

The funeral of the Rev. Mr. Sherlock, O.C., Trim, took place on Sunday, August 14. The reverend gentleman died of scarlatina, caught in attending the last moments of his parishioners. His remains were deposited in the parish chapel, amid the heartfelt regrets of a very numerous attendance of friends.

THE BISHOPS' PASTORAL ADDRESS.—It would be difficult to over-estimate the importance of the Pastoral address of the Irish hierarchy, unanimously adopted at the Synodical meeting recently held in Dublin. Having regard both to the weighty topics with which it deals and to the authoritative opinions as to these which it pronounces, it is not too much to say that so important a communication has been addressed to the Irish people. Not confined merely to a consideration of the Education question, which most urgently called it forth, it glances at the anomalous administration of the Irish poor laws and their religious aspect, at the spiritual condition of sailors and soldiers in the English service, and of the Irish tenant farmer in consequence of the absence of protection for his industry—questions which concern the general well-being of Ireland, and which loudly demand reform. In fine, like true shepherds, the Irish bishops have anxiously turned their attention to all matters affecting the well-being of their flocks, and have shown how solicitous they are that every change which the condition of their people demands should be accomplished. On the question of Education the address contains that complete and decisive condemnation of the "mixed-united" system which has been so long and so anxiously looked for—a condemnation not confined to one class of schools only, but extending to the intermediate, the model, and normal schools, and to collegiate seminaries as well as to the lower class of national schools. Never, at the best, received with warmth by priests or people, taken because no better were then feasible, the national schools lost all claim to public Catholic support when the Protestant junta ruling in Marlborough-street, failed to preserve the integrity of that principle, which alone commended them to favor, that they should be free from the suspicion of proselytism. Our Irish columns to-day even, afford evidence that the doom of the "national" system has not been pronounced too soon, but was presagingly called for. There will be found a case recorded, in which a Protestant clerical visitor of the Belfast Model School, having been detected in an attempt on the faith of a Catholic child to whom his official character gave him the chance of access, and having been found guilty by the board of that offence against the fundamental principle of the system, is simply reprimanded, and is continued in his position of visitor and in his power to make further attempts on the faith of the Catholic children who may come within his arm's length, as occasion may serve him. As was to be expected, the address of the Bishops has been received by the Protestant press with a storm of abuse, and the organs and supporters of that party which we were led to believe had become mild and tolerant have been loudest in their denunciations, and in the demand that the thunderbolts of the Ecclesiastical Bill shall be launched at the heads of the hierarchy for that they have dared to use and publish those titles which they hold by the grace of God and the favor of the Holy See. That the simple proposition affirmed in the Bishops' address may not be lost of in the splutter of abuse and misdirection, we repeat it:—It is that Catholic education should be conducted in separate Catholic schools, by purely Catholic teachers and under Catholic Government. But, the reader will say, surely there is nothing new in this—surely this is the principle which is almost universally adopted? The reader is right: there is nothing new in it; it is almost universally adopted as the only sound and lasting principle on which education can be made to rest: it is simply the "separate-united" system. Acted on in most of the continental systems; resorted to in France when the "mixed" principle; tried under the most favoring circumstances, failed, utterly failed; invariably acted on in England in the distribution of the Privy Council Grant; and extended to the English colonies by the English Government in their latest educational developments.—Weekly Register.

It is worthy of note that the organ of the late Government (the Herald) draws the attention of Her Majesty's legal advisers "to the fact that the Prelates of Ireland have committed a palpably illegal act," and "reader themselves amenable to the Crown prosecutor," for signing their names and their sees contrary to the provisions of the Russel penal law.

It is stated that in consequence of the declaration of the Catholic Prelates upon the education question, Mr. James O'Ferrall has tendered his resignation as commissioner. It is added as probable that in a few days other Catholic commissioners will take the same step.

