

Those who have attended to any of the questions between Catholics and Protestants will not be astonished to hear that in the opinion of Lord Derby's Irish supporters, represented by Mr. Grogan, poor John Byrne has been the oppressor, and Colonel Lewis the oppressed. Of course he was. The fundamental maxim of men like those who represent the Catholic City of Dublin, is that to give a Protestant education to a Catholic child is the highest work of charity; and that any severity to the parents necessary to induce to permit it, is only kindness in disguise. Colonel Lewis, after all, is doing no more in one case than Captain Fishbourne is doing whole-sale with this in his favour, that he is at least acting above-board; and that if he does what he will, it is with "his own" not with charity-money entrusted to him for another purpose. He is an open, not a treacherous oppressor—a Herod, rather than a Herod-Scapin.—Weekly Register.

The Maynooth Question continues to crop up through the recent strata and familiar deposits of modern legislation. Year by year that respectable old anti-Pope, Mr. Spooner, renews the battle, with unflinching vigour, generally with some trifling novelty of argument, and a success which varies according to the relation of political parties. One feels that the continuity of the British Legislature would be seriously interrupted, and its identity almost hazarded, if the names of Spooner and Newdegate did not annually appear, as they do to-day, in our columns. This time the exhibition, though brief, has more than usual incident. Mr. Spooner has a decidedly new budget of facts and ideas. He now produces, not Dons or Liguori, but the Acts and Creeds of the Provincial Council, passed in Dublin in June, 1853, the evidence of Professor O'Hanlon, the late unsuccessful prosecution of priests for interference in elections, and a book of Scavini on marriage. No doubt, this is only a very small and merciful selection from a large annual stock. Mr. Spooner is the general depository of Protestant information. He is the walking letter-box into which every one drops every fact, every rumour, every publication, every thought,—everything, in fact, which may serve to prove Papias more Papist than ever, and make Protestants more Protestant. A man who gives his whole mind and time to this one subject may easily collect the materials for volumes every year. Of course, Mr. Spooner does so. We have, then, to thank him and Mr. Newdegate for the very great moderation of their demands on the House last night. In two speeches they produced half-a-dozen facts. This was easy work for the Home Secretary, who had only to say that he could not undertake to preserve the peace of Ireland if the Maynooth Grant were withdrawn; and as a natural consequence, the motion for withdrawing that Grant was thrown out by a majority of 55. There is, then, one subject at least on which a Conservative Government can do more than a Whig one.—Times.

DEATH OF A TRAITOR.—On Tuesday, 20th April, at his residence, Ballycunn, King's County, aged eighty eight years, died John Warrenford Armstrong, infamous to all eternity as the betrayer of the brothers John and Henry Sheares. The name of his victims clung to the old wreath like a reproving ghost to the last, and he was best known, even in his own place, as "the Sheares's Armstrong." I am credibly informed he had written some sort of explanation or defence of his Iscariotism, which he left in the hands of his executors for publication.—What the cold-blooded villain could possibly say in self-defence I cannot conjecture. If he hoped to prove to the world that it was a commendable thing to profess friendship to a man, shake him by the hand, sit at his board and fondle his little child, while sapping his life away, and that for money;—if he fancied he could prove all this, he might have written; but as society has not become quite depraved, as the sentiment of honor is yet abroad, as the traitor and his blood-money are now, as they ever were, detested in Ireland, he had better have said nothing, but gone down to his dishonored grave in silence.

