

DEBBY'S DEPENDER AND HIS SWORD.—We stand at the foot of Walker's pillar, Londonderry; and, as we look up at the top where the doughty individual is standing, we notice that his arm is stretched out as if he were grasping the air; and we naturally ask why he is in that comical attitude with his hand clenched upon nothing at all. But the difficulty is explained, when we learn that there was once a sword in the now empty hand—a sword brandished in a very martial and threatening attitude, too over the "humble home" of a poor papist who lived below. And a great sword a curious story is told. On the very day on which the announcement that Daniel O'Connell had been elected as member of Parliament by the brave men of Clare, the huge sword dropped out of the iron-rusted hand of Walker's statue, and fell thundering to the ground. An old man, with an ass and cart, was passing under at the time, and the sword fell on his—not ass, but cart, and cut the shaft in two. The event was quite in keeping with the career of the owner of the weapon: no more blood was shed by it at that starting moment than was ever shed by the bonafide, but not over-valiant Mr. Walker, in his lifetime. The sword fell, however, before the door of the poor "Papist" who immediately picked it up, and the interesting relic was never seen after. The corporation sent a special deputation, consisting of the Mayor and one or two wise and loyal councillors, to wait on the finder, and request him to give it up. He replied that he would when the owner would come down to claim it.—*Irishman*.

The Cork Constitution says.—A correspondent writes to say that a few days ago an attempt was made to assassinate the Rev. Jas. Walsh P.P., of Conna, by a man, named Nicholas Kennedy, who was insane, and broke away from four men who endeavoured to tie him. Armed with a hatchet, he made for Mr. Walsh's house, smashed all the lower windows, and effected an entrance to search all the apartments, but finding Mr. Walsh was concealed in the stable, he cut in the door. Mr. Walsh escaped through a small end window, and made for his curate's house, closely pursued by the maniac, who would have carried his murderous design into effect were it not for the timely arrival of two of the Aherm constabulary—Constable Carter and Sub-Constable Hegarty, who arrested him. A struggle ensued that lasted nearly two hours before they could handcuff or tie him. The parishioners have memorialised the Lord Lieutenant to promote the constables.

THE GWEEDORE EMIGRANTS.—Information has reached us that the second division of the Gweedore emigrants will leave on the 28th inst. The vessel is already chartered to convey them to their destination. It is pretty well known that, owing to a large sum being subscribed in Australia, a ship was provided, through the agency of the Government Emigration Commissioners, to carry off to a more auspicious soil the surplus population of Gweedore and Cloughaneilly. The vessel chartered for the purpose was the *Sapphire*, which happens to be the property of the Mayor of Cork. The emigrants all consist of young unmarried men and women; and it struck out worthy chief magistrate that the latter would require some protection upon a voyage which may occupy three or four months. The idea was not a new one, as unfortunately it is too well known that many of the Australian emigrant vessels are perfect graves for the honour and virtue of the unprotected young women who go in them. But the notion of remedying it was new, and worthy of the active benevolence which has always characterised Mr. Arnott. He accordingly made arrangements to send in the vessel, as supercargo, a man of steady and reliable character, and a relative of his own, who should be a watch over the safety of the poor emigrant girls. Everything for this purpose was prepared, and was very day before sailing, when the project was quietly strangled in red tape. Captain Schlumberger, the emigration officer at the port of Liverpool, could not permit it; the vessel was chartered by the government, and even its owner could not be permitted to interfere. It was no use to ask what protection there was for the poor girls thus committed helplessly to a long voyage? Official routine had decided against the benevolent scheme of the Mayor, and the poor girls of the North were left to take their chance for good or evil.—*Cork Examiner*.

THE VALUE OF CONVICIVE MEASURES.—All our past history is competent to teach the lesson that, though common may stem the headlong torrent, the captive waters, becoming more pestilential from the resistance, will, in the end, burst the barriers, and sweep along, bearing with them death and destruction.—Some years ago the entire county of Cavan was under proclamation. At length it was thought right to restore it, in part at least, to its privileges, and with the exception of two baronies, the entire county was released from the restrictions imposed by proclamation. It was not long until two terrible murders came to blast its good name; and these were committed in the very two baronies, which remained unreleased, where the police were allowed to exercise almost all the latitude of national law, and when to be seen with a pop-gun in one's hand, was to be consignable to the dock as a misdemeanour, if not as a felon. There is the story of coercion; who will fail to draw its moral?—*Meath people*.

