

intermediate zeal of some who unhappily mistake vituperation for patriotism. Should the fate of the Cormacks be made a party, or what is worse, a personal question, we call to every body's satisfaction or redress. Not only every man's right is to be respected, but the rights of the living as against the dead, the just expectations of the country, and the wrecked interests of Ireland. There should be no question of placing the judges who tried, or the jury who convicted, upon their trial. We neither wish nor mean to charge them with corruption or dishonesty. We believe them to stand acquitted before God and their consciences of either. Charges have been made, stories have been circulated, but so fearful and atrocious that no honest man can give them credence. It would be difficult to account for them were it not that the statement, at least half believed, becomes credible through repetition. Deep calls unto deep until the irritation becomes so great that no one dares to defend the unhappy objects of the dreadful calumny. It is even so at the present moment. Not one, no matter how respected, concerned in this unhappy business, has escaped malignant calumny. Our object to-day is not to dispel these delusions: They must be left to time to rectify. Our duty to point out the course which it is incumbent on the country to pursue on this question which has assumed a national importance. No murder, no matter how cold-blooded the contrivance or brutal the details, fills the mind with such sympathy and horror as a judicial murder. Terror reigns supreme when the securities which society has reared for the protection of innocence are perverted into the engines of death. Life is no longer safe. Each man feels the halter pressing his own throat. Each man sees his own in his neighbour's fate. He knows that no act can save, no innocence secure him. The very pomp and semblance of justice are but ingredients to render his cup more bitter. The assassin's knife is more merciful. Death from it is at least speedy. It does not subject him to the protracted agony of an investigation which can only terminate in his destruction. Unhappily we cannot say that judicial murders are rare in Ireland. We believe that they are many, and that they are all attributable to the system of informers, and to that abomination of abominations—a packed jury panel. Is it not frightful that the lives of Catholics should be at the mercy of a faction who hate them with all the bitterness of renegades and wrongdoers? What is the fact? Why we have it on the authority of the Nenagh resolution that "out of the first sixty names on the jury panel for Tipperary only five or six are Catholics," and these "non-attending jurors." If this be true what becomes of Catholic Emancipation? Do we accuse the Orange jurors selected in consequence of this system of dishonesty? No; but we say they are not and cannot be impartial. However much they strive, bigotry and prejudice warp their judgments and blind their understandings. In the ordinary concerns of life we refuse to be guided by the opinions of a prejudiced man. But in the most sacred we resort to them. What confidence can the Catholic repose in a jury thus constituted? What hope can he have of an impartial administration of justice when he sees the sacred stream thus prejudiced, thus tainted at its source? This monstrous grievance must be at once and for ever abated. We require little when we demand that in future the contending elements of Catholic and Protestant shall be fairly mixed. We might with justice ask a great deal more. But we will be content with this, and we will be content with nothing less.—Catholic Telegraph.

