

The Times is, perhaps, right in the conclusion which it draws from the report on the conduct of the Irish constabulary during the late Fenian disturbances. An insurrection so abortive, so easily suppressed, does not, perhaps, call for extreme severity on the part of the Government. But there is another moral of at least equal importance to be drawn. It has been repeatedly pointed out that the best cure for Irish disaffection is Irish prosperity, and that to secure prosperity you must first secure property. Nobody, we imagine, had any doubts about the value of the Irish constabulary, but the facts now brought forward show in a peculiarly forcible manner what an admirable machinery for the preservation of peace and order we have in that force. If the Fenian rebellion proved abortive, it was mainly their doing. Without in the slightest degree undervaluing the services of the regular troops, it must be admitted that it was the constabulary who actually did put down the insurrection of 1867. The troops did, indeed, render an important service. They taught the very useful lesson that ultimate success was wholly impossible, but more than this the insurgents and the constabulary did not give them an opportunity of doing. Mad as the rising of the Fenians may have been, there was still a certain method in their madness. Probably not even the most sanguine or the most reckless among them contemplated an encounter with the troops, at least not for an indefinite period. As far as they can be said to have had any tactics, their plan seems to have been to crush or intimidate the constabulary so as to leave the field open for carrying on a sort of guerilla warfare—if it can be called warfare when one side can never find the other—which might afford a pretext to sympathisers to talk about being a virtually established Irish Republic. But they appear to have had a wholesome knowledge of the men they had to deal with. They always required very long odds before they attempted to bring about an engagement. And if they knew their men, it is clear that their antagonists on their part knew what sort of foes they had to meet. They never hesitated to join issue, no matter what the numbers opposed to them might be.—Strange as the results of the various encounters may sound, they are not surprising to any one who knows the constitution and qualities of the Irish constabulary. It is unnecessary to add anything to what has been already said of the gallantry and loyalty of the men and officers, though it is indeed worthy of remark that in so large a body, and one so exposed to the temptations of the propagandist, no sign of Fenianism has been detected in any instance. There are no picked troops in existence so fully deserving of that epithet. They are in fact the finest specimens of the best class of what O'Connell used to boast to be the finest peasantry in the world. A company of the Guards might perhaps weigh more than an equal number of the constabulary, but we doubt if they would occupy more ground in line, for the Irish policeman runs broad in the chest. In physique they are, perhaps, the finest organized body of men in the world, and intelligence, smartness, and training they are probably not inferior to any other. From the nature of their duties, and their mode of life, living together in small scattered detachments, they acquire that self-reliance and confidence in one another, that feeling of camaraderie, which showed so conspicuously in these recent affairs. There is another point which, trivial as it may seem, ought not to be passed over: it is forming an estimate of their efficiency. Every one who has shot or fished in Ireland knows that as a general rule the keenest sportsmen of any district are to be found at the police barracks. When off duty the Irish police constable is in many instances undergoing a physical training for the work of a light infantry soldier, such as no military gymnasium could give him, a training too that carries with it an intimate knowledge of the remotest nooks and corners of the country.

With such a force ready organized to his hand it would be a grievous mistake on the part of the Government of the country to neglect any opportunity for increasing its efficiency. Whether any very great augmentation of the force is necessary is a question upon which we do not venture an opinion. Judged by the light of recent events, indeed, it would seem that the Irish constabulary, as it is, is quite equal to any task which is likely to be set before it; but recent events may not be altogether a trustworthy criterion. With regard to arms we presume it may be taken for granted that the constabulary will be armed with the best breech-loading carbine we can get. But unquestionably the security of police barracks throughout the country is a matter that requires attention. Without actually turning them into little castles or forts, there is a good deal which may be done, and which the history of the late rising shows ought to be done, if only in justice to the defenders. The police-barrack now is often nothing more than an ordinary house in the street of a country town, commanded from several points, and surrounded by all sorts of cover for an attacking party. In the case of the isolated barracks, bullet and fire-proof doors and shutters might at least be given, as well as a projection window or two so as to bring a party of incendiaries or stormers under a wholesome cross fire. A few alterations in this direction, and perhaps a few reforms in the organisation as to pay, promotion, &c., making the service still more an object of ambition to the best class of the peasantry, would render the chances of insurrection hopeless. The more the risks to which property is exposed in Ireland are lessened, the more capital will be forth coming to supply employment, and to deliver the country from that miserable struggle for land which is the true source of the Irish difficulty and Irish disaffection.—*Pull Mall Gazette.*

