

low any person to violate the sanctity of any place of worship as far as the law gave him the power of punishing those against whom the charge of having done so should be proved. Owing to the repeated outbursts of the Clergymen, Mr. O'Donnell ordered the prisoners to be discharged, after having given them a severe lecture on the wanton outrage of which they had been guilty. The three retired in a sad plight, fearing that they would receive tropical reception from those who anxiously expected them in the street, but they got out the back way into Green Street, and made a hasty retreat through Bolton st., and by circuitous routes down to the North-wall, where they shipped themselves on board one of the steamers with the object of getting off with as little delay as possible.—Dublin Freeman.

LANDLORDISM IN IRELAND.—It is now nearly a century since the *droits de Seigneur* disappeared from the relations between French landowners and the cultivators of the soil. Russia is looked upon as that portion of Europe in which civilization is hundreds of years behind the rest. But Alexander III. has begun the noble task of emancipating the serfs; and in a few years more the peasantry in that empire will no longer be the goods and chattels of the lords of the soil. It becomes, therefore, a matter of honour, as well as a question of humanity, with our own country to see that in the path of progress she does not follow last. What! we think we hear the reader exclaim, do you mean to say serfage exist under the constitutional and benign rule of England? Well, perhaps it does, although not in name, and although modified by principles and circumstances opposed to it, but which are inadequate to extinguish it quite. We simply mention Ireland. The present Marquis of Lansdowne is reputed to be an amiable and just nobleman, distinguished for the meek wisdom he has always exhibited in the political arena. His lordship inherits from his ancestors, Sir William Petty, who, two centuries ago, made a survey of Ireland much to his own advantage, large estates in the county of Kerry. The Marquis is of course an absentee, rarely, if ever, visiting his property in that remote region of the United Kingdom. He possesses, however, an invaluable treasure in the person of his agent, Mr. John Stuart Trench, who is also a magistrate of the county. The Lansdowne estates appear under the entire control of this gentleman, who, if the accounts which we receive are well founded, does in reality treat the tenantry very much in the fashion in which the feudal lords of old dealt with their vassals. We write this upon the assumption that statements made of the aggrieved persons are true; and although experience has taught us not to place implicit reliance on Irish assertions, yet, as the statements in question have now for many months been before the public, and have never been explained nor denied, we do not think we strain assumption in admitting them, with due reservation, as a ground of comment. The primary complaint of the Lansdowne tenantry in Kerry is, as may be supposed, an arbitrary and unfair increase of their rents. But there are other grounds of grievance. In a memorial presented to the Marquis, signed by a large number of his tenants, a number of the oppressive regulations which Mr. John Stuart Trench has enforced upon them for a lengthened period are set forth, and we really think that they furnish some evidence of the existence of serfage in that quarter. By these regulations it appears that no tenant on this property can marry, or procure the marriage of his son or daughter, without permission from the agent, and that even when no change of tenancy would ensue. What do the English people think of this edict of a territorial law, enforced by fine, in the Queen's dominions, in this blessed year of the Lord 1858? The ancient Barons before Magna Charta arrogated not much greater power over the persons of their vassals. But the right to marry and be given in marriage is not the only one of which these unfortunate Lansdowne serfs are robbed by their parental landlord. They say that, under the Trench regulations, no tenant can entertain for the shortest time, not only the