The treatment of the Catholic poor in workhouses is a disgrace to both Catholics and Protestants. To Protestants belongs the blame of the active cruelty; to Catholics that of tame, abject, and cowardly submission to an injustice they might easily remedy.—The only excuse which can be offered for Catholics in the matter is that they do not know either the extent of the evil or their own power to modify, and ultimately to remove it. That the Kingdom of Heaven was preached to the poor, was a mark of the advent of our Lord and Master—that they should, in the very extremity of their want and poverty, be shut out from the consolations of religion, is a master-triumph of the Devil, wrought indeed by the hands of Whigs and political economists, but acquiesced in by the silent permission of Catholics.—Those who know anything of the poor, know well the extremity of want in this world, they cross the threshold of the workhouse. The criminal enters the goal probably in the prime of his health and in full possession of all the faculties he has misused; and we approach it, indeed, by the road of riot and debauchery, he is seldom driven by mere want, and never by sickness or those trials which it is a consolation to trace to the hand of God. But the approach to the workhouse is often trod by those whose energies have been expended in a long and losing strife. They have perhaps been idle, perhaps improvident; it is not unlikely that they may have been dissipated.—The result, however, has been not crime, but poverty—not the mis-direction of energy, but its extinction. It is in this moment of prostration of mind and body, that the Catholic poor are deprived of those ministrations of religious consolation which are amply provided for the Protestant poor. Catholics are compelled by law to contribute ratably with Protestants, in proportion to their respective means, to the maintenance of the poor; but when they come to claim their share of the result of the joint contributions, they are met at once by a difference between Catholic and Protestant, which was never thought of whilst the question was one of contribution and not of division. This difference comes out in the one only quarter in which they can look for consolation and fortitude. The Protestant poor are met at the moment of their pauperism, by the minister of their religion, paid and commissioned to minister the very article most wanted to render their hard lot tolerable. The Catholic poor are not so provided, and must do without the consolations of religion when they most want them, or must brace up their energies at the point of their lowest depression to demand such unpaid services as the Catholic Priest is ever ready to afford, and these can only be rendered by the toleration and sufferance of officials

who look on the Priest as a meddler and interloper; it thus happens that the spiritual wants of the overwhelming majority of Catholics are uncared for; that disorder, insubordination, vice, and immorality prevail in the workhouses; and that the Catholic poor lose their religion if they live, or, if they die, die without the Sacraments of the Church. The case of children in workhouses is as bad, with the addition that the whole system of the administration of relief to them is one of proselytism. Every possible difficulty is thrown in the way of the Priest who endeavors to get such access to them as is necessary for their instruction; no sufficient accommodation is provided for him; it is with difficulty he succeeds, if indeed he does succeed, in ascertaining whether or not any of the children in a workhouse are Catholics; when he has succeeded on that point, a new series of difficulties is before him; the children whom he has discovered to be Catholic are removed from one workhouse to another, or they are said untruly to have become Protestants by conviction, and he is peremptorily denied access to them.—*Tablet*.

We have recently called attention to the unpopular proceedings of the Commissioners to whom is committed the general supervision of the Poor Laws' administration in Ireland. That body consists of three members, whose positions are permanent, and of the Chief and Under Secretaries for Ireland for the time being—in all, five persons. The present body does not contain, and has not for several years past contained, a single Catholic. The five gentlemen now in office are members of the Church by law established in Ireland: our readers will, therefore, be prepared for the statement that this Board has not worked harmoniously with the various bodies of Catholic guardians throughout the country whenever any question affecting matters religious has arisen.—One of their least popular acts was the dismissal of Father Daly from the Chaplainship of Galway Union; his offence being that he had baptised a foundling admitted to Poor Law relief, the Commissioners asserting that it should have been entered on the books as a Protestant. Our readers are already aware of the manner in which the local guardians received the Commissioners' order for Father Daly's dismissal.—They simply requested him to continue as their chaplain in the workhouse. The *Daily News* publishes a letter from a "Liberal Protestant"—all honor to him—which very ably and fairly puts the issue raised in this case. It says:—