The Habeas Corpus Act was first suspended, more than twelve months ago, and we have the authority of Mr. James Stephens himself for saying that the proceeding immediately disconcerted the whole conspiracy. The swaggering stranger who had been lounging defiantly at the corners of Dublin streets suddenly disappeared, and from all the chief ports in Ireland there was an efflux of military-looking passengers. The seizure of the *Irish People* was not a greater blow to the plot than this measure. The first sweep of the net brought half the leading conspirators into custody, and the rest fled precipitately to avoid a similar fate. The outbreak which Mr. Stephens tells us was then actually impending became at once hopeless, and only resulted at length after a year's suspense, in the abortive attempt of March last. All this was accomplished by simply arming the Government with summary power to arrest and detain persons known to be conspiring against the peace and welfare of the State. It has never been alleged that this power was abused or used in excess. We hardly remember even to have heard of any mistakes; indeed, the only remark has been, not that the Government was too arbitrary in its arrests, but that it was too confiding or too considerate in releasing persons arrested. Mr. Moriarty, one of the ringleaders now under sentence of death, was liberated in this manner, rewarded his captors for their leniency by returning once more to official authority. The statistics of the case as detailed on official authority will illustrate very clearly the measure of the necessity itself, and the moderation with which it was counteracted. Nearly one thousand persons have been summarily arrested since the first suspension of the Act, but of this number fully four-fifths—in precise figures, 773 out of 951—have been released either on their own promise to give no further offence, or because no further offence was to be feared. A small proportion of these—26 of the whole number—were re-arrested; but in the great majority of instances it was found that the confidence of Government had not been misplaced. At the present moment the number of prisoners actually in custody under the Lord Lieutenant's warrant is 211, of whom two-thirds have been arrested since the outbreak in March last, but the trials now pending will dispose of many of these offenders.—*Times*

There is a great want of heat in the weather, and cattle continue to suffer severely in several districts, whilst the yield of butter is by no means such, either in quantity or quality, as farmers would wish. Milk, too, is not abundant. From the other side of the Shannon in the district of Moun. Shannon Daly, Duff &c, we learn that cattle are dying in consequence of the want of wholesome grass, &c.—*Reporter, May 18th.*

The Liverpool Post, reviewing the evidence taken before the commission at Dunganon, says:—Our readers will probably agree with us that the whole of this affair resembles very closely the comedy of *All in the Wrong*. The Orangemen were wrong, it would seem, in inviting the Catholics to an encounter; and the Catholics, of course, were very wrong in accepting the challenge. The magistrates were wrong in not dismissing the complaint; and the commissioners will probably consider that they showed a strong party bias in sending the Catholics, unaccompanied by the Protestants, to the assizes.

DUNAN, May 17.—The most alarming circumstance connected with the Fenian conspiracy was its success in corrupting so many of the military. It was the only thing which could give the conspirators the least glimmer of hope that they could succeed for a week in their wild enterprise. They were deluded into the belief that the barracks doors would have been opened to them by red-coated traitors, that the military stores would have been at their command, and that the troops would have to a large extent joined the insurgents and fired upon their own officers. To the work of seducing the soldiers the leaders devoted themselves assiduously for a long time, and the temptation on which they relied was the love of drink.—*Times.*