stranger who seeks his hospitality, but even his nearest relatives or friends, and that no tenant can give a cottage to, or keep elsewhere than in his own house, the farm laborers, married or unmarried, that may be required for the proper working of his farm. This illustrates the actual system of landlord and tenant relations in Ireland—landlord and tenant law, as it is, with grim factiousness, termed. Lord Lansdowne and his agent, Mr. Trench, set up their bests above the positive injunctions of the moral and scriptural law, while they, at the same time, trample with impunity upon the most sacred individual rights which the constitution is said to guarantee to all the Queen's subjects. The law of the land carries with it the sanctions of fine and imprisonment; the Lansdowne law in Kerry does not go beyond fines. The violation of any of the anti-Christian, anti-constitutional rules we have cited is visited with fines and penalties, and sometimes even with the eviction of the offending parties. Of course, as these people are tenants-at-will, they must either submit to the will of their landlord in such matters as their own or their children's marriages, and as entertaining their friends, or else they must walk out of their holding. That is Irish landlord law, and it reposes on the fundamental principle that a man—and if a man, how much more a nobleman?—can do what he likes with his own; a principle which seems to rule supreme in Ireland, but which, in England, is held in wholesome check by enlightened and powerful public opinion. But to finish the sketch of this striking case of tenant bondage. Mr. Stuart Trench is, as we have said, a magistrate as well as agent; and so closely intertwined are the two capacities in the thoughts and practice of Mr. Trench, that he sometimes resorts to the magisterial power to enforce his bests as agent—a state of things which also savours rankly of the feudal regime, and which is a direct infringement of the law. According to the information before us, in those cases where the tenantry presume to violate the Lansdowne law respecting marriages and hospitality, they are served with notices to quit, which are only withdrawn on payment of a fine arbitrarily fixed by the agent. Now there is no law against that practice, whatever may be thought of it morally. But there is another class of offences punishable under the Lansdowne code, which are in reality offences against the law of the land. Such are trespasses on and spoliation of the Marquis's plantations. Well, how are these dealt with? Why, by fines to the landlord. Lord Lansdowne, in a very unsatisfactory reply to the memorial of his tenantry, says that "fines in these cases can of course only be levied by the consent of the parties who may be presumed to prefer paying them, to severer methods of preservation," so that here is the great Whig nobleman and politician, a man who has held the highest office in the State, and who is looked on as an oracle by his party, actually avowing an illegal interference, through his agents, with the course of justice. Tenants, as is mentioned in the memorial, have been fined in heavy sums, with costs, for trespassing and taking timber from a wood—and that without being brought before a legal tribunal, and on no other evidence whatever save the opinion of Mr. Trench, jun. In that case the injured tenants commenced an action for damages, which, however, Mr. Trench shrunk from, by repaying the amount of fines and giving compensation, thus practically admitting the illegality of the proceedings. We have thought it proper then to advert upon what is certainly the arbitrary and oppressive system of management pursued on the Marquis of Lansdowne's Kerry property, in order that the English people may get a glimpse of the sort of treatment which the tenants of absentee Irish landlords are subjected to, and as an illustration of the general unsatisfactory law of landlord and tenant in Ireland. We, of course, know nothing of the fact ourselves, and have taken the statements in the tenants' memorial as true, corroborated as they are, to a certain extent, by the admissions of the Marquis's reply. It is greatly to be hoped that the