The O'Donoghue, M.P., has written to the Star, in reference to the late Tipperary meeting. He says:—"I enclose you a correct version of the very able speech delivered at Nenagh on the occasion of the recent meeting, by the Rev. John Scanlan, P.P.—Some days since the Times gave a false colouring to the whole proceedings, no doubt for the purpose of creating in the public mind erroneous impressions as to the objects and intentions of the promoters of the meeting. In order to set public opinion right, and to place the facts relating to the trial of the Cormacks before the English people, I procured an authentic copy of the Rev. Mr. Scanlan's argument, and appealed to the editor of the Times to give it publication. The editor of the Times refused to comply with my request; and why? Because the speech of the Rev. Mr. Scanlan is long, and relates to a matter of almost entirely local interest. That is, that the putting to death of two men upon the testimony of witnesses, whose veracity, according to their own showing, would not, and could not, have been depended upon in any of the ordinary transactions of every day life; that this is almost entirely a matter of local interest." Let the English public read the statement of the Rev. Mr. Scanlan, and I am certain they will not agree with the editor of the Times. Then, says the editor of the Times, there are severe comments upon the conduct of a judge in the administration of justice? Is it compatible with the freedom or purity of our institutions that the conduct of a judge should be placed beyond the reach of criticism? Can he do evil with impunity? Is he above law? I thought there was only one person known to the British constitution of whom it is said that he can do no wrong. I take for granted that the editor of the Times is ignorant of those circumstances which have secured for the trial of the Cormacks an unhappy immortality. He has already done that, which may have the effect of leading the English people to pronounce a premature judgment upon this painful subject.—I now call upon him to read the faithful recital of what took place, as stated by the Rev. Mr. Scanlan, and I challenge him to prove that the trial of the Cormacks was conducted in accordance with English notions of justice, which, as I understand and appreciate them, have heretofore required that no man be put to death when the smallest doubt exists as to the credibility of his accusers. Sir, you think the whole speech too long for insertion, I shall be happy to abide by your decision as to those portions which may be omitted, without destroying the chain of reasoning. I also send you for publication the reply which I received from the editor of the Times.—I have the honor to be, sir, your obedient servant, O'Donoghue.—North Camp, Aldershot, Kerry Militia, Sept. 9, 1858.—[The Reply of the Times.—"Printing-house-square, September 7.—The Editor of the Times presents his compliments to The O'Donoghue, and is sure that, upon re-consideration, he will not expect the editor to reprint a long speech on a subject of almost entirely local interest, and containing very severe remarks upon the conduct of a judge in the administration of justice.—The O'Donoghue, M.P."]

SUSPECTED COLLISION IN THE CHANNEL.—The Dublin papers of the 14th ult., state that, from circumstances which have transpired since the afternoon of Saturday up to late yesterday evening, there is every reason to suppose that two large vessels have come into collision in the Channel on the night of either Thursday or Friday.—The bark Chapman, Minto, master, arrived some days since at Falmouth, laden with sugar, and on her passage over, at about 3 o'clock, p.m., on Saturday last, her captain sighted the remains of two large vessels about two miles south of the buoy on the Oodling Bank, drifting to the northward with the flood tide, and the wind S.E. which was blowing very fresh at the time. On the Chapman coming into Kingstown harbor on Saturday night Captain Minto reported the circumstance of having passed the wrecks: According to his statement one of them appeared to be the remains of a large passenger ship, with a large poop, painted black and gilded. Two circular lifeboats still remained in their proper place on the taffrail. A short distance from this portion of the wreck was the entire broadside of a ship, which apparently became disconnected from the stern portion above referred to.—The sea in the neighborhood was covered with broken

spars, planks, and timbers, and wreckage floating between wind and water, with three masts gone from below the round tops, washed by Captain Minto to a cable's length from the other wreck. These circumstances have led Captain Minto to come to the conclusion that a collision had taken place, and both ships foundered and broke up. The City of Dublin Company's mail-steamer, St. Columba, Captain William Williams, while on her passage from Holyhead to Kingstown on Sunday morning, observed a large portion of a wreck going very fast with the tide at about eight miles and a-half north-east from the Kish Light. Having run into Kingstown at 10 o'clock, and landed mails and passengers, Capt. Williams put back and steamed to where he had seen the wreck, which he discovered to be the entire broadside of a ship, with three of her hull timbers above water, and drifting very fast with the wind and tide to the northward. Having fully satisfied himself that there was no human being on the remains of the ship, he directed his course back to Kingstown.—The St. Columba, on her voyage back from Holyhead yesterday morning, observed another large portion of a wreck floating off the Kish Bank. The Wellington, revenue cruiser, Lieutenant Hardy, R.N., commander, put to sea on Sunday at 11 o'clock, and after a long search, came up with the wreck of one of the vessels reported by Captain Minto, at 4 o'clock, about eight miles off the Kish. The cutter's boats were lowered and manned, and the wreck taken in tow. It was the fore-part of a fine large ship, with what was termed a "composition bottom." The bowsprit was standing, but the jibboom was broken short off. The cutter put on all sail and stood for Kingstown, towing the wreck up to 11 o'clock on Sunday night, when, in consequence of the wind falling, she had to cast loose to prevent the cutter grounding on the Kish. The Wellington had to leave go her anchors in five fathoms of water and remain till daylight, when a dense fog sprang up which became so thick that the cutter had to steer for Kingstown harbor by her compass, where she arrived yesterday evening. It was supposed that the wreck seen was that of a ship which had been stranded some time since on the Arklow Bank, and which had drifted off during the high wind and tides on Friday night, but on making inquiries we find that such is not the case, as the ship still remains ashore at Arklow. Everything that we can learn regarding the wreck, we regret to say, has only a tendency to strengthen the conclusion at which Captain Minto arrived—namely, that a collision between two large vessels had taken place in the Channel, and that both foundered."

