changes on the "Mortara case," they proved their remarkable toleration by appealing to Parliament for the repeal of Catholic emancipation. The columns of our Irish Register this week furnish an example of the fashion in which these exemplary lovers of freedom and fair play carry out their very peculiar notions of religious equality and toleration. There is in Dublin a professedly charitable institution, called the "Adelaide Institution." The managers of it are all Protestants, of that ultra kind of which it is, perhaps, the special privilege of the great Catholic city of Dublin to furnish the choicest specimens. Of course, the sick poor of all creeds are admitted into this institution for medical or surgical treatment—public decency would be outraged too far by any other course; and, besides, the reception of Catholic patients gives the fanatics an opportunity of trying their hands at proselytism. But—will it be credited in a Christian land?—the bigoted managers of this hospital have made a special rule (which they rigorously enforce) that no Catholic priest shall be admitted within its walls! Mark how this works. The other day, a poor French sailor was received into this hospital. He was in imminent danger of death, and, the man being a Catholic, his first appeal was that a priest should be brought to him forthwith. In vain, the dying man begged and implored of these grim Pharisees to let him have a clergyman. Sternly they rejected his heart-rending appeal: no priest shall enter there! At last the story was communicated to the very Rev. Dr. Spratt, the distinguished Carmelite priest, so well known for his holy labours in the cause of temperance. He sent a brother priest immediately to the hospital, but, of course, the door was shut in his face. What next? Why, fortunately, the man was a French subject, and it is Frenchmen not Englishmen (for the tables are now turned) who are the *Civis Romani* of the day. Dr. Spratt applied at once to the French Consul, and that official immediately sent the Vice-Consul to the hospital. Let us tell the rest in Father Spratt's own words:—"The Vice-Consul demanded as a right to see his countryman, who was a subject of the French Government. The officials replied 'that the patient declared to them that he did not wish to see a priest.' To this the Vice-Consul replied 'let me have that answer from himself, and that will satisfy me; but I must see and speak with him.' The Vice-Consul and the officials then proceeded to the bedside of the poor stranger, and after satisfying himself that the patient was a native of France and a subject of the French Government, the Consul asked him in the presence of the officials, 'did he wish to see a Roman Catholic priest?' The Vice-Consul replied in the affirmative. The Vice-Consul then called other witnesses, and put the same question to the poor patient in their hearing. 'I wish to see a priest—I am anxious to have one of my own clergy' was the reply of the poor sick man. Now this is an abomination so horrible that it is really difficult to realise to one's mind the enormity of it. Fancy what must be character of the men who could be guilty of such a piece of mingled cruelty, meanness, and bigotry. Fancy how stopped their hearts must be in fanaticism, and the virulent intolerance of the Pharisee, when they could thus calmly look on at the pangs and agonies of that sick man, and sternerly refuse him the one consolation which, above all else in the world, he so anxiously sought for. And these men will quote the parable of the Samaritans for you, and dare to tell you that they are Christians! Our readers will naturally be anxious to hear how this

matter has ended. The Dublin Evening Post of Tuesday evening supplies us with the issue:—"On yesterday (Monday) evening, the Rev. Dr. Spratt called at the Adelaide Hospital, accompanied by the Rev. Mr. Nolan, of Donnybrook, in order to make arrangements for the removal of Henry Roebert to St. Vincent's Hospital, Stephen's Green. They were told that no Catholic clergyman would be allowed to see the patient, and that, unless the French Consul would call himself for the patient the managers would not allow his departure. In consequence, the Rev. Dr. Spratt wrote last evening to the French Consul, and the result was an order to the Vice-Consul to attend this morning, at half-past 10, to require the removal of Roebert. Dr. Spratt, with the Vice-Consul, proceeded to the Adelaide Hospital at that hour. The Vice-Consul had an interview with the managers of the hospital, and he was desired to call again in the course of an hour. He did so, and after a delay of nearly an hour and a half, Henry Roebert was allowed to leave the hospital. The patient entered a carriage provided for the purpose, and accompanied by the Vice-Consul and the Rev. Dr. Spratt, he was removed to St. Vincent's Hospital, Stephen's Green, where, under the care of the Sisters of Charity, the poor Frenchman will have every comfort and the most vigilant attention, with perfect liberty of conscience to avail himself of the consolations of religion." It is most fortunate that the patient in this case was a Frenchman. He will be able to go back to his native country, if God grants him a recovery, and tell his countrymen faithfully what kind of religious toleration is cultivated in these realms by the men who daily howl against "the tyranny of the Romish Church."—*Weekly Register.*

The London Morning Chronicle comments as follows upon the case detailed above, and which may be accepted as a fair specimen of "evangelical charity":—"Manifestations of intolerance, of which this is a sample, are enough to bring into odium any religious system which sanctions them; and whilst we find them turning up at different localities of the United Kingdom, we cannot have much heart in denouncing the disabilities which British subjects may suffer, for religion's sake, in Spain or Italy."