conduct of the landlord and the agent is not so bad as is represented; but the absence of denial or explanation, and the general course of Irish landlordism, seem, unhappily to forbid that supposition.—Altogether, nothing better can be done than to lay the alleged facts before the public, for its judgment on them. It is not impossible, indeed, that some of the facts we have stated may be unknown to the Marquis of Lansdowne; and should they be so, he will thank us for giving him the opportunity of remedying what appears to be so great an injustice.—Morning Star.

A BIBLICAL BOUNDEN-MAN.—There are parts of "the land we live in" where "justices' justice" is about as farcical a proceeding, from a theoretical point of view, as may well be imagined. In Thurlis a Benchful of Magistrates deliver themselves of that profound judgment, "Not guilty; but don't do it again"—or rather, "not guilty; and we're very sorry for it." In Ballyvaughan, a locality so far amidst "the wilds of Clare" as to be deemed by their Worship beyond all impertinent supervision, a rather curious piece of Bench practice was exhibited the other day. A farmer named John Fin has the happiness to possess as neighbor a man of God—a meek and lowly one of the elect, called by the carnal ones William Jackson, but amongst the babes of grace of Ballyvaughan known as the Reverend William Jackson. The Rev. William "loves his Bible"; when he is gone from amongst us—far off be that day—a little tract will record how he lapsed in his youth, chanted in his manhood, sang by day and murmured in his sleep, that sweet little hymn to the air of "We went go home till morning." "We went give up the Bible." But he not only "loved his Bible," but, in accordance with its precepts, he loved to be a father to the fatherless, and to the widow he longed to prove a stay and protection. The Widow Macnally—whose mournful end we chronicled a few months ago—and her orphans fell under his notice; he saw that the little farm which their industry had made to smile, was fair to the eye, and the Reverend William's bowels of compassion were moved. By a process of theological argument not to be comprehended by benighted Romanists, he found that, according to his Bible—to wit, Isaiah v. 8, "Wo to you that join house to house and lay field to field"—he ought to cant the widow and orphans out of those fields, and "lay" them to his own—for he had fields, this highly Evangelical gentleman, in accordance with the Scriptural injunction to that effect—viz., "those who preach the Gospel should live by the Gospel." The Agent, however, was an ungodly man—that is, he did not at once perceive the Scripturalness of this proceeding; he, in his deplorable darkness, thought it hard-hearted to turn out the poor Widow Macnally and give her land to the pious Rev. William. So the Agent made great objections, and ultimately secured for the poor widow some other land when it became evident that the minister's interpretation of Job xxiv. 2, Hosea v. 10, and Proverbs xxii. 28, impelled him to clear out the poor woman and add her field to those already in his hands. Of the results of this scriptural proceeding we need say no more now than to pray that God, more just and merciful than man, has given her a home where there is little fear the Reverend William will dispossess her. The Widow Macnally being thus "polished off," as the Biblical William's English friends phrase it, John Fin seems to have next attracted his scriptural care—in compliance with the precept, "love thy neighbor as thyself"—"John Fin is my neighbor," reflected the good man—"if I love him as I love myself, an amalgam results; what's his mine, what's mine is my own. I'll have that bounden ditch of John Fin's knocked down to-morrow." So he called upon him his man servant, and he spake unto him comforting words to the effect that in accordance with sundry loving precepts, veiled from the eyes of carnal flesh John Fin's bounden ditch must be removed. Now, John Fin, being "an unconverted man," was fond of his bounden ditch; and when he saw the servant of the servant of the Lord knocking it down, he waxed wroth, and swore an oath in Gaelic to the effect that may his soul be in a certain very bad personage's keeping, if he would not make the neophyte leave that in a hurry. The man servant ran in and announced to the preacher of the Gospel that Satan had moved John Fin to object to this mode of loving one's neighbor as one's self, and that manifestly Fin loved himself better than he loved Mr. Jackson. Then rose up the meek and peaceful citizen of Zion, and took from off the shelf his Bible. No, no—big black thorn cudgel, and with its strong arguments proceeded to encounter Fin. Fin asked why Mr. Jackson was removing his bounden ditch? "Benighted Romanist," replied the living concordance, "this comes of your not being allowed to read the Bible; know that I am about to remove this bounden ditch in accordance with Deuteronomy xxvii. 17:—Cursed be he that removeth his neighbors land marks." Fin, never having been to any of the affiliated soup-kitchens of Rath-Row, did not clearly see how the text supported the minister's claim; but something else soon enforced it very decidedly—the Rev. William Jackson, Scriptural text monger, saint, servant of the Gospel, &c., &c.—as we have it on the solemn oath of several witnesses, swearing in Ballyvaughan Court House, on the 24th of June last—collared the poor man, struck him with his fist, and beat him with his stick! All which, doubtless, the reverend pugilist would prove to be eminently scriptural. Fin, however, summoned him, having an idea that however evangelical, it was hardly legal thus to bludgeon a man in open day. The Reverend gentleman mistreated the ordinary high priests of the law in that Petty Sessions district, and longed for the presence of his friend Mr. Samuel Bindon, J.P., who he was sure would cleave unto a brother of Zion, yes, even to the death. But Mr. Bindon had not been seen in that Court for no one knows how long. Why, the record does not tell us, and we are perplexed how to read the fact that the Reverend pugilist journeyed afar off to Mr. Bindon's residence, hired a Rosinante and secured for the day of trial the presence of his friend, the J.P. When the trial came on, Mr. Bindon fully justified the Rev. pugilist's opinion of him.—He bullied and browbeat poor Fin, till he scarcely knew his right hand from his left; and in the most impartial manner Fin's witnesses were ordered out of Court, while Mr. Jackson's were allowed to remain. Fin told his story despite all the interruptions and cross-hacking of the Bench. The Rev. pugilist told his story, too, but "admitted" says the report, "that he caught Fin by the breast and struck him with his fist and a stick." Several witnesses corroborated this fact of the assault, and "accordingly"—the magistrates—dismiss Fin's complaint! The Reader may rub his eyes, but the fact is even so. John Fin—struck and beaten by the Rev. Mr. Jackson—has got just that much redress and no more from the justices of Ballyvaughan. That the matter will end so, we doubt. We trust John Fin will seek out a good and honest solicitor, and put the case into his hands, and perhaps in another court the pugilism of the saintly Mr. Jackson may be honored with a different reward.—Nation.