IRISH NATIONAL SCHOOLS.

From the Nation. Last week we pointed out that Irishmen, or Catholics, had as little connection with the authorship of the religious portion of the series of Irish National School Books as they had with the composition of The Koran; although these works were and are designed for schools, more than six in seven of whose pupils are Catholics, a Lutheran and a Calvinist—Dr. Whately and Dr. Carlisle, Saxon and Scotch—united to produce these formal treatises on religion for the Catholic Celts of Ireland. The resistance of the gallant priests and men of Tipperary to the use of these works in the Glonmel Model School, sent Dr. Whately and his "Lessons on the Truth of Christianity" out of Marlborough Street, and with him Judges Greene and Blackburne. Although this extradition took place in 1853, so anxious are Dr. Whately's numerous and warm partisans in the Education Office for the diffusion of these works, that the Resident Commissioner knowingly and willfully permitted the Board's agents and printers—Messrs. Thom—to retain them on the list of works sanctioned by the National Board.

At the close of last year, and only when the attention of some of the Catholic Commissioners had been specially called to this criminal connivance, the Board directed their printers to expunge those books from their list. We have further, and more recent proof, that "the bond of faith" which connects the Palace in Stephen's Green with the Marlborough Street Corporation is in no way weakened by the exodus of his Grace from the latter. In the official "Catalogue of the Educational Museum, South Kensington, London," now before us, corrected to April 1858, we find that the Irish Commissioners have sent for exhibition a copy of—bound in calf—Dr. Whately's "Lessons on the Truth of Christianity," amongst the "words published by their direction," the fact being that this anti-Catholic tract had been struck off the List of National School Books more than five years ago. Carlisle and Whately supplied the "Manuals of Scripture and of Christianity;" Dr. Watts and James and Emily Taylor composed the Hymns, Psalmody, and devotional exercises to be sung and chanted by the children of millions of Catholics.

It may be said that those religious and devotional works are not used generally. Why were they ever introduced? why are they now published by the Board, and recommended to Catholics? Such apology cannot be pleaded in reference to the common Reading or Class Books; these are universally used, and let us hear the Board's own summary of their contents. All the agents for the sale of those works supply, gratis, copies of "An Analysis of the School Books published by authority of the Commissioners of National Education," from which we make the following extracts:—

