

GREAT BRITAIN.

THE REV. W. G. WARD.—This gentleman, who was formerly Fellow of Balliol College, Oxford, and who was stripped of his M.A. degree in 1844 on account of his Romish tendencies, has had conferred upon him by the Pope the cap and ring of a Doctor of Philosophy, with which Mr. Ward was solemnly invested on Thursday week by Cardinal Wiseman.

QUEEN VICTORIA AND NAPOLEON III.—A meeting between the Queen of England and the Emperor Napoleon, on the occasion of the embarkation of the French troops at Calais, is considered probable.

It is said the new costume of the British infantry has been hit upon as follows:—A wide or easy-fitting frock coat, "that a soldier might mow in;" loose trousers, of a dark color, for all seasons; a soft elastic stock, and a light low crowned shako. "It is said that the grenadiers' caps and the Highlanders' plumes, are to be totally done away with."

NEW WAR MISSILE.—Last week an important experiment was made, to test the merits of a newly-invented messenger of destruction, which seems likely to prove a very formidable addition to those now used in either naval or military warfare. The invention, we are pleased to say, emanates from an inhabitant of Harwick, Mr. Samuel Hesselstine. The experiment on Friday, which was merely preliminary, in order to try the flight of the shell, took place on the beach, under Fagborough, a hard clay cliff, forming a natural target; the shot or shell, for it may be used charged or not, as circumstances may require, is a laterally exploding missile, and was fired from an old five-pounder brass gun, which, much to the disadvantage of the trial, was one-tenth of an inch over its proper gauge. On the occasion hollow shot was used. The missile in construction, as nearly as we could judge, is a conical ball, about seven inches long, or nearly twice the diameter of the bore, its sections being 1-5th less area than the gun; 6 ribs about 5-16th of an inch thick, placed at equal distance on the shot at a slight angle, and extending about two-thirds of its length, fit the gun with the ordinary clearance, and a ring fits loosely at the back of the shot supported by the six ribs; so that while the propelling force of the powder is fully used, the resistance of the air to the shot is only 3 fifths of an ordinary cannon ball, as the ring only travels a comparative short distance. The after-part of the shot is cast hollow, so as to throw the centre of gravity as forward as possible; the distance from the gun to the cliff was about 500 yards; of the 8 shot fired into the cliff five were dug out and were found to have penetrated some four or five feet into hard clay, the whole of them having entered point first; and to judge from the holes made and the peculiar whizzing sound produced, the slight inclination of the ribs seems effectually to have rifled the shot in its flight. The shell upon this principle has a bolt running through its length, so as to render it much stronger longitudinally than laterally, consequently, its effect on entering a ship's side or wall, and exploding, must be very destructive. The experiment, which took place under the superintendence of the inventor, was considered highly satisfactory. It is probable further experiments will be made; and as the moving of the guns and other necessary arrangements are attended with much trouble and expense, several patterns will no doubt be tried. Shells of this kind will be of no little use in the Baltic and Black Seas, as air may be taken as correctly with them as with a rifle ball, and one of these from a 68-pounder would certainly be a most unpleasant visitor. We may add that the weight of the shot used was about 6 lbs. 14 oz. and the charge of the powder 1 lb.—*Essex Standard.*

THE SISTERS OF MERCY.—A London journal, the *Leader*, commenting on the English custom of raising subscriptions, for charitable purposes, by what are called charity dinners, pays the following honest tribute to the Sisters of Mercy:—"There is another mode not practised by the Church of England, and more beautiful by far. Let us describe an instance. At the east end of Hammersmith, there is a dwelling called Elmhouse, inhabited by Sisters of Mercy—and good and merciful they are. Fourteen ladies, some of them born to luxury, live and labor in that house. They have gone forth, into the lanes and byways, into places where few ladies penetrate, and they have caught up and carried to Elmhouse no fewer than sixty-two aged and poor old women. They have washed them; they have tended them; they have fed, and clothed, and sheltered them. It is a beautiful sight to see—a sight tender hearts weep with joy over. The Sisters of Mercy themselves wait upon their aged guests; make their beds; scrub their rooms; wash their clothes; cook their food; do all, and more than all, that servants would do. Two of them drive a cart round to the neighboring Catholic families to gather up broken victuals; for these Sisters of Mercy are Sisters of poverty too, and have no luxuries, no turbot and Champagne, no public dinners, little beside daily bread and water. Nor is this all. The house is not in good repair, and the rain drips through the roof; but the Sisters of Mercy give up the rain-proof rooms to their guests, and sleep themselves, where the rain may patter through at pleasure. How different from the charity-dinner mode of helping the poor.—Yet these are the institutions which the Spencers and the Newdegates call upon us to destroy."