The Committee have awarded the first prize for a design for the MacMahon Sword of Honor to Edmund Fitzpatrick, Esq., of Freshford, county Kilkenny, and the second prize to Robert McEair, Esq., Dublin. The award of the Committee was made on the designs as sent in for competition; but neither of them being entirely suitable to the views of the Committee, and Mr. Fitzpatrick's being that which required least modification, they, as a subsequent matter, employed that gentleman to make such changes in his original design as they suggested. This being done, a very beautiful drawing was produced, which is at present being lithographed by Mr. Hart, of Dame street, Dublin, who is certain to produce an accurate and artistic copy. The design of the sword is of the ancient Irish shape. The ornamentation on the hilt is a combination of interwoven crosses of peculiar beauty. On the guard, where it crosses the hilt, is a charming figure of Erin reclining on a harp, and surrounded with wreaths of oak leaves. The guard is connected overhead with the hilt by a burning lamp, and beneath by the old Irish semi-circular horn, which terminates the hilt, the interstices being filled up with delicate and appropriate tracery. Beneath the horn, on the scabbard, surrounded with richly interwoven ornaments, stands the chivalrous figure of a "Gallowglass" or ancient Irish warrior, in his harness, with compressed brow, energetically drawing his sword. On the opposite side of the scabbard, as a pendant to the Gallowglass, an old minstrel, harp in hand, and upturned eyes, is singing the wrongs of Erin. In the centre of the scabbard is an ancient cross encircled by appropriate ornaments, and on the opposite side a round tower and ruined church. The decoration on the end of the scabbard is a pair of standards crossed, bearing on them the Sunburst. Laurels intertwined, united below with pendant shamrocks, fall over the harp of Brian. All the figures are exquisite, and the ornamentation perfectly Irish and extremely beautiful.—*Nation.*

In the list of High Sheriffs for this year there are more Catholics than in any year since the Emancipation; which, taken in connection with the large accession of Catholics to the magistracy, is proof of the liberality of the present Irish Government.—12 High Sheriffs in all.

A fire of a very alarming nature broke out lately in Cron Castle, the seat of the Right Hon. the Earl of Erne. It appears a fire had been placed in one of the servant's rooms, the woodwork of the ceiling being connected with the flue, which immediately ignited. It was, however, soon got under.—*Fermanagh Reporter.*

NOTICE TO QUIT.—The Dundalk Democrat makes the following very candid admissions respecting the policy which sent the 21 Irish Catholic members to Parliament, last spring, to put out Lord Derby, and to bring in Lord Palmerston and Lord John Russell:—"Now, then, is the time for the Catholic Hierarchy to direct the country to order its representatives to expel the anti-Papal government from power. What a pretty mess we have been led into by the false policy of last spring, in raising a cry against the Derby Government, which, with all its faults, inclined to respect the integrity of the States of the Church. But place-hunting Catholics in Ireland cared little for his Holiness; their sympathy having been all confined to themselves. Let the Whigs be now driven from power, and the Tories and Radicals installed in their places. The anti-Papal Whigs will use all the influence they possess to make the Church plunder of Sardinia the supreme ruler in Italy; and, unless they are driven from power, they may attempt to have the unfortunate Victor Emmanuel at the head of his government in Rome!"

THE POOR LAW COMMISSIONERS AND MR. PETER DALY.—In this case the Poor Law Commissioners have dismissed the Rev. Peter Daly from the office of Chaplain to the Poor Law Union of the County of Galway. The Rev. Peter Daly, with the full concurrence of the Guardians, had continued to act as Chaplain. And the Commissioners had obtained from the Court of Queen's Bench a conditional order for liberty to file an information, in the nature of a writ of *quo warranto*, requiring the Rev. Peter Daly to show cause why he claimed to exercise the office of Chaplain in the Poor Law Union. The Court gave judgment, on the 27th, against the Poor Law Commissioners with costs, discharged the conditional order, and refused the writ of *quo warranto*, on the ground that offices held merely during will and pleasure were not the subject of a writ of *quo warranto*.