IRISH RAILWAYS.—A meeting attended by 13 Irish Peers and 35 members of Parliament, representing constituencies in the sister country, was held on Tuesday afternoon in the Tea Room of the House of Commons, for the purpose of discussing what course should be adopted in reference to the Railway Commissioners' Report. The Marquis of O'Connell presided, and after some discussion a resolution in favor of recommending the Government to purchase the Irish railways on account of the State in accordance with the original scheme of Sir Robert Peel, was unanimously agreed to. A committee, consisting of the Earl of Lucan, Mr. Gregory, Mr. Blake, and Mr. Lanyon, was subsequently appointed to arrange for a deputation from the meeting to wait upon the Premier and the Chancellor of the Exchequer.—*The Owl.*

The Wexford People says:—We had occasion, recently, to refer to Lord Portmouth's sayings and doings as a landlord; it is now our pleasing duty to point out another gentleman for public approval on the same grounds. Our respected fellow townsman, Capt Taylor, sets an example to Irish landlords and agents worth following. He has just terminated relations with one of his tenants, by forgiving him four years' rent, allowing him to sell off everything saleable, and giving him £25 at parting. On the estates, in this county and the county Oarlow, for which he is agent, he has given long leases to no less than thirty persons within the last eighteen months. When shall we find such things to the chronicle of Irish landlords and agents as not being the work of a rare—almost infinitesimal—minority?

GREAT BRITAIN.

LONDON, June 11.—All the Fenian prisoners convicted of high treason, have been transferred to England and placed in prison.

THE 'TIMES' ON IRISH DISAFFECTION.—Grateful as we must be for the pains and ingenuity with which ancient Liberals and candid Conservatives attempt to reassure us in our misgivings about Ireland, we can never conceal from ourselves the up-hill character of their undertaking. It is a conflict of words with deeds, and of arguments with events. The words spoken in the Senate fade from the ear; the arguments from the mind; but the facts remain, and they every day re-assert the question that is never to be settled. Either Ireland suffers a great wrong, or her present condition is a paradox that we can never account for. The progress of the Irish trials brings day by day a recurrence of scenes that must ever be painful and perplexing to every true Englishman. We seem to see the customary order of things reversed, and self-respect self-confidence, patriotism and even justice brought to the bar, while law in its severest mood inflicts penalties and rebukes from the bench. An unfortunate country pleads for the criminal, and the cause of order and authority has the necessary aid of the informer and the spy. Were this new, we might take it as a monstrous novelty; were it peculiar to Ireland, we might submit to it as one of her many miserable anomalies. But it is neither new nor peculiar. On the contrary, something too like it is as old as history, and even now to be seen all around. Patriotism, in its truth or its semblance, brought to the bar of authority and power, confronting its accusers, and turning the tables on its judge is one of the most familiar incidents of our nursery and school reading. The education of every English gentleman is based on a rough stratum of liberty, patriotism, and independence. By the time we have learnt to qualify or to distrust these early lessons, with the fresh light acquired from philosophers and philosophic historians, we have commonly found ourselves returning to our first flame under the picturesque form of a Pole, a modern Greek, a Sicilian or an Italian, or almost any one invested for the hour with a cap of liberty, a charter, a creed, or a cause. We have not only felt and argued for these interesting beings, but negotiated, intrigued, spent money, and fought for them, till their names became household words, and we found we had invested in them more interest and affection than we could ever find heart to throw away. Meanwhile that Nonesuch which takes everybody at his word has brought it about that these professions are not lost on our unhappy little nationality at home. They have all sunk deep into the soft and susceptible Irish nature, and a race whose obstinate individuality and distinctness we cannot deny holds itself to be the most rightful object of our political sympathies. It presents to us for payment the golden promises we thought we had circulated far away, not always in a convertible form. All this is perplexing for we naturally would rather not conclude either that we had formerly committed errors or that we are now in the wrong. We are obliged to discard old illusions about liberty and patriotism, and to take a practical view of the matter. It is the test by which, soon or late, we find we have to try all political questions and all questions of political jurisdiction.

