

PRISONS REPORT, IRELAND.—The *Times* correspondent writes from Dublin:—The 43rd report of the Inspector-General of Prisons in Ireland, which has been just published, bears the best possible testimony to the improved state of the country. Last year the total decrease of the number of prisoners was 1,676, and in the number of commitments 1,070, while the average number of prisoners has diminished by 186. There is a proportionate reduction in the number of juvenile prisoners, which amounts to 216. The classification of prisoners, according to their religious denominations, presents striking and suggestive results, although they are by no means novel, as similar proportions have existed for a long time, and have been steadily maintained so that they may be regarded as the effects of abiding forces. The number of Roman Catholics in the gaols of Ireland is 29,350, or 80 per cent. of the whole. Members of the Established Church number 3,312, or 10 per cent., and Presbyterians 1,094, or about 3 per cent. This body has always appeared to great advantage in criminal statistics, and costs the Government very little for prisons, prosecutions, or police.

There have been general complaints of the high price of meat in this country, which one might suppose would be diminished by the abundance and excellence of the pasture and meadows this season. Yet the demand keeps pace with the supply so well that it seems vain to expect that any beef or mutton will be cheaper. The doleful predictions of the Protectionists that free trade would be the ruin of the Irish grazier have not been verified; on the contrary, as the *Belfast Whig* remarks, 'the value of farm stock has been rising rapidly for years past, and never before, not even in the days of Napoleon I., have prices run up to the figures now current.' Horses, which in 1841, sold for 4l. to 6l. each, now bring 12l., 15l., and even 20l., consequently there is an immense increase of cattle raising, and the number of calves being now reared is said to be by far the highest ever known. The number of horses, cattle, and sheep owned at present by Irish farmers and graziers are estimated at 7,000,000. More than 10,000,000 of the 20,000,000 acres which comprise the surface of Ireland consist of grass lands, and of the 4,000,000 acres of waste land a considerable portion is rough pasture. Nothing, therefore, can be better than the prospects of the country at the present time, for not only is the provision for live stock most abundant, but the promise of the potato and grain crops is in the highest degree encouraging.

THE NEW PROTESTANT CHAMION.—Turn we now to the House of Lords, where Protestantism has found a queer champion in the person of the Marquis of Westmeath. It would be long to tell what accident has drifted him into such connection with the state of religion in the country as to take up the part in the House of Lords which Mr. Whalley plays with so much effect in the Commons. But there he is, fully installed in his self-chosen position as guardian of the Protestant religion, a sight which it may be fancied fills many good Protestants with strange emotions. His Lordship's spirit appears to have been stirred within him when he read that the Rev. Mr. Wagner, of Brighton celebrity, refused to answer the questions of the *Wiltshire* magistrates on the plea that what they asked was communicated to him under the seal of confession, and he wanted to know from the Lord Chancellor whether the law of England sanctioned such refusal. The answer of the Lord Chancellor was a perfect contrast to all this. Rising from the woolsack slowly, Lord Westmeath informed the House that the information communicated to the House by Lord Westmeath was for the most part new to them, as he for his part had seldom time to read the newspapers. As to the state of the law he was clear and explicit enough, though he could not forbear a fling or two at the Marquis of Westmeath, as when he said in his most acrid tones that the noble Marquis had no need to come to learn the state of the law from him as he had already explained it himself "with a profusion of words to which I could make no pretension."—*Court Journal*.