"Sir Thomas Redington explained that the decision of the Commissioners rested only upon the opinion of an Attorney-General in 1841. The poor-law Act itself is framed in the fairest spirit of religious liberty and toleration. It provides that no child shall be reared in a workhouse in any religious other than that professed by the parents, and to which the parent shall object, or in case of an orphan, to which the guardians or godfather shall object. In carrying out the trust created by this statute, the duty of the Guardians and of the Commissioners plainly is, to come to the wisest conclusion they can as to the religion of the parent or parents of the deserted child. By some returns made in 1853, it appears that in 28 Connaught Unions, there were 6,789 Roman Catholic pauper children, 109 of the Established Church, and 1 Presbyterian. In only three of the Unions were there more than five children of the Established Church. Now if a deserted child was found in one of these Unions, what inference is to be formed as to the religion of the parent—is it that it was the same as that of the 6,789 Roman Catholics, or of the 109 of the Established Church? Even this proportion of children, however, is influenced by the rule of the Commissioners where not resisted; for if we take the religious census of 1834 we find that in the ecclesiastical province of Tuam there were 1,188,000 Roman Catholics, and only 44,000 of the Established Church, or the proportion of 98 to 3, and in the diocese of Tuam, which includes Galway, there were 467,000 Roman Catholics and 9,000 of the Established Church, or in the proportion of 98 to 2. The same census shows that there were in Ireland 41 benefices in which there was no member of the Established Church, and 99 in which there were not more than 20 members of that Church, and 167 parishes in which the incumbent was non-resident, and no divine service performed by him or a curate in a place of worship. Now, if a deserted child be found in one of these benefices, or in the diocese or province of Tuam, what is the natural and true inference to form, but that the parents of the child are Roman Catholic, and, if so, it is the duty of the Guardians, the majority of whom are in Galway themselves Roman Catholics, to have the child baptised and educated a Roman Catholic? Against this way of considering the question the Commissioners have nothing to urge but the opinion of an Attorney-General, taken many years since on an A. B. case, where a Board of Guardians asked the Commissioners what they should do with a foundling. The reason given by the Attorney-General is that in the absence of direct evidence of the parentage of the child, which its desertion implies, the Guardians are to bring the child up in the religion of the State. Such reasoning would be very correct, if the religion of the State was that of the majority of the people; but, so far was this from being the case, that at the time the Attorney-General gave his opinion, the members of the Established Church were less than 11 per cent. of the population of Ireland. In no single diocese did they amount to 30 per cent., and in only one were they more than 25 per cent.; whilst in the diocese of Tuam, where that opinion is being enforced with all the authority entrusted by Parliament to the Commissioners, the inhabitants of the religion of the State were only 2 per cent. of the population. Under such circumstances we cannot be surprised at the feeling excited at Galway when the Commissioners seek to compel a number of Roman Catholic guardians, out of poor rates paid by Roman Catholic ratepayers, to bring up every deserted child in a religion different from what they believe the religion of the parents to be.—*Weekly Register*.

William Curran, the nephew of John Philipot Curran, the intrepid Irish advocate and brilliant orator of seventy years and more ago, is now eating the bitter bread of a pauper in the Workhouse of Kanturk. For the sake of the man whose name he bears, and of whose kith he is, an appeal is now being made to public sympathy, to raise him from this state of penury and humiliation. We shall gladly forward to the proper destination any offerings which may be committed to our care with this object. Much is not asked for—mites will be accepted thankfully. It is not sought to do more for William Curran than procure for him wherewith to gain, outside the Union walls, in all humbleness, his daily bread; it is intended to make an effort to recover for him a small farm which his poverty has lost him—remnant of a little patrimony. We believe that this object will be easily accomplished: the Irish people—especially the Catholic people of Ireland—owe a debt of gratitude to John Philipot Curran. At a time when penal fetters hung heavily on the Catholic's limbs; when venal judges were not rarities; when sheriffs were commonly partisans, and juries were used to being packed,—Curran was ever the zealous and intrepid advocate of the persecuted. Often and often, spite of penal laws and all the rest, did he cheat the informer of his blood-money. An early incident in Curran's professional career—his advocacy of Father Neale's case—is not too well known to prevent its mention here: it reveals the nobility of Curran's nature. Lord Doneraile had betrayed a peasant girl, whose brother, having subsequently brought on himself the censure of his priest (old Father Neale) seeks the intercession of his sister's seducer to obtain the removal of the censure: it is promised. The Noble Lord, accompanied by Captain St. Leger, rides to the humble cottage of the priest; the old man, breviary in hand, comes out and bows to the great personages who have come to wait on him. The request is made; the old man refuses—refuses meekly and apologetically, for Lord Doneraile is a mighty man, and holds in his hand much