In the course of an article on the recent debate on Ritualism in the House of Lords, the *Church and State Review* makes the following candid admission:—'We believe that Romanism is making way in the country, and we think we can see some of the reasons why. They are—1. That the Church being, a religious society, is liable to be legislated for by Lord Shaftesbury and Lord Westmoreland. 2. That it is now lawful for priests to deny baptismal regeneration, the inspiration of Scripture, and the existence of eternity. 3. That Bishops are under the present system forced upon the Church who do not hold the Catholic faith, and who betray her highest interests whenever they can get an opportunity. These are the main reasons why people who believe in a kingdom that is not of this world, think that it is to be found in Rome rather than in Anglicanism.'

CATHOLIC DOCTRINES IN A PROTESTANT CHURCH.—However much Anglicans may deny the fact, there can be no doubt but that the *Times* newspaper is the only living theologian of their Church. If there is one question more difficult than another to answer in these days, it is that which asks for a definition of the doctrines of the Establishment. Certain events and trials within the last few years have proved beyond a doubt that an individual, and even a clergyman, may believe, may preach, and may teach almost

any doctrine, and still remain within the confines of the National Church. The Bishop of Salisbury's charge, and an article which we copy elsewhere from the *Times* upon this subject, are cases in point. Dr Hamilton is the one only prelate upon the English bench who is regarded with anything like affection, or looked upon as an authority by the Ritualistic party. Not that he goes the lengths, or anything like the lengths, which characterises the clergyman who hold the 'highest' views in that school, but mild as are his expostions of dogma, they caused one benefited clergyman to leave the Cathedral with a loud protest against what he had heard read, and all the churchwardens of the diocese to follow his example, and afterwards to expostulate in writing against the doctrines of their bishop. When matters have gone to these lengths, it seems indeed an impossible problem to solve as to what are, and what are not, the doctrines of the English Church.—*Weekly Register.*

If the advocates of Female Suffrage ground their claims on theoretical right, they must in consistency claim much more than the mere Franchise. If a woman is fit to vote—that is, to form opinions on public policy and the competency of individuals to legislate—she must be fit to serve on juries, to be a magistrate or sheriff, to be admitted to the Civil Service, and to sit in the House of Commons. Why should she not sit on juries, before which so many female prisoners are brought, and by which the personal rights and the property of women are continually influenced? If there be a woman gifted with eloquence and political energy in a certain borough, if she be the undoubted leader of the female voters of the place, the president of their meetings, the negotiator between them and the chiefs of the party, their spokeswoman, and their protectress against presuming and often tyrannical men—if she have been the originator and the principal member of deputations to Government, and have confounded halting statesmen by the vigor and pertinacity of her appeals,—why should she not sit in Parliament? At present the right to be elected is larger than the right to elect; for a man must be rated to have a vote, but for a seat in Parliament he requires no qualification at all. Could it be borne that an opposite rule should prevail in the case of woman? Would it be fair or just to call forth political genius only to crush and blight it?—to say to the energetic woman who might instruct the Legislature in the mysteries of finance or the newest principles of prison discipline, to the ready and genial widow who might obtain over the House of Commons the influence of a Palmerston, 'You shall vote, you shall organise parties, you shall be our leader on the platform, where we will recognise your intellectual power or the attractions of your address, but we will shut against you the doors of that Assembly where the gifts you possess could be best displayed, and would prove most advantageous to your country.' Would not the present proposal lead of necessity to new agitation until woman obtained all the rights of which the Franchise is only the instrument?—*Times.*