CATHOLIC VS. PROTESTANT EDUCATION.—A Blue Book from the Committee of the Council on Education, has lately been laid before Parliament. The Rev. J. P. Norris, one of the Inspectors of schools, bewailing the gross ignorance of the population in the English mining districts, contrasts their condition with that of the miners in Popish Belgium:—"In a short tour of inquiry," he says, "made last autumn through the Belgian coal fields, I found that the miners made up for the poverty of their earlier schooling by attendance at Sunday schools and evening schools, in the interval of their work. Some of these evening schools were especially devoted to the instruction of the portions of the overmen, in mensuration, and mining science. Prizes and certificates are given by the municipal authorities who support those schools, and their effect was plainly discernible in the intelligence and politeness of those with whom I conversed, at their work." "In South Staffordshire," he proceeds to say, "the case is far different. The child who goes down into the pit at ten years old is consigned to darkness morally as well as physically. I shall not soon lose the painful impression left upon my mind by an examination, by torch-light, of nine collier boys, whom I got together in one of the best ordered pits on the western side of Dudley. Their ages varied from 10 to 15. Six had once attended school, and professed to be able to read; two still attended a

Sunday-school occasionally. Only one could answer the simplest questions in arithmetic—what 2s 6d on 3s a day would amount to in a week? how many cwt. there were in a ton? how many lbs. in a cwt? One, with great difficulty, multiplied 28 by 4. Passing from the 'reckoning night' at the office to the great reckoning day, they told me at once that I referred to the last day, when God would judge us all. What would he ask? They appeared to have forgotten the Commandments. Those who had been at school by degrees began to remember something about them, and could say the fifth and eighth when started. None knew how many Gospels there were, I began 'Matthew,' one called 'John'; none could tell all the four. How many Apostles? None knew. Which was the wicked one—the traitor? One said 'Peter,' another 'Abraham'; none knew. Throughout my tour in that dark district, the thought of that benighted group of boys, and the almost melancholy expression which the torch-light showed me on the pale faces of the elder men, seemed to follow me, and drive me like a goad."

THE CROPS.—In the western counties the cereal crops are generally promising. The late rains have retarded the hay harvest, and in some places there will be deficient crop; but fine weather having now set in it is hoped that the hay crop, on the whole will be an average one. The potatoes are most luxuriant.

Recently, Mr. Levedon, M.P., was brought before the sitting magistrate, charged with and fined for being drunk, and incapable of taking care of himself. Last week another Member of Parliament figures as chairman for a mining company, of the genuine Anglo-Bengalee sort. A jury has pronounced the proceedings to be gross fraud.

MORAL SCOTLAND.—It is a long time now since Scotland has been eminent amongst the nation for its bigotry, its cant, its hypocrisy, and its pharisaism. Scotsmen have, nationally speaking, for as long a period claimed for themselves a larger than their own share of purity and piety. But, strange as it may appear, away from home, they without any apprenticeship, very speedily become masters of all profanity; and can, if they so choose it, style themselves the chief of Sabbath breakers. Bred up as they are, in an atmosphere of hypocrisy at home, they no sooner leave the boundaries of their own little bit of earth, than they mock at the reverend Tartuffes before whom they erst trembled in abject fear; and in the recklessness of their new found freedom, do such things as make the less pharisaical dwellers in other lands, point to them as children of Belial; and the example they offer is more dreaded than a visitation of plague, or the agonies of famine. Even, however, at home they do most marvellous things. It is no very long time since two of their greatest cities were disputing which was the more drunken. During that short and highly amusing, yet melancholy conflict, much 'dirt came out.' A few glimpses into the dark corners of 'Godly Scotland,' were unwillingly, we believe, afforded to those who were not ordinarily admitted behind the curtain of their Gehenna. It was found that their Sunday, which they would wish by act of Parliament to have changed from a day of Christian rest, into one of judaical gloom and ruefulness, was not in either city so altogether free from the stain of sensuality, as they wish the world to believe. But the hypocrisy was made manifest, and that was the crime. It was the exposure of their evil doings which gave them the keenest sense of pain. That was the stab in the dark, which their friends lago-like gave them; and which they had by any means to get skinned over, if not thoroughly healed. Saints and pseudo-saints, alike felt the bitter sting which the drunken fight had left behind it. They were afraid lest the ungaily in their esteem would find mirth in the exposure of their wickedness; and their fears were the forerunners of the fact. We are glad in the unveiling of the hypocrisy; but we also most sincerely grieve that our 'brither Scots' are not so pure as they would be thought. What, then, do this 'whited sepulchres' in their extremity? Do they forthwith strive to learn to do that which they before only affected? Do they endeavor to purge and live cleanly? Do they forswear strong potations, and eschew doubly-charged tumblers? Do they cease to speak of Christianity—for pretence, making long prayers—and begin to practise its doctrines, and act according to its laws? Heaven save our precious souls! not at all. Practice is not for your Calvinistic Scot; he will leave that to the poor benighted Papist. Did a good Calvinist change his course of life—that would involve confession of former error. Now, the Scottish Christian abhors confession in any shape, much less would he confess himself in the wrong. No, no!—embued with the profound spirit of his hair-splitting metaphysical belief, or non-belief, he commences a crusade against the whisky shops, where over wrought artisans, perhaps, too often find their only substitute for oxygen; and deluges Parliament with tons of paper, loaded with vapid common-places, or worse, blasphemous perversions of divine writ, in denunciation of all dealers in excisable liquors. This was a great idea. Who thenceforth could charge Scotsmen with the crime of drunkenness? They who would petition against Sunday whisky selling could not surely be guilty, at home, of Sunday drinking? The *casus belli* between the Scotsman and the Glasgow Herald was removed; the bibulous tendencies of the citizens, whom they respectively enlighten by their editorial lucubrations, were effectually checked, and the country freed for ever from all stain of drunkenness.

