

do? To every French patriot—to every Frenchman who has been unwilling to become the agent of a despotism which he abhors, public life in all its departments has been closed. In America the son of a coal-heaver may become President of the Republic; in England he may become Minister of a public; and being placed in the council of his free people, and being placed in the council of his Sovereign by the will of a free people, can dictate their wishes to that Sovereign; but the French statesman must enter the palace of an eastern despot—an emasculated, sycophant and slave. If a man of cultivated intellect, such as Montalembert, be desirous to discuss the political interests of his country, he must expect a prosecution. If a French Bishop desires to publish his views in relation to the Fatherland of the Catholic Church, he finds himself inhibited from doing so except through indirect channels of communication. I have been recently told that in Paris interchange of thought is effected by passing manuscripts from hand to hand, and every one who knows anything of French society will tell you that during the last ten years no man has dared to speak out freely in a place of public resort his sentiments upon the political condition of his country, lest he should be overheard by a gentlemanly *mouchard* employed as a spy over the social intercourse of Frenchmen. In this country we nationalists have had occasion to complain of prosecutions of the press and of trials by packed juries, but by what right can we complain of these iniquities if we are prepared to approve them when perpetrated in another country?—Were the French Imperial rule to prevail in Ireland there is scarcely a newspaper, whether Conservative, Whig, or Nationalist, that could venture to publish articles in relation to Government as appear every week with impunity. The mockery of trial by jury, as handled in 1848 by the British Government against us, was at least as valid a guarantee for personal freedom as trial before an agent commissioned by the Emperor, or as deportation to Cayenne without trial of any kind. We are told, indeed, that this system of Government is to be modified, and that in future Parliamentary orators are to be allowed to discuss freely the interests of their country, and that the press will be permitted to canvass with some degree of freedom the acts of the Imperial Government. "Better late than never."

It is difficult to predict what will be the practical effect of these vaunted concessions, but we may form conjectures for the future founded upon past experience; and, for myself, I have no hesitation in saying that if a system of rule were to be established in Ireland by the French party similar to that which has existed in France during the last 16 years, I would prefer to emigrate to the United States, to British America, to Australia, to Spain, to Belgium, or to Greece, rather than endure such a system of rule.

THE NATIONAL BOARD OF EDUCATION AND THE COMPETITIVE SYSTEM.—The *Dublin Evening Post* has the following announcement:—"The competitive system has been introduced into the offices of the National Board of Education in Marlborough-street, as well as in other public departments in Ireland; and we shall now state the results of a recent competition for filling five vacancies in the clerkships of those offices. Altogether twenty candidates were nominated—ten Catholics and ten Protestants. Of the latter five were Episcopalians, Protestants and five were Presbyterians. The examination was ordered in the usual manner by the Civil Service Commissioners in London. Mr. Stoney, as their examiner in this city, received the examination papers, and under his inspection the answering took place in his offices at Dublin Castle. As soon as the examination was gone through, Mr. Stoney forwarded to the commissioners the written answers of the several candidates. Nothing could be more and impartial than this system of examination. The judgment is pronounced by the examiners in England without their knowing the names of the candidates, and they must therefore treat each case solely upon its own merits. The result was, that four out of five places have been won by Catholics. The successful candidates are Messrs. Young, Rochford, Gavin, McCarthy and Mulholland. Mr. Young is a Protestant. The Messrs. Gavin and Mulholland were, for some years, students of the Catholic University." Commenting on this the *Post* observes—"We need scarcely say that there is not, on our part, any disposition to consider this or any other question in a sectarian spirit. On the contrary, our object at all times has been to promote good feeling and forbearance towards each other among all denominations, to induce Irishmen to think well of each other, and to co-operate for the welfare of their common country. Therefore, we do not refer to the past with any desire to revive unpleasant recollections, but rather to prevent them. During the existence of the penal laws, education for Catholics was strictly prohibited in Ireland. It is only within a comparatively recent period that Catholics, rich or poor, had afforded to them anything like adequate facilities for education. When, therefore, this competitive system was established, Catholics entered the lists with their Protestant fellow-countrymen, under great and obvious disadvantages. With the exception of the facilities given through the National Board for the poor, and of the small endowment for the education of the clergy at the College of Maynooth, Catholics enjoy no advantages whatsoever from the State; while Protestants have all through possessed, in the Dublin University, in the Royal schools, in Erasmus Smith's schools, and in many other rich endowments, the most ample facilities for their education. We refer to those matters for the purpose of explaining the large proportion of Protestants who have appeared as successful candidates at several examinations hitherto held in different departments. But as time wears on, and experience is gained, Catholics are better preparing themselves for the honorable contest which this system affords. Accordingly, we find, where all parties stood on equal grounds in every respect, in the examination to which we have referred, that Catholics, as we have stated, obtained four out of five places. This result, we are sure, will be received with gratification by all true friends of the education of people, no matter to what religious profession they belong. There can be no surer means of promoting contentment among the Irish people, and the welfare of the country, than the bringing of Irishmen into harmony with each other; and there can be no more effectual mode of putting an end to sectarian acerbities than by insuring to Catholics and Protestants alike a fair opening for the reward of merit and talent. It is for this reason we point attention and attach importance to the examination for clerkships in the National Board of Education, and we have no doubt whatever that the statement we have made will produce the most salutary and useful effect on the public mind in this country."