"One of the main objects in compiling and publishing this series was to supply the National Schools, not merely the National Schools, but the public generally, with works moral and religious in their character, without being sectarian. Lessons on the subject of religion, drawn chiefly from the narratives of the Holy Scriptures, are interspersed through all the Reading Books, and constitute an interesting epitome of Sacred History. These are commenced in the First Book, and carried on through the remaining volumes. The lessons in the First Book are of a moral kind, and conclude with one decidedly religious; several in the Second Book communicate important religious truths, and are well fitted to create devout feelings. The religious sentiments inculcated in the Request to the Second Book are of the purest and most elevated kind; and the next work following affords a striking example of the successful manner in which some of the most important truths of Revelation are blended with secular instruction in the Irish National School Books. The admirable abridgment of parts of the Old Testament, in the Third Book, is not intended as a substitute for the Bible, but to prepare the pupils for a more extended course of religious instruction, and a more beneficial study of the inspired volume. Apart from the Scriptural Lessons contained in the Fourth Book, it contains several poetical pieces of a devotional character, of convenient length to be committed to memory, and calculated to strengthen the moral feelings. The Supplement to the Fourth Book contains a summary of the Old Testament including a detailed account of the Prophets, and the substance of their prophecies; besides several Essays on religious subjects by Archbishop Whately and other eminent Divines. The excellent lessons in the Girls' Reading Book form a complete manual of moral and domestic duties, whether in single or married life; and the Selections from the British Poets are pervaded by a spirit of genuine piety, and are well adapted for family reading."

Here, Catholics of Ireland, is the Commissioners' own authorized account of the books in the hands of your children.—With the compilation of these, neither Catholic nor Irishman had any connection whatsoever. Carlisle, M'Arthur, Rintoul, Spalding—four Scotch Calvinists; Dr. Whately, and Dr. Watts, Saxon Lutherans; Mr. Maurice Cross, a pupil of the Borough Board School, imported into Belfast by Joseph Lancaster; Miss Blanche Whately, Secretary to the Coombe Ragged Schools; and the other Anglican ladies—the Misses Taylor—to these the Catholics of Ireland are indebted for the compilation and authorship of the works so admirably described by the Commissioners. What, now, if the fundamental principle and object of the system as laid down by

Lord Stanley and paraded at the present time, by the Commissioners—"combined literary and moral and religious instruction to children of all persuasions?" Was delusion or so gigantic a delusion ever before practised on the credulity of a trusting nation? Separate religious instruction, yet, the Commissioners declare that "the elementary works for reading are prepared; almost every page, with the spirit of religion; and these form the Manuals for combined literary instruction of children of all persuasions." Separate religious instruction; in the face of the Board's own statement that some of the most important truths of Revelation are successfully blended with secular instruction! Separate religious instruction; with the common class books, not only avowed by religions, but so drawn up as to prepare the pupils for the more beneficial study of the Bible Essays on religious subjects by Archbishop Whately and other eminent Protestant Divines read by all the pupils; yet separate religious instruction the basis, and one of the two main objects of the system!—Genuine piety pervading selections of poetry by Cross; complete manuals of domestic morals for married or single, by Miss Whately; devotional feelings created by the communication of important religious truths; yet, while all this takes place, during the combined secular teaching, the rules of the Commissioners open with the fundamental axiom that it is "a system of combined literary and moral, and of separate religious instruction!"

Need we do more than submit the Board's own account of their class-books to prove that their use is fraught with peril in the hands of over 1,080 Protestant teachers, who instruct tens of thousands of Catholic children in National Schools. Mr. Cross, in his evidence before the House of Lords in 1854, states:—

"In 1844—the Class-books of the Board underwent a revision; the Archbishop took a vast deal of trouble in revising those books, omitting lessons which he did not think so suitable as others, introducing new ones, and altering several of the old ones."

Catholics of Ireland, do you imagine that this "vast deal of trouble" was taken for you in any other sense than that of the affectionate manner in which Dr. Whately and his amiable, graceful, and evangelical daughters—long may they bloom—attempt to lure your children to the Coombe Ragged Schools? The "Complete Manual of Domestic Morals for Married and Single," as the Commissioners describe the class-book specially prepared for your daughters is the production of Dr. Whately and his Grace's family; and you narrowly escaped having in its next edition the Mormon doctrines avowed by the Archbishop, and adopted by Bishop Colenso as the practical Christianity of his sable and nude neophytes on the African coast of Natal.

