

sacrifice, on account of a defective administration, a system which, if honestly worked, was calculated to be of the greatest usefulness to the country. For our own parts, we are now prepared to hold the position that separate grants and separate boards, which the Government will be found contemplating, would be preferable to the present scheme if only honestly carried out. Until Catholic opinion in this country partakes more largely than it does now of the spirit and dignity of self-respect, a Catholic Board would most probably be merely a coterie of "Catholic Soles," from whose teachings the people would shrink as untrustworthy as from those of the Belfast tutors. We have seen the effect of mere suspicion of "Catholicism" upon one effort at exclusive and independent Catholic education; the same feelings would still more largely and powerfully operate in the case of primary schools. Such feelings, and many others besides, secured for the National Education Office that forbearance and silence with which the Catholic public has treated it for years past; though at any time attack upon its administration would not have been unjust or uncalled for. For our own parts, as we have already stated, we decline to permit the Commissioners to narrow the question now raised into merely a consideration of their quarrel with their late Head Inspector. A quarrel between the Board and one of their staff were a comparatively trifling affair; and but for the previous state of things—the increasing public distrust brought to a head by the incident, and the illustration it contains of the very evils which led to that distrust—we should leave Mr. Kavanagh himself to rough handle the worthy junta in whose service he remained only too long. Of course the Board Party—we were about to say "organs," until we remembered that amongst all the newspapers in Ireland, that body has not yet been able to secure an advocate, save in the subsidised form of an advertisement—will allege that the disaffection has had no just cause, or has proceeded from disappointment in obtaining "Romish" ascendancy. That it has proceeded from no desire to make aggression upon non-Catholic interests, but from direct outrage of Catholic feelings and Catholic rights, we are few weeks since undertook to make clear—a covenant which we believe we fully performed in our last article on the subject. Trinity College has had its Royal Commission; that of the Queen's Colleges has not yet closed its inquiries; the voluminous tomes of the Endowed Schools Commission are before us, and repeated Committees of both Lords and Commons have extended blue-book literature through reports upon the workings of the National Schools. We will endeavor to supply a statement of some of the grounds upon which the people of Ireland have just reason to demand, without further Committee or Commission, an immediate and radical change in the last and most important of these institutions—the National Schools. Hailed as a boon by numbers of the Catholics of Ireland—though denounced by the vast majority of Protestants, and more than a rock against all its cruelties on one side, and all its blandishments on the other. Few things, we think, are more marvellous than this. We look at what Protestantism has done and is doing in England and Ireland, and we are astonished at the small fruit which it can show for its labours. Who does not know the power of this world's wealth? Who can describe the potency of wealth in this country? Every man is measured by it; we may almost say, every man worships it. Who can have forgotten the idolatry of the Railway King? In the City, upon the Exchange, and in the saloons of our nobles, wealth reigns supreme; for it, daughters are daily offered up as a sacrifice, and sons are banished to distant climes, or put to the labours of a galley-slave. Again: what will not men do to save themselves or their children from starving? or to advance their interests in the world, to become rich and more prosperous? or to gain honor and reputation? or the *encre* into the rank equal to or higher than their own? And all these weapons Protestantism freely uses. The poor Irish cottier must renounce his religion for himself or his children, or be turned out of his holding, which, miserable as it may be, is endeared to him by long possession, and valuable because it is investment of his labour; and in the higher classes in England, how is the path of reputation and advancement in many cases closed against the Catholic, and in almost all cases made more difficult again in the matter of conversion! How constantly does Protestantism in effect speak this language: "Stay with us, or we cast you off; henceforth we know you not; our friendship is withdrawn—even our society will shun you!" And yet, in the face of all this, the Church stands her ground—nay, and gains ground. Impossible indeed it is that some mischief should not be done by such weapons. Some poor starving Irishman may be induced to renounce his Faith for "a mess of pottage," and some weak English Catholic may sacrifice the interests of Religion in order the more to ingratiate himself with those above him; but even these cases are wonderfully few, and the Church herself is rather proved than injured by them. It only more clearly appears that heresy, whether supported by nobility, power, or wealth, is utterly unable to find a place within the true fold.—*Weekly Register*