O Scotland, much do we love thee! The story of thy brave bearing in olden times, when persecuted to the death for conscience sake, merits and commands our deepest sympathy. But thou hast fallen on evil days. The glory has departed out of thee. Thou art grown old and insane, and needest Parliament to make sumptuary laws for thee. Is it not so? Prove to the world that thou art basely, vilely slandered. Re-assert thine independence. Think for thyself, and let not the ghost of Sir Andrew Agnew, in the dwarfed and shrunken guise of a Mackenzie, awe and overpower thee. Trusting in the moral might, and self-reliance of thy sons, conquer thy failings without legislative dictation, and be great as thou once wert free.—*Glasgow Free Press.*

The *Montrose Standard* humorously observes that if the Registrar-General had included in his statistical report, recently laid before Parliament relative to religious worship in Scotland, an aggregate of the sleepers in church, on a given Sabbath, it would not have been the least interesting part of his important document. Somnolency, somehow or other, seems intimately connected with church service. There are very few congregations without a regular staff of habitual and confirmed sleepers.

"Anti-Humburg" complains bitterly to the *Times* of "Sunday in Scotland." He arrived at Glasgow on a Sunday to visit a bachelor friend, who had not expected him, and had not provided a dinner. "We sallied forth at five o'clock in quest of a tavern or restaurant where we could obtain a moderate repast. Conceive our surprise and annoyance to find all such places closed for the day. Feeling acutely, however, that a dinner somewhere was indispensably necessary, we proceeded to one of the largest hotels in this city; but, to our astonishment, although the door was open, we found no one in the coffee-room—no one in the commercial room—no one in the bar; and we could not find even a waiter in the way. Not caring to disturb the solemn stillness that prevailed, we next went to another equally respectable hotel; and, being this time fortunate enough to find some lucky individuals 'dismissing their dinners' in the coffee-room, we rang the bell and ordered ours. The waiter looked at us with astonishment on receiving our order, and assured us that it was not in his power to comply with our request, for that his master would be liable to a heavy fine were he to do so, as we were not staying at the hotel. My friend happened to know the landlord, as he frequently used the house, and went to remonstrate with him. It was all in vain, however; he declared that under the recent act he would be liable to a heavy fine if he were to supply us with a dinner. We told him that we had heard that he could not sell us wine or spirits, but that he might at least give us something to eat.—The landlord assured us that the supply of eatables was equally contraband; and cited an instance of a small eating-house-keeper, who, a few days since, was fined £1 for having sold some eatables without any drink, and that if he had sold drink the penalty would have been £7. After much entreating, however, (for we were nearly famished,) he suggested that we should take beds in the house, even if we should not use them, and then that he might venture to give us a dinner. To this we gladly assented; and, having engaged beds as a matter of form, we were permitted to get our dinner. So that, by this evasion of the laws, and by this expedient only, could we in this good city of Glasgow procure a meal on the Sabbath."—*London Spectator.*

UNITED STATES.