power of good and evil, and the law makes small account of a poor priest. Still, the refusal is given and persisted in, and then fall on the head of the offending old man blows—blows swift and heavy—from the hand of Lord Doneraile and his chivalrous parasite. At the Cork Assizes following—1780—"O'Neale versus Doneraile," figured in the list of records, and loud were the indignant comments at the presumption of the plaintiff, and that plaintiff, a Popish priest, in suing the potent Lord Doneraile! Father Neale is without an advocate—the Protestant Bar refuse his retainer, and Catholics were shut out from his privileges—until John Philipot Curran volunteers his aid. How he served his client the thirty guinea damages, wrung from an adverse jury, well attest. How the Captain of Dragoons felt his stinging eloquence—the duel which Curran fought with him is witness. The great advocate in his later career did many a more brilliant thing—he never did a nobler. In Parliament as at the Bar, Curran performed his duty well and eloquently; on all questions he spoke and voted as became an Irish gentleman. That was a time fruitful of great public virtues and great public virtues; the former received no sterner rebukes than fell from Curran's tongue. Amongst the great orators who figured in his time, Curran stood in a front rank: he was a giant amongst giants.—*Weekly Register*.

The Cork Constitution says.—The barque Jane Black, of Limerick, which was abandoned waterlogged in November last, while on her voyage from Quebec, has, strange to relate, arrived at home. A letter was received in this city on Monday, stating that on the preceding day she had actually drifted into the Shannon, where she was taken possession of. She is now the property of the underwriters, for she having long since paid the insurance on her. This is truly a strange arrival—abandoned in November, given up as lost, she yet, after nearly three months' tossing about on the Atlantic, undirected save by the chances of wind or wave, finds her way to the very port into which an able master and crew despaired of carrying her.

There are only four prisoners for trial at the approaching Ennis assizes.