THE GWEDDRE INQUIRY.—The experience of the past few years has considerably shaken the public confidence in trial by jury. Cases of the gravest character have repeatedly occurred in which public opinion has flatly refused to endorse a strictly legal verdict. We need hardly specify illustrations. There, for instance, was Miss Madeleine Smith. She was tried for poisoning a paramour, whom she thought she might be better without. The jury—that is, a majority of the Scotch jury—declared the charge was "not proven," yet that failed to deter public opinion, led by the *Times* itself, from scolding the idea of the woman's innocence. Again, in Ireland, that able but misguided individual, Mr. Spollen, walked away from the dock exulting in his acquittal; but public opinion nevertheless obstinately refused to be convinced that the verdict had accomplished the ends of justice. Now, we would not be understood as wishing to insinuate the slightest similarity in the position of these celebrated personages and that of the Donegal landlords who have just been acquitted by the parliamentary committee in the Gweedore case. To suggest such an uncomplimentary similitude is, of course, far from our intention; but the truth is, that the result of this investigation has tended to show that a jury selected from the House of Commons is not a whit more infallible than a jury selected from the long panel of a county. In fact, as regards their capacity for occasionally astonishing the public, the parliamentary jurymen would rather seem to have the advantage of their less aristocratic brethren. The committee in the Gweedore inquiry have now published a report in which they virtually acquit the landlords of all responsibility connected with the distress in Donegal, as detailed in the famous "Appeal" of the Roman Catholic Clergymen. Speaking of the wretched inhabitants of Gweedore and Cloughaneely, the report says that "there are among them many who are very needy, who, on any failure of their crops, are subject to more or less distress and poverty in consequence, at one portion of the year;" but that "this poverty among the people is not attributable to the landlords." This sentence may be taken to illustrate Baron Penefather's views on the significance of the word "opulence;" while it undoubtedly goes to prove—perhaps unnecessarily—the chronic existence of distress in this ill-fated locality. But the committee, as if determined to do the thing handsomely, go a little further. The statements of the appeal are characterized as all but imaginary. "Destitution," the report says, "such as is complained of in the appeal of the 8th of January, 1858, did not, and does not, exist; and the general condition of the people is certainly not worse now than it has been for many years." It is denied that the proprietors took from the people any land to which they had "real rights," although it had appeared to the committee that an erroneous opinion exists in the minds of the people as to their (prescriptive) rights over the mountains near which they reside. The sheep and police taxes are admitted to have "pressed heavily" upon the inhabitants; but then the impost was "paid readily in money;" and "no stock or produce was sold under distress for the purpose of paying those taxes"—in other words, the people saved the extra expense which resistance would have induced. As newly as we can judge, this is the essence of the whole report. The rest is made up of extracts from the appeal, and of declarations that what may be termed the merely rhetorical parts of that document are not borne out by the evidence. This decision of the committee has not at all surprised us. We foresaw that, where the statements at either side were so conflicting, the committee would be disposed to give a verdict in favour of the witnesses who occupied the highest social position. That is a tendency to be noticed in all public tribunals; and we do not mean to impute partiality to the members of this committee when we say that the fact of their being principally of the landlord order themselves would not lessen the tendency in question. However, the evidence is now before the public, and into its details it is not our intention to enter. The public can scarcely have failed to notice the perfect accuracy with which the witnesses for the appeal substantiated, item by item, its main statements; and they have also heard the elaborate explanations and dogged contradictions at the other side. Let the public, therefore, decide who is in the right. The landlord organs have had the decency to charge the Clergymen with "lying falsehoods." Well, we are not absolutely dazzled by the politeness of the style; and, in reference to the contradictory testimony, we shall only express our regret that all the witnesses were not examined as in a court of justice. What object could the Clergy of the district have in putting forward statements so easy of contradiction as the landlords would have us believe, when these statements were made under circumstances rendering exposure inevitable if they were untrue? Did these Reverend gentlemen want money? They got some for the people, certainly, but none for themselves. Were they itching for popularity? We should think it is but a sorry popularity that would be susceptible of cultivation in the unexplored regions of Gweedore and Cloughaneely; but on this point we have a right to inquire whether those Clergymen displayed any undue craving after publicity when, in 1855, they became personally accountable for £1,500 worth of meal to feed their starving people? If the landlords were doing their duty so exceedingly well then, could this have happened, and will they now pretend to the same knowledge of the miserable inhabitants as those who possibly saved Gweedore from becoming a second Skibbereen? Was it "opulence," as the "venerable baron" would term it, or was it, as we believe, the very intensity of poverty, that drove many hundreds of the poor people to implore the authorities to transport them, in a body, to any part of the habitable globe—and this, too, long before the appeal was written, or their distress generally known? Were not the Clergy ready to join in their voluntary expatriation? Surely rational men are not to be told that a people admitted "needy" in their best times, and subject to more or less distress" periodically, have been "improved in circumstances" by the loss of their grazing tracts, by an increase of their rents simultaneously with the contraction of their holdings, and by a police and sheep tax exceeding in amount the whole property valuation? What, in effect, has been the defence made for the landlords of Donegal? Why that the previous condition of the people was so bad that no recent act of theirs could make it worse. We wish the "natural protectors of the tenantry" joy of their prize argument. But, seriously, we would ask them have they fallen into the mistake of thinking that the world is made up of cold-headed logicians and political economists, and that no men live with hearts to feel and warm blood in their veins? We are afraid the gentry of Donegal, accustomed as they are to the usages of local feudalism, have been deceiving themselves grievously in this respect. Advice from us would, in all likelihood, be thought out of place; but were we now in their unenviable position, it should be our duty to bear with edifying humility our victory over those who are offensively enthusiastic in the cause of humanity. Above all, we would studiously avoid such a thing as brandishing our parliamentary certificate of technical innocence in the face of a people's convictions. So far as we can recollect, something like that was tried in Dublin by a gentleman whose name we have already mentioned, and the speculation turned out a decided failure.—Derry Journal.