A most important bill has been brought into Parliament by Sir Colman O'Loughlin and Mr. Hennessy, which is very likely to pass into a law, even in the present session, because the Lord Chancellor of England has a similar bill for England, and, by a strange coincidence, there is now a measure before the French Chamber, sanctioned by the Emperor Napoleon, to abolish arrest for debt on final judgment and *meane process*, but whilst the person of the debtor will be free the most stringent remedies are given to reach his property no matter where or how circumstanced. It provides that a discharge shall not free the debtor's future acquired property, unless his estate pays five shillings in the pound, or unless *bona fide* creditors to the amount of three-fourths of his debts shall, by writing under their hands, consent to an absolute discharge by which he shall be released. But the real value of this act will be that it will remove the disgrace on our law of debtor and creditor that so long existed—namely, that an honest debtor in embarrassed circumstance could not approach the court to make a fair distribution of his property amongst his creditors until he first became the inmate of a prison. It enacts "that, after the passing of this act, it shall be lawful for any debtor against whom any judgment decree or order shall have been obtained, or made in any court in Ireland, either before or after a seizure of his goods and chattels under the same, to apply to the Court of Bankruptcy and Insolvency in Ireland by petition, stating that he is unable to meet his engagements with his creditors, and that he is ready and willing to have all his real and personal estate and effects vested in the official assignees of that court, to be distributed amongst his creditors, and praying that he may be entitled to the benefit of the act." It gives the creditor of a trader a right to petition against his debtor, and makes the petitioning creditor's debt twenty pence. We understand that, as soon as the act passes, Messrs. Hodges and Smith will bring it out, with rules and directions, in the form of a supplement to the last edition of Mr. Levy's work on bankruptcy and insolvency. It will be a most remarkable circumstance that such a law should be passed at the same time in England, Ireland, and France, for in France it was hardly necessary, for when a creditor there makes up his mind to arrest his debtor and put him in prison, he must also be prepared to support him there, and consequently arrests for debt seldom occur.—*Freeman's Journal*.

OUR GLORIOUS DELIVERER.—We cannot say that we were altogether surprised to find confirmed for us, by the authority of Mr. Justice Keogh, the fact with which we had long since been made abundantly familiar by other reverend authorities, including the Grand Orange Lodge of Ireland and Doctor Trevelyan Gregg—the fact, namely, that King William III. was 'our glorious deliverer.' There is a vaulting Liberalism, as there is a vaulting ambition, that overleaps itself, and falls upon the other side clean over, and a good way off—as some of the performances, not always extra-judicial, of the learned judge who lectured other learned judges at the Museum of Industry on Wednesday night, sufficiently avouch. The right honorable gentleman's peculiar views upon the marriage of ecclesiastics, as developed in a well-known case at law, but founded on no learning in particular, are not less well remembered than his definition of 'Protestantism,' in another celebrated case, or than of many utterances more that, if needful, we might quote—but mercifully calculated, every one, to break the surprise which the glory of our deliverance by King William III., as revealed through Mr. Justice Keogh, would otherwise occasion us. If this Liberalism of which we speak were equal to no greater feat than the overleaping of itself, the trick would be a slight and common one; but there is a spring in Justice Keogh's free thoughts which carries them across such, and so many, intervening bars of history, as would appal the steepest chaser that we know of in the field of history, except the learned judge. The opportunity of present-

ing 'our glorious deliverer' to the home, and to the gratitude also, we presume, of the Irish, was afforded to Mr. Justice Keogh, by the delivery of a lecture upon the prose works of Milton,—one of the agreeable and interesting course of literary exercises, for which we are indebted to the Committee of 'Afternoon Lectures.' The subject was a well-chosen one, and, above all things, easy to make up, without that actual study of the text of Milton, which we have no reason to suppose the learned lecturer did not bestow upon it. With Macaulay's Essays upon our table, we could undertake, by means of some slight adaptations, to bring out a lecture upon Milton's prose not deficient in elegant learning even if somewhat wanting in originality; but we must admit that the introduction of William III., as the deliverer of the Irish, into an essay upon Milton's prose works, is a conception about as original as any that we have heard of. We are not aware whether the Penal Code has entered into Mr. Justice Keogh's course of legal studies. He is not supposed, of course, to have judicial knowledge of the statute-book except upon the Bench; but we have heard of a forthcoming history of Ireland, in which a chapter, we take for granted, will have to be assigned to the exposition, in some way, of the true and original work of our 'glorious deliverer'—the Penal Laws. Among the materials for this expected history, Judge Keogh will have found, it is probable, some buried at whose disinterment will reveal the liberator to us; but trusting, meanwhile, to what we know, without the learned Judge's teaching, we recognize in the 'glorious deliverer' the author of the Penal Code, whose character we need hardly be at the pains of describing to an enthusiastic student of the works of Edmund Burke; and the inaugurator of a century and a half of brutalizing tyranny, from the moral effects of which even such gifted intellects as Mr. Justice Keogh do not seem to have been wholly emancipated by the Act which gave them civil liberty in 1829. There did exist a Penal Code in Ireland before the arrival of the 'deliverer.' It was cruel enough, and sanguinary enough, to the authors honor. It had brought many a poor Priest to the halter and to the quivering knife, and had done other services of the like kind to the cause of good government and true religion; but it was innocent and merciful as compared with the laws of William and Mary, which had what must be the additional merit in the eye of a Constitutional historian, of having been enacted in violation of a treaty.—The pre-Williamite code left the Irish Catholics in full possession of every right of property, in the practice of the learned professions, not unfrequently in official employment, and upon the whole, under such conditions of political existence as made national recovery not only possible, but certain, if not interpreted by the diabolically sagacious legislation of the 'glorious deliverer.' With him began the execution of every right of property for Catholics.