THE QUEEN'S COLLEGES.—PROTESTANT NIC-NAMES FOR CATHOLICS.—If there is anything on earth in which time seems to work no changes, it is the intolerable offensiveness of bigotry, and no where is bigotry so intolerably offensive as in what is, *par excellence*, termed the United Kingdom of Great Britain and Ireland. Go where you will, in the senate, in the court of justice, in the pulpit, on the platform, in the public thoroughfares—in newspapers and in books, in public documents—in fine, everywhere bigotry either shocks your ears, offends your eyes, or jostles your person. It is a part and parcel of everything that is said and done by the members of every denomination of reformed Christians—of Christians who profess to regard liberty of conscience as one of the principal advantages which their form of belief possesses over that of the Catholic Church. As one of the innumerable instances, we have at hand in proof of this insufferable bigotry and insolence of expression, we quote the following passage from the abstract of the "Report of the Presidents of the Queen's Colleges at Belfast and Cork," just published. The abstract merely gives the relative numbers of matriculated and unmatriculated students of each religious denomination who have attended these Colleges in the year 1857-8. Every class of religionists is properly designated, the Catholic alone excepted. "Churchmen, Presbyterians, of all sorts, Wesleyans, Covenanters, Seceders, Independents, Baptists, and various"—all receive the appellation by which their followers designate themselves, the Catholic alone is *nic-named*, being denominated in one place as "Papists," and in the other "Romanists." Now, we have quoted this instance of gratuitous offensiveness more particularly, inasmuch as the Queen's Colleges were ostensibly established for the purpose of doing away with invidious distinctions on the score of religion. Sir Robert Peel considered they would work wonders in this respect, and wonders they would effect if they could root out the hatred, malice, and uncharitableness which Protestantism, and Irish Protestantism above all, entertain against Pope and Popery. The thing appears to be altogether impossible. Protestantism, in fact, means nothing more nor less than abuse and hatred of "Romanism." Give a dog a bad name and he will keep it, is the Protestant's motto when he mentions Catholics, in order that every allusion to them may afford an opportunity of insulting them, and of speaking with contumely of their creed.—What else but mutual animosities and rancorous heart-burnings can result from such wanton violations of the conventional amenities which the forms of society impose? The evil is, however, to all appearance incurable; it has been ingrafted in the Protestant heart for the last three centuries; it is imbedded at the maternal breast in infancy; dinned into the ears of childhood; taught and preached to youth, and made, as it were, an article of faith in the Protestant creed.—Dublin Telegraph.

The Sompers are still setting our city in a blaze of excitement. On Monday evening a crowd of boys and girls paraded the streets, carrying a banner on which was inscribed 'Down with the Jumpers,' when some of the police interfered to prevent the display. A crowd gathered immediately, and one of the Jumpers availed himself of the excitement to walk backwards and forwards through the crowd, as if to excite them still more by his hated presence. When the popular feeling was at its height, instead of walking home even then, he marched to the police barracks in James's-street, followed by the crowd, and there he remained from seven to nine o'clock, till the Mayor, the Resident Magistrate, and several of the City Magistrates, with a large police force, escorted him to the Mission-house, in Wellington-square. It is thought by some that the object of some of the Sompers is to bring the police and people into collision; and certainly the conduct of the one-eyed missionary on last Monday evening, if not intended, was calculated, to produce the result. It would be well if all demonstration against the Sompers were laid aside.

pending the application of the magistracy to the Lord Lieutenant, to put down street-preaching in Kilkenny.—Kilkenny Journal.

The brutality of the English poor law officials and the barbarity of the law or the perversion of the law are again exhibited, in the death of an aged Irishman named Goodwin, who, as a letter found on his person shows, was after thirty-three years' residence in the parish of St. George's in the East, London, expelled from the workhouse because he wished to visit a Catholic house of worship, and because he was Irish. He was trampled on board a steamer, landed, doubtless, in Cork, and found dead by the roadside on his way to Bantay, killed by cold and hardship, and shrivelled by frost, the hour of which was the aged poor wanderer's only winding sheet. This was his fate, whilst foreign assassins are fostered in London, war risked on their account, and when the object of their murderous enmity asks for their expulsion, the ablest counsel feed to justify or defend them.—Munster News.

TO THE PROTESTANTS OF ENGLAND.

Fellow-Protestants.—The fruitless and abortive attempts, made by the Irish Church Missionary Society, to proselytise the Roman Catholics of this country, and the disgraceful manner in which this useless attempt is being carried on, as may be seen by the columns of the Kilkenny Journal, the liberal organ of this city, demand your serious and deliberate consideration.

The preservation of our Protestant Creed, and the land marks of our faith ought to be protected by, and entrusted into, hands more worthy than the unordained missionaries of the Irish Church Missions Society. The Christian Religion rests upon belief in the incarnation of our Redeemer, as its first and principal mystery.