STRANGE CASE OF ALLEGED SUICIDE.—A letter from Galway, published in one of the Dublin journals, gives the following account of the death, under suspicious circumstances, of one of the pilots who ran the Indian Empire steamer upon the St. Marguerite Rock, in Galway Bay.—The trial of the Galway pilots for running the Indian Empire on the St. Marguerite Rock did not take place at this assize, owing to the non-arrival of that vessel and the consequent absence of the witnesses. The town grand jury had not been discharged until this evening, at the rising of the Court. The pilots, however, did not know the moment the ship would arrive, and Burgess (an Englishman) had been active in preparing for his defence. He had been getting a statement of the facts ready to be transferred to counsel, and was observed to be very low in spirits. A sensation was caused in town to-day by a report that the unfortunate man had destroyed himself, and that he is dead is too true. He was found rigid, but still warm, and the belief is that he took strychnine. Nothing, however, is yet known. The Crown solicitor is engaged in the inquiry, and an inquest will be held to-morrow. The stomach, I understand, has been removed, to be analyzed.

TURKS AND PROTESTANTS.—If the first Whig was Satan, the last Premier, it would appear, was half a Turk, at least, he had a great partiality for that people, and the thanks of that nation consist in the brutal, insult of an English consul in Belgrade, and the murder of an English consul in Jeddah. But no matter what efforts his lordship might make—were he to return to power to-morrow—it will be impossible for the greatest of the Whigs, even though aided by the first, to maintain the *status quo* of Turkey. That nation is doomed to destruction, and Christianity in the Levant is certain ere long to supersede and sweep away Mahometanism. This very massacre which we lament demonstrates the tottering instability and general disorganisation of the Government of Turkey, a Government which is entirely unable, not merely to defend itself from the aggressions of external foes, but to restrain the ferocious violence of its own subjects. Lord Palmerston feels a great interest in the Turks. We, for our part, feel a great interest in the Christians of the Levant. Through their instrumentality we trust Christianity will one day mantle the whole of Asia. We feel an interest in the Christians, because justice, liberty, and civilisation are arrayed on their side, and because inveterate iniquity and ancient oppression are arrayed on the side of the Turks. A curious parallel might be drawn between the condition of Turkey in our own day, and the Catholics of Ireland in the days of George III. The Turks, for instance, like the former Whigs, made it law.—That the Christians shall build no new churches, and that Moslems (Hib. Protestants) shall be admitted into them at all times. (During Divine Service in Ireland, which Catholics were accustomed to celebrate amid the ruins of monasteries, and in unfrequented wildernesses, it was customary to place a scout on the next adjoining eminence to give warning of the approach of the Mass-lunners. Hence it is that the Whigs feel an interest in the Turks. There is another Turkish ordinance framed to crush Christians, the spirit of which is perfectly Whiggish.) 2. They shall not prevent their children or friends from professing Islamism (Hib. Protestantism), or read the Koran (Hib. Bible) themselves. (A hot persecution has been repeatedly carried on in Ireland by Protestant landlords against their poor tenantry for sending their children to a Protestant school. As to reading in any shape, the Catholics were effectually deprived of that advantage for all education was denied them.) 3. They shall erect no crosses on their churches, and only toll, not ring their bells. (Crosses erected on Catholic churches have been repeatedly prostrated according to law. As to ringing or tolling bells either was early prohibited, and wholly unknown until late years.) 4. They shall not wear the Arab dress, ride upon saddles, &c. (No Catholic dare ride a horse worth more than five pounds—as to a saddle, the luxury was so rarely enjoyed that its prohibition was useless.) 5. They shall pay the highest deference to Mussulman (Hib. Protestants), and entertain all travellers three days gratis. (It was long a rule in Galway that no Catholic durst enter the Exchange with his hat on. He should remain uncovered in the presence of his Protestant neighbours.) 6. They shall not sell wine. 7. They shall pay a capitation tax of two dinars each, and submit to an annual tribute in addition to this tax. These ordinances no doubt make the Turks interesting to Whigs like Lord Palmerston, but, for our part, all our interest is on the other side—we feel an interest in the Christians. The Christians of the East, buried in the depths of slavery and degradation, have gradually risen to be objects of high importance. In their degradation they resembled the Catholics of Ireland; in their gradual elevation their rise might likewise be paralleled with the slow elevation of the Irish Catholics.—Tablet.

GREAT BRITAIN.

THE GREAT EASTERN.—According to present appearances there is no probability that the necessary works will be actively commenced until the next spring, though if the additional funds required were now forthcoming the good ship would get ready with facility to make her first voyage by that time. In the meanwhile it is necessary to consider how the ship can best be secured during the coming winter. There is no dock in the river which will admit her, and it is by no means satisfactory to keep her in the centre of the stream, exposed to the winds and storms which may be expected at that season. The Great Eastern now lies, no doubt, very secure at her moorings. By the aid of ten of Trotman's anchors and iron cables of tremendous strength she defies successfully the strongest gale that can blow; but it would not be prudent to rely upon an anchorage of this sort during the whole of the winter months.