—With him the bills of discovery with him the transfer of the Catholic father's estate to the conforming son—with him the effectual suppression of all education for the Catholic; and with him, in fine, the infamous system whose nicely-calculated effect was either to depopulate the island, or to make the people savage. Nor did the policy of the 'deliverer' omit to provide for the Protestant interest as well as the Catholic in Ireland; for while it constituted the delivered Protestants the executors of English law upon the delivered Catholics, it levelled both Protestant and Catholic in the common of which the 'glorious deliverer' was heard in full Parliament, to pledge the kindly word, which he knew how to keep more royally than that which held him to the Treaty of Limerick. Different, no doubt are the readings of history, and Judge Keogh is, of course, entitled to defend his own; but we are still disposed to think that the credit and authority of such philosophical historians as the learned Judge will have to be enormously increased from some undiscovered and as yet unimaginable sources, before the people of Ireland will be brought to believe in their glorious deliverance by King William III.—*Dublin Evening Post*.

In the debate raised by Major O'Reilly on the riots in Belfast, you have an admirable illustration of the way in which Irish interests are attended to in the English Parliament, and by English officials. It was proved that for a full fortnight, whilst the Orangemen (poor fools, who are cutting the throat of their country for the profit of England) were enjoying their sanguinary saturnalia, and Belfast was left at the mercy of the mob, the Mayor, delicate soul, was enjoying himself so persistently at that English Capua, Harrogate, that he never heard or read anything of the murderous work that was going on, 'tho' telegraphic accounts of the riots were to be found in the papers that lay on his hotel table every morning. It was proved likewise that, though the then Lord Lieutenant was obliged to leave Ireland in consequence of the malady of which he soon after died, Sir Robert Peel, the Chief Secretary had gone off to have his fling amid the fashionable dissipations of Paris, leaving nobody but General Larcom to carry on the machinery of government. In fact, there was no responsible ruler in the country; and so the Belfast Orange rioters (suicidal fools that they are) had it all their own way.

As for the Belfast magistrates, it is not easy for an ordinary mind to realise the incapacity, indecision, and downright cowardice which the government report itself proves them to have exhibited. They appear to have been quite overruled by the Orange mob, whom they suffered to riot through the streets, and destroy the property of peaceful citizens, to the value of several thousand pounds. There is no doubt whatever that a few of them (none of those who know them can doubt it) sympathised secretly with the Orange rioters, for their ignorant bigotry is as patent as it is deplorable; but the majority were simply smitten by mental imbecility and moral cowardice. They were, every man of them, utterly unfitted for the position which they held; and an independent Irish native government would have deprived them of the commission of the peace straightway. A magistrate should be a man of education, character, courage, and firmness—he should not be a cowardly pettyfogging Belfast grocer or linen-dealer, half-Orangeman, half-bugot, who, in his terror of a brutal mob, allows law and justice to be trampled in the mire. The feeble, cowardly, and unmanly conduct of the Belfast magistrates, who gave a clear field to the murderous Orange wreckers, would disgrace any community.—*Dublin Irishman*.