A royal commission has been appointed lately to inquire into the state of education in Scotland. The commissioners give valid reasons for confining the investigation to Glasgow, and some of the disclosures made by them, so far as Catholics are concerned, are the reverse of flattering. Before entering on the facts brought out by the commission, we should state that by published returns we learn that Irish births in Glasgow are considerably over one-fourth of the whole, while the marriages are less than one-fifth. Keeping this before us, and bearing in mind at the same time that the Irish population of this city is in excess of 100,000, while, according to the census of 1861, the entire population was 335,503, we are enabled to draw correct inferences by the comparison of these numbers. The report of the commissioners informs us that the number of children of the school age in Glasgow—that is from three to fifteen years—is about one-fourth, but as the number of Catholic births is proportionally in excess of this, in order to arrive at the proper number of Catholic children of the school age in Glasgow, we cannot be far astray if we take one-third of the Irish population, and that would leave in round numbers, about 30,000. Reduce this by one half, to make allowance for those who go to work at an early age, and we have the large amount of 15,000 Catholic children to be provided for in the matter of Catholic education. We shall not stop here to inquire into the school accommodation for this number in Glasgow, neither shall we refer to the numbers in actual or casual attendance at our Catholic schools in this city, as we reserve these matters for another article; but we shall state in a few words that which must strike every Catholic mind with peculiar force. At the lowest possible calculation, there are 15,000 Catholic children in this city alone who should be in attendance at school every day, while, on the other hand, there are only 12,563 Catholic children in all Scotland attending school! In other words there are 2,500 Catholic children less at school throughout Scotland than should be in Glasgow alone. Facts and figures are strange things, and we trust that this announcement will serve to awaken up those dormant feelings that have heretofore allowed such a scandalous condition of things to exist. This is bad enough, but where evil commonly exists worse is sure to follow. We may lament this state of things, and lamentation may do much to effect a cure if good works follow, but whose tears are fit to wipe away Father Keane's hecatomb of apostasy? We have said that the attendance of Catholic children at school in all Scotland is less by twenty-five hundred than should be in attendance in Glasgow alone; but this is not all, of the 12,573 Catholic children in attendance at school in Scotland, there are 7343 attending Protestant schools, and only 5,229 at Catholic schools!—Where, then, is the reason to wonder at the long list of our apostates? Wonder here must cease, or rather—paradoxical as it may appear—it must increase, to find the list so small after the disclosure of such terrible results. The attendance of Catholic children at Protestant schools is 2,114 more than at Catholic schools, while the entire number in all Scotland is 2,500 less than should be in attendance at school in this city alone. This horrible picture is not overdrawn it is not even fairly made out; in truth, it is only sketched, and we leave the details to be filled in by those whose duty it is to see to such matters. Often and often have we borne the brunt of that popular storm that would fain hide in its noisy clamor the danger of the wreck that is imminent; but to-day, in the presence of all whom it behoveth to hear, we offer again our solemn protest against the piling of another hecatomb of apostates from the faith. Hypocrites and self-seeking slaves may shake their heads in pious wonderment at this bare recital of such fearful results; but truth is truth and must not be hidden. Every attempt to hide it is an insult to God; and if pain should follow its avowal, let us bow our heads and hearts in humility to the penalty, and try to rectify the terrible evil done to the souls of those who are perishing for want of the guardianship of Catholic tuition. It is with pain, and without difficulty, we refer to those particulars. We have a long list of the same kind at hand, which we hope and trust we never shall be taken up with a view to their immediate remedy.—Those of our priests who are toiling out their lives to erect and sustain schools, are deserving of every assistance from the well-disposed of our co-religionists. We are likely soon to have a national system of education introduced into Scotland, and if those whose duty it is to watch over such important changes are not vigilant in time, whatever little benefits we possess at present are sure to be swamped in the coming change. Catholics must be alive to the importance of this question. The hierarchy and priesthood of Ireland are struggling to be relieved of the trammels and dangers which the Irish system of National education have imposed upon them. Let the Irish Catholics in Scotland prepare beforehand

to meet the impending danger, otherwise they will regret it when too late.—*Glasgow Free Press.*

The *Union Review* for May betrays in the majority of its articles a strong bias in favor of the Greek schism as against both Catholics and Protestants of Western Christianity. Such would seem to be the new phase of Unionist policy. By siding with what they are pleased to call 'the Holy Eastern Church,' the Ritualists gain an ally against both their adversaries. The Greek schism, that lamentable piece of work commenced by Photius of Byzantium, in the ninth age, and completed by Mark of Ephesus in the fifteenth, is alike hostile to both Catholics and Protestants. It condemns Catholics on the ground of the pretended innovation *filioque* in the Nicene symbol; on that of the Papal supremacy and on that of the doctrine of Purgatory; but in all else it agrees with Catholic doctrine. Hence by its principles the Oriental religion condemns Protestantism, and contradicts its errors in the same respect as Catholicism does. Hence, too, all attempts on the part of Anglicans to effectuate a union with the Greeks have proved a dead failure. Such attempts were made more than a century ago under far more favorable auspices than at present. Their present renewal is even more certain to fall through.—*Weekly Register.*