The Cork Examiner, the mouthpiece of the member for Dungarvan, the lay champion of the sovereign Pontiff by word and book, has the following notice of what may be expected from the fiat of Dr. Cullen and the Bishops of Ireland:—"In all probability, the Resident Commissioner and his Northern allies at the Board may labour under the delusion that the decision of the Bishops is not final, and that by a little diplomacy and pliancy he and they can so arrange matters as to make things all smooth again. But if this be their hope, they never were more deceived in their lives. The duration of their reign is already determined, and before many months pass those self-styled guardians of Catholic interests must surrender their authority over Catholic consciences, and formally hand over to the Bishops of the Irish Church that control which they, the Commissioners, have gradually usurped, and which for years past they have exercised with an insolent and scornful despotism. There are people, no doubt, who imagine that the Government will resist this demand made by the Bishops on behalf of their Church; but they little estimate the power now put in motion, and they as little understand the circumstances of the hour, and the nature of that which is termed the Government. No Government, however strong could attempt to set its face against this solemn and deliberate pronouncement, made by the Bishops in the name of Catholic Ireland; and of all Governments that which now exists could less afford to do so—for it depends for its tenure of office upon the very representatives whom the Bishops have the right, the legitimate right to influence and advise.

Mr. O'Donovan and THE POOR.—Mr. O'Donovan, of Kinsale, has just received a communication from the Vatican, informing him, in the most flattering terms, that it is the gracious intention of his Holiness to confer on him a medal, as a reward for the learning and ability displayed in his new work on Rome. This is, undoubtedly, a high distinction, and we heartily congratulate Mr. O'Donovan on his success in having obtained it.

A direct line of communication between Cork and Limerick, via the Great Southern and Western Railway to Charleville, thence to Limerick, is to be made. The capital will amount to £90,000, and a bill legalising the undertaking will be introduced next session.

On the 11th ult., a meeting of the inhabitants of Bantry and the surrounding districts was held at the court-house, at which resolutions were adopted in favor of a railway to Bandon.

We are happy to learn that there is no grounds for a paragraph which recently "went the rounds," to the effect that considerable numbers of the linen weavers of Drogheda had been obliged to emigrate to Scotland and other places, in consequence of the decline in the local trade. On the contrary, we are informed that there is abundance of employment for the loom weavers.

The Literary Gazette says that Dr. Fleming, of Dublin, now President of the Royal College of Surgeons in Ireland, is prosecuting his claim to the Slaney peerage.

Sir John McNeil has prepared plans and specifications for two swivel bridges, which are to span the Boyne at Drogheda.

The following is a report of the progress of the Belfast Penny Bank for the first six months of its existence:—During that time 236 persons have opened accounts in it, and have deposited the sum of £59 5s. 5d., or an average sum of 5s. each. Of these, 53 have withdrawn £15 3s., or, on an average 6s. each; leaving a balance of £44 0s. 5d., of which £45 19s. is lodged in the Ulster Bank, to the credit of the trustees. The total number of deposits has been 1,988; or an average of 83 weekly, and the average amount of each deposit about 7d. Of the 237 depositors, 128 belong to the daily schools or night schools of Brown Street School, in which the office is open every Saturday evening from seven till eight o'clock.

THE STRIKE IN DUBLIN.—The amicable arrangements subsisting between the builders and the working carpenters of Dublin have been unexpectedly interrupted, and the negotiations for an advance of wages, which were all but completed to the satisfaction of both parties at the beginning of last week, have ended in discord. The men have struck, and this morning a series of resolutions have been passed, from which it appears that the association of employers decided that the wages now paid to the carpenters were ample, and fully equal to what existing circumstances and contracts would warrant; and they further pledged themselves to use all proper means to resist any increase of the same, warning the men that in case their leaving on strike, they would not be employed again. The carpenters in reply, adhere to the demand made in a circular addressed to the masters, and have decided that it shall be strictly maintained. The increase sought is 4d. per diem.