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POWERLESSNESS OF HERESY.—A Society calling itself by some such insulting name as "Missionary Society to the Roman Catholics" has just held its meeting. By the Report it appears that it last year spent £29,000 in attempting to convert—or rather, perhaps, we should more truthfully say, to bribe—the poor Irish Catholics from their Faith. A few years ago it was as much as £30,000. And with what results? If the contributors are satisfied with the produce of this munificent income, we can only adopt the quotation of the *Dublin Reviewer*, and "congratulate them on their simplicity, rather than emulate their wisdom." In fact, they only furnish a proof of how little even the potent application of money can do against the Catholic Faith. In truth, few things are more marvellous than the way in which the Catholic Church has from time to time prevailed against assaults of different kinds. At one time, she has thrown them off as they stood in her way; at another, she has steered midway between them, as a ship guided by a skillful pilot is kept from the equal dangers of Scylla and Charybdis; at another, she has presented a stern front towards them, and beat them back from her as with an impenetrable shield. Any one who candidly examines into her history will regard this feature in it as nothing short of miraculous. This was strikingly noticed by Dr. Newman in his *Treatise on Development*. After describing the varied, and oftentimes opposite, heresies which beset the course of the Church in early times,—as the Apollinarian, and Nestorian, and Eutychian,—he observes:—

"Any one false step would have thrown the whole theory of the doctrine (of the Incarnation) into irretrievable confusion; but it was as if some one individual and perspicacious intellect, to speak humanly, ruled the theological discussion from first to last.—That in the long course of centuries, and in spite of the failure, in matters of detail, of the most gifted Fathers and Saints, the Church thus wrought out the one only consistent theory, which can be taken on the great doctrine in dispute, proves how clear, simple, and exact her vision of that doctrine was. Is it not utterly incredible, that with this thorough comprehension of so great a mystery, as far as the human mind can know it, she should be at that very time in the commission of the grossest errors in religious worship, and should be hiding the God and Mediator whose Incarnation she contemplated with so clear an intellect?"—*Essay, &c., p. 449.*

The Church, at first, was assaulted by heresy, supported by all that intellectual subtlety could do, yet was not diverted one hair's breadth from her orthodox definitions of the highest and most mysterious doctrines—as of the Trinity and the Incarnation. She was next assaulted by heresy supported by irresistible temporal power; yet Gothic Arianism could gain no footing within the sacred precincts. In these latter days, more especially in this country, the Church is assaulted by heresy, supported by all that wealth can command; and yet she stands firm as a rock against all its cruelties on one side, and all its blandishments on the other. Few things, we think, are more marvellous than this. We look at what Protestantism has done and is doing in England and Ireland, and we are astonished at the small fruit which it can show for its labours. Who does not know the power of this world's wealth? Who can describe the potency of wealth in this country? Every man is measured by it; we may almost say, every man worships it. Who can have forgotten the idolatry of the Railway King? In the City, upon the Exchange, and in the saloons of our nobles, wealth reigns supreme; for it, daughters are daily offered up as a sacrifice, and sons are banished to distant climes, or put to the labours of a galley-slave. Again: what will not men do to save themselves or their children from starving? or to advance their interests in the world, to become rich and more prosperous? or to gain honor and reputation? or the *encre* into the rank equal to or higher than their own? And all these weapons Protestantism freely uses. The poor Irish cottier must renounce his religion for himself or his children, or be turned out of his holding, which, miserable as it may be, is endeared to him by long possession, and valuable because it is investment of his labour; and in the higher classes in England, how is the path of reputation and advancement in many cases closed against the Catholic, and in almost all cases made more difficult again in the matter of conversion! How constantly does Protestantism in effect speak this language: "Stay with us, or we cast you off; henceforth we know you not; our friendship is withdrawn—even our society will shun you!" And yet, in the face of all this, the Church stands her ground—nay, and gains ground. Impossible indeed it is that some mischief should not be done by such weapons. Some poor starving Irishman may be induced to renounce his Faith for "a mess of pottage," and some weak English Catholic may sacrifice the interests of Religion in order the more to ingratiate himself with those above him; but even these cases are wonderfully few, and the Church herself is rather proved than injured by them. It only more clearly appears that heresy, whether supported by nobility, power, or wealth, is utterly unable to find a place within the true fold.—*Weekly Register*

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so think those who wish us to vote the Whigs back again. But this must not be. Should an appeal to the country be now made, never before was Whiggery so unsuccessful as it shall be this time. The country, from side to side, is most deeply sick of it. And we feel persuaded that a great opportunity is at hand, if there were only energy enough amongst ourselves to take advantage of that wide-spread conviction which must have sunk into the heart of Ireland, that she will never reap the advantages of Catholic Emancipation until she secures to herself a body of thoroughly independent, honest men to serve her in Parliament.—*Tablet*.