The approaching visit of Queen Victoria to her imperial brother at Cherbourg is already the subject of considerable speculation, and an uneasy feeling is shown in some quarters as to the probable result of the affair. This, however, is simply absurd. Napoleon III. is no ogre, and will certainly not devour his guests on this interesting occasion, with the eyes of the whole civilised world fixed upon him. A curious circumstance is mentioned in some of the papers, on what foundation we know not. A private committee of members of the House of Commons was formed to get up a members' excursion to Cherbourg to witness the approaching display, and some 200 members gave in their names as excursionists. Amongst these was the late Premier, but the noble lord has since, it is said, suddenly withdrawn his name from the list. Gossiping people, who recollect that Lord Palmerston certainly had some inkling beforehand of the famous coup d'etat of 1852, say that he fears danger on the present occasion, but surely if so he would take steps to save the Queen and so large a portion of the members of the Legislature, and not be merely anxious about himself? These absurd surmises show, however, how little real confidence is felt in the cordial alliance between France and England, even at the moment when the forces of both states are fighting side by side in China, and their Sovereigns are about meeting on terms of amity and friendship. There is something wrong, and it may hereafter prove mischievous, in this state of public feeling, which is due in very great measure to the incendiary publications in the *Times* and other English journals. No rational man doubts that the French Emperor wishes for peace as necessary to the consolidation and security of his throne, but he is equally prepared for war, and the outraged feeling of the French people, who are very little patient of provocations and insults, may at any moment force him into war.—Tablet.