THE HARVEST.—There has been a supplementary summer in Ireland this year. A fortnight ago people thought that the great heat was all over, and that a premature autumn might be looked for.—Never was there a greater delusion. For more than a week Dublin has been roasting under a sun more hot and brilliant than that of July, and in the country generally the weather is equally brilliant. The Cork Constitution thus reports:—"For the last four days the weather has been much warmer than was the case at any previous period of this month. On Friday the self-registering thermometer at the Cork Institution marked 72 degrees in the shade, and on Saturday it went up to 73. On Sunday and yesterday it reached 72. The highest point gained at any previous period of this month was 71 degrees. At the period of last year corresponding with Saturday, Sunday, and yesterday the highest was 65. The getting-in of the harvest is progressing rapidly, and a considerable quantity of corn has been lodged in the haggards. Wheat and barley have turned out very well, but the oat crop, it is generally stated, will prove under an average. The green crops have received the greatest benefit from the late rains. Potatoes are turning out remarkably well,—better than was some time ago expected. Apprehensions of blight are dying out, and the crop is now, with little exception, looked on as safe."

The Clonmel Chronicle reports as follows:—"We regret to announce that there is no longer any doubt as to the appearance of the fatal blight in the crop in this district. The heavy rains which fell on Thursday night last, and the fogs that have prevailed every morning of late, seemed to have increased the virulence of the disease, and fields that last week looked luxuriant are now a fading mass of stalks. The crop, we learn, along the route from this to Dungarvan, and thence to Cappoquin, is in a sad state, and it is the late sown varieties that are chiefly affected with the taint. But it is thought, from the immense quantity sown this year that a large portion of the crop will be saved. Wheat and oats are being cut down in every direction, and the return is satisfactory, on the whole, to the farmer."

The Tyrone Herald says, in reference to the attempt made to annul the Galway contract:—"We are glad to perceive that, amongst other public bodies, the Ballina Board of Guardians have adopted a resolution upon the subject. Colonel Gore, as chairman of the board, having recommended the matter, it was proposed by Edward Howley, Esq., D.L., and V.C. of the board, and seconded by Peter Kelly, Esq., D.V.C., Resolved:—"That the representatives of this county be directed to give every opposition in their places in parliament to the attempt now being made to annul the postal contract granted to the Galway Transatlantic Line of steamers, an attempt which, if successful, would inflict a severe blow on the commercial progress of all parts of Ireland."

IRELAND'S GAIN IN THE LAST SESSION.—Ten long years have we had of this kind of thing: a weary decade, through which the people have been drifting about, in helpless bewilderment, in this ocean-puddle of agitation. Impulsive leaders told them the promised land of milk and honey (where Irish peasants should thrive and fatten, and Irish landlordism have away no more) was right ahead; and whilst they went round and round, like straws in an eddy, the hopeful gazing multitude believed that they were getting fast to harbor. The ten years are gone; and these deluded Irish awaken at last to the consciousness that they have been beating about miserably in darkness on a shoreless sea, and that alas! there is for them no land of promise there. None feel more keenly now than the Irish peasantry that the work of the past ten years has been pitiful, foolish, aimless, and ruinous; and yet, most strange to tell, even at this hour, the leaders of this constitutional craze, battling in the rival ranks of English factions keep up the old cry still, and shout to the starved Irish garron to live on in hope of the grass that will not grow. What a spectacle was that last session of parliament! Insolently and summarily the claims of the mere Irish were rejected: with unanimity most instructive the leaders of all the British factions declared that England's legislators had worked too interesting upon hands to waste a thought upon the serfs that toil upon Irish ground. "Call again!" Meekly and humbly the Irish representatives accepted this contemptuous dismissal; and then sitting at the feet of their Saxon masters, growled and snarled the whole session long for Tory against Whig, or Whig against Tory. Celtic beggary was forgotten: "tenant-right" was pitched under the table; and the empire was treated to the delightful spectacle of Irish liveried leaders fighting furiously the battle of English factions. "Palmerston for ever!" shouted Cork and Tipperary. "Hurrah for Derby and Disraeli!" screamed the King's County and Dundalk. Faction for ever! and Ireland to the dogs! It is the old story! And it will be done over again. In the winter now we shall have eloquent representatives (who were tongue-tied in "the House") haranguing their Irish constituents in the good old style—with explanations, and promises, and "blarney" inexhaustible. And convenient friends will move votes of confidence unlimited.—Rival members will be abused as traitors. O'Blarney will be voted the regular "cheese"—the honest leader, with the confidence of the clergy and the admiration of the laity. Pleading reasons will be shown why O'Blarney did not carry a Tenant-right bill—plausible reasons, except the real one, that the great "O" is nobody in the House, and that English rulers spurn the claims of Ireland, and scoff at the idea of Irish serfs being protected from the patent screw of Irish landlordism. O'Blarneyism will carry the day; new campaigns of "constitutional" agitation will be arranged: the old vile humbug will begin next year over again; the old squabbles be renewed; the old dirty work done for English factions, and all end again as it has ended every year for the last ten. For, sure as fate, that is the inevitable course of the most lamentable delusion of modern days—our Irish parliamentary agitation.—Irishman.