COMPETITIVE EXAMINATION.—It will appear by the following numbers that students of the University of Dublin have not failed to avail themselves of the competitive system at the higher examinations, which are fairly entitled to be considered as real tests of education. Since 1855 18 students of the University of Dublin have competed successfully for scholarships in India, two of whom were placed at the head of the list. Last July seven out of eight candidates from Trinity College obtained these appointments; 24 graduates in medicine obtained commissions in the Indian and Royal Armies; and no fewer than 72 have succeeded during the same period to appointments in the Royal Engineers and Artillery.

OFFICIAL INQUIRY.—An investigation, by order of Government, has taken place at Castlerose, in the county of Roscommon, before Mr. De Moleyns, Q.C., into a charge alleged against Captain Baile, of the Roscommon Militia, that he had induced a man named Goblin to personate a voter at the election held last May. In consequence of this charge, the Government set aside the name of Captain Baile, which stood first on the judge's list of gentlemen recommended to be appointed as high sheriffs for the present year. After the examination of several witnesses, the commissioner signified his intention of making an early report to the Government, and the proceedings terminated.

MANAGEMENT OF THE SO-CALLED RELIGIOUS SOCIETIES IN ENGLAND.—Ordinarily, when Catholic journalists are to animadvert on the sayings and doings of proselytising societies, they are reproached with taking only a one-sided and sectarian view of their proceedings; in the present instance, however, we are fortunate enough to have two leading Protestant prints to cite as evidences of the strange working of these so-called religious fraternizations, and our readers will be somewhat astounded to learn that the two prints to whose dicta we have to refer are the *Times* and *Punch*. Both of them seem, moreover, to be of one accord on the subject; but, by way of introduction, we quote from that unsparring and unscrupulous humorist, *Punch*, the following racy laconism on a series of articles and letters which have recently appeared in the *Times* in reference to these societies:—"MISSIONARY BOONDOXY.—According to the *Times* the Church Missionary Society expends annually, in the maintenance of missionaries and their families, on 'deputations, publications, and other little sundries, £28,000, or nearly the fourth of its little income at home, before one native is converted, or even sees a missionary.' It would be interesting to know how many natives the society converts yearly with the rest of the cash. The charity of the Church Missionary Society begins at home, indeed, and remains there in a very considerable measure. To what extent does it go further? If to any, what number of converts has the society to show for its money?"

The startling revelations to which the preceding paragraph refers are made in a letter to the *Times*, from its admirable correspondent S. G. O., showing that the balance-sheets published by these various societies are most vague and unsatisfactory, affording no test whatever that the accounts, the results of which they give, have been duly and responsibly checked, examined, and approved. Nor could the case stand otherwise, seeing that the auditors enter into no responsibilities, simply contenting themselves with a glance at the sums total of receipt, expenditure, and balances in hand. The mode in which this portion of the business is managed is explained in the case of the "Propagation of the Gospel Society," which has three Treasurers, a Doctor of Divinity, an M.P., a highly influential Stockbroker, who allowed their names to appear for a show as treasurers, but who seemed to have interfered or troubled themselves as little with the accounts as the man in the Moon. The practice with the worthies who pull the wires in the cooking of these accounts, as S. G. O. tells us, is to get two or three names of some note who will allow themselves to be represented to the public as auditors, treasurers, and other officials. These notables consider they have done quite sufficient, and the society selects them because they will not do more, when they append their sign manual to the balance sheets which are placed ready cut and dry before them, without a troublesome reference to, or inspection of, the items which are, as usual, merely alluded to in the aggregate and the "sums total" at foot. The auditors of the above-named society, for instance, have affixed their signatures to the balance sheet, drawn up in round numbers, and without further specification. The expenditure for 1859, according to this account, was £87,544, and £88,790 remains unexpended. Another set of auditors declare "that having examined the accounts (i.e., the balance sheet) of the Church Missionary Society, and compared them with the books, they find the above balance sheet correct." These gentlemen are, however, not so much to blame for the superficial and slovenly way in which they perform what would appear to be their duty, because a strict investigation of the daily transactions, disbursements, and receipts of the society was not stipulated in their bond. They simply engaged to be sign posts to attract customers to the religious caravan, but they were by no means called upon to guarantee the quality of the entertainment for man and horse within. Again, as the *Times* observes—