One of those furious outbreaks of Protestant bigotry, which so often disgrace the proceedings of our Poor Law Board in this country, exhibited itself at the last meeting of the guardians of the North Dublin Union. The Catholic Chaplain, in an able and temperate statement, reprobated against the present unsuitable and unbecoming condition of the place in which the poor Catholic inmates were obliged to be present at the celebration of the Holy Mysteries of their Religion; and requested that a small sum of money should be expended in improving the accommodation. But any demand coming from a Catholic Priest is sure to sound the alarm in "Orange land," to bring together in great force the jealous "Guardians," and redoubtable champions of Protestantism; and on that occasion all the Orange tinkers, tailors, and shoemakers, and dressing-box manufacturers, who were members of the Board, mustered together to defeat the just demand of the Catholic Priest; and Catholic paupers. I am ashamed to refer to the humiliating condition of the representation of Catholics at the two Boards in this eminently Catholic city. These Boards are depositaries of the worst forms of [bigotry that Protestantism can

produce. The election of every officer, however subordinate the post, is carried by commanding Protestant majorities. Every question affecting Catholic interests is negated by the same bigoted and overwhelming majorities. This disgraceful and abnormal state of things is attributable to two causes; first, to the appointment by the Tories, when in power, of a number of Orange magistrates, who become *ex officio* Guardians of the poor, and who, while habitually absenting themselves from the routine business of the Board, invariably congregate on every occasion on which the appointment of officers, or religious questions are to occupy attention. The second cause is the characteristic activity of the Orange party in attending to the elections of Poor Law Guardians and the characteristic inaction and apathy of the Catholic and Liberal party in reference to them. Thus, for example, though the annual elections of Guardians will be held in a few weeks, yet, out of the fifteen wards which compose this city, only two or three have taken any steps to secure the return of Catholics or Liberals, while the Tories have been actively at work with a well-organized staff during the entire year.—*Dublin cor. of Weekly Register.*

THE ISLAND OF SAINTS.

AN ANGLI-SAXON FROM TIPPERARY.
We (*Dublin Irishman*) publish the following not unamusing piece of foolery, for two reasons: one, because it lets us know that an able German writer, who has travelled the country, proclaims to Europe, and justifies and approves of, Ireland's undying hatred of English rule; the other is, because the writer of this notice of Herr Rodenberg's book (called "The Island of Saints") is a clever Irishman in the pay of an English newspaper. We have already said that the foulest revilers, the bitterest satirists of Ireland, are renegade Irishmen employed by the English press. The London correspondent of the *Liverpool Albion* is well known to be a Mr. O'Neill, (he has dropped the "O" in London) a native of Tipperary or Limerick—a real Milesian, with the brogue he carries thick upon his tongue. It is not amusing to hear this man talk of the hatred of the Irish towards us! But read:

Rodenberg pronounces the Irish Catholics to be "rebels to the back-bone, hating the English rule with an undying and ever-growing hate," and eager for any alliance that will rid them of the Saxon spoiler, but especially an alliance with France.—Go where he would he saw feelings of this nature developed in the most unmistakable intensity; and the data he has collected will prove a positive magazine of vitriol bottles to Mr. John Mitchell, if that turpentine incendiary should happen to run short of inflammatory *white-lie*. Worse still, or better, as The O'Donoghue will tell us in the coming halleluhallo about the old bugaboos (heal), the German declares that "the Irish are entirely in the right," that the Protestants are aliens in the country which belong to them; and that it would be "contrary to human nature," even to Irish nature, which he holds to be an exception to all others, that the natives should entertain any other thoughts than those that animate them. What these are he tells us on his own experience; and, compared with them, the super-cannibalistic emotions of the New Zealanders towards us at the present moment, with their appetites stimulated by a fresh infusion of British snipe, must be benevolent in the extreme. These feelings, Rodenberg takes care to point out, are not confined to the illiterate and imaginative peasantry, but permeates the whole Papal population despite much lip-loyalty among the shop-keeping classes; and he adduces some startling military examples that would be incredible were he a partisan of the doctrines his illustrations support; whereas he is about as severe a satirist of Hibernian foibles as Thackeray himself, and especially stigmatises the propensity of the trading Murphy's to put the prefix of "Royal" to their potato-stores and whiskey shops. He also agrees with Thackeray that "all the angels are not in heaven" meaning that a good many are to be found in Ireland, even with the brogue, which is about the most execrating test of the seraphic that a demon could apply. Angels in petticoats, of course. Aye, without petticoats, too, or at least only an apology for such, in certain districts—but, with or without, the doctor declares there are not such women in the world as the native Irish, whether for personal beauty or moral purity; and as he appears to have had rather a cosmopolitan and polyglottal acquaintance with the sex, his testimony is all the more valuable. Even the ugliest and the oldest on the western coasts he declares to be proof against blandishments that the lovely and young in other nations succumb to; and altogether, he holds the feminine fame of Ireland in this regard to be the reverse of Irish—that is, literal, not hyperbolic.—Of one lady only does the gallant son of Fatherland speak with levity, and she is a female who must be tolerably advanced in years now, judging from her appellation—namely, the Devil's Grandmother.—Your Tipperary readers, however, will be mollified when they learn that the individual so called is not a woman, but a mountain, and, it is to be hoped, has arrived at a time of life when calumny is felt to be innocuous. Probably at no period would the language be applicable in that quarter which Rodenberg uses in regard to Wicklow, where "the children with their naked, graceful feet, their round brown legs, in short ragged skirts, look like Marillo's cherubs, and have as much humour in their plump faces. The girls appear very impassioned, and are remarkably pliant. They have black eyes, and know the use of them. They are coquetish like the French women; but their coquetting is more natural, and much more innocent. They coquette without purpose; they will not make any one happy or unhappy by it. Strange creatures!" Other strange creatures, and very astonishing natives to the observant foreigner they appear to be, are the jackasses—quadrupeds, for fear of mistake, and begging the two-legged gentleman's pardon for not saying so at first. Rodenberg reports the Irish donkeys to be much more cunning than the long-eared brethren in any other part of the world, much livelier, and that "fire and ambition flash from their eyes" under certain circumstances, some of which he relates with a freshness that, in a German, is not less surprising than that he records in the thistle estates. Mark to the boy.—Two of them stand before me, freed from the fish panniers, and enjoying the fresh morning sun. In the first place, they bailed the golden light with those natural sounds which are universally regarded as not the sweetest the kingdom of tones offers. But here it was truly fearful; even the fashives were disturbed with it in their gossip, and smote the musicians with a stick. The latter, however, must have regarded this in the nature of an applause, for they continued their duet with increased intensity. Then the noble pair looked at each other, and began most affectionately sniffing at one another. For some time I was in the erroneous idea that this was an interlance of endearments; but even the donkeys of Oonemera are selfish; for, ere long, one reared his head, and laid it on the torn saddle of the other, and began eating the old straw wherever it was laid. This time, however, his piscatory proclivities made such use of her cudgel that Master Nuddy could affect no possible misapprehension of her intent, or mistake it for approbation; and he accordingly resignedly relinquished the luxury with a look beyond all expression world contemplating.—Rodenberg also holds the Irish pigs in exalted estimation, especially one, who thrust his snout into his note-book, as if to ascertain what the Doctor was going to print concerning the swinish multitude for the edification of the Westphalian branch of the Ham family. Though Rodenberg doesn't say so, this must have been a descendant of the porcine phenomenon, the Learned Pig, who would be invaluable now in London, if only to compose the advertisements of the Crystal Palace, or write a few leading articles that should lead readers to think, instead of showing how words may be put together without a