THE FRENCH CATHOLIC CHURCH IN KEESEVILLE.—The eagerness with which anything at all in disparagement of Catholicism, is seized upon by a portion of the press of this country and bandied about until it assumes proportions of importance, has rendered current the assertion made a few weeks ago in the whole paper of this village, that difficulty had arisen between the French-Canadian Catholics of Keeseville and the Bishop of Albany, similar to that which has sprung up between the trustees of the Church of St. Louis and the Bishop of Buffalo. We did not think at the time that any notice of that very veracious announcement would be taken abroad; but as the assertion has since become the burden of a widely circulated paragraph, it is time the falsity of statement should be publicly exposed. No controversy whatever has occurred between the Canadians and the Bishop, as to the ownership of the church property in this village. The establishment of that church is an enterprise he has looked upon with the greatest satisfaction; and, with a delicacy that proves how little he is disposed to interfere with its prosperity, he left the selection of a pastor to be made by the Bishop of Montreal aware that an appointment from such a quarter would in the highest degree please the Canadians. To suppose that after such treatment the Canadians could engage upon a frivolous pretense in a quarrel with the Bishop of Albany, is insulting in the extreme. We have conversed with the most prominent among them on the subject, and find them all indignantly repudiating the feeling which the Republican, by implication, has taken the liberty of ascribing to them *Keeseville Gazette.*

The *N. Y. Tribune* gives an account of a *fracas* between some Irish and a body of German Protestants. Of these latter there is a society called "Turners," and it seems that whilst a procession of these was passing through the streets, some of its members insulted and indecently handled a young Irish girl.—This brutal Protestant outrage, immediately aroused the indignation of the countrymen of the insulted girl; and a serious fight occurred—the Protestants having commenced with clubs, knives, and guns—which was with much difficulty put a stop to by the Police. Several of the Irish were stabbed by their Protestant opponents.

PROTESTANT POOR-HOUSES.—Buffalo, July 21.—In consequence of various rumours concerning a large number of deaths by cholera in the Poor-house in this city a large party of physicians and citizens visited the house to day and found every thing connected with the establishment in the most horrible condition. Within 24 hours 18 insane persons and seven others had died of cholera; and four more were in a collapsed state. The house was found to be so foul and filthy that it was almost impossible for persons to enter it. The inmates are in the most awful condition imaginable. On inquiry it was found that they had been kept on insufficient food, and that of the worst quality. Their regular diet has been, for breakfast a piece of bread cut in pieces about five inches square, with coffee made from barley, and a piece of salt pork for dinner they had the same fare, with the exception of the coffee, and for supper they had bread and tea. This is the kind of food the poor inmates have been accustomed to. Scoury was also found to be raging in the building as well as cholera. Several deaths from actual starvation had taken place, particularly among the children. These disclosures cause the most intense excitement throughout the city.

EMIGRATION.—The total number of emigrants arrived at this port from the 25th of June to the 21st of July, four weeks inclusive, was 22,773, being an average of 6,693 1-4 per week, or nearly one thousand per day. During the same period but 160 are reported to have died on the voyage, of whom 122 were children and 38 adults.—*N. Y. Freeman.*

The very Rev. Antoine Brown, we see, filled the pulpit of Rev. Luther Lee on Sunday last, and had a crowded house. She was neatly dressed, with rather a dashing watch establishment, and after throwing off a crisp shawl presented herself at the desk, and made her prayer a long one, after the Presbyterian usage; and spreading the bible open before her, took her text and walked into her discourse.—Her subject in the morning was one on which woman might be expected to speak with some feeling. It was *Love!*—*Syracuse Chronicle 10th.*

COMMERCIAL MORALITY.—PLAIN TALK.—The *N. Y. Sunday Mercury* in connection with the case of the merchant in prison on a charge of setting fire to his warehouse, says:—"We care not how this case of Mr. Peverly turns out—for we believe he will escape punishment—it cannot shake our belief in the fact that three-fourths of all the fires in the Seventh and Eighth districts are the work of the merchants who occupy the stores, and to whom a burning out comes as a salvation from utter insolvency. We have often noticed that the warm May breezes have a direful effect upon our fur stores—that a steamer's news announcing a heavy fall in the price of cotton, always lights up a midnight fire in a store piled with that commodity—and that the refusal of the banks to discount the notes of a wholesale dealer always compels the insurance companies to pay for his stocks. The rowdy firemen, who set fire to stores, can be found in the counting-rooms along Cedar, Pearl, Water, Frost, South, and other business streets down town."