"The information about the different sums which compose these accounts is so defective as to leave every sum an enigma. We can make a good guess what the expenses of a 'deputation'—that is to say, of a travelling clerical orator—for one month ought to be, but when we see put down 'Deputations £2,000,' the sum is only an algebraic sign to us. What 'deputations?' How many 'deputations?' How long on their rounds? We are sure the subscribing public does not grudge its religious rhetoricians their keep and their pay. It is no drawback to their services that they have to make the same speech at every place they come to; there is an art, and a very valuable art even of repetition, that if Mr. Albert Smith has astonished the world by his power of communicating freshness to the thousandth performance of the same comedy, the same running jest, an orator on graver themes may also have his success as a repeater of the same impressive and interesting speech, with its opportune facts, its arguments forcibly wound up, and its appeals sent home to the heart."—*Dublin Telegraph.*

COMMAND OF THE ARMY IN IRELAND.—The *Morning News* has the following piece of military gossip:—"We learn that at the expiration of Lord Seaton's five years' term of office, which will occur in the course of this month, he will resign his command. It is stated that the post of Commander of the Forces in Ireland has been offered to Lord Clyde, but declined by that distinguished officer. In military circles the rumor is that Lieutenant-General Sir Geo. Aug. Wetherall, K.C.B., R.L., the Adjutant-General, will succeed Lord Seaton."

THE GOVERNMENT LAND BILL.—Mr. John Francis Maguire, writing to the *Cork Examiner* upon the subject of the Tenant-right Bill, about to be laid before the House by the Irish Attorney-General, says:—"I have not, of course, been able to ascertain what the provisions are; but I believe I do not err when I anticipate that they will certainly embrace a system of compensation for substantial improvements; that the proposed legislation is intended, in a word, to be rather a comprehensive code than a single measure;—and that providing redress for a special though widely-diffused grievance, it will aim at a thorough and radical revision of laws which should be the broad and solid foundation of our national prosperity, but which, as they exist at present, not only hamper the industry of the honest tenant, but in many cases restrict the useful power of a benevolent and wise landlord."

FATAL ACCIDENT.—We record the following accident with regret, and many of our readers in this part of Ireland will deeply sympathize with the esteemed family of the lamented deceased lady:—On Monday night, at ten o'clock, Mrs. Daly, of the Hotel Westport, started for Clifden on her own conveyance, accompanied by her children's governess, a servant, and the driver of the car only. When they reached the bridge of Erris about eight miles from Westport, on the Clifden line, the car came in contact with a jutting stone, upset, and its occupants were precipitated into the surge beneath, and melancholy to relate, Mrs. Daly was not found till yesterday morning, when life had been for many hours extinct. The other occupants of the car had a miraculous escape.

GREAT BRITAIN.

SS. PETER AND PAUL'S ASSOCIATION.—The following circular has been issued by the SS. Peter and Paul's Association:—

No. 4, Hanover-square, W., Jan. 12, 1860. Dear Sir,—In accordance with a resolution of our committee, passed on the 6th ult., we had prepared a circular (which we send to you herewith), to request your co-operation in forming a Committee of our Association in your parish, and to begin its operations by procuring signatures to a collective address of the laity in England, to the Holy Father. We are rejoiced in informing you that, in consequence of the desire recently expressed by the Holy Father to see the Faithful at large come in aid to the treasury of the Pontifical Government in its present struggle for

our spiritual independence against the enemies of religion throughout Europe, we have to invite you to join with us also, to carry out our original intention—to turn the attention of the members of this Association to organizing, in England, the collection of a voluntary tribute to the Holy See. With this view each member of your committee should collect a penny a-week, at least, from twelve subscribers, paying the same at the monthly committee meetings to your Treasurer, who should transmit it quarterly to our upper committee. We recommend, also, that you humbly petition our venerated Bishops to be allowed to make a collection in all our Churches, for the same object, as speedily as possible. We shall forward to you collectors' books as soon as you require them and can ascertain the number of your members and collectors. We beg you earnestly to remind all Catholics of the fact that God, who, in instituting His Church, has vouchsafed to assume the responsibility of its eternal existence, has, nevertheless, also thought fit to leave to the faithful the responsibility of keeping it independent. We humbly recommend ourselves to your prayers, as being ever, Dear Sir, yours faithfully in Holy Church,

GEORGE BOWYER, President.