thought in a cart-load. But beyond pigs and potatoes, girls and geese, donkeys and drivers, the thing that amuses the Saxe-Coburg is the priesthood in general, and one Father M'Ogbehen in particular, who, learning that he was a German, said, "Then you are a countryman of Humboldt," an observation which came upon him as from other worlds, and he inquired "somewhat incredulously" (faithful to the national scepticism), if the speaker knew that name? Thereupon his reverence, whose aspect and mien and all about him are much ennobled as presenting the ensemble of a model clergyman, rejoined thus:—"I am aware that Humboldt does not belong to our holy church; but the man who, for the glory of God, investigated his marvellous works, and who, after attaining a point where the highest human wisdom ceases and miracles commence, renders us even more confident in our faith—such a man deserves that the servants of the true church should love him, even if they pity him for not belonging to it." The Doctor is entranced, and exclaims, "This an Irish priest said on the road from Mallow to Limerick, at the time the Rector of Innspruck University interdicted the reading of *Cosmos* as irreligious." Such panegyric may not be particularly acceptable among "the carpets and star-terraces of Windsor," considering what Humboldt said in reference to those ticklish particulars, which are of a kind that princes never forget, unless they be the sort of prince Duke Ernest is careful concerning the truth, careless of other concerns. It is worth remark, by way of finale, as proof of the Hibernification Herr Julius went through in Ireland, notwithstanding all his methodic training and academic logic, that he calls his book the "Island of Saints;" but for anything celestial the book contains, it might be called the "Island of Evil Spirits." And not improperly so nicknamed either, considering the part the Bottle Imp plays in it; for the Doctor, while anathematizing the national alcohol as unmatched by Lucifer for mischiefness, admits having drunk as much potition himself as should have rendered him an object of interest to a gauger on the principle of running 'the excise.

GREAT BRITAIN.

THE QUEEN'S SPEECH.—My Lords and Gentlemen.—It is with great satisfaction that I meet you again in parliament, and have recourse to your assistance and advice. My relations with foreign powers continue to be friendly and satisfactory, and I trust that the moderation of the powers of Europe will prevent any interruption of the general peace.

Events of great importance are taking place in Italy. Believing that the Italians ought to be left to settle their own affairs, I have not thought it right to exercise any interference in those matters. Papers on this subject will be laid before you.

I announced to you at the close of last session of Parliament that the atrocities which had then been committed in Syria had induced me to enter into a treaty with the Emperor of Austria, the Emperor of France, the Prince Regent of Prussia, and the Emperor of Russia, in entering into an engagement with the Sultan, by which temporary assistance was to be afforded to the Sultan, for the purpose of establishing peace in that part of his dominions.

That assistance has been afforded by a body of French troops, who have been sent to Syria as representing the allied powers.

The Sultan has also placed a considerable military force in Syria, under the direction of an able officer, and I trust that tranquillity will soon be re-established in that province, and that the objects of the convention will have been fully attained.