POLITICAL MORALITY.—Congress is disgraced every week by scenes too low for the meanest grog-shop in our cities. Vermin and reptiles in the form of men occupy the seats once dignified by statesmen and patriots. Bribery is too barefaced and high-handed even to ask the scene of secrecy or modesty. Drunkenness, duelling, and debauchery are every-day views of Senators and cabinet ministers. The municipal affairs of our cities are not much better. Blackleg judges sit on the seats of justice, bribed juries acquit the murderer and the felon, and the laws are not pretended to be observed. He is simply laughed at, who remonstrates at the profligacy, and corruption, the rottenness, and the neglect of State or city officers.—*Christian Inquirer.*

HORRIBLE AFFAIR.—The *Charlottesville Advocate* has a letter from Morgan county, Ky., stating that on the 30th June, a dreadful affair occurred at Bloomington, in that county. Two lawyers named respectively Eastley and Hazelrig, were rival candidates for the office of County Attorney. During the canvass on the day before stated, Eastley, in a speech to a crowd of the electors, declared that Hazelrig was a liar and had committed perjury. Immediately Hazelrig stepped up to the stand, and without a word, pointed a revolver at his assailant, discharging the contents into his head, blowing out his brains and causing instant death. Hazelrig surrendered himself, was examined, and acquitted on the ground of justifiable homicide.

IRISH PROTESTANTS IN AMERICA.—Dr. Lewis, an Episcopal clergyman, has published tracts recently. One of them is on the observance of Sunday. He says: "Irish Protestant brethren present the strangest appearance of all. They are strongly attached to the Protestant faith; very particular in having their children baptized and confirmed; eager for the services of a minister in sickness and at funerals; but yet, with all these good habits, very careless about God's holy day, and His public worship. Do they think that strictness in one or two points is to save them while they break God's other commands? It is their whole religion to hate Popery? And are they in fact making themselves like the Romanists, when they so exalt a few forms—when they send for the minister in the last moments as a sort of extreme unction, while they neglect the weightier duties of the law, profane the sabbath, and forsake the sanctuary? An intelligent Irishman, who called on me to baptize his dying child, said to me, 'I had a God-fearing mother, and I did once live with the love of God in my heart, prayed in secret, and in the family, and went to church and Sacraments regularly; but in this country I have given all up, and have even worked on Sundays. We Irish Protestants are worse than the Romanists,' said he, 'for their priests do compel them to go to mass, but we neglect God's worship altogether.' As to other foreigners from the Continent, he says: 'Infidel foreigners are aiming at the entire overthrow of God's holy day. A fifth of the population of one of our cities presented petition to its authorities, for the total repeal of all Sunday ordinances, so there might be a free indulgence in social parties for cards and dancing, and all manner of amusements, not hesitating to avow, as the ground of the petition, that they entirely disbelieved in the religion which requires a Sabbath. Sunday papers in the German language, from many presses, speak in the same hostility to God's holy day.'"

GALLANT EXPLOIT.—The American ship-of-war, "Cyane," has completely destroyed Grey Town, on account of the inhabitants refusing reparation for some wrongs alleged to have been done to an American Steamship Company, and for an insult to a diplomat named Borland. The affair seems to have been, as far as we can make out, a case of the most barbarous piracy which has ever been committed by the national vessels of a civilized state. It would seem as if a flourishing little community has been rendered homeless, an immense amount of property destroyed, and a valuable trade put an end to, merely to gratify the wanton school-boy taste of some of the American authorities for the burning of powder and the doing of mischief. As to any honor of arms acquired, it is quite out of the question. Grey Town consisted of wooden houses, and had no means of defence, except one small brass gun for gala days; but to make sure of perfect safety, Commander Hollins sent a small party on shore before he began his bombardment to bring all the arms, including the gun, away. Under such circumstances, to do so much mischief ought to have been the last resource after long suffering had been exhausted, since it was plain that the Americans always retained in their own hands the power of inflicting punishment. Capt. Hollins, however, could not allow the chance of such a splendid military exploit to pass him, and the mischief has been done.—Elsewhere we give some particulars, to which we may add the following, as to the offence committed against the Ambassador. The police at Grey Town were in pursuit of a man accused of murder, when Mr. Borland happened accidentally to be in the town, and offered his protection to the supposed malefactor. This most undiplomatic conduct led to discussions between Borland and the townspeople, in the course of which the ambassador went ashore with a rifle, and had a complete bout of billingsgate with the inhabitants. He was at length mobbed and a bottle thrown at his head by some unknown person, for whose arrest the authorities immediately, but vainly, offered a reward. It should be added that Borland was not accredited to the Mosquito country at all; and, therefore, was a mere private individual, with no right to take part in any dispute.—*Montreal Herald.*