Rev. J. Campbell, Incumbent of Trinity Church, Belfast, was examined before the Committee of the House of Lords in 1854, and gave reports as to fifty-five National Schools, which he had that year visited in and round Belfast. Amongst other strange disclosures, some of which we may use on future occasions, made by this gentleman, are the following, except those who shut their ears and eyes against all evidence of the present perils of National Schools.—The Murphy-street Female National School in Belfast, when Rev. Mr. Campbell visited it, had 170 pupils on Roll—Presbyterians, 120; Dissenters, 20; Established Church, 10; Catholics, 20; two teachers Presbyterians; and Patron a Presbyterian:—

"The mistress informed me (states the Rev. Mr. Campbell in his sworn evidence) that none of the children refuse to receive the instruction which she gives, which consists of reading the Bible. If explanations of the Bible were given, she said there would be refusals, but during the Lessons from the ordinary books of the Board, opportunities do occur, which can be, and are, taken advantage of, to instil religious instruction without suspicion; she added, 'Who is to take notice of this?'"

Rev. Mr. Campbell adds his own opinion, that—"The ordinary books contain religious instruction of a certain character and to a certain amount sufficient to give a teacher an opportunity of branching off from it, and giving peculiar religious instruction, if so disposed."

Again, in the Whiteabbey Female National Schools, Patron and Teacher Presbyterians, the Mistress informed the Rev. Mr. Campbell that—

"She imparts religious instruction whenever she pleases, on any occasion that may suggest itself during the day. There is no one to forbid it. She has been in the School for some years, and she may do it, as, to use her own words, 'This is a Presbyterian School.' She does not consider the introduction of religious instruction into her ordinary teaching a breach of the rules, as there is no one to restrain her."

The most fitting comment upon this important evidence is the following extract from the testimony of the Right Rev. Dr. Denvir, Catholic Bishop of that very diocese, his Lordship being then a member of the National Board. In reference to this question of the common Religious and Scriptural element in the ordinary Class Books, and its danger to Catholics when taught by a Protestant teacher, his Lordship states:—

"I would rather that Protestant teachers would not teach Catholic children anything appertaining to the Scriptures at all; it would be their duty to explain the passages to the children, and it is because they would explain them that I would object to their teaching them. The explanation would be according to their own views—views that I might not approve of."

—all three Protestants; one the founder of the system, one the immediate President of the Commission, and one an actual Commissioner.

GREAT BRITAIN.

We are happy to announce the reception into the Church of James Arthur Maude, Esq., B.A. of University College, Durham, and since of Cuddesdon College, and son of Captain the Honourable Francis Maude, R.N. He was received by the Rev. Bernard O'Reilly, at St. Vincent de Paul's, Liverpool, on the 10th instant.—Weekly Register.

The Rev. Mr. Campbell, lately of St. Ninian's Cathedral here, has recently joined the Church of Rome. This is the second, we think, of the clergy in residence who have stepped from Puseyism to Popery.—Perth Courier.

THE GREAT EASTERN STEAM SHIP.—It is already well known that the proprietors of the Leviathan or Great Eastern steamer have for some time been in difficulties, so great as to prevent them from finishing the vessel. At length, however, an arrangement has been made which affords a prospect of this great national project being ultimately carried to a successful issue, though by other parties than the present proprietors. A company has been formed in the city to purchase and finish the vessel, and work her between London and America. This association is called the British and American Great Eastern Steam Navigation Company. It has been got up by a number of commercial gentlemen, one of whom is Mr. Hughes, the late superintendent of Messrs. Scott Russell and Company's yard, and in fact of the building of the Leviathan throughout. After a series of negotiations with the original company, arrangements have been made for the purchase of the vessel for £250,000, being less than one-third of the amount she had cost, viz., £800,000, and less than the material would fetch if the vessel were broken up, and sold by auction in 'lots.' The company has been registered under the Joint-Stock Companies Acts 1856-57. The advertisements will appear in a day or two. The capital is fixed at £500,000 in shares of 10s each, of which 2s 6d is to be paid on application, 2s 9d on allotment, and the remaining 5s in instalments, at intervals of two months. It is intended to finish the vessel between this and the spring and if there is any time to spare, she will be used for the purpose of exhibition. It is then proposed to place her on the route between Liverpool and Portland—United States, the port to which the Canadian mails are at present carried, and thence by rail to Toronto, Ottawa, Quebec, and the other British settlements in North America.