In the Apostles' Creed we declare "That we believe in God, and in His only Son, our Lord, who was conceived by the Holy Ghost, and born of the Virgin Mary. This is the Protestant faith. The Roman Catholics hold the same to be true, believing in the Incarnation of our Saviour, and that He was born of a pure Virgin.

The paid unordained Irish street missionaries take upon themselves to denounce this acknowledged truth to be a falsehood, and thus they belie our Protestant faith, and apply epithets to the Mother of Man's Redeemer unfit for publication, and too horrible for the pen to trace. These shocking facts are of daily occurrence in the streets and outlets of our City, and for the direct purpose of insulting our Christian Roman Catholic Brethren.

Against such outrages as these (trampling under foot both decency and Christianity) we appealed to our Protestant Bishop of Ossory, but in vain. We have now appealed to the representative of our Queen (the head of the Protestant Church), the Viceroy of Ireland, and we wait with anxiety the result.

If the Irish Church Missionary Society have succeeded for a while in bribing a few of the poor starving Irish Roman Catholics, it reminds me of Shakespeare's Apothecary, who filled his windows with empty boxes, to make up a miserable show. Had they fed and clothed these poor people, they would have done a praiseworthy act of charity, and saved them from demoralization in the first instance, and from unchristianity in the second.

England requires ordained missionaries more than we do. In your country there is a field, wide, long, and deep enough to give ample scope to your liberal donations. In your country, beneath the surface of the earth, down a hundred fathoms deep—miles from the shaft that gives ventilation to the mine—dwell in recesses scooped out of the seams and arteries of the coal pit, thousands of human beings shut out from the voice of God and religion, in a state of semi-nudity, male and female promiscuously huddled together. Within these pestiferous caverns, wherein is engendered the sythe, or choke damp, the sound of Christ's holy name is never heard in prayer; an impious imprecation sometimes tells that such a word exists, and when used it is understood as a name to some large coal proprietor, the locality of whose coal pits are unknown.

Here we find man degraded to the level of the brute—crawling on his arms and knees, harnessed like a dog, dragging along the tramway, the ponderous train, packed to the very top with the miners' labor. Here sits hour after hour, in solitude and darkness, the fragile and decaying female; with no sound to break the awful stillness that surrounds her save the noise of the coming train, to warn her to open the trap of the driving brattice, to admit a fresh current to pass through her sulphuric dungeon, or to shut the withdrawing brattice, to give room to a new rush through the drivings.

No unordained missionary of the Irish Church Missionary Society, to soften the misery and desolation that reigns around, is to be found here; no Tabernacle is raised, or Bible read, amid the wretched hovels which contain the haggard and forlorn denizens of these regions; the paneless windows, the striven walls, the tileless roofs, proclaim the misery that holds its throne without; while the darkness of superstition, the absence of all spiritual instruction, and the total ignorance of a God, usurps within its iron grasp the eternal welfare of these unhappy creatures. This is a picture to be seen every day in your native land.

Now look on this—through the whole of Ireland, the children of the Roman Catholics, rich and poor, as soon as they are capable of speaking distinctly, are taught to reverence the name of God; they are taught the prayers, and learn the catechism of their Church previously to confirmation; they are also strictly examined by the clergy of their respective parishes as to their knowledge of the tenets and doctrines of their religion. The children of the poor, who are unable to send them to school, are orally instructed by their clergy; and this instruction is not left solely even to their parents. The Roman Catholic clergyman, fearful of entrusting into other hands the eternal salvation of his flock, performs this duty himself—thus following in the steps of his Divine Master.

And what are the results of all this care and instruction?—crime daily decreases—the calendars of our assizes vouch for this fact; the chastity of our women is proverbial and acknowledged all over the world; our men are loyal and true to their Queen and attached and obedient to their pastors.