LORD "BISHOP" PLUNKET AGAIN.—Since last we wrote of the extraordinary proceedings of the Protestant Bishop of Tuam, we regret to say no improvement has manifested itself in the acts of his Lordship. They go on in the same outrageous and unchristian manner. Is there no authority in the Protestant Church to restrain this man, and prevent him from breaking, recklessly and shamelessly, through the limits of common Christian decency? Is there no authority to control this Bishop and teach him a little religion? Shall he be allowed to bring disgrace on his cloth and yet retain his position and his pay? A sailor is not paid for scuttling his own ship, or a doctor for poisoning his patients—why should a Bishop be paid for violating the main principles of Christianity, and doing much to bring his own religion into contempt? We cannot understand it—but there are the facts—there is the Protestant Bishop of Tuam sowing every day of his life, with all possible industry, not kindly feeling, not "peace and good will," but love of one another among the people round him, but hatred and strife, and "all uncharitableness"—yet he is suffered to remain a Bishop. He serves notices to quit by scores on his tenants, because they refuse to be "converted" by such a pattern of Apostolic meanness as he is—he threatens, and takes the necessary legal steps to sweep the whole of them off his property for that offence, and thereby to reduce honest, industrious families to destitution, and drive them to distraction—and yet he is allowed to retain a mitre on his brows. This is really too bad. The man is out of place—he should have had a commission in the East India Company's Army—he should have been made a boatswain of a man-of-war—any imaginable thing, except a Bishop. But there he is, at the head of his well-drilled and obedient clergy, fighting and squabbling and warring unceasingly with his unhappy neighbors. It is a bad state of things, but the ferocious Bishop has the best of it. He has "the law" with him for a long way, though not quite so far as he would wish it to go, and he has money—his own—that is to say, the money he draws out of the pockets of the Catholics of Ireland, and the funds contributed so plentifully by English fanatics, for the purpose of carrying on a religious war against the Irish people—they have no law against him, and they have no money, and they have neither houses nor lands nor goods, except those of which he can deprive them. They have a hard battle to fight in the teeth of such odds, but nevertheless they fight it bravely, holding out well against the Bishop, while they need and ask for help from the whole country. His Lordship, the Bishop, it will be recollected, had the Christian Brothers ejected a few weeks ago from the school-houses, in which they were teaching nearly four hundred scholars, and which had been built by subscriptions of the Catholics of Tuam. Immediately afterwards the houses were set on fire; and just as it was about to fall into his hands, his Lordship was balked of the prize he had made such unscrupulous efforts to obtain. In his rage it then appeared to him that the constabulary, who were present at the bonfire, did not do as much as they ought to have done, to arrest the progress of the flames. Knowing how any honest man would naturally feel on the occasion, perhaps he thought that they rather enjoyed the brilliant spectacle—at any rate he had charges laid against them and an investigation held into the matter. The result is seen in the report of the Under Secretary on the case, in which every one of the said charges are declared to be "not proved." Thus the combative Bishop misses to clutch the schools of the Christian Brothers and fails in his assault on the police. But the worst part of the business is yet to come. A mass of the tenantry of Partry, whose crime is that they refuse to send their children to Proselytizing Schools, are under sentence of eviction, and are to be crowded out of their homes in November next, by order of Bishop Plunket. What is to be done in this terrible case! "The law," that cruel law which is made not for, but against our people, not to protect them but to wrong and ruin and banish them—that law is against them—that law is in the hands of their ruthless persecutor, and he means to wield it. What is to be done? Money to such an extent as would be at all likely to be supplied, or could be collected from the country, will not save these men, will not prevent the recurrence of such cases. It is a question for the whole people of Ireland to ponder and decide on. Is there any way of saving those honest and unoffending people from the Bishop? They are hard toilers, they are rent-payers, but they dare to have consciences, and wish to have the care of their own souls and the souls of their children. For this they are to be banished like vermin from their homes and land, and left to starve on the road sides or perish in the poorhouses. Is this to be endured? If it is not, how is it to be prevented?—Nation.