DUBLIN, June 7.—A meeting of the shareholders and friends of the Cork Flax Spinning and Weaving Company was held on Monday at their mill, a fine new building, which is fast approaching completion. More than 200 gentlemen were present. As usual in such cases, the proceedings commenced with a *dejeuner*. Mr. J. F. Maguire, M.P., presided, and spoke at considerable length on the prospects of the country. He believed it was the opinion of the ablest and the best Irishmen of the day, that unless Irishmen, and especially those of the South, were determined to right themselves and their country through their own exertions, things would get worse and worse every day. In 1862 there were 500,000 out of employment in Lancashire, living either on local rates or on the charity of the empire, yet in England, with a bad harvest too, the revenue was never better than it was then, and the Chancellor of the Exchequer was able to take two or three millions off the taxation of the country. This was explained by the wonderful manufacturing energy of the country, which found vent in the markets of the world. Thirty years ago there was not a flax mill in Belfast, but now 50,000 people are employed in its mills and factories, and it gladdens the heart to see so many thousands of all ages busily engaged in those operations and receiving good remuneration for their labor, which enables them to partake of all the comforts of life. What a happy reflection for them if they could by their exertions secure a similar boon for the people of Cork, with the additional consolation of a good dividend for themselves.

Looking at Cork, a city possessing intelligence and ample resources, Mr. Maguire saw nothing, if the people were united, to prevent their doing the same thing that was done in Belfast. They had admirable site for their works, there was no finer building in the United Kingdom than the mill in which they were assembled, and they were working a raw material which the country could produce to any extent, and which would be always in demand. Cotton will never fall to its original price. The Americans must pay their debts, for which purpose cotton will be taxed. The whole system of slavery being shattered, free labor will be dear, and all that labor produces will be dearer than before. American cotton being the best, its price would rule the market. There was no doubt, therefore, that the linen manufacture would continue to be profitable. The company had already commenced operations on a small scale. A portion of the old building was turned into a preparatory training mill, in which about 100 utterly ignorant boys and girls had been at work under teachers for three months, and what was the result. After deducting 10 per cent. to place as a reserve fund, there was 101 per cent. additional in the shape of profit. Mr. Maguire said that result delighted him, and took him by surprise. They expected to employ about 11,000 people. The capital of the company is £20,000, of which £37,350 has been paid up. After Mr. Leader, Mr. Murphy, M.P., and others had addressed the meeting a subscription was opened, and in half an hour the subscribed capital was raised to £41,830.—*Times Cor.*

DUBLIN, Thursday, June 15.—The melancholy suicide of the Rev. Mr. Abbot, Protestant Rector of St. Mary's, in this city, has caused great excitement. Mr. Abbot was sixty-four years of age, married, and having four children. He was son of the late Alderman Abbot, who had filled the civic chair in Dublin; and his parish, worth £469 a year, was conferred on him by his Dean and Chapter of Christ Church, who are his patrons. He officiated in his church on Sunday, and administered the Sacrament. On Monday morning he called at the Bank of Ireland, and returning to his residence in North Frederick street, his wife asked him 'Is there anything wrong?' to which he replied, 'Not much,' soon after which he retired to his bedroom and shot himself with a pistol, the bullet having passed quite through his skull. It is said that he had embarrassed himself by going security for some friends, owing to which he was tempted to the terrible crime of self-destruction. He was greatly esteemed for his kindness of disposition, and he is said to have done much for the church and the school of his flock.—*Is.*