This is a true picture of my country and pleasant to contemplate.—There is not a feature in the tableau that is not gilded with a Claude Lorraine sunniness of national perfection and exalted Christianity. Do a people like this require the moral assistance and interference of the Irish Church street walking missionary? Are they paid to degrade the Protestant and insult the Roman Catholic? Are they employed to involve the basis of our Redeemer's revelation in a chaos of immorality, uncertainty, and unbelief?—Even in unhappy times, the Protestants of old were a race of simple, honest, and well minded men, charitable and just—they followed the example of their fathers, and revered and esteemed their Roman Catholic neighbors, and above all they permitted all men to worship their God in peace and tranquillity, according to the dictates of their consciences.

Fondler well, my fellow-English Protestants, on this my letter to you—weigh well its truths, give credence to its facts, and rescue us Irish Protestants, from the ruin which threatens our religion—and save us from the disgrace of wantonly insulting the unoffending Roman Catholic.

Withholding your subscriptions from such a class of men, who attempt to shed a pernicious influence over a Christian land, and leave us to live in peace and charity with our neighbors at home; do this and all the Irish people of every class, of every creed, and of every sex, will respect you.—I remain, dear Protestant Brethren, your very humble and sincere,

GEORGE BELSHAM,
High Sheriff for the County of the City of Kilkenny, LL.D., M.R.I.A.
April 23rd, 1858. A-Protestant of Old.

ANTI-MAYNOOTH DEMONSTRATION.

LONDON, APRIL 27.—A very numerous deputation of members of Parliament connected with the Orange Party in the House of Commons, ministers of the Established Church and of Dissenting congregations, waited upon the Premier this afternoon, at his official residence in Downing-street, to protest against the continuance of the Grant to the Royal College of Maynooth. Among the gentlemen attending were the following:—The Earl of Cavan, Mr. Newdegate, M.P.; Mr. Spooner, M.P.; Mr. Grogan, M.P.; Colonel Verney, M.P.; the Hon. H. Cole, M.P.; Mr. Close, M.P.; Captain Archdall, M.P.; Mr. Daulop, M.P.; Mr. Cowan, M.P.; Sir Brock Bridges, M.P.; the Hon. A. Kinnaid, M.P.; Mr. Kendall, M.P.; Admiral V. Harcourt, Sir Harry Verney, M.P.; the Rev. Thresham Gregg, &c.

The deputation was introduced by Mr. Spooner, who observed that the deputation represented communities in England, Ireland, and Scotland, who were earnestly desirous to see the long vexed question of the Maynooth endowment settled, as they felt that they could not give any public support to what they believed to be an idolatrous church.

Dr. Wylie, a gaunt, hungry-looking individual, who swung his arms after the manner of Solomon and Eagle, and who spoke in a strong Scotch accent opened the ball by declaring that ever since the dawn of the Reformation the Protestants of Ireland felt strongly on this subject. They believed with the great historian, Lord Macaulay, that the worship of a wafer was idolatry, and therefore, they regarded the Catholics as idolaters. Catholics could not be subjects of the Queen, because they owed allegiance to a foreign Prince, who was their temporal and Spiritual Sovereign. Holding those opinions they were persuaded that by maintaining and encouraging Popery the nation was permitting the Sovereignty of the Queen to slip from under them. The priests of the Catholic religion were not subjects of her Majesty, and therefore they ought not to share in any grants from the public treasury.

The Rev. Mr. Potter, the Vice President of the Dublin Protestant Association, said he represented the views of the Protestants of Ireland, who were as one to five of the population, and who represented the wealth and intelligence of the country. The general feeling of the Protestants of Ireland was not only that it was a national sin to subsidize error, but that the continuance of the grant to Maynooth must sooner or later end in civil war. It was with no feeling of bigotry that they protested against a system, by which the only disloyal body in Ireland was petted and stipendiarised by the State. When their beloved champion, Mr. Spooner (loud cheers), brought forward the question in the House of Commons, he was met with the cry of "civil and religious liberty" (hear, hear). Now, the Protestants were quite ready to tolerate the Catholics in all civil and religious matters; but they protested against civil and religious liberty being imported into the consideration of the question at all. All they wanted was a clear stage and no favour. The Catholics would be heartily glad to get rid of the trammels of their priests; and he believed if they could succeed in that respect, Ireland would be all Protestant in a very few years. The Protestants of Ireland did not wish to hamper the government of Lord Derby: on the contrary, they prayed for his political fortunes, and their earnest desire was that they might tread in the steps of the Great Philosopher, our Lord Jesus Christ, and be wise as serpents.