RETURN OF A DISTINGUISHED FUGITIVE.—On Sunday night a tall man, with rather a stooping gait, and about sixty years of age, entered a public newsroom at the West-end of the metropolis. He was dressed from head to foot in a suit of Shepherd's plaid, and carried a small carpet bag. From long exposure to wind and weather his features were well bronzed, and his appearance, which in such a place was rather calculated to attract notice, suggested the notion of a Highland sheep-farmer. To every person in the room, save one perhaps, he was an utter stranger, and yet he had a reputation which, of its kind, may be said to have been at one time, if not now, worldwide. For full three months of the present year his exploits and those of his confederates were a theme of conversation throughout all Europe and his presence was so much in demand in this metropolis that the government offered a reward of £200 for his capture, and the Whickers, Williamson and Fields, with the rest of the detectives here on the continent, and in America were upon his trail night and day.—He contrived, however, to baffle all attempts at apprehension, and now—the storm over, the prosecution against him abandoned, and the reward withdrawn, the fugitive from justice returns to his native country a free man, and one would hope, a sadder and a wiser one. By this time the reader will have anticipated the denouement of our story, and will be saying to himself, 'It must be Allsop.' Exactly so. 'The man with carpet-bag' is no other than the vegetable Thomas Allsop.

It has been stated within the last week that the number of absolutely vicious newspapers sold yearly in England is 11,702,000. Infidel and polluting publications have a yearly circulation of 110,400,000; periodicals of the worst class, 520,000. The circulation of innoxious publications is less extensive by several millions. Moral and enlightened England!

A correspondent of the Times points out that the people of Scotland do not put up, without remonstrance, with the "bitter observation of the Sunday" imposed on them by their Calvinistic rulers. He says in reply to some comments of the Times:—"You surmise that 'excess in drinking increases contemporaneously with this high-handed enforcement of the Sabbath.' Well, if it be so, is it not a proof that the Sabbath is, so far, not observed? It was found a few years ago that 43,000 visits to spirit shops and publichouses were made in Edinburgh on one Sunday; about the same time, on the evening of a Communion Sunday in Glasgow, there were upwards of 800 taverns open and in full business. This was before the days of Forbes Mackenzie, when things were left to take their natural course. You must own that the facts exhibit a large amount of the human nature of Scotland exempt from Sabbatarian strictness. Such places of resort are closed now; but, as the national proverb remarks, 'When one door steaks another opens.' It is matter of more than surmise that, in all circumstances, 'love (of whiskey) will find out the way.' The truth is, there are a great many efforts made in Scotland to get the Sunday observed better; but they all more or less fail. An Edinburgh clergyman, remarkable for the fineness of his surface, told his flock a few years ago that he had gained a great point—people had generally agreed, in compliance with his wishes, to have only one delivery of milk at their houses each Sunday. It was true they had so far yielded to clerical importunity, but it didn't answer. It was soon found that the morning's milk became sour before the evening, so the righteous returned to two deliveries a-day as before. About the same time a most determined attempt was made to abolish cab-driving in Edinburgh. For one or two days hardly a cab was to be seen. The cabmen themselves appear to have signed covenants against Sunday hiring; but the whole scheme broke down, and in two months we saw as many cabs in the streets on Sunday as ever."