A murder of a horrible character has been perpetrated at the village of Palmerstown, five miles west of the city, the place from which the present veteran Premier derives his title. Patrick Kilkenny, a labourer, in the service of a farmer named Rooney, is the murderer and a young woman named Margaret Faragher, daughter to a small farmer, the unfortunate victim. Kilkenny had been making love to her for some time, but she had had a previous sweetheart named Glanann, a harness-maker, who emigrated to America. On Friday evening last, about seven o'clock, the young woman's brother sent her to buy tobacco at a neighboring shop, after leaving which she was not seen again alive. Missed by her brother and sisters and Kilkenny also disappearing, it was generally believed that both had eloped, with a view to get married. On Saturday morning Kilkenny presented himself at Sackville-place Station, in the city, and gave himself up to Inspector Devin, making a full confession of his guilt and telling where the body of the murdered young woman would be found. On that evening the police went out and found the body in a ditch by the high road, with the head immersed firmly in mud at the bottom of the drain, and the body covered over with earth and grass placed thereon by the murderer. An inquest was held on Tuesday, when a verdict of 'wilful murder' was returned against Kilkenny, on which he was committed to Kilmainslie. It appears, according to Kilkenny's account, that jealousy incited him to the wicked deed. He and Faragher were bound by oath to each other. The receipt of a letter by the latter, from her former lover Glanann, in America, enclosing his photograph, and inviting her to go out to him, having been circulated, with the statement that she was about to accept the offer and desert Kilkenny, infuriated the latter, and drove him to the commission of the terrible revenge of waylaying her, forcing her head under the water, strangling her, and then covering her remains with earth.—*Cor of Weekly Register*.

FENIANISM.—An Irish paper says: On Wednesday night the Rev. Mr. Fox, Roman Catholic priest, delivered a sermon on the termination of a mission in Drogheda, to a vast congregation in the Parish chapel of St. Peter's, in the course of which he alluded to Fenianism, and remarked that he was gratified to be able to state that a great number of the young men of this town who had been bound to Fenianism by an oath had come forward and renounced the vile combination of all those who remained in it. He stated that he was glad to learn that a similar course had been adopted by the Fenians of Belfast, who, he understood, went en masse to their bishop, and relinquished all connection with the society. He trusted that those who still remained members of that confederation, or any other, would at once follow the example set them by withdrawing from all such societies, which were condemned by their church.

GREAT BRITAIN.

The Glasgow University, founded by Pope Nicholas V. in 1450, is to be removed to make way for a new railway station.

Dr. Manning is the first Catholic Archbishop who has ever been consecrated in England since the Reformation, for the late Cardinal Wiseman had that dignity conferred upon him at Rome. It is singular enough that the first Archbishop who is thus consecrated should be an Oxford man, and not the less curious that of the many priests who stood round the high altar of St. Mary's, Moorfields, on Thursday, there were not less than a hundred who had either been in orders of the Church of England, or had been fellows of English colleges in their day.—*Daily News*.

THE 'TIMES' AND THE CONFEDERATES.—The secret of commercial success in newspaper management is always to keep on the strong side. Stick by principles and by men as long as they are popular; but when either the one or the other fall into disfavour, then veer round to the popular side, promptly discovering, with many expressions of sorrow, weakness and errors which, if earlier known, would have greatly modified the admiration expressed for idols just found out to be worthless, and for measures which the progress of events has shown to be undesirable. Keep in the front rank of the shouting and cheering multitude, and claim as the most valuable of the privileges of increased and increasing enlightenment the right of adopting new and more progressive views upon all political, moral, and theological questions. By this means a ready answer is provided against any imputation of inconsistency on the part of old associates smarting under a feeling of having been cojoned and betrayed. This is one of the secrets of the wonderful success of the *Times*, and accounts, not only for the sudden desertion of the Confederate cause, but for the marvellous discovery by that journal that if there would be but little guilt, there certainly would be a want of prudence and of political sagacity on the part of the Washington Government in hanging President Jefferson Davis. That journal, which for three years landed Jefferson Davis as one of the three greatest men on the American continent—as a statesman with whom it would have been a gross absurdity to compare such a pigmy in intellect as the late President Lincoln—now tells us that he is known to us as one of the most inveterate calumniators of this country, whose policy it was to stir up the feelings