GEORGE W. WIGLEY, Hon. Secs.
3, New-st., Dorset sq., N.W.,
SAMUEL J. NICHOLL, 126
Marylebone-road, N.W.,

SECESSION FROM THE ESTABLISHMENT.—The Rev. Canon Wodehouse has seceded from the Church of England on account of objections to certain practices and formularies in its ritual set forth in a letter to the Bishop of Norwich, in which he says—"Ordained in December, 1814, in less than three years I became an incumbent and prebendary of Norwich. Led in after years to examine more particularly the subscriptions required from clergymen, I came to the conclusion that I could not assent, in what I conceive to be the literal and established sense of our language, to the following parts of our liturgy—namely, the damnable clauses of the Athanasian Creed, the form of Absolution in the Visitation of the Sick, the words used at the Imposition of Hands in the Ordination of Priests, and the corresponding Form in the consecration of Bishops."

In the opinion of the great majority of Englishmen the Pope is now in a position of extreme danger, while England has never been more triumphant and secure. They will deride us when we tell them that it is our conviction, that for their own sake they would do well to think less of the Pope, who is in no danger which he is not sure to overcome victoriously, and to think more of their country, which is in great danger, and which, while they are thinking of the fulfilment of Dr. Cumming's prophecies, is steering fast towards the breakers under the guidance of a pilot whose incompetence and blindness is his best defence against the charge of treachery. England is sold to France, and is in the degraded position of being used as a tool by Louis Napoleon, while he prepares the engines for her destruction. All Europe sees it and proclaims it—while England, by her press, is giggling in idiotic glee. Since the feast of the old gentleman with the villainously ill-favored countenance, described by Dickens as making a part of "Mrs. Jarley's Wax-Work Show," the old gentleman who murdered his thirteen wives by tickling the soles of their feet till they laughed themselves to death, and of whom Little Nelly was instructed to tell the visitors to "Please to observe the forefinger of the right-hand slightly bent, as in the act of tickling," there has been nothing equal to the achievement of Louis Napoleon in tickling England into hysterics of delight by the double pleasure of seeing the Pope robbed and of acquiring a new market, Britannia is held down by the Whigs, while Napoleon the Third tickles the soles of her feet. We are going to sacrifice the duties on foreign wines, which must be replaced by increased taxation on necessities, or by an increased Income-tax, for the sake of supplying the French with coal and iron, which are essential to the completion of their warlike preparations against ourselves, and with the effect of converting into deadly enemies the French commercial and industrial classes, the only persons who desired to live at peace with us. The price which we shall be expected to pay for this will be the annexation of Savoy to France—i.e., the advance of the French boundary line to the Alps, to be followed by an advance upon the Rhine, a Bonapartist dynasty in Central Italy, a Murat dynasty in Naples, the Pope a French subject, and the Mediterranean a French lake. Never was time more aptly chosen. Austria is defeated, Russia is emancipating her serfs, Prussia is trembling for her Rhenish provinces, Spain is at war in Africa, and Britannia is laughing herself into fits at the Pope's reverses. Read the English newspapers, and behold the revolutionary agents are everywhere at work. We are told daily to expect a revolution in Naples, a revolution at Rome, a revolution in Venice, and a revolution in Hungary. Lord Normanby asks the question plainly in the House of Lords:—"Do you know anything of a scheme for the annexation of Savoy to France?" The Whig Minister shuffles and equivocates, and the British people and the British Parliament remain silent. But, after all, this mischief is not yet accomplished. It cannot be accomplished without our active co-operation. The schemes of Napoleon depend upon the continuance of the Whig Ministry, and the Whig Ministry depends upon the votes of our representatives in Parliament.—*Tablet.*