Power on Mixin.—All honor to the Men of Cork: they have struck a successful blow against the Anglicising, the denationalising, the de-Catholicising scheme of Education, the effects of which will be felt to posterity. Some weeks since the colonists of Ulster assembled in Belfast—Peers, Prelates, Members of Parliament, Magistrates, Parsons, in great strength, and representatives of the textile plutocracy, of that busy borough—and declared (in an effect) that "although we are in the undisturbed possession of the estates confiscated from the Catholics, and our sons enjoy a monopoly of the advantages afforded in the schools endowed from the residue of the properties of the Irish Septs, it is desirable to complete the Settlement of this loyal province." The objects of that "Settlement," as expressed in one of the charters, are, "to stir up and recal the province of Ulster from superstition, rebellion, calamity, and poverty, to the true religion of Christ, and to obedience, strength, and prosperity;" all which have been partially attained, the driving out of superstition and the establishment of "true" religion in its stead, being, in their opinion, the ends towards which least advance has been made. Most of the aboriginal poor have perished, and antipodean alms may transport in relays the Donegal survivors to Australia; rebellion has been kept in check by the muskets of the depredators of the 400,000 confiscated acres: but they deplore that superstition and its attendant calamity still have strong, though diminished, hold on the native races. Titles, the *Regium Donum*, the exclusive possession of the Royal and Endowed Schools, the Queen's Colleges, but, above all, the (un-)National System of Education, have each done their share in "recalling" the Ulster Irish from superstition—or Popery. Of the 24 members of the Staff in Queen's College, Belfast, one only, a Professor of the Irish language [whose class is still fewer than Swift's congregation of "Dearly Beloved Roger"] is a Catholic, while five are Ministers, and hence the sons of the Plantation master in strength, and piously cry out, extend this non-sectarian system—long live united education. Again, 70,000 Protestant children, scattered through half the National Schools, all of which are attended by seven times as many Catholics, but like Sydney Smith's apt illustration of requiring the vegetarian Hindus to build stables, not that they themselves needed them, but lest a carnivorous Briton might, if passing, suffer inconvenience for want of a place in which to slaughter an ox, that he may have his roast beef—so the thousands of Catholic National Schools that never had, and never can have, a non-Catholic pupil, must be so conducted that *imaginary* Protestants, supposed to be present, shall not be offended. The witty Canon's forcible illustration was exceeded by sober facts in the recent case of the greased cartridges, and its consequent revolution, and we see in the clear, firm, and powerful demonstration in Cork the first retribution upon an aggression, not upon Hindus or their superstitions, but upon Irishmen and Catholicity.—"Extend the system of the National Schools to the middle classes," say the Belfast magnates. That is, extend proselytising—extend what Head Inspectors Keenan, Kavanagh, and Butler state to be the general practice of Catholic children receiving religious instruction with and from Protestants and Presbyterians in Belfast and through Ulster generally—what Commissioners, Officers of the Board, Protestant and Presbyterian clergymen, and English laymen, have sworn to—what the Board themselves endeavoured to conceal by laying fraudulent reports before Parliament, but the suppressed portions of which are now on the table of the House of Commons, in attestation of statements first made in this journal. We know Vericon's "History of Modern Civilization," in which God the Son, the second person of the Blessed Trinity, is classed with Moses, Confucius, and Mahomet. True, however, that the work was, at length, condemned by the Queen's College in Cork, where the author is Professor. We know that for fifteen years the Catholic pupils in the National Schools had before them Dr. Whately's flippant and grating phrase, that our Divine Lord was "a Jewish peasant." We know that Whately, Carlisle, M'Arthur, Sullivan, Rentoul, Gross, Wilderspin, Young—are not fit persons to draw up works on Literature, Morals, History, Education, or Religion, for the Catholics of Ireland. We know that several of the works now used in the so-called "National" Schools, are openly anti-Catholic, that all are non-national, and that many are anti-national. We have before us the reports of the Head Inspectors, Protestant, Presbyterian and Catholic, published by the Commissioners, which prove that the education of the children of this nation is now entrusted to a body of Teachers who are ignorant not only of the outlines of the history of mankind, but of the rudest sketches of the history of their own ancestors; yet this is called a system of Education, and, as if in bitter irony, National. Our extracts must be brief; all of them, save one, are from officers—Protestant, Presbyterian, and Catholic—yet in the service of the Board, and refer to the results of both the written and oral examination of thousands of schoolmasters.

"Mr. M'Creedy, Presbyterian, chief of the inspection, states, in reference to 729 Masters.—On history, the answering of only one-fourth rose above tolerable, and a great number exhibited deplorable ignorance in relation to the most important events; which I can attribute to no other cause than the want of a proper text-book; for the abstract given in our lesson is so truly what its name imports, so dry and meagre in its few details, as to repel, rather than invite perusal."

"Professor Butler, when Head Inspector, writes in reference to 504 Masters.—The knowledge of history

possessed by our Teachers is very limited; in few parts of the course were they more deficient. The study of History has been too much neglected in our schools, and it would seem advisable to have the omission repaired."

"Dr. Patton, Head Inspector, a Protestant, writes, in reference to 230 Masters.—The answering on historical matters, as might be expected, was defective."

"Mr. Kavanagh, late Head Inspector, writes, in reference to 529 Masters.—The most striking defect in the qualifications of the Teachers, as a body, was their general ignorance of English Literature, and of history; even to the first-class Teachers, the leading Irish writers were strangers—Goldsmith, Moore, and Wolfe; Swift, Sheridan, Burke and Grattan; Shiel and Knowles; Griffin, Maturin, Banim, and Edgeworth, were, in general, either known merely by name, or, at most, very little better."