We are told that the Irish race at home and abroad late England and the English. But then, on supernatural grounds, there are good and sufficient reasons why Ireland and the Irish should love their neighbours, even England and the English, and all the more so because they have suffered persecution "for justice' sake" at the hands of these, their British neighbours. "To do good for evil," and thus "to heap coals of fire," but of "the fire of Divine love," upon the heads of their persecutors: this is the heroism of which Ireland has now the opportunity of showing forth an eminent example. And this she must do if she would fulfil her own mission. Who, looking back through her history and beholding the manifold and peculiar blessings which Divine Providence has, from age to age, poured forth upon Ireland, confirming her alone, it might be said, of all western Christendom, in the Faith, giving her the spirit of fortitude, enabling her "to suffer all things"—an ordeal of persecution such as no other nation or people has ever, we believe, passed through unscathed—seeing all this with the eye of faith, who shall say that the end to which God works will not be commensurate with the means? Her destiny has been bound up with that of England, and unto this end. If England has been permitted to obtain so vast a dominion on the earth, the empire of the East, of the West, and of the South, her sails in every sea, her arts and her commerce a world-felt necessity, surely it was not without purpose that Ireland, of the saintly race who worship not Mammon nor the belly-god, should, despite herself, be made the mate of England, raised up to take part in this empire, to rule and to save half the world? Ireland has had, and still has, to battle with England, backed by all the powers of evil, in order to hold her own to keep her Faith. There has been, and there is, thus a lively antagonism of creed and of race prevailing at home and abroad. It seems undoubted that the antagonism of race has served to quicken the antagonism of creed amongst the down-trodden, but unyielding Irish. And now, when they have come to fulfil their mission, to rear and carry out the old Celtic cross amongst the tribes, and tongues, and peoples who own the Anglo-Saxon dominion, we cannot doubt, since it is known to be the fact, that the spirit of the race gives a new impulse to the Missionaries from Ireland. Protestantism is not so much a religion as a nationality, as is every other false creed. In battling abroad, therefore, against "political Protestantism," that precise form of nationality which Britain would impose upon the nations, the Irish Missionary feels glad of heart that he is striking a double blow for God and Ireland. The motive may seem mixed. The more saintly may forget the fact or consciousness of their race. Most, if not all, do so, no doubt, eventually, as they grow in years and grace. But it is beyond question that national feeling is intense in the heart of the younger Missionaries. "Human nature is human," "men are men," nor is there any sin for the Priest to feel joy in his Irish heart as he finds the nationality of the old persecutor of his race, her Protestantism, go down before him.—*Tablet*.

THE NORTH-WEST COAST OF IRELAND.—LONDON, DENRY, May 20.—(By Magnetic Telegraph.)—The ship *Monhogo*, from New Orleans, arrived this morning. The captain reports having seen four fishing boats, keel upwards, during the fearful gale of Tuesday when off the coast of Enniskillen. These boats are known to have gone out to sea that morning, the weather being then comparatively fine. A fifth boat was also capsized near the same place on Tuesday. On the whole it is thought nearly 45 men and others have lost their lives. The pilot boat was stove in alongside the *Monhogo* and the pilot with difficulty saved.

During the recent heavy gale which visited the Irish coast, the barque *Mary Stoddart* was wrecked in Dundalk Bay, and dragged both her anchors. She went on shore on the south hull, where she lay broad-side on to the sea, which made a complete breach over her. Notwithstanding the exertions of the life-boats, eleven lives were lost. Captain Kelly commanded one of the boats. They pulled out of the river through as heavy a sea as ever men contended with. Two of the boats succeeded in getting nearly alongside the ship, when poor Captain Kelly's boat was overwhelmed with a heavy sea, and went down stern foremost. Captain Lynch's boat, being nearly fifty yards off, pulled up from the wreck, dashed through the fuming breakers, and succeeded in picking up all Kelly's men; but the noble man himself had sunk to rise no more, exclaiming, as he went down, "Lord have mercy on me! Farewell, boys; take care of yourselves." A braver man never breathed; he had, on many previous occasions, risked his life to save a fellow-creature.