of every class of his countrymen against us. 'His plan of rebellion was founded on the idea that the deprivation of cotton would be intolerable, and that, driven by hard necessity, we should find ourselves compelled to support the South with the whole force of the empire. For this person who can thus speculate as his means of success on the miseries he can inflict on his neighbors we have little respect, and if we plead for the life of Mr. Jefferson Davis it is not from any motives or sympathy with his character.' When did the *Times* make the discovery that the Confederates were rebels, or that Jefferson Davis ever planned a rebellion? That journal has proclaimed over and over again that eleven Sovereign and Confederate States could not rebel against any power on earth, inasmuch as they were Sovereign, and only in a partnership which they had the power of dissolving at their pleasure. But without caring for the tergiversations of the *Times*, need it be necessary to remind the people of England and America that Jefferson Davis was a belligerent, recognised as such, not only by all the nations in Europe, but by the Government at Washington. All the arrangements for the exchange of prisoners, and all the negotiations carried on between the authorities at Richmond and Washington prove beyond dispute, that Jefferson Davis was the elected Chief Magistrate of a Republic, the European recognition of whose independence was advocated at different times by the Emperors of Russia and France. In the power of President Johnson, a prisoner at Washington, Jefferson Davis is a prisoner of war, whose execution on a charge of rebellion would be simply murder.—*Hull Advertiser*.

A FENIAN OATH.—A Fenian was arrested in Liverpool on Wednesday week, on the charge of robbery. On his person the following oath was found: 'I now, in the presence of Almighty God, solemnly swear allegiance to the Irish Republic, now virtually established, to take up arms in its defence at a moment's notice; and that I will, to the best of my power, defend its territory and independence; and will implicitly obey the commands of my superior officer. So help me God.' The prisoner's name is Byrne; he has since been committed for trial, and the oath is now in the hands of the agent, or representative of the Irish constabulary at Liverpool.—*Times*.

DR. COLEMAN.—Though Dr. Coleman is very far from a favorite of ours, we have always been inclined to pity him for that degree to which he stands alone among the members of his own sect. It is so hard to be sent to Conerney. This feeling seems to have induced him to seek out strange companions. There is a certain set of men who, for some unknown mysterious reason, are pleased to style themselves the Anthropological Society. What this may mean, or why they are a society at all, we regard as one of those mysteries of which, as a great man has said, those who wish to know anything worth knowing must be content to be ignorant. To judge from the reports in the newspapers, many at least, if not all of its members, are chiefly distinguished by a bitter hatred of all missionaries, and of missionary work, and seem to prefer either Mahomedanism or Heathenism to any form of Christianity. Dr. Coleman seems to have felt drawn by strong sympathy to these gentlemen, and being a missionary Bishop, naturally undertook to show them that there is really nothing to which they could possibly object, at least in Coleman's Christianity. He explained himself so clearly that the gentlemen were satisfied. It would have been hard if they had not; for what there was of Christianity about his programme it would puzzle any one to say. But the real importance of this open fraternalism with the unbelievers on the part of an Anglican Bishop is, that it shows that he feels that after the late cases before the Supreme Court of the Church of England, no man can ever be condemned for heresy. Archbishop Sinclair has illustrated this by publishing extracts from the most infidel works of David Hume, and shows that if he had been written by a Benedictine Cistercian, and if he had been proceeded against, he must, on the principles of the court, have come off unscathed. It is quite true, and Dr. Coleman seems desirous of giving another proof that it is so.—*Weekly Register*.

MR. GRESLEY ON INFIDELITY IN THE CHURCH OF ENGLAND.—How grave is Mr. Gresley's sense of the present dangers the following will show, and no one can deny that there is a foundation of truth in what he says—no one can deny that there is at least so much of truth as should have the same practical consequences upon us, the Church's defenders as if every one were agreed as to the proper height of coloring to give to the facts. Recent reproaches from the Presbyterian body in Scotland are a strong comment, though not intentionally given, upon Mr. Gresley's treatment of this vital question:— 'It is, as I have abundantly shown, most certain that there are amongst us men in high position who have a settled plan to revolutionise the Church, and here thus far succeeded. It used to be the boast of English Churchmen that their Church was a Scriptural Church. Can they boast so now? I think not. The doctrine of our pulpits is no longer Scriptural—nay, Scripture may be denied in them. For what men may write in books they may preach: if they may publish books against prophecies, and against miracles, and the law takes no cognizance of them, and bishops even encourage them, they may say the same in their sermons. Romanists and Dissenters may taunt us that our Church is no longer Scriptural, and we have not a word in answer.—We are farther gone from truth than any body of Dissenters, if we do not rectify the present state of affairs, for they at least recognize Christianity as a truth, which we do not.