"Dr. Newell, Head Inspector, a Protestant, writes, in reference to 102 Masters.—Of history, the National Teachers, as a body, are more ignorant than perhaps any other class of persons in Ireland, who have received the same extent of instruction. I think it is very much to be regretted that the National Teachers of Ireland are so ignorant of the history of mankind.—"Mr. Keenan, Head Inspector, writes—"History may be said to be entirely neglected in our National Schools. Probably the history of no country can be written without exciting some disputable propositions; but this affords no reason for the entire suppression of the study of the subject. In most continental countries the two leading thoughts of an educationist are to make the grammar of the language and the leading features of the history of the State the groundwork and the essentiality of the elementary school course."

In this sufficient testimony, all sketches with friendly hands, as to the blessings which the mixed system has conferred on Ireland? After twenty-seven years, and an expenditure of upwards of two millions of the public funds, behold the Teachers—half of whom were trained—and then contemplate, if you can, the future of the pupils. Listen to an honest Scotchman's account—Rev. Mr. Fraser—of the United system, as he found it working in Marlborough street Training School in Autumn, 1857:—

"The students meet and are dismissed, morning and evening, without a shadow of that homage which even the Deist might pay to the Creator. To teach History on the theory of the mixed system is impossible. The students trained in such Normal Schools go forth to their arduous duties, ignorant and undecided, not only on those questions that give confidence in God and decisiveness to pity, but on those also which give attachment to country, and are the basis of patriotism."

Yes, this system, which has been scouted by the Scotch and English, bewailed by the Canadians, rejected by the Australians, banned by the subtle Hindus, which is the curse of Middle-Germany, the scourge of Prussia, a terror to the United States, the sorrow of Belgium, to which France owes her greatest reproach, the affliction of the Catholic Church wherever tried, the reprobated and stoned system of Education, extracted from almost the whole face of Christendom, is cast upon our shores to de-Catholicise and de-Nationalise our children. But the men of Cork have sealed its doom in Ireland. The Lieutenant of the County, Mr. Felix Ashlyn, (Chief Inspector), the Protestant Bishop, divers military notables, the President and the whole staff of the Queen's College, with a few minor magnates, assembled, at a few days' notice, to affirm the principle of Mixed Education, as the basis of the projected Intermediate Schools. They were fairly met in open discussion. Cloyne sent two of her ablest Priests; the Diocese of Cork sent a dignified protest from her Prelate; the Catholic laity were led by the gifted and popular Alderman John George McCarthy—rising daily more and more proudly to a glorious position never yet so fully attained by a public man in Ireland—the perfect union of the two great elements of the Irish character—Faith and Nationality—and the Religious Orders were nobly and triumphantly represented by the Rev. Mr. Barlow, whose character has endeared him to the people of Cork.

The contest was short, sharp, and decisive. The Meeting denounced the (un-)National System, denounced the Queen's Colleges, and solemnly affirmed the principle of State aid to Education, on denominational basis, if aided at all.

Two fundamental errors pervaded the arguments advanced in Cork in favor of Mixed Education, one as to a matter of fact, and one as to a matter of speculation. It is assumed, as sound in theory, that something above, and in addition to the teaching of the Catholic Church is necessary, in order to enable Catholics to live on terms of social amity with their non-Catholic countrymen—which is clearly false, as the unrestricted teaching of the Catholic Religion is the surest and soundest security for the diffusion of universal charity.

Next, it is assumed that Mixed Education promotes this mutual forbearance amongst persons of different creeds.

Our answer to this shall be brief and decisive:—*Belfast the centre and stronghold of Mixed Education, is notoriously the stronghold of ferocious intolerance*—and is, we believe, the only town in Ireland that has been under the operation of the "Crime and Outrage Act." This self-styled modern Athens was owing to the prevalence of sectarian strife in it, designated by the late Lord Lieutenant, the *Thebes*—or capital of the Social Bactria of Ireland.—*Nation*.

GREAT BRITAIN.

The *Daily News* says that Government have given out orders for the construction of sixteen engines for the war steamers. It is noticed that the number of Italian Refugees in London has considerably diminished during the last few days.