ANOTHER INQUIRY IN TUAM.—We learn that a second investigation, on the application of Bishop Plunket, into the conduct on recent memorable occasions, has been ordered to be held. The inquiry, on this occasion, will take place before Captain Talbot, R.M., and Mr. Stoker, County Inspector.—Freeman's Journal.

COOL BUT NOT PLEASANT.—The following is a fair specimen of the treatment which Catholic complaints usually receive at the hands of the "National" Commissioners of Education. The bishops are not one day too soon in their denunciation of the system:—"Office of National Education, Sir.—The Commissioners of National Education have had before them a report of an investigation held by the head and district inspector into a complaint preferred by you against the Rev. Thomas Prentice, viz., of his having unduly interfered with a lad named William Mitchell, formerly a pupil of the Belfast Model School and now a pupil of the Donegall-street National School, with a view of bringing about a change in his religious convictions, the lad in question being a Roman Catholic. The commissioners having attentively considered this report, in which the head and district inspector expresses an opinion that the complaint made by you has been borne out by the evidence adduced at the inquiry, direct us to inform you that no minister of religion or other persons permitted to enter the Model School premises for the purpose of giving therein instruction to the children of his own particular denomination, is at liberty to make any use whatever of such permission, in order to facilitate any attempt to proselytise the children of a different persuasion, or to gain any opportunity of doing so. The commissioners are of opinion that, in accosting within the walls of the institution, a boy whom he knew not to belong to his flock, and thus obtaining from him information which enabled him to enter into conversation with him on the subject of his religious belief in the public street, the Rev. Mr. Prentice has departed from that understanding upon which alone the commissioners concede to the ministers of all religious denominations the right of admission, in order to give instruction in the principles of their own creed to the children belonging to their own religious community. The commissioners are unwilling to exclude the Rev. Mr. Prentice from the school, lest his exclusion might be inconvenient to the younger members of his own creed who attend there; but they have informed him that they trust in future he will most carefully abstain from doing anything which can afford grounds of a similar complaint against him, and thus necessitate the commissioners to give orders to prevent his admission.—We are, sir, your obedient servants, Maurice Cross, and James Kolly, Secretaries. Rev. R. Marner, &c.

On Wednesday evening, August 10, Rossbeigh, County Kerry, was the scene of much festive rejoicing, the venerable Lady Healdy, accompanied by her agent, Mr. Andrew Talbot, having on that day again taken up her residence among her tenants in that "Happy Valley," in renewed health. Every cottage had its gala green; and at night, ocean, mountain, and yellow sandhills were lighted up by the merry bonfire.

The arms act is still in operation in Belfast.