MORMON CONFERENCE.—The *Record*, the ultra-Protestant newspaper, gives the following report of a conference of the leaders of one of the latest sects of Protestantism:—"The Half-yearly Conference of the Church of Jesus Christ of Latter-day Saints" (?) for London, Reading, Kent, and Essex, was held on Sunday in St. George's Hall, St. George's-road, Southwark. Asa Calkin, President of the Church in the British Isles, was present, and J. D. Ross, his first counsellor, presided. At the commencement of the services there were present, in the morning, 500; in the afternoon, 600; and in the evening, 700 'Saints.' The morning service was commenced by singing and prayer, after which Elder C. W. Penrose said he felt that the Spirit would be showered upon the Saints, because they had been labouring faithfully. He had great pleasure in introducing to them the names of the authorities of the Church, in order that they might have an opportunity of showing their confidence in them. Some persons outside the Church had said the Saints were deprived of the free exercise of their will. It was not so. The Saints had not called the authorities of the Church, or, as the Apostle said, heaped to themselves teachers baving itching ears; but God had sent them, and their teachings and counsels were for the Saints good. The Lord allowed them to do as they pleased. They rendered their obedience voluntarily, and were about to renew their covenant. He wanted the Saints to vote according to their feelings, and if they had not confidence in the authorities of the Church, to vote against them. After some remarks on government, the Saints voted to sustain Brigham Young as President, Prophet, Seer, and Revelator,—the mouth-piece and representative of God; Heber Charles Kimball and Daniel H. Wells as his first and second counsellors; the quorum of the twelve apostles, with Orson Hyde at their head; all the properly-constituted authorities in the land of Zion; Asa Calkin as President of the Church in the British Isles; J. D. Ross and William Budge as his first and second counsellors; J. D. Ross as pastor of the London Reading, Kent, and Essex Conference; Charles William Penrose as President of the London Conference; Joseph Silver as President of the Essex Conference; John Reed as Secretary to the London Conference; E. L. T. Harrison as book-agent of the London Conference; James L. Chalmers as President of No. 2 District; and John Reed as President of No. 3 District, and the travelling elders of the Essex Conference. Elder Joseph Silver, being called upon to give some account of the Essex Conference, said he felt first-rate—never felt better. He thought and knew that he had the Spirit of the Lord. The travelling elders who traversed Hert, Suffolk, and Essex, were not only feeling well, but, as the Saints could see, they were looking well. The Saints in his Conference were feeling first-rate. They paid their tithing well, attended their meetings well, and felt well towards assisting the authorities of the Church in relation to the call made upon the Saints in the British Isles.—Elder E. L. T. Harrison said, he was not much of a fighter, and would respectfully request any one who felt bad with him not to fight. He had a little dander as they say, when it's up. He thought the policy of Brigham Young secured the admiration of the respectable world. It showed that the same feeling ruled and possessed the Saints of Jesus Christ as in the days of the Apostles. The true policy of the Church was to bring peace on the earth, that the King of Peace might reign. Of course the Saints were fanatics; but then it was fanaticism with the chill off. They were fanatics of the first class.