The Government, we have good authority for stating, intends to propose a loan of ten millions for the purpose of increased armaments.—*Scotsman*.

A writer to the *Daily News* urges the superiority over the line of the present Atlantic Telegraph of a line from the north of Scotland by Iceland and Greenland.

It is stated that Mazzini has returned to London, —a circumstance proving more conclusively than any other that the Italian republicans do not think the present a suitable time for a general rising in the Peninsula.—*Recorder*.

COASTWARD SQUADRON.—Scotland and Ireland, as well as England, have their Coastward district ships; but, except the *Arrogant*, the *Southampton* ship, and the *Blenheim*, belonging to Portland, which have occasionally made a voyage to Spithead and back, hardly one of the ships has lifted an anchor for many months. The *Hastings*, during the summer went over from Liverpool to the Isle of Man, and was away perhaps a month; but this cannot be called cruising. The best reason to be assigned for this inactivity is, that the ships are not half-manned.—Although each bears on her books more than her established complement, the men are distributed along the coast to protect the revenue, while the ships are engaged in training, or, in other words, rubbing the dirt off—the Naval Volunteers. Everybody believed when effective screw ships were attached to the Coastguard that they would be sent to cruise in the chops of the Channel for a month or six weeks, to teach officers how a fleet should be manœuvred, and to exercise the Coastguard men in their duties as sailors and seamen gunners. This belief has been disappointed. The screw line-of-battle ships are little better than so many hulks for the accommodation of officers who are partial to a home station.—*United Service Gazette*.

Horace Mann, in his work on England, says that there are more than five millions of people in that country who never enter a church! And yet England holds missions in favor of "foreign missions"

Lately some experiments took place near the field-works of the Royal Engineers at Chatham, for the purpose of testing some new descriptions of missiles which have been invented by Captain J. Norton, an officer who has already made some valuable invention in connexion with the rifle. The afternoon was exceedingly wet and unfavourable for carrying on the operations, but notwithstanding this drawback a number of officers of the Royal Engineers were present. The experiments first made were with a new description of rifle-shell, called by Captain Norton, the liquid-fire rifle-shell. The object of this new missile is to set on fire the sails, rigging, and even the hull of any vessel against which the shell is thrown, and certainly the results of the experiments yesterday proved that the shell in question is one of most extraordinary projectiles ever introduced into the art of warfare. The shell is about three or four times the size of an ordinary canister bullet, but is hollow, the interior being filled with a glass in which is contained the "liquid fire." This chemical substance is prepared from a secret in the possession of Captain Norton, but the chief ingredients are phosphorus dissolved in bisulphate of carbon, and hermetically sealed. Immediately on this shell striking any ignitable matter the glass is broken, and so powerful is the liquid that it almost instantaneously sets the object in a blaze. During the experiments yesterday afternoon a number of large sacks were suspended on poles, to represent the sails of a ship, and these were soon soaked through with rain, so as to become completely saturated. Captain Norton then took a heavy three-grooved rifle, which he loaded with one of his shells, and fired at the canvas. Notwithstanding that the sucking was very wet the effect was exceedingly surprising, the liquid spreading through the canvas, which in a short time began to smoulder, and after another interval burst forth into flame, entirely consuming the whole. Had the sucking been dry the effect would have been instantaneous. Captain Norton can undertake, with the same description of shells, but of larger size, to set fire to any line-of-battle ship in the navy. The next experiments undertaken were with a new description of rifle-shot, which was named the "Spitzer." This bullet, which can be fired by Captain Norton at a distance of no less than 1,800 yards, is intended for blowing up ammunition waggon, bags of gunpowder, or setting fire to the camp of an enemy. The bullet, which in shape and size resembles the Enfield rifle-ball, has a chemical substance attached to its base, which becomes ignited the instant it is fired, remaining burning long enough to do the execution for which it is intended. A bag, containing about two pounds weight of gunpowder, mixed with a great quantity of sawdust, was placed upon the ground, the powder being soon wetted through by the rain. One of "spitzer" shots was fired at the mass by means of Captain Norton's gun, the powder being wet and the result followed, as the gunpowder was so mixed up with the sawdust. After a short time, however, the powder was ignited and blown up. Captain Norton afterwards exhibited some of his "frictional igniters," which are a kind of hand grenade, and can be made to explode when thrown from a glass in the face of an assailant. The engineer officers present expressed themselves in such favourable terms as the result of the experiments made with Captain Norton's inventions.