HARVEST PROSPECTS.—Mr Meche in a letter to the *Times*, reports that spring sown corn never looked more promising, and the same may be said of green and pasture crops on well farmed and drained land. Wheat is luxuriant and forward; on stiff undrained clays they have been much along eaten and there has been wire worn on the light soils. Owing to the extremely fine weather every man woman and youth can find employment in the fields.

ANGLICAN GOVERNMENT BISHOPS.—A Bishop in this country is himself an officer of the law, as much so as a Judge or a Sheriff. He is not only under the Royal Supremacy, but is a representative of that supremacy, and puts the supremacy into execution. The royal power is directly derived to him.—*London Times.*

The present seems to be a time pregnant with the future fate of our 'glorious Reformation.' The *Times* has not inaptly summarized the dangers of the crisis by describing our age as one wherein a 'reading man cannot go to bed at night without running the risk of waking up next morning either a papist or an infidel.' Protestantism is arraigned before the enlightenment of the nineteenth century. The tone of thought throughout every seat of learning in Europe has narrowed the contest of the past 300 years to a simple issue—Catholicity is right, or very religion is false. While Germany seems to make her election in favour of infidelity, England shows at Oxford and Cambridge symptoms of returning again to orthodoxy. But there are those among us whose scant acquisitions do not enable them to follow the great intellectual movement of our time into the high latitudes of thought, and consequently are not disposed to accept the decision of their fate at the hands of polemics whose controversies they are never likely to comprehend until, perhaps, compulsory education comes into full swing. The great British families of Brown, Jones, and Robinson are considerable laggards in the grand theological controversies of the day. Men, whose researches into profane and ecclesiastical history have not brought them further in knowledge than a conviction that Luther was the inventor of printing and that the Pope is Anti-christ, cannot possibly comprehend the Romeward tendencies of the Bishops of Salisbury and Oxford. The only conclusion, indeed, to which they could come was the natural one, that something was wrong, and that they arrived at the very proper decision that something must be done, and have consequently delegated Lord Shaftesbury to do it.—*Northern Press, May 18.*

The *Pull Mall Gazette* of Wednesday winds up a long article upon the Bishop of Salisbury's charge in the following words:—

'It is highly desirable that these things (the effect of the sacramental words in the celebration of the communion and the virtues, or otherwise of the sacraments generally) should be clearly understood, in order that the British public should at last be aroused to the plain truth on these matters, and should know what is the direction in which all these movements are really tending. People are so much accustomed to speak of subjects of this sort with a sort of hush, to assume that it is humble and reverential to throw into their language about them a certain degree of confusion and obscurity, and to shrink from making their own meaning in connection with their transparently clear to their own minds, that it is an advantage to meet with a man like the Bishop of Salisbury who will speak out frankly what other persons really believe, though they do not venture to put it forward so distinctly. With all the natural reluctance to discuss unpleasant questions, and especially to discuss characteristic questions of an unpleasant kind, which is characteristic of the English people, the public will have to decide practically before very long, and what is more, to give effect to their decision whether they regard the clergy merely and exclusively as members of a profession distinguished from other men only by their personal gifts and knowledge or as a set of divinely commissioned magicians able to work invisible miracles of unknown nature but of unpeepable importance.'

A more complete confirmation of all, Archbishop Manning has from time to time asserted to be the tenacity of the prevalent doctrines of the present generation in the English Church, could hardly be found if Ritualism is advancing by long strides in one direction, materialism is not going at a slower pace in another. The gentlemanly system of unbelief in dogmas will soon be the prevailing creed of England. It is the natural and inevitable effect of Protestantism, as we have seen at Geneva, and must soon witness in this country.