Dr. W. H. Rull, a little fat man with a very red face, said he represented the Wesleyan body, who had no second opinion on the subject of Maynooth. They felt it to be a grievance and oppression that a body utterly opposed to the truth of Jesus Christ—who were ever fighting against His empire, and by every fair and foul means insinuated themselves amongst those who were contending for the pure faith of Christ, should be fed and maintained against the remonstrance of the Protestants of the United Kingdom. He would not go into the question as to what compensation should be given to the Roman Catholics for the abolition of vested interests; but he was bound to say, that as the nation had committed a grievous offence, it was but right they should pay a fitting penalty.

Mr. Stapleton said the deputation did not wish to destroy the College of Maynooth from any ill feeling towards Catholics, but rather from a desire to serve that community, who would feel relieved of a great incubus if the College were abolished. Maynooth had been founded by the late Sir Robert Peel as a nursery for loyalty and peace; but it had turned out a hot bed of disaffection and rebellion (cheers). Half the ills of Ireland were occasioned by the conduct of the priests; and he believed if a different description of education were pursued in that establishment, so that the priests might become more enlightened, the greatest advantage would accrue to the country.

Mr. Peters, a thin ferret eyed man in seedy black, who said he came all the way from Devonshire, denounced the Catholic clergy of Ireland as "insidious conspirators against the Sovereignty of Queen Victoria." He suggested whether compensation might not be given to the professors of the College, so that Protestants might be relieved from supporting a Popish establishment. The fact was, the Catholics of Ireland were heartily sick of the intolerance of their priests; they were unable to read the Bible, and they were not free subjects of her Majesty. The Protestants of Ireland wished to offer every assistance to the present Premier in any attempt he might make to abolish Maynooth.

Mr. Lord, Secretary to the Protestant Association, followed on the same side.

Lord Derby said he had to thank the deputation for the very fair manner in which they had brought the subject under his notice, and for their very kind and friendly expressions with reference to himself and to the government of which he was the head.—Nothing would give him greater satisfaction than that they could arrive at an amicable and satisfactory settlement of a question which, for a long time, had engendered painful feelings, and which was greatly against the consciences of many of the most valued supporters—he would not say of the present government, but of the throne in the three kingdoms. He could not, however, go so far as to agree with the gentleman who held that Catholic priests were not to be looked upon as subjects of her Majesty, although he was prepared to admit the inconvenience of a divided allegiance. It was, in his opinion, very possible for persons to draw a fair, conscientious and honest distinction between the allegiance they owed to a spiritual and a temporal Sovereign. There could be no doubt of the inconvenience of that divided allegiance, and he could not but say that successive governments had reason to complain of the influence which the Catholic priests exercised in Ireland. But the question of Maynooth could not be looked upon as a simple matter of principle, or a simple matter of policy. It was complicated by various considerations. He must admit, however, that the expectations of Sir Robert Peel, as to the education of the priests, and the description of seminary to be provided had not answered the expectations of that eminent statesman. They were bound, on the other hand, to remember that it was held out to the body of the Catholics in Ireland at a period when they were declining to avail themselves of the foreign education freely offered them by persons hostile to Great Britain. Since that time the grant had been continued, and a well founded expectation was entertained that it would not be hastily withdrawn, and that the people of Ireland might look forward to its continuance with reasonable confidence. In the year 1845, Sir Robert Peel, finding that the system of voting the grant annually, with the estimates gave rise to considerable irritation, was advised to introduce an act of parliament to grant a permanent annuity of a certain sum to the Catholics of Ireland. Whether that was or was not a wise proposition he