Almost upon the heels of the order just promulgated for increasing the pay of the superior officers of the constabulary comes a renewal of the murmurs respecting the inefficiency of the force under its present semi-military system of organization. A paper published in the North Riding of Tipperary (the Midland Advertiser) has some remarks which may be taken as further indications of the general desire for a radical change in the constitution of the body.—The complaint is reiterated that the tendencies of the authorities seem to be to render the force more military and less civil in its character and appearance, and it is added:—"The men and officers have been lately dressed in a new uniform, almost identical with line rifle regiments; in fact, by degrees the Irish constabulary has been converted into a small army of occupation, with habits, drill, dress, and pursuits quite inconsistent with their duties as civil servants of the public employed for the prevention and detection of crime, and the system is still perseveringly kept up though the moral condition of the country does not require an army of occupation such as the police necessarily were when first constituted. At that time political and social discord had divided the country into hostile parties, and the peasantry were generally engaged in conspiracies against the Government and against lives and properties; in fact, the disorganized condition of the people then called for such a force; but that condition has happily passed away, and the necessity of at present garrisoning Ireland with a military force of that description does not exist now any more than it then did or does now in England. The English police are as preventives and detectives immeasurably superior to the Irish constabulary. The police in the small towns and rural districts there are generally natives of the place, well acquainted with the habits, associations, and connexions of the inhabitants, and therefore it is that on occasions when crimes may have been committed they are prepared with local knowledge and of local influences more effectually to set about the discovery of the perpetrators, they know all the gossip and talk of the neighborhood, and they are permitted to mix with the people, and thus procure information. The Irish constables are not suffered to remain in a district in which any of their relatives reside, and are generally found to be strangers there; besides this, they are immured in barracks, subject to strict discipline and close espionage, and they are not permitted to form any associations or acquaintances outside the force. All this must tend and has tended to render them inefficient as peace officers, while it has certainly made them well-drilled soldiers."

GREAT BRITAIN.

CONVERSION OF AN ANGLICAN RECTOR.—We (London Weekly Register) announced in our second edition of last week, the reception of an Anglican clergyman into the Catholic Church. We are now enabled to give further particulars. The clergyman referred to is the Rev. E. H. Woodall, M.A., Exeter College, Oxford, Rector of St. Margaret's, Canterbury, and Rural Dean. Mr. Woodall has been Rector of St. Margaret's for the last twelve years. The Kentish Gazette says that the "event has occasioned great regret in Canterbury, where Mr. Woodall's private character had earned him respect, and where his charities were numerous." At St. Margaret's Church on Sunday last the preacher, alluded to the circumstance in the following words:—"With regard to him who is this day absent from his wonted place among you, I would exhort you to take care that there be no bitterness in any of you towards him. Cherish the estimable qualities which you know him to possess, and for which we all love him in spite of differences, in your grateful remembrance, and pray to God who heareth prayer that he will be graciously pleased to show him his error and his sin, and if it be for good to restore him to our Church. At the present time especially the Church of England cannot afford to lose any of her members, especially a man of the many estimable qualities which you know the reverend gentleman to possess. Though widely differing from him in the views which, so far as I know, he holds on some most important subjects, I believe that we shall feel his loss for many a long year, even if the loss be irreparable. You ought to love him, for what he has been, and what he has done in the past. Let no report then be spread by any of you that would give him pain. Act towards him, in all respects, as you would like others to act towards you if you were placed in similar circumstances." The spirit with which the above sentences were uttered deserves to be recorded as a rare instance of gentlemanly consideration towards converts, on the part of their former co-religionists. Mr. Woodall's successor and his former colleague may rest assured that they will have his prayers for their participation in his happiness in being in communion with the One Holy Catholic and Apostolic Church.

Mr. Woodall has addressed the following letter to his parishioners:—"My Dear Friends,—It is my painful duty to inform you that the close relationship, which for so many years has subsisted between us, in unbroken harmony and peace, has at length come to a close—and that I am no longer your pastor; though, be assured, the most sincerely attached and warmest of friends for life. Need I say what it costs me thus to write?—Your own honest, upright, honorable minds, however, will at once enable you to perceive that such a course was the only straightforward one to follow when I found my deep convictions of heart, on some points, less and less in unison with the Oaths, Articles, and Homilies of the Church of which I was the pastor, and when I could no longer, with a good conscience, subscribe to the conditions on which alone I was entrusted with authority as pastor of the parish.

This being the case, it became a necessity that the sacred trust should be placed in the hands of others better qualified—but not more sincerely anxious for your eternal welfare than myself. The same spirit of candour and charity towards others, so often inculcated in Holy Scripture, will enable you to understand how, under such circumstances, it became my duty to place myself in communion, as soon as possible, with that Church, which I believe, has paramount claims on my obedience; and also to remember that to our Divine Master alone we are responsible in every matter of conscientious difficulty and perplexity—and that "no man judge his brother in anything."