'Can we not get out of this unhappy state into which recent circumstances have plunged us? Must we submit to this reproach of having as a Church abandoned the Bible? Cannot we help ourselves? Must we be content to continue unequally yoked with unbelievers? Again:—

'It appears to me that if this state of things is to continue, and no remedy found for it, the Church is no longer what it was, the Church of England is no longer part of the Church of Christ, that a complete revolution has been effected in her whole doctrine and position. Whereas heretofore it has been the invariable custom of preachers of the Gospel, having their commission under the authority of Christ's own appointment, to base their instruction on the words of Holy Scripture, which have been universally believed in the Church to be given by inspiration of God: now, on the contrary, this belief is done away; we shall have nothing to rest on—no data, no axioms; nothing, in short, on which to build the doctrines which we teach. The Church is 'the witness and keeper of Holy Writ.' But if Holy Writ be not true, there is nothing to keep, nothing to witness, nothing to interpret. If science tells us that miracles are impossible, and this assertion be admitted, if our clergy are at liberty to adopt it, all belief is gone not only in the miracles of the Old Testament, and those wrought by our blessed Lord in attestation of His mission, but the great miracle of the Incarnation itself; the fact of the Son of God having become man is given up as a necessary truth, Christianity itself is null and void.'

After glancing at the peculiar moral characteristics of these days, Mr. Gresley asks if this is the time to breed in the popular mind

teach the people. Every priest who ministers in our churches is obliged to read to the people passages from God's Word—the Creation, the Deluge, the Call of Abraham. Is it tolerable that he should do so with a secret sneer in his heart at the credulity of those who believe what he reads? Every priest is bound to declare almost in the words of the text before us, 'They that have done good shall go into everlasting life, and they that have done evil into everlasting fire. This is the Catholic Faith, which except a man believe faithfully he cannot be saved.' How can a man dare to explain away in the pulpit or in an essay what in his ministrations he is so solemnly affirming? Might one not almost expect God's visitation to appear in some tremendous form against a ministry commissioned to teach God's truth, but not believing what they teach?

'Lastly, ought we not to come to a full understanding with the rulers of our Church what they themselves believe? Should they not be asked fairly to say whether they believe the Bible or not—whether they wish their clergy to preach the Gospel or not—what do they care about it?'

The following is Mr. Gresley's stern conclusion:— 'I do not say that there is a design merely to revolutionise the Church. It is more correct to say that the thing is done, it is an accomplished fact.—If we cannot reverse their proceedings, we can no longer boast that our Church is a Scriptural Church, or part of the Church of Christ. Can we not save our Church from this condition? Let us try.

'I have a great deal more to say on this subject, but let this suffice for the present.'—*Church Review*.