would not say; neither would he say that the act of 1845 was an absolute bar to rescinding that act. At the same time, he was bound to say that a very strong case must be brought forward to take away from any body of her Majesty's subjects an annuity which had been continued without interruption for many years, and which was based upon an act of the Imperial legislature. He confessed he would be glad to see any means by which any intervention by the State with the education, as intimated at Maynooth, could be withdrawn. (Hear, hear.)—No real practical superintendence could be exercised, and the existence of government inspectors only made the matter more distasteful to the Protestant community. He was bound to say, in fairness, that he was not prepared to consent to a motion for the unconditional withdrawal of the grant; and he would go further, and say that the justice of the case would not be met by merely satisfying those individuals who might be personally connected with the College, either as teachers or students. Nothing, on the other hand, would give him greater satisfaction than that the fairly vested interests of the Catholics should be bought up by the payment of a sum of money which would relieve the government from all further control in the affairs of the College. Such an arrangement, however, would have to be accepted by the entire body of Protestants, and by a very considerable proportion of Catholics—otherwise it could not be regarded as a satisfactory solution of the difficulty (hear) the deputation must not overlook the fact, that any such proposition would give a plausible handle to those who would cry out against endowments by the state of any religious body. The Church of Ireland had gone through many difficulties, and he himself had some hand in preserving it at a very critical period in its history; and he felt assured that any step that would raise a strong cry of injustice by any particular class in the community, would awaken the opposition of those who desired to put down all grants and endowments to religious establishments. He repeated, therefore, that he would be glad to see any proposition brought forward for affording fair and reasonable compensation, by which the College of Maynooth might be entirely separated from the State. He was bound, however, to say that until he saw some such prospect he could not break through a measure which, it should be remembered, was sanctioned by the great majority of the House of Commons.

Mr. Spooner—Not the great majority.

The Earl of Derby (laughing)—Well, you think not. I cannot, however, assent to a naked proposition, which would withdraw the great unconditional grant; although, at the same time, I repeat, I would be very glad to see any fair proposition for giving adequate compensation.

Mr. Spooner, who appeared terribly dejected at the lukewarm manner, in which the Premier had received the advances of the deputation, complained that the Catholics had told him that they did not lock upon the grant as a boon, but as a right, to which they were entitled (oh, oh, and ironical laughter). He had no objection to give compensation to Popery, to avoid the national sin of an annual recognition of idolatry (cheers). It was not a matter of money with Protestants (cries of no, no). It was a matter of principle.

A member of the deputation asked whether the noble lord could give them any idea as to the probable extent of the compensation to which the Government would assent if a measure of compromise were brought forward?

The Earl of Derby—That is a question upon which I cannot enter.

The deputation then withdrew. Mr. Spooner retired from the presence of the Premier in a very dejected and forlorn condition. The hon. gentleman wiped the perspiration in copious streams from his cheeks, and, drawing his arms between those of Mr. Newdegate and Sir Brooks Brydges, departed like a man who had sustained a great misfortune. The clergy, of whom some 50 or 60 were in attendance, rushed forward to shake the hands of Lord Derby, and assure him of their devoted loyalty to his person. The Premier, who looked shockingly bored, bowed them off, and beat a retreat into his private room.

GREAT BRITAIN.

Orders were yesterday received at Chatham Garrison, directing the volunteers from the three battalions of Infantry for the Royal Canadian Rifle Regiment to be forwarded, with their families, to Chester, where the whole of the non-commissioned officers and men who have volunteered for that corps will be formed, previously to their embarkation for Canada. As soon as the volunteers from the several districts have arrived at Chester they will embark at Liverpool for their destination. Each man who has volunteered from a British regiment, will, on the completion of his term of service, be granted two acres of land by the Government of Canada.—Times, 25th April.