This was done—and by that act of submission to the Church of Rome (very recently made, my authority and office in the Church of England necessarily ceased). Beloved,—My heart will never cease to beat warmly toward you all. Forgive my manifold imperfections, shortcomings, and everything wherein I have offended you. My aim has been to preach "Christ crucified" among you, and to declare unto you "the whole counsel of God, and keep back nothing that was profitable unto you." Accept the intention, my fervent prayers and intercessions for your temporal and eternal welfare—and believe me, under every circumstance of life, your most sincere and attached friend, E. H. WOODALL.

Canterbury, August 10, 1859.

The strikes in London still continue, with no prospect of settlement; indeed, the meetings, letters, and attempts at negotiation seem only to produce greater exacerbation of feeling. The masters will not withdraw the obnoxious "document," and the "societies," are resolved not to yield.—Weekly Register.

The disgraceful rioting continues at St. George's in the East on the part of the Puritan mob of that district. On Sunday last, according to the morning papers of Monday, the Rev. Hugh Allen, who has recently been appointed by the vestry to the afternoon lectureship, preached at the service, which commenced at half-past two o'clock, and in the course of his sermon alluded to clergyman who did not preach the gospel, and more than once mentioned the Pope of

Rome, allusions which tended to excite the minds of many persons present, who were opposed to the religious teaching of the rector of the parish (the Rev. Bryan King) and his curates. At the close of this service the churchwardens endeavoured to clear the church, in order that preparations might be made for the ordinary four o'clock services, but upwards of 100 persons refused to leave and crowded round the altar. This portion of the church was decked out in ultra-Romanistic style, with crosses, candles, and coloured cloths. At five minutes before four o'clock the doors of the church were thrown open, when an excited and riotous mob rushed in, shrieking and shouting towards the altar. In a few moments afterwards a clergyman came from the vestry, and was accompanied by six or eight young men, who acted as chorists, and who were habited in white robes. The clergyman himself, who was stated to be the Rev. Mr. Jennings, a curate of Stepney, had a large black beard and moustache, which rendered his appearance very remarkable. He wore the Oxford master's rool, all the red being turned outwards, and upon his scarf at the back of his neck was worn a cross. As soon as he appeared in the church there was a great uproar, and cries of "Oh, oh," and hisses. The rev. gentleman, who appeared quite unmoved, proceeded with his chorists to the front of the altar, where they all knelt with their backs to the congregation. The Litany was intoned by the priest, and the responses by the chorists; while they sang others said them in the usual plain style, with very strong voices, in order to spoil the effect of the choir, while another set of people vociferated remarks which are not to be found in the Liturgy, and jeered the clergyman by imitating the noises of a goat. At the close of the Litany service the clergyman rose, bowed to the altar, and retired, at which time nearly the whole of the congregation hissed, yelled, and indulged in the most hideous noises. A gentleman who was present, and who appeared to have been worked up to an extraordinary pitch of excitement, shouted at the top of his voice "Pray don't tear down the altar," an indirect invitation which would have been forthwith acted upon had not the churchwarden stood at the gate and guarded the entrance. At the close of the service hundreds of persons assembled in the churchyard for the purpose of hooting the clergyman as he left the sacred edifice, but he disappointed them by getting out by a more private way.