The Appointment of CAMBRIDGE'S ABBOT.—The *Edinburgh Review*—Who are these advisers whose weak and wicked advice—the who have thus betrayed the Archbishop into a line of conduct so derogatory to his honor and to his dignity, and so utterly prejudicial to the well-being and good fame of the Church of England? We cannot imagine serious blame to an old man of fourscore whose faculties are decaying—who is hopelessly imbedded in the prejudices of his earlier years—and who has, we hear, long since ceased to learn anything. It is his friends, his counsellors, whom we denounce; who have purposely perverted the ways of equity, hidden the truth from the Archbishop's eyes, and forced him to a disgraceful, abortive concession; accordant, not with truth or fairness, but with the rancorous prejudices of their own party prejudice and enmity. It is not in truth, at all disposed to sustain the Archbishop's position on this occasion. It is a matter rather to be regretted, and profound regret, that the highest Judiciary in the Anglican Church should be set from a Court of Justice with a reputation so high in his ears, that, sitting judicially in his A. A. episcopal chair, he had deliberately compromised the great ideas of natural justice; had tampered with the consideration behind the back of the appellant, and in violation of the plainest precepts of that religion of which he is here the chief, had countenanced and aided a humble sufferer who had fled to him for justice and to whom he was bound to listen.

The *Times* has an article on the subject of the Atlantic Telegraph, holding out very small hopes of making anything of the present cable; in fact, the tests for faults give such results as almost to lead to the belief that continuity has ceased, and the wire is completely parted. About a month since the words "Heily" and "You understand" were received at the station at Newfoundland, and for a time revived the hopes of those in charge at that side of the Atlantic; that successful means were found to restore the cable to working order. Unfortunately, a comparison of dates showed that on the day those words reached Newfoundland the station at Valencia was broken up and deserted, and the signals, therefore, were merely due to the constant and perplexing vagaries of earth currents. The Atlantic Company, in case all methods to reconstitute the cable fail, have applied to Government for a guarantee of four-and-a-half per cent. on a fresh capital of £500,000. During even the brief time that the Atlantic telegraph remained in use one message alone, countermarching the embarkation of the 39th and 62nd Regiments for India, probably saved this country some £50,000 sterling.

The contents of the London morning papers upon the Emperor's speech are worth noticing. The *Daily News' City Article* observes that an immediate outbreak is no longer anxiously apprehended; but a deeply-rooted feeling of heaviness remains. The Emperor's speech suggests no solution of the existing difficulties. His policy remains as closely veiled as ever. If his intentions are as pacific as his words imply, what is the meaning of the enormous armaments he has set on foot? Public confidence will not quickly revive, even at the bidding of the Emperor. The *Times*, in a leading article, contrasts the speech with the preparations with which Europe has been alarmed for six weeks past, and attributes the change to the calm remonstrances of England and Germany. The *Morning Post* says the whole speech displays a resolution not to be trifled with. He who reads it and does not see the critical state of European affairs must have a remarkable power of missing the most obvious conclusions. It may be taken as certain that the affairs of Italy must, ere long, be brought to a climax, and that if Austria will not listen to pacific counsel, Sardinia, aided by France, will fight the question of Italian nationality. The *Morning Herald* attributes the prospects of peace to the firmness of the English Ministry, and to the ascendancy the commercial element has gained in France. Moreover, that journal adds, public opinion has declared itself strongly in favor of a pacific policy, and the most powerful rulers are compelled to respect its decree.

THE LAST OF THE CONVICT HULKS.—The last remaining vestige of the system of keeping prisoners on board disused ships of war is just about to be abolished by the breaking up of the staff of the Striding Castle convict hulk in Portsmouth harbour. This ship has lately been used for the reception of prisoners sent home from the convict establishments at Bermuda and Gibraltar, but is henceforth to be discontinued even for that purpose and there will no longer remain a single convict hulk in use in the English Prison Service.—*U. S. Gazette*.