The Oaths Bill was discussed in the Lords on Monday. Nothing new remained to be said on either side. The House had at least the advantage of hearing the opposition to the Jews argued by the man who has for years been as much the leader on that side as Lord Lyndhurst has on the other. Lord Wicklow, alone, had the honesty to urge upon the House the glaring falsehood of the assertion which Lord John, proposes to retain, that the Pope has no authority, power, pre-eminence, or jurisdiction. It was not pointed out that in the sense which the Chancellor puts on these words, they might just as well be accepted by a Catholic as by a Protestant. A mere assertion of the fact that the English Courts will not enforce the authority of the Holy See upon those who refuse to admit it, might just as well be made, so far as it is true, by His Holiness himself, if he thought fit, as by Mr. Spooner. However, it satisfied the Peers; they retained the clause against Catholics, and struck out that in favour of Jews.—The Bill, therefore, now only relieves Protestants from the necessity of adjuring the (non-existent) descendants of James II. In this form, we presume, no party in the Commons will accept it. Thus they adopt the very course with which they lately unjustly charged us, and refuse to pass a Bill, which they admit to be good as far as it goes, because it does not do something else which they wish. Whether Sir R. Bethell will succeed in sending Baron Rothschild by resolutions remains to be seen, and also the result of the contest which such a course could hardly fail to occasion between the House and the Courts of Law.—Weekly Register.

From a Government explanation on Thursday, the Divorce question seems to be in a queer state. In England the Christian law of marriage has been repealed, and English Protestants take each other no longer for life, but "during good behaviour," a step intermediate to that to which Protestantism brought the matter everywhere else, where it is "during pleasure." Government now refuses to extend the same boon to Ireland, which is to remain in that matter subject to the law of God. Thus the United Church of England and Ireland is to have two opposite rules, on the two sides of the Channel. Its head and its members hold marriage dissoluble in England, indissoluble in Ireland. We heartily regret that Lord Derby, in refusing to pollute Ireland with the intrusion of this godless law, had not the courage to avow that he acted on moral and religious grounds. The amount of compensations which it would render necessary was the only reason he could think of for not flying in the face of his Creator and bringing upon his country another national sin.—Weekly Register.

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GENERAL WOLFE.—The William and Ann, the vessel which conveyed General Wolfe to Quebec, and which was lately lying at Newport, has been lost in the Mediterranean.

At a meeting of the Great Eastern Steam Navigation Company, on Saturday, it was stated that a further sum of £172,800 will be required to enable the Leviathan to proceed to sea. The total cost of the ship would amount to £804,562, or £24 (?) per ton. The first voyage would be made in the autumn; and, after several preliminary trips to America, she would proceed to Australia in the spring.

ENGLISH MORALITY.—Hope tells flattering tales about the good time coming, when a man may marry his grandmother or his deceased wife's sister, which is a more desirable conjugation of the verb to wed, in the opinion of the metaphysical member of Maidstone, who is most learned in all such matters; and, in treating of one favourite phase of the great social evil in his eyes consanguineous contamination in cottages, he discloses a condition of affairs among our peasantry, our country's pride, which the obscuration of recondite classical references only make the more hideous to all who can penetrate the verbal veil. He says—"The vice which these West-end hubbub is now raised) is that which results from the chance *meets* of strangers. Abominable as it may be in itself, it is almost a compromise for more abominable violations of the eternal law of purity. But what are the dangers to which the overcrowded cottage may lead? We only dare allude to them by saying that we should tremble to guess how many hamlets may contain their tattered canace and clay-grimed Macareus—if not their conscious Cinyras and brazen Myrrha.

The best and most innocent minded girl of the labouring class knows far more at fifteen than the high-born damsel at twenty-five. The very term of classical derivation which alone, in all the languages of Western Europe, exists to designate the disregard of consanguinity, is an unknown word to millions of English folk. The clergyman might accordingly preach most forcibly against incest, and yet if, as he probably would, he fought shy of explaining what it was that he denounced he would leave those who had most need of his monition thoroughly ignorant of what offence it was they were warned to avoid. Sweet picture of rural simplicity, drawn by no cockney hand, be it remembered, but by a most accomplished and conscientious country gentleman and member of the legislature, who has made the condition of the cottager his speciality, and, unlike the majority of agitating philanthropists, has done much in purse to combat the wickedness he gibbets in speech. Yet the nation, with this ulcers enormity in its own bosom, instead of bending all its energies to eradicate the gangrene, is execrably sollicitous for the abatement of mahogany-faced gentleman's partiality for polygamy at the other end of the globe, and deems it monstrous that Gentoo don't resist rummy steak and oyster sauce like a London adorman, and that Mahomedans can't be prevailed upon to cultivate a taste for pork pies.—Correspondent of the Liverpool Advertiser.