I announced to you, also, at the close of the last session of parliament, that the pacific overtures which my envoy in China had made to the imperial government at Peking having led to no satisfactory result my naval and military forces and those of my ally, the Emperor of France, were to advance towards the northern provinces of China for the purpose of supporting the just demands of the allied powers, and that the Earl of Elgin had been seen to China as special ambassador to treat with the Chinese Government.

I am glad to inform you that the operations of the allied forces have been attended with complete success.

After the capture of the forts at the mouth of the Peiho, and several engagements with the Chinese army, the allied forces became masters of the imperial city of Peking.

The Earl of Elgin and Baron Gros, the ambassador of the Emperor of France, were enabled to obtain an honorable and satisfactory settlement of all the matters in dispute.

Throughout these operations, and the negotiations which followed them, the commanders and ambassadors of the allied powers acted with the most friendly concert. Papers on this subject will be laid before you.

The state of my Indian territories is professedly improved. I trust that their financial condition will gradually partake of the general amendment.

An insurrection of a portion of the natives of New Zealand has interrupted the peace of that colony, but I hope that the measures which have been taken will speedily suppress the disturbances, and enable my government to concert such arrangements as may prevent their recurrence.

Serious differences have arisen among the States of the North American Union. It is impossible for me to look without great concern upon any event which can affect the happiness and welfare of a people purely allied to my subjects by descent, and closely connected with them by the most intimate and friendly relations. My heartfelt wish is that these differences may be susceptible of satisfactory adjustment. The interest which I take in the well-being of the people of the United States cannot but be increased by the kind and cordial reception given by them to the Prince of Wales during his recent visit to the continent of America.

I am glad to take this opportunity of expressing my warm appreciation of the loyalty and attachment to my person and throne manifested by my Canadian and other North American subjects, on the occasion of the residence of the Prince of Wales among them.

I have concluded with the Emperor of the French conventions supplementary to the treaty of commerce of the 23rd of January, 1860, and in furtherance of the objects of that treaty.

I have also concluded with the King of Sardinia a convention for the reciprocal protection of copyrights.

These conventions will be laid before you.

Gentlemen of the House of Commons:—I have directed the estimates for the ensuing year to be laid before you. They are framed with a due regard to economy, and to the efficiency of several branches of the public service.

My Lords and Gentlemen:—Measures will be placed before you for the consolidation of important parts of the criminal law, for the improvement of the law of bankruptcy and insolvency, for rendering more easy the transfer of land, for establishing a uniform system of rating in England and Wales for the general purposes of public usefulness.

I confidently commit the great interest of my empire to your wisdom and care, and I fervently pray that the blessings of the Almighty may attend your councils, and may guide your deliberations to the attainment of the object of my constant solicitude, the welfare and happiness of my people.

THE EARL OF DERBY ON OUR FOREIGN POLICY.—During the debate upon the Address in reply to the Royal Speech in the House of Lords, the Earl of Derby thus expressed himself upon our Italian policy:—"For my own part, I have nothing to say in vindication of the system of Government which was carried on in the kingdom of Naples, although I think Francis II. has had a hard measure dealt out to him, inasmuch as he has been exposed to the