ENGLAND AND ITALY.—We take the following from the *National Standard*, an ultra-Protestant journal, which occupies itself with frequent attacks upon the Pontifical Government. We venture to declare that in no Catholic country in the world could such awful cases occur, as those described in this paragraph:—"Destitution in London—starvation in the mightiest city in the world! The idea appears incredible; and yet the reality exists: and, when one case is brought before the public by reason of its overwhelming intensity of misery, he is remembered that there are many hundreds, nay, thousands of cases in which the sufferers perish unheard and unknown. What must be the feelings of those sufferers when the last aggravation suggests itself, that their destruction might be, and ought to be prevented! What is the amount of guilt which remains to be accounted for by the community—amongst whom it is to be divided—and how is it to be palliated at that Tribunal where the distinction of high and low, rich and poor, learned and unlearned is disregarded, except so far as rank, and wealth, and wisdom may aggravate the condemnation of those who have neglected the talents committed to their charge? 'One short week has produced in all their ghastly reality four exhibitions calculated to overwhelm the sensitive, and to rouse even the coldest and most indifferent.' Let us deal with the simple, the unadorned facts. 'The first case before the coroner was that of John Brown, a hawker. He was discovered in a dog-hole in Osborn-pier, Brick-lane, expiring of mere inanition. Food, fire, and clothing would have saved him—but they were not supplied. 'Next came Edward Atkins, a commercial traveller, who, in a miserable lodging-house in Spitalfields, was seized with sudden illness, conveyed to the parochial infirmary in a sedan-chair, and taken in to die. The verdict of the jury was, that he died of want of the common necessities of life. 'These are horrible enough, but they are nothing when contrasted with the case of the Keeley family of Stepney. Henry Keeley is a shoemaker, and his household consisted, altogether, of twelve persons. His home is small, comfortable, ill-ventilated. A few weeks ago typhus entered it: first, a little girl, nine years old, was struck down; then the eldest son, aged twenty-one, succumbed; a third victim followed; and next, two of the daughters were attacked; and when the magistrate, Mr. Selfe, heard the details, they were blind, delirious, and, to all appearance, within a few hours of death. Nearly all the furniture and clothes had been sold, and there lay the dead, without a penny to defray the costs of their burial, which the parish, it seems,

was reluctant to undertake. In addition to these horrors, the whole family were famishing. True, the newspaper report of this dreadful case elicited great sympathy; but the help came only at the eleventh hour, and when it was well-nigh unavailing. 'Then came the case of Mitchell, the inhabitant of a wretched room in London-street, London-road. On the 28th of December his infant child died of virulent small-pox. He was excessively poor, and applied to the relieving-officer, who refused to order the burial. Mitchell went to an undertaker, who received ten shillings on account, and then refused to inter the body unless eighteen shillings more were paid. The result was that an infant, dead of small-pox, remained fourteen days in its coffin, in a close room, amid a family of young children, threatening pestilence not only to this family, but to the whole neighborhood."

LOUIS NAPOLEON.—Perhaps the most odious form which hypocrisy can assume, whether in religion or politics, is the affectation by a successful despot of regard for liberty, and by a sensual egotist of solicitude for the Church. But it is at least an advantage to have our enemies unmasked. The Imperial Joseph Surface may possibly deceive himself—he can hardly expect any longer to deceive others. The events of the last year have revealed him in his true character. No modern sovereign has so impudently betrayed truth, personal honour, and respect for the laws of his own as well as other countries. Look at his career. He slaughtered or transported Frenchmen who objected to his own pinchbeck dynasty, and then stirred up revolutionists in Italy to rebel against their ancient rulers. He swore he was bent on peace and dismissed a Minister for being tardy in preparing for war. He professed to interrupt his victories out of regard for the interests of the Pope, and then confessed that he had only made peace to keep all Europe from attacking him. He protested that he would take no bribe or reward, and had already selected beforehand the very territories which he intended to fitch. He stole Lombardy from Austria, to give it to Victor Emmanuel, who could never have conquered it himself, and cunningly bargained for the most infamous marriage which has been made in Christendom for centuries, while he tripped up his blundering ally by stipulating for Nice and Savoy, whose possession will make Piedmont his vassal. He besought the Pope—for he cannot respect even the Vicar of Christ—to trust in his honour and loyalty, and he secretly aided his confederates to rob him of his estates. He affected to protect him from the undue influence of Austria, and now assures the world that he would perish but for the armies of France. He claims liberty for Italy, and forbids to France either speech or thought. He talks glibly of generous "ideas" and noble aspirations, and has proscribed every man of eminence in his own country, to surround himself with adventurers and stock-jobbers. He styles himself the advocate of the Church, and while he daily encourages an anti-Christian press he crushes the *Univers* for defending religion, and warns the *Correspondant* that it shall be the next victim. We can perhaps do little to manifest our sympathy with French Catholics, but we may do something. It is, at least, our duty to protest, as free men, against an ignominious and hypocritical tyranny. Let us do this by supporting the *Univers* in its new form.—*Cor. Weekly Register.*