The pious people of London were horrified on Monday morning by an announcement which appeared in the papers, to the effect that the future King of England and future Supreme Head of the Protestant Catholic Church, had been at the Chantilly Races on the previous day Sunday. Fortunately for the peace of mind of these righteous persons the evening papers of the same day contradicted the story 'by authority,'—whatever that may mean, or be worth. Still there has been considerable doubt evinced all the week, as to whether the tale was true—some betting men who came from Paris, graceless sinners as they are, going so far as to say that what Thackeray would have called two 'royal p-r-s-o-n-s' from England were seen at that naughty amusement on the Sabbath. On Wednesday, however, the following paragraph appeared in the Paris letter of the *Morning Advertiser*, a paper which, although the property of publicans, does not patronise sinners. What a blessing it must be for the Prince and his brother that such a guardian of morals and religion is always ready to enact the detective at the French Capital. We beg to state that the italics in the extract are the *Morning Advertiser's*, not ours:—

'The Prince of Wales and his brother were invited to be present, but his Royal Highness courteously declined the invitation at the Jockey Club yesterday. He said that, irrespective of personal considerations, he had received a despatch from the Queen, begging him 'not to go to races on Sunday'; and the respect for the Sabbath thus shown by the heir to the British throne will doubtless be appreciated by his future subjects. They must be on their guard against listening to foolish stories which are current here. It has been stated that his Royal Highness was present at a ball given on Wednesday night by one of the leading members of the *demi monde*. It is an unpleasant duty for your correspondent to admit that he was among the guests who were honored with invitations, and the lists included many distinguished and illustrious personages; but any injury which he may sustain in your estimation will subside before the assurance that he went to the ball simply because it had been asserted that the

Prince would be there, and he wished to ascertain whether his Royal Highness had accepted the invitation. He was not there.

UNITED STATES.

The Massachusetts Legislature adjourned on Saturday evening *sine die*. They died hard. The members voted themselves \$5 a day; being in session about one hundred and fifty days, each man will pocket \$750—and \$30,000 will be the sum for which the people must be taxed. It is the last money we hope many of them will receive from the State.—*Boston Pilot.*

A recent trial in New Orleans brought out the following information of how professional beggars make themselves temporarily blind:—The impostor provides himself with a peculiar quality of blue stone, not for sale by all dealers, and having secured the services of some half-starved little motherless and fatherless boy or girl to lead him, he chips off a small piece of blue stone about the size of a pin, and dissolves it in an ordinary glass of water. This is enough to make fifteen men blind for three or four days. He then closes his eyes and bathes the lids with the liquid. It acts as a powerful astringent, and even if he wanted to see he couldn't, until the effect wears off. The lids are tightly closed, and if they are forced open there is a temporary film over the pupil which will deceive any but the most skillful oculist.

Who would own a dog?—The most effectual plan we have yet seen, for stopping the dog nuisance is that which was lately adopted in the town of Dayton, Ohio. There the Mayor has ordered, that no man owning a dog shall be allowed to go at large without being muzzled. Let it should be supposed the tenor of the worthy Mayor's notice is misrepresented, we give it entire.—'I hereby issue my proclamation to the inhabitants of the city of Dayton, warning them that it is unlawful for any person owning or having control of, or harboring any dog or animal of the dog kind, to run at large for the term of 60 days from the publication of this proclamation, without being properly muzzled.'

NEW ORLEANS, 10th June.—Mexican advices to the 2nd instant received say that Maximilian is dangerously ill from wounds. Mendez is to be executed by the order of Escobedo on the 16th ult. When Maximilian gave up his sword, he said 'I surrender to you my sword, owing to the infamous treachery without which to-morrow sure would have seen yours in my hands. Escobedo has ordered the Court Martial to assemble on the 20th for the trial of the Emperor Maximilian. Maximilian has issued a proclamation, in which he says: 'Countrymen, I came to Mexico animated with the best of faith in insuring the felicity of all, and each of us but called and protected by the Emperor of France, Napoleon III. He, to the ridicule of France, abandoned me in a cowardly and infamous manner by demand of the United States, after having uselessly spent forces and treasure and shed the blood of his sons and your own. When the news of my fall and death reached Europe, all monarchs of Ultramarine's country will demand of the Napoleonic Dynasty an account of my blood, of German, Belgian and French blood shed in Mexico. Then will Napoleon Third be covered with shame from head to foot. To-day he has already seen his Majesty the Emperor of Austria, my august brother, praying for my life to the United States, and myself a prisoner of war in the hands of the Republican Government, and with my crown and my head torn in pieces. Countrymen, here are my last words: I desire that my blood may regenerate Mexico, and serve as a warning to all ambitious and incautious princes, and that you will act with prudence and truthfulness, and enable with your virtues the political cause of the flag you sustain.'