long pent-up indignation of his people before he had an opportunity of showing what his principles and policy really were. (Hear, hear.) However, my lords, I say not a single word in vindication of the frequent violations of law, and of the cruel punishments which were undoubtedly practised in Naples; I say nothing of the right of the people to break out in open revolt, nor do I express an opinion whether the dream or vision of Italian unity can ever be realized, a matter upon which I confess I entertain very serious doubts; but I do say that if that dream can be realized I will look upon the establishment of a great and united Italy without any feeling of jealousy whatever, provided it is not only great and united, but really and truly independent of foreign power. (Cheers.) I have no fear of a great and united Italy provided it is true to itself, and carefully excludes from its affairs the intervention and influence of other States. (Hear, hear.) But, my Lords, when I pass from the question of the merits of the Neapolitan revolt to the manner in which that revolt has been encouraged and promoted, I must say I take a very different view. Not a single word disrespectful to General Garibaldi shall pass my lips upon the present or any future occasion; but if I look to his expedition to Naples, and to the position in which he stood with regard to international law, I am compelled to say, however upright his motives, that if he had been unsuccessful, and if the King of Naples had taken him prisoner, he could not have claimed any of the rights of a belligerent power, and even if he had been put summarily to death the King would not have violated any international law. (Hear, hear.) But Garibaldi would not have done so much if he had not been supported and upheld by a greater power. That power I need not say was the power of the King of Sardinia. I believe that the course pursued by the King of Sardinia, whatever excuses he may make to himself or to his countrymen, whatever palliations there may be, was a flagrant violation of international law. (Hear, hear.) There could not, in fact, be a greater violation of international law than that committed by the King of Sardinia when he invaded the Papal and Neapolitan States. Her Majesty has been advised to say, using a rather colloquial expression, "believing that the Italians ought to be left to settle their own affairs, I have not thought it right to exercise any active interference in those matters." There is a very palpable fallacy in the expression about the Italians settling their own affairs. If we admit the doctrine of the noble lord at the head of the Foreign-office—and within certain limits I am not disposed to dispute it—that every country has a right to deal with its own government according to its own disposition and judgment, free from the intervention of any foreign power, it is impossible that the noble lord can contend, as he must, in order to vindicate this paragraph, that Sardinia was justified in interfering with the inhabitants of the kingdom of Naples, without declaration of war, without cause of war, without any ground of complaint whatever for such intervention. (Hear, hear.) No man can doubt that it is the right of Frenchmen to deal with French affairs, but I apprehend that if the large body of Frenchmen who inhabit France were disposed to interfere with the affairs of the small body of Frenchmen who inhabit Lower Canada or the Mauritius, the noble lord would find good reasons for objecting to such intervention on the part of this country. Shakespeare makes Macbeth, in reply to the two murderers, say:—

"Ay, in the catalogue ye go for men: As hounds, and greyhounds, mongrels, spaniels, curs, Shoughs, water-rugs, and demi-wolves are cleft All by the name of dogs."

and proceeds to describe the various qualities by which the various descriptions of dogs are distinguished. The same idea may with justice be applied to the difference which exists between the population occupying the several States of Italy.

The Protestant public, expecting, we suppose, during the Session of Parliament, to have little time to devote to abuse of the Catholic Church, have been unusually busy at it this week. To begin with the newspapers, the *Chronicle* fills a long article with an abusive history of the private life of the Cardinal Archbishop, for nearly the last 30 years.—It professes to know all the secrets of his correspondence with the Propaganda, and with Gregory XVI. as well as Pius IX.; but, unfortunately, for one who claims to be so well informed, supposes that the Archbishop of Westminster and the Bishop of Southwark are ancient Sees lately restored. It has long been known that the best subjects for abuse in England are Cardinal Wiseman and the Jesuits. The *Chronicle* having selected the former, the *Daily Telegraph* naturally enough devotes its attention to the latter. One column gives us "The Rules of the Society." The writers of these, with the best of wills, is fettered in his power of invention by innate stupidity. It is impossible to read these rules without feeling what much better "rules for Jesuits" we could have supplied for the English market. The best bit is that which prescribes that "all wrinkles on the forehead, especially those over the nose are to be hidden." Even this happy idea is not made the most of. The writer ought to have added how—Paint, is perhaps, too obvious a suggestion. Moreover, it would hardly be effectual enough; and a gutta-percha forehead might be suggested as part of the regular Jesuit habit. The author, however, really deserves some credit for his bit. Perhaps it is to rival the writer of an article in the same paper. This gentleman goes out in the line of "blood and slaughter." A few words are a sufficient sample:—"It would be wrong to imagine that the history of the Jesuits in its true character is at all known to the general public. From the moment of its [Gy.] is it the "general public" or the Jesuits? instantiation to the present, its track through Christian Communities has been marked with blood—assassination of heretical princes, poisoning of Popes, Cardinals, Bishops, and private individuals, the sacrifice of unquiet or reluctant agents, the silencing of stubborn enemies." As to Kings, they, poor men! are the peculiar victims of the Jesuits. Neither must it be supposed that this is a thing of the past. So far from it, that at this moment "scarcely all the Catholic princes of Europe are constantly hovering on the verge of insanity—now giving way to the violence of their passions, and now plunged in the almost fathomless gulfs of remorse, harassed and goaded incessantly by the meanness of their ghostly teachers." Then, as for murder, an instance is given of a patriot who opposed the designs of the Jesuits for the destruction of his country. (There is a lack of invention in not saying where it was.) He was cautioned against being out after dark; he neglected the warning, accepted the invitation to sup with a friend; and the next notice of his whereabouts was his body weltering with blood in a dark street. We would submit that this was an impudence on the part of the Society, for the writer goes on to tell us that not the Jesuits only, but "the Priests," including the whole body, secular and regular, have an easy and wholesale way of "taking off their enemies," namely, by "poisoning the Sacramental wine." Such is the nonsense which those whom poor John Bull takes as his guides are able to pain off upon him.—*Weekly Register.*