MORE HONOR FOR THE PROTESTANT ESTABLISHMENT.—A correspondent writes to the Herald:—"The Chronicle" says:—"The excitement occasioned by the recent systematic proceedings for enforcing the payment of church rates reached its culminating point on Friday last, when the views of a magistrate of the county and the views of another party were adduced in a court of law for the purpose of determining whether or not church rates were legal, which warrant, unless Chancery law, &c., be the occasion, overrules that of the Lord Chancellor. It is manifestly illegal, and an appeal to the Court of Queen's Bench will probably shortly convince even the churchwardens who appear to have feared an appeal to a higher tribunal, and preferred throwing the odium of the proceedings upon the magistrates, who, there can be little doubt, have, in this instance, exceeded their jurisdiction. As it is not strange the Magistrate's Clerk did not explain the law to them, or point out the decision of Lord Campbell in a similar case? In conclusion, let me ask how long churchmen will be mean enough to wring from their neighbors, who conscientiously differ from them, the pecuniary contributions requisite for the performance of the religious services of the wealthiest church establishment in Europe?" The editor of the above paper comments on the above proceedings, and throws some further light on the subject. "We understand that 12 pigs belonging to Sir Edmund Blount, Bart., and eight hogs, the property of Mr. Jones Blount, jun., have been seized and sold to defray the amount of certain assessments for church rates, which they were respectively ordered to pay, with costs of procedure. The course pursued on this occasion seems equally opposed to justice and good policy. It is not just to tax persons who conscientiously differ from you in religious opinion for the maintenance of your church and its worship, and make them bear in pocket the punishment of unfortunate but honest heterodoxy.—It is a mild form of persecution into which more violent and distressing modes of coercion have softened down.

MORE PROTESTANT BIGOTRY.—We extract the following paragraph from the Record:—"The ROMAN CATHOLIC AGITATION FOR THE ADMISSION OF PARISHES TO WORKHOUSES.—At a meeting of the Directors of the Poor of St. Pancras yesterday, the Committee appointed by that body and the vestry to watch the progress of the agitation for the appointment of Roman Catholic priests to workhouses, brought up a Report, in which it was stated that, in accordance with Resolutions of the 12th and 13th July last, the Committee had caused the circular letter to be sent to the Board of Guardians of metropolitan parishes and unions, soliciting their co-operation in order to induce the Legislature to resist such exorbitant demands, and in reply thereto have received most satisfactory promises of hearty support, and have received information that leads them to believe that most energetic steps are and will be taken, by various parishes in co-operation with St. Pancras, to resist the alarming efforts of the Romish party. The reception of the Report was carried unanimously. Mr. W. Turner then stated that a similar Report would be laid before the next Meeting of the vestry."

THE CATHOLIC AID SOCIETY.—It would seem from the following extract from the last National Standard that the Protestant press does not appear quite at ease on the subject of the new Catholic Organisation:—"The Romanists (says the above-named paper), have formed an association; and so long as they infringe no law or statute, and attempt no system of religious or political aggression, or conversion they may insist that they have a right so do. But 'The Catholic Aid Society' (founded 4th January, 1858) seems intended, like the famous Papal aggression, to comprise the whole of the United Kingdom, and to extend its influence to all classes, to all denominations, and in all directions. At least, its appearances are suspicious. The 'Plan of Organisation' informs us, that 'Six Inspectors will be appointed in every parish and mission to which are extended the operations of the Society.' The prospectus (after reciting the necessity of providing means for getting up petitions to the Legislature; protection against children being transferred to Protestant instruction; a due share in workhouse education; the formation of reading-rooms, classes, lectures, music, &c.) states the two objects which the Society has in view—namely, '1st. The organization and bringing together, for any purpose that interest the Catholic body, the numerous Catholics who live dispersed without any outward and visible bond of union. 2. To collect by those means, and without detriment to local charities and claims, additional funds for general objects, such as resisting any case of religious oppression, rescuing Catholic children from proselytising interference, and obtaining redress for any unjust treatment by local authorities. These funds will also be employed in promoting the cultivation of Catholic intellect, and the education of the poor.' Then follows an 'Abstract of Rules,' sufficient for any kind of objects; the last being, 'that the general committee be empowered to enact the bye-laws of the Society.' There is enough in the scheme, even as developed in the circular from which we quote, to satisfy us that the operations are not intended to be confined to one particular religious persuasion, or to mere Romish necessities. What fund for example can be required for rescuing from 'religious oppression' 'proselytising interference,' and 'unjust treatment' mere moonshine! The Romanists, as we have already observed, may insist that they have a right to form an association, provided they infringe no law; whether in the development of this scheme they can or will sufficiently avoid that danger remains to be seen: England will scarcely endure the re-appearance of O'Connell's gigantic confederation in another form."