CATHOLIC CHAPLAINS.—Our attention has lately been drawn to a subject which appears particularly worthy of consideration. We allude to the case of the Catholic chaplains of the army. It appears to us that there is no occasion to discuss the question in a religious or sectarian point of view, for private feelings and national prejudices will then always come into play; but there is a plain, straightforward, business like way of looking at the question which ought to satisfy everybody of the injustice and impolicy of making so great a distinction as is made between the chaplains of the different denominations. England recognizes among her soldiers three separate creeds—Anglican, Catholic, and Presbyterian. The officer and soldiers of these denominations draw the same pay, perform the same duties, and are bound by the same laws one with another. Why should a difference be made in the treatment of their chaplains? The Catholic priest and the Protestant clergyman who administer to the spiritual wants of a garrison perform each similar duties for their flock, and a certificate is required previously to their drawing their salaries that these duties have been correctly and duly performed. Why, then, should the difference only begin when the salary (in no case a very ample one) is paid? Where the same duties are performed the same recompense should be awarded. This appears to us very plain. We will not expatiate on the injustice and the glaring impolicy of treating with indifference the religious feelings of a body of men so large that were it withdrawn from the English army that army could scarcely be said to exist. We could call up in reproachful evidence the host of graves that cover the surface of the globe from north to south and from east to west, where England's armies have fought and conquered, but where England's Catholic soldiers have died without the consolation of a religion dear to them as their hearts, and with the consciousness that they had served a country which has bought their bodies but cared but little for their souls. Englishmen are too just and too business like to allow this to continue. Let the government put all the chaplains on an equal footing, and then we shall have indeed a "United Service," and the poor sick soldier who never yet grudging his life for England will fight his battles side by side with his Protestant comrade without any ill-feeling at his heart.—United Service Gazette.

A PROTESTANT CLEROGYMAN COMMITTED TO PRISON FOR AN ASSAULT.—On Sunday last, the Rev. Mr. James, a graduate of Cambridge University, was committed by the Mayor of Oxford and another magistrate, for a month and a day, with hard labour, for disorderly conduct and assaulting the inspector of the University police. Mr. James, who had only left the workhouse that morning (where he has recently been an inmate, and of which he was one time chaplain), is well known in the counties of Oxford and Bucks.

SUNDAY TRADING.—Those who speak of preventing Sunday trading by legal or moral force speak with a vast interval of separation between themselves and those whom they sincerely desire to benefit. The upper and middle classes have all they want, weak days and Sundays alike—every comfort, every decency of life. The poor are differently situated. As long as the rich have Sunday luxuries which entail work upon a household, the poor will have their's which entail work upon a street. The real fact is, that the religion of Protestant England would keep a Jewish Sabbath with a change of day. Catholic France is wiser; and, with all its faults, a Parisian Sunday is preferable to a London Sunday. A larger proportion of the inhabitants have been to church. The shops are sooner shut; and its amusements, secular as they are unhappily, are in comparison morally innocent. Can as much be said for the Sabbath-breaking portion of the London community? As for Protestant Germany and Protestant Sweden, they have united amusements of Paris with the London neglect of public worship. For us the matter must end where it has begun, in meetings, and tracts, and sermons; and Sunday trading must be left to the consciences and the convenience of buyer and seller.—Union (Protestant).

THE RECENT TRIAL OF MADELINE SMITH.—At the annual meeting of the Edinburgh Lunatic Asylum, held on Monday, February 22, it was incidentally mentioned by the resident physician, that two patients had been received into the asylum, in the course of the year, who had become insane in consequence of the excitement at the perusal of the newspaper reports of the trial of Miss Madeline Smith.

NEW BRUNSWICK—SUDDEN DEATH OF TWO BROTHERS.—On Thursday, the 6th inst, John Johnson, Esq., Police Magistrate for the city of St. John, while holding his Court, fell down and expired in the act of perusing a document. His brother, Ohs Johnson, Esq., High Sheriff of St. John, arrived the next day from the United States to attend his brother's funeral, and on the following Tuesday was himself a corpse.