MELANCHOLY TERMINATION OF AN EVENING PARTY.—A few nights back, a lady residing in Hyde-park gave a dancing party. The drawing-rooms had been divested of all furniture to give room for the dancers. Towards the end of the evening a lady was playing at the piano, when her sleeve caught fire at the piano candle. Her sister seeing the catastrophe hastened to extinguish the flame; but unfortunately, instead of succeeding her own dress was ignited. The scene was one of terrible confusion, and several ladies and gentlemen rushed to the rescue; but what was to be done? All rugs, table covers, &c., had been put away for the evening, and there was nothing to throw over them. We believe

we are correct in stating that as many as five ladies were on fire at once, and the screams were heard outside. The lady who endeavoured to save her sister has since died from the injuries she received, and the life of another is despaired of. [We should strongly recommend gunds on the fire-places always and piano lights to be placed well above the performer and as much towards the centre of the instrument as possible. The public will scarcely credit the number of ladies who are annually burnt to death owing to full skirts and elaborate trimmings.] *City Press.*

And prove his doctrine by apostolic blows and knocks!

We learn by the late English papers that the Rev. J. Sumner Brockhurst, of Emmanuel College, having been horse-whipped by the Rev. Edward Dodd, Fellow of Magdalen College and Vicar of St. Giles's Cambridge made the following singular statement in justification.

He said he was told that a fellow had actually omitted from the genealogy the name of Jesus Christ, and had said when asked for his reason that it was on account of the presence of a Jew at the table. But Christ died for all men, and I say that the man who would omit the name of Christ in asking a blessing on a college dinner must be lost indeed; but when I found that the mission was to please a wealthy fellow-commoner, I felt that matters had reached a point that a man, feeling the veneration for the Lord Jesus, must take notice of it.

He subsequently went into Mr. Dodd's room and addressed him thus:—

"I am a stranger, sir, to you; but permit me to ask whether on any occasion you ever omitted the name of the Lord Jesus Christ from the college grace in the hall?" To that question, the immediate answer was "Never." I then said "I have the story on undoubted authority, sir; do you mean you never did?" He answered, "Never."

After further conversation in regard to the matter, and stating the name of his informant, he continues:— Communing with myself, I said here is the statement of a man, on whose truthfulness I would almost stake my life, ignored by a man whom I have hardly seen before; I will not insult my friend by telling him, I will go and do what is right? I went back. I had a horsewhip with me, concealed about my person. I sent a message into the hall that a gentleman desired to see Mr. Dodd, and then sent in my name. The answer was, "would not tomorrow do?" I thought not, so waited outside the screens in the second court, watching the entrance to the hall. Mr. Dodd came out very soon after. I followed him quickly through the screens, heeling him when about half way through the quadrangle. I called his name and that induced him to turn around, and I then said—all delicacy being of course flung away—"Now, sir, tell me which is the liar you or Mr. Reynard?" The reply was, "Oh, I can't talk about that; come to my rooms." I then drew out the whip. His back was towards me but I did not want to strike him there, so struck him sideways on the arm. Of course, I was prepared for anything that might follow except what did follow—that the person I struck took little or no notice, but walked on. I have no doubt I repeated the blow how many times I can't say.