The Springfield *Republican* has an article upon the tendency of the natives of New England to move westward, which it accounts for in this way: that the introduction of unskilled laborers has had the effect to reduce wages and create more marked distinctions in society, and so the Yankee retires in disgust, and seeks a new home in the West. He will be likely to find there also the evils he seeks to escape unless he goes with a company of New England men, who will settle near together; this is now the favorite mode of emigration, and New England villages are to be found in Minnesota, Iowa, and Kansas, and are beginning to grow themselves in Missouri. You may know them by their neat churches and school houses, and by the trees and flowers in their fenced yards, and the absence of children, our contemporary might have added. As the Yankees are non-producers (of children) how long will it be before the race is extinct?

It seems of late, that our people have decided to take the law into their own hands, and redress all real or fancied wrongs by the pistol or bowie knife. This is most deplorable, and results doubtless from the fact that in such cases as the recent shooting in Albany public sympathy goes with the murderer. If our laws are ineffectual in such cases, let them be revised, but under no circumstances allow it to become a matter of course that the aggrieved shall take the matter into their own hands and commit murder.—From Louisville we receive a telegram to the effect that a Mr Owens, of Lexington, Ky, was shot in the bar room of the Louisville Hotel because of some quarrel. From Memphis another telegram announces that a policeman was shot by a ruddy, who approached him and ordered him to kneel down. The policeman refused and was shot dead. It is time that this shooting mania should cease. Else we may as well return to a state of barbarism at once and acknowledge our civilization a failure.—*N. Y. Express.*

The Richmond *Examiner*, June 3, labors to prove that Wilkes Booth, the assassin of President Lincoln, still lives. In the course of a long editorial article on the subject the *Examiner* says:—'We may never know who was that mysterious prisoner, the man in the iron mask; or whether the Rev. Ezeas Williams was the veritable Louis XVII.; or whether Perkin Warbeck and Lemuel Semkins were really the princes who were supposed to have been smothered in the tower by their cruel Black Crook of an Uncle; but many believe in this matter of Booth's body that the United States Treasury has been a 'muddled out' of \$100,000 by a set of artful men and their accomplices and tools. By this theory we may satisfactorily account for the otherwise inexplicable mystery about the body which was carried to Washington and so singularly and unnecessarily disposed of by Baker and his associates, and thus we may also account for the many stories, some of which have a remarkable air of authority, about Booth's still being alive.'

Twelve of the Circuit Judges of Missouri have yielded to the decisions of the Supreme Court of the United States, declaring the 'test-oath' unconstitutional. But the rebel Radicals of that State refuse to tolerate obedience to the decision of the Supreme Court.

Said a visitor at the National Capitol to an acquaintance, whom he found, very much to his surprise, occupying a seat in Congress from a distant State, to which he had immigrated long before from the questioner's own district:—

'How in the world did you manage to get here?'
'Oh! it was easy enough to manage that, until as I was for the situation I stole a pig!'
'Stole a pig! How on earth could that help you to an election?' In stealing a qualification for Congress out your way.'
'By no means,' was the reply; 'but I made an available lever of it, whereupon I was swung into my seat as one of the Honorables here.'
'How?'
'Why, you must know that I stole the pig from a political opponent. When he accused me of the act, which he was by no means slow to do, I raised the cry of 'Political persecution!' and got elected by dint of sympathy for me, as a martyr to my principles. Ha! ha! ha!