THE INDIAN REINFORCEMENTS.—The bulk of the Indian reinforcements for this season having been now despatched, we are enabled to lay before our readers a tabular summary of the whole of the troop departures to India since the beginning of the year, showing the total force of each arm of the service embarked, with the route and destination of the several detachments. The following statement has been compiled from reliable sources, and the general accuracy of the details may be relied upon. The number of troops forwarded by each route includes officers, but only those proceeding overland with detachments are given. From this source we learn that the total force despatched to India since the beginning of the year amounts to 26,414 officers and men, consisting of 1,205 artillery, 2,037 cavalry, 19,238 infantry, and 3,934 recruits of the Indian army. Of this force, 14,679 men, consisting of 541 artillery, 628 cavalry, 10,683 infantry, and 2,937 recruits Indian army, were sent to Calcutta; 2,966 men, consisting of 105 artillery, 301 cavalry, 2,410 infantry, and 150 recruits Indian army, to Madras; 6,373 men, consisting of 554 artillery, 1,044 cavalry, 4,069 infantry, and 847 recruits Indian army, to Bombay; and 2,396 men, consisting of 5 artillery, 144 cavalry, and 2,050 infantry, to Kurrachee. The force despatched via the Cape amounted to 21,346 men, consisting of 899 artillery, 1,897 cavalry, 14,616 infantry, 3,324 recruits Indian army; and the force despatched overland, 5,068 men, consisting of 306 artillery, 140 cavalry, and 4,623 infantry. With these reinforcements are included six complete regiments, one of cavalry and five of infantry: Of the former, the 6th Dragoons

left England, via the Cape, in August; the 66th and 99th Regiments are just embarking for the same route; the 5th Foot, from the Mediterranean, left by the overland route in April last, and the 46th and 91st Foot, also from the Mediterranean, are now going in detachments overland. In addition to these, three other regiments from the Mediterranean, the 1st Battalion of the 3rd Buffs, and the 28th and 48th Regiments, have received the route for India via Egypt, so that by the close of the year nine complete regiments will have been added to the army in the East, and the number given by the three last-named regiments, with some further detachments shortly to embark from the depots, will make up the force despatched this year to over 30,000 men. Making every allowance for the heavy casualties in the ranks of our forces, from their arduous service during the late hot weather campaign, it is fairly computed that the European troops in India will be brought up towards the close of the year to fully 80,000 men, and that the Commander-in-Chief will be able to take the field with a force sufficient to 'trample out' the last embers of the mutiny, and complete the 'settlement' of our Indian empire.—Thacker's Overland News.