Having finished the infliction, I threw down the whip at his feet and said, "Now, sir, I have done that to you, take it up if you dare and do it to me." I then said to the bystanders and college servants after I had taken up the whip, "go and tell all over the University that Mr. Brockhurst, of Emmanuel, has horsewhipped Mr. Dodd, of Magdalen, for having been false to his Saviour and false to his friend. I made some observation to the crowd without the college. If I said "thank God, I pray God to pardon me if I used his name irreverently, but I don't think I did." If I did, I did it in the cause of the Saviour.

Having been brought before the Vice-Chancellor and formally convicted of the assault, Mr. Brockhurst was suspended from all his degrees for a period of four years. Mr. Dodd was commended by the Vice-Chancellor for his conduct under such remarkable provocation, as exhibiting the utmost Christian forbearance.

A CLERGYMAN CHARGED WITH FELONY.—At the Breadford petty sessions, on Saturday, the Rev. Dr. Giles curate of Perivale, was charged with feloniously stealing a leaden coffin. It appears that, a few months ago, a leaden coffin was dug up during some excavations in the churchyard. The contents were carefully collected and replaced in the ground, but the coffin was removed into the belly, whence it was subsequently raised by Mr. Collins, the churchwarden, who caused inquiries to be made, when it was discovered that the defendant had sold it for 17s.

In reply to the churchwarden, Dr. Giles said he held the receipt for the coffin for his conduct, and he intended with the proceeds of the sale to place the coffin plate in a tablet in the Church. The court decided that they had no jurisdiction, and dismissed the case.—*Tribune.*

FIGHTING FOR "CHARITY"—The papers actually report a "magnificent benefit" for the Distressed Country Weavers. This strange display took place on Monday evening at the National Baths, Westminster-road. "The spacious building was crowded in every part."

AMERICAN SHIPS UNDER THE BRITISH FLAG.—The *Daily News* of Jan. 24, says:—"At Liverpool, within the last few days, several American vessels have been registered under the British flag, in order to enable them to carry salt to South Carolina and return with cotton without fear of capture." To this the *Daily Telegraph* says:—"A paragraph like this from a foreign newspaper, is enough to make an American hang his head in shame and self-abasement. That our own ship-masters should be compelled to strike their own National colors, and assume the British flag in order to ensure protection in an American port, is a depth of humiliation which even the most contemptible dogface in the land ought to quail under. The stars and stripes which have been the theme of so much self-glorification, and to which Americans in every portion of the globe have been accustomed to look with pride and self-assurance, to be driven from the mast head of American ships under the emergencies of domestic treason, and their place supplied by the cross of Great Britain which was itself supplanted by them more than eighty years ago! And to this degradation has the Union been subjected by the same Democratic party which is even now trying to regain the power from which three weeks hence it will be driven.

UNITED STATES.—RECKLESSNESS IN THE UNITED STATES.—Since the organization of the Federal Government there have been 10 attempts made to resist its authority. The first was in 1782, and was a conspiracy of some of the officers of the federal army to consolidate the 13 States into one, and confer the supreme power on Washington. The second was in 1787, called "Shay's insurrection" in Massachusetts. The third was in 1794, popularly called "The Whisky Insurrection of Pennsylvania." The fourth instance was in 1814, by the Hartford Convention Federalists. The fifth, on which occasion the different sections of the Union came into collision, was in 1820, under the Administration of President Monroe, and occurred on the question of the admission of Missouri into the Union. The sixth was a collision between the Legislature of Georgia and the Federal Government in regard to certain lands given by the latter to the Creek Indians. The seventh was in 1830 with the Cherokee in Georgia. The eighth was the memorable nullifying ordinance of South Carolina in 1832. The ninth was in 1842, and occurred in Rhode Island, between the "Suffrage Association" and the State authorities. The tenth was in 1856, on the part of the Mormons, who resisted the federal authority.