THE ATLANTIC TELEGRAPH.—The Atlantic telegraph cable has now been completed, and will leave England early in the coming month. The cable has been made on an average of seventeen miles per day and in some days its outside covering of hemp and iron has been overlaid at the rate of one hundred and seventy-three miles per day, though not a foot was manufactured without being kept under constant test, and even now, when completed, the cable is as regularly tested as when the first mile was twisted. A London paper gives the following account of the manner in which the cable is tried:— 'It seems impossible that there can be any fault in the Atlantic cable when the Great Eastern goes to sea. To say nothing of the tests applied to it at the manufactory, it is tested not alone after it has been taken on board, but during its delivery into the ship. As soon as a length is brought alongside, one end is connected with the coils already on board and the other end with instruments in the testing room. The circuit is thus made through the whole extent of the coil—the portion on board and the portion alongside. The process of hauling in then commences, and the insulation is continuously observed. The instruments in the testing room record the smallest deviation from absolutely perfect insulation. It will be understood that an insulation which shall be quite perfect, as an electrician understands the word, is not attainable. A piece of metal separated by means of the purest glass, and enclosed in the driest atmosphere that can be obtained, will, if charged with electricity, lose that electricity after a time. In speaking of insulation we must be understood to mean an approximate condition; but the approximation in the case of the cable of the new Atlantic cable comes so near to perfection that this rough tarry rope is a scientific wonder. It is believed that the Great Eastern will start in the very early part of July, and certainly, if possible, not later than the 10th. With her will also sail her Majesty's ship *Terrible* and another paddle wheel frigate of great power not yet chosen, but which, like the *Terrible*, will give towing aid to the Great Eastern in case of mishaps to her machinery, either screw or paddle. Every care has been taken to get those engines into the highest state of good working order; but the very possibility of their breaking down is looked upon with something like anxiety. They will not be overtasked, as it is intended, if possible, not to let the vessel go beyond a speed of six knots, a minimum of velocity which it will be difficult to keep to if steering way is wanted quickly, and which will be found absolutely impossible to retain in a seaway. On this occasion, however, the middle of July is chosen as being thought even more favorable in point of weather than the middle of June. Captain Anderson is in favor of starting towards the early part of July, and his long experience in command of the *China* has very properly induced the directors to give every weight to his opinion. In addition to Captain Anderson, all the officers connected with the ship, with the exception of the chief engineer, have been chosen from the *Onward* service. With ordinary fair weather, and steaming at the rate of six knots, it is expected that the voyage from Venice to the Bay of Bights' Content, in Newfoundland, will occupy from twelve to fourteen days, during every hour of which regular communication will be kept up with England.

One of the strangest things in Lady Georgiana Fullerton's story 'Too Strange not to be True' is that the Princesses of Protestant German Houses used to be brought up in no particular religion until their marriage, and then taught that of their future husband. Yet this really seems in theory less offensive than what now appears to be an established custom, viz., that they are to begin with the religion of their parents, and when just grown up to change to that of their husband. The practical result of the two courses must be the same, for people thus trained, except by a special grace like that awarded to Lady Georgiana's heroine, whatever they may profess, will really believe nothing. How the thing now goes on appears by the following, which we extract from the *Reader*:— 'It is said that since the death of the late Czarevitch, the Princess Dagmar has discontinued her studies of the religion of the Greek Church, and that she will shortly be confirmed as a Protestant.'

The *Labourer*, for May, gives a most interesting article, 'No Popery in 1779,' with a reprint of the saintly Bishop Hay's Pastoral; also a most interesting article on the 'West Highlands,' showing how early Colleges were established there in the last century, and that it is the cause of the Faith having been so wonderfully preserved in some districts.—The following list is probably unknown to most of your readers:—College on an island in Loch Morar, established circa 1713; College of Boorlach; College of Samalman, 1789; College of Lismore; College of Seaton; College of Aquhorthies, 1799; College of Blair, 1829. The old church of St. Finnan, Maudart, was used up to 145; and even now the venerable ruins of St. Euan's church, Strathglass, witness Holy Mass on the Feast of their Patron Saint. One is tempted to ask why the ancient building cannot be restored for the new church? I suppose there is some good reason, or else it would be done.

CURIOUSITIES OF THE ENGLISH REGISTER.—The returns relating to marriages have lately been completed for 1861. In that year 35 girls were married at 15 years of age, one to a man above 45, and another to a man above 50. Five widows married a second time at 19, and 23 widows married again after 70. 26 women were married after they had seen three-score years and ten, one of them to a man under 30. A lad of 16 married a woman of five-and-twenty, and two men above 89 married women of 20 and 21. 10 men married at 16, 56 at 17, 473 at 18, 157 at 19, 35 girls married at 15, 202 at 16, 1206 at 17, and two women at above 90, making the marrying time of women extend over 65 years. The precise ages of persons marrying were stated in less than two-thirds of the marriages of the year.—The returns relating to persons married in 1861 distinguish 6 of the men as divorced men, and 5 of the women as divorced women. In one instance, in St. Pancras, a marriage is returned as being of a divorced man to a divorced woman.

Punch suggests as a work for missionaries the conversion of Enfield rifles to breech loaders.