—Elder C. W. Penrose said, when he took charge of the London Conference, at the beginning of the year, he found it thriving; and as it was in a good condition then, and had not deteriorated, it was better still now. The Spirit was abounding more than ever he remembered before. The Saints seemed to enjoy themselves better. The funds showed the feelings of the Saints well. There was a call made for money to send home to Zion elders who had been released from their labours here. For this there was raised £230. The tithing amounted to £800. The branch book-debts were frightened into fits; they would soon be killed, and he (Elder Penrose) wanted to assist at the funeral. The Saints had paid a great deal into the penny fund, but they drew it out again that was bad. They would pay in as much as they liked, but they should not draw it out again. They should consecrate it for their emigration, because they would want to go from old Babylon to the mountains of Ephraim. The authorities of the Church did not want the Saints to play at putting in and taking out. That was nonsense, and bothered them a great deal. In the Conference they had baptised between forty and fifty. Pastor Ross counted 400, because their faith was so much stronger that one was equal to ten others. There was quite a difference between the feelings of the Saints years ago and now. Then, when a subscription was got up, one said, 'I'll give a sixpence;' and if some one gave half-a-crown the rest all turned round to see who it was. Now, if any one said, 'I'll give a pound,' nobody looked round to see who it was. Some rolled in their pounds, and some rolled in big lumps. The Saints might congratulate themselves on an increase of 400. They had cut off in the London Conference 192; that was a great blessing. The prophet Brigham sent over to tell the Saints to renew their covenants, and be baptised—to shake themselves, and get the scales from their eyes; and those who called themselves Saints, but would not obey counsel, were cut off. He was glad to hear the good news from Essex. Essex ought to be a money-getting Conference, because it had got a Silver president.—Elder J. D. Ross said, he knew they were a good people. The fact that he was away from his post a half the time, and things went on well, proved that they were faithful. If the Saints of the London Conference kept their promises, the book-debts would be dead, and buried for ever, never to be resurrected, by the second Sunday in August. They might improve in the penny fund. £60 were paid in, but nearly £50 were drawn out; so that only £11 could be sent to the Liverpool office. The authorities wanted the Saints to put their treasure in, and their hearts with it.—The Service closed at a quarter past twelve o'clock, when, by an easy transition, a large number of the Saints passed from the spiritual to the temporal, and regaled themselves with such refreshments as were provided for the occasion. The afternoon was occupied with speeches on the abandonment of Utah.

UNITED STATES.

The city of Boston contains 3,500 drinking places and the evils resulting therefrom have become so alarming that a Citizens' League has been formed to elect Municipal officers who will see that the laws against the liquor traffic are faithfully executed. The number of arrests in Boston for crime during 1857 was 21,093. Besides these, more than 10,000 persons were lodged in station-houses, and more than 900 intoxicated persons were helped home by the police.

NEW ENGLAND HEATHEN.—The following statement was made in a report on Home Missions recently submitted at the Massachusetts General Association:—"From reliable statistics, it appears that in Maine, New Hampshire, Vermont and Massachusetts, not more than one quarter of the whole population are in the habit of attending church! There are one million three hundred thousand people in New England who, as far as attending church is concerned, are, practically, like the heathen. There are twenty-six towns in this State which have no evangelical preaching."

An editor of a country paper thus humorously bids farewell to his readers:—"The Sheriff is waiting for us in the next room, so we have no opportunity of being pathetic.—Major Nabtem says we are wanted, and must go. Delinquent subscribers, you have much to answer for. Heaven may forgive you, but I never can."