THE RELEASE OF NAPOLEON III.—No Englishman can look without surprise and regret at the release of Louis Napoleon into the worst vice of the worst rulers. It seems almost incredible that the man who has just signed a treaty of free trade with a country in which perfect freedom of expression is cherished beyond every other form of liberty—a country in which he has lived long enough to learn how more than safe it is to let all opinions and feelings, short of direct incitements to overt offences, have unchecked utterance—a country which, indeed, on receiving a similar provocation to this, was seized with a frenzy, in which it perpetrated a legislative blunder, at once confessed and redeemed by its being utterly inoperative—it appears impossible that a man who must know so much better should commit acts of such unwise tyranny. In suppressing the *Univers*, Louis Napoleon not only abuses, but exceeds, his logical powers. Those powers of warning and suppression which he possesses by law are the opprobrium of his regime—virtually investing him with attributes the usurpation of which justify led to the overthrow of a former dynasty. But even these do not enable him to put down, without trial or censure, a public journal which has complied with the requirements of the law. The warnings administered to the *Univers* having been wiped out by the amnesty of August last, Mr. Louis Veuillot and his coadjutors had a fair start, and should have had fair run. If it were thought necessary to restrain either their vehement abuse of England or their energetic advocacy of the Papacy, there was at any rate the pretty little formulary of one—two—three—to be duly observed.—As England was certainly none the worse for the abuse, and the Papacy probably none the better for the advocacy of those sharp but unwelcome pens, every one in this country would have been sorry for their interruption. But the Emperor has come down upon them with no other formality than the publication of a short explanatory note in the *Moniteur*.—The world is thus informed that the pretensions of the party represented by the *Univers* were "every day becoming in more direct opposition to the privileges of the State." But will the Pope or the priests moderate their "pretensions," because they are driven to assert them from the altar or the pulpit, instead of through the press? Will not the humblest village cure get his copy of the encyclical letter as surely as if the favorite newspaper which contains it were delivered at his door or borrowed from the neighboring chateaux? Will not every faithful unit in the thirty-six millions of France be made to feel, through one of the hundred articles of the ecclesiastical organism, that the Holy Father is prohibited by the Emperor from communicating with his pious children? Will not an old copy of the extinguished journal be prized like the relic of a martyr, and the once beloved son of St. Louis come to be regarded as a persecuting Apostle? If these results do not follow, Frenchmen are not only very unlike Englishmen, but very unlike themselves. It is not so long since the great experiment was tried, and by greater men than the present master of France. The members of the Convention and the Directory were not children to be frightened at spectacles, but they found the Catholic religion to deep-seated in the heart of France to be washed out with rivers of blood.—*Morning Star.*

The Navy estimates for 1860-61 were published yesterday. The grand total sum required to be voted for the ensuing financial year is stated to be £12,802,200, against £11,775,718—thus exhibiting a net increase of £1,026,482.

MARRIAGE LAW DEFENCE ASSOCIATION.—A very large meeting of the members and friends of this association, many of whom were ladies, was held at Willis's Rooms, King street, St. James's, London, for the purpose of adopting a petition to the House of Lords, praying their lordships not to pass any Bill that should have for its object the legalizing of marriage within the degrees now prohibited by law.—The Duke of Marlborough presided, and among those present were Lord Shaftesbury, the Bishop of Oxford, the Bishop of St. David's, and the Dean of Westminster.

In the course of a pending inquiry into the conduct of the matron of an English union workhouse, one of the witnesses, of the name of Maguire, was jokingly asked, whilst under examination, if he was an Irishman. Instantly drawing himself up with an air of wounded pride, he replied—"I am, sir! I would not deny my country, even if I was a Yorkshireman."

As two or three of the gentlemen present were natives of the latter country, we need scarcely add that the patriotic Irishman's hit told most admirably.

The Home Secretary refused to receive a deputation from the St. George's East Church Defence Association.