Scotland is, in spite of an Union 150 years old, in many respects a foreign country to us Englishmen. We have conquered Ireland, and introduced English laws, usages, and even habits of life. In Dublin there is a Court of Chancery and a Court of Queen's Bench, after the fashion of England, and the much maligned Established Church of that country has been founded in, perhaps, too strict an analogy with our own. But our countrymen north of the Tweed have preserved their independence as thoroughly as in the time of Wallace and Bruce. The most fervid partisan of Scottish rights ought to be satisfied when he sees a district of this island, containing less than three millions of inhabitants, in possession of laws and customs widely differing from those which obtain in England and Ireland. One of the chief of these differences will no doubt give much pleasure to Scotchmen. It regards the observance of the Sabbath. Now, the general opinion of the world is that Englishmen are more than duly strict in honouring the first day of the week. Neither French or Italian Catholics nor German or Dutch Protestants can understand the Sunday as it is observed in London. The closing of every shop and every theatre, the semi-cessation of railway trains and omnibuses, the prim church and chapel going passing by with their Prayer or Hymn books held devoutly in their gloved hands, all strike the foreigner as indications of a preternatural gloom in the national character. This strict observance of the Sunday as a Jewish Sabbath is a standing accusation against us who live in the southern part of the island. And yet we know that we are not in such slavery as some of our fellows. If Sunday dawns a fine and sunny summer day we know that there are many recreations for the poor cockney who has toiled all the week in a narrow shop, full of musty woollens or sickly smelling groceries, and who has only one day in seven to sweeten himself and get a little air. Even in the old times we are informed that the Londoners employed a kind of conveyances to take them to Richmond or some other suburban retreat on their weekly holiday; and now the means of locomotion and liberty are vastly increased. The short trains take thousands for little trips to the green fields; in every direction taverns and tea-gardens are open places which are, indeed, sometimes perverted to riotous excess, but which, we sincerely believe, are for the most part the means of affording temperate and reasonable refreshment to those who are in need of it. Then Hampton Court and other public places are open; the London parks afford a pleasant walk to tens of thousands; and it may be said that, with the exception of amusements for which money is paid at the doors, the Englishman on Sunday is not deprived of those recreations to which mankind naturally turn in their moments of leisure. But across the Tweed, and you get into another world. In nothing is the land which prides itself on the assertion of its independence of England more remarkable than in the strength and singularity of its Presbyterian notions. The religion of Scotland is not the religion even of Geneva or Amsterdam; for in those cities the canons which are established by our Northern Presbyteries would create as much surprise as in Paris or Florence. In this, the middle of the 19th century, the Judaical observance of what is called the Sabbath is accepted as a doctrine and enforced as a practice by the leading clergy of Scotland, and by that large section of society which always acquiesces in the teaching of a national priesthood. The matter is brought before the public in connexion with the recent returns regarding the consumption of whisky in Scotland. There are few of us who are not sufficiently acquainted with Scotland to know that the abuse of the national spirit is very general, and that Sunday, when all who pride themselves on their respectability feel it due to themselves to remain indoors, is especially distinguished by the quantity of spirits consumed. The charge of the Anti-sabbatarians is, that the rigidity of the national usages, and the interdiction of rational amusements generally, and on Sunday in particular, are the cause of much of the drunkenness and immorality which are ascribed to Scotland. It would certainly appear that now the precisians have gained the upper hand in Scotland, and that they are making all sorts and conditions of men feel their power. We can seldom hear much of the doings of the orthodox ministers of Scotland without feeling the truth of Milton's bitter line, "New Presbyter is but old priest writ 'long.'" Certainly we in England should ill brook such interference from our own established clergy as is commonly asserted to be practised by the less splendid hierarchy of the northern kingdom. Whatever we may be, we are not a priest-ridden people. Neither Anglican clergyman, nor Baptist minister, nor Catholic priest would think in this division of the island of interfering with a Richmond train or a Gravesend steamer on Sunday afternoon. But in Scotland we have for years been conscious that a struggle is proceeding between a minority desirous of English freedom and a majority headed by the clergy of the two great Presbyterian Churches. When we speak of a majority and minority we refer only to the middle and upper classes, for it is beyond a doubt that the resistance to reasonable enjoyment on the Sunday springs chiefly from the well-to-do Scots, who can find sufficient comfort at their own firesides. The attempts of a class to find recreation in the open air and the green fields have ever received the fierce opposition of these comfortable religionists and their spiritual guides. A few years since there was a great commotion because certain Puritan landowners refused to allow Sunday excursionists to land at the piers which they had erected for the Clyde steamboats. A correspondent, whose letter we printed yesterday, states that within a few days "a ruffianly mob, headed by the Glasgow clergy, assailed a party on its return to the city from a Sunday trip with hoisting and hissing. The Forbes Mackenzie Act is in full force, and the warfare against Sunday trading is being carried on with spirit, and with much assurance of success. So it would seem that the Sabbatarians are having things all their own way, and, if it should appear that excess in drinking increases contemporaneously with this high-handed enforcement of religious practice, the world will naturally, though perhaps incorrectly, draw an unpleasant conclusion. It does, indeed, seem plain enough that the diversion of the human mind from all legitimate amusements must send men to those stimulants which excite the nerves, quicken the blood, and administer a temporary exhilaration. Unless the Presbyterians can turn their laity into beings inviolable by temptation, they may well allow air, exercise, and the innocent enjoyments of life to aid them in spending the Sabbath-day profitably and cheerfully."

Which causes a girl the most pleasure, to hear herself praised, or another girl run down?