On Monday while the labourers were excavating in Bagwell street, Clonmel, for the purpose of constructing a main sewer, the remains of a number of human bodies were discovered about three feet below the centre of the roadway, probably some of Cromwell's psalm-singing veterans. Some corroded iron, resembling spear or shaft heads, were also found.—The remains were ordered to be re-interred by the contractor.—*Tipperary Free Press*.

#### GREAT BRITAIN.

We (*Weekly Register*) have great pleasure in being able to contradict a statement which has this week been "going the round" of the Protestant papers, as to the serious illness of the Cardinal Archbishop of Westminster.

THE COAST DEFENCES.—Lord Palmerston, at a meeting the other day, said he fully concurred in the opinion that there ought to be kept on foot a sufficient force of trained men to be able to man the batteries which it is now proposed to erect. Portsmouth is now being strongly fortified by land and by sea, under the directions of Sir John Burgoyne, and in a few years it will be rendered perfectly impregnable. He hoped that Plymouth would next be placed in a similar state of defence, and that it would not be long before Dover, which is the key to this country in any attack from our powerful neighbour, would be also effectively fortified.

Programmes of a new ministry have been circulated in London during the week. The rivalry between Lord Palmerston and Lord J. Russell is disposed of by making the former Premier a peer, and the latter leader of the House of Commons.—The following noblemen and gentlemen were in all probability not to be invited to join the new Liberal ministry—namely, Lord Cranworth (the late Lord Chancellor), Lord Clarendon, Lord Alarendon (at any rate not as Foreign Secretary), Lord Palmerston, Mr. Baines, and Mr. Vernon Smith; whilst Mr. Labouchere will retire into private life, and Sir G. Grey has, it is said, positively declined to take office again.

Sir C. Napier has obtained a Commission to inquire into the means of manning the Navy. He pointed out, in language very near that which we used a few weeks ago, that however we may believe in the sincerity of the French Emperor's desire for peace, the effect of our being notoriously unprepared for war might be that he could not, desire it as he might, preserve peace. The maintenance of a Navy is, as he called it, the payment of an insurance on our lives and properties.—*Weekly Register*.

In the House of Commons the vote of censure was taken up, and after numerous and repeated calls upon Mr. Cardwell by the liberal members to withdraw his resolution, that gentleman, with the concurrence of Lords Palmerston and Russell, and the authority of the House generally, conceded, and the resolution and amendments were formally withdrawn, thus virtually giving the ministers a triumph. Disraeli, in giving his consent to the withdrawal, said the resolution was avowedly brought forward as a censure upon the conduct of the government. If he consented to its withdrawal, it must be clearly understood that he did so, not because the government shrunk from the consequences which would follow if it was adopted. Whatever the result might be, they looked forward to it without apprehension, and even now were ready to encounter the consequences of a division. So far as debate was concerned, he thought he might say that no ministry, on their trial, could look back upon a discussion with greater satisfaction. The opposition to the motion had been maintained, not by the administration, for they had wisely and properly withdrawn as much as possible from debate, but by members not connected with the government, in politics, or by men inferior to none in intellectual character and authority. He consented to a withdrawal of the motion, not for the sake of the government, but for the sake of India and the best interest of the empire. In doing so, he appealed to the language of all their despatches to show that government had given to Lord Cardwell a most cordial and complete support; and he would mention that since Lord Ellenborough's despatch had been sent out, government had communicated with Lord Cardwell, informing him that he might rely upon their continued confidence and support. (Cheers.) The House adjourned to the 28th.

HOUSE OF COMMONS.—TUESDAY, MAY 18.—THE LORDS' AMENDMENT TO THE OATHS BILL.—The committee appointed to draw up reasons for disagreeing to the Lords' amendment to the Oaths Bill were appointed to manage the conference with the Lords on the subject, which was fixed for half-past four this day. Baron Rothschild, who was sitting in the peers' gallery, rose up when his name was called, and joined the members proceeding to the conference.—The conference returned in about ten minutes, and announced they had left in the hands of the Lord Chancellor the reasons for disagreeing to the Lords' amendments.

EXTENSION OF THE POLYGRAPH ACT.—A bill to amend the Divorce Act has been presented by Lord Cranworth, the late Lord Chancellor. It enables the Judge Ordinary of the Court of Divorce to sit in chambers for the transaction of the ordinary business of his court; it empowers persons abroad to institute proceedings, and allows all wives deserted by their spouses to apply to the judge for an order to protect their earnings. The object of the bill is to extend the benefits of the Divorce Act for the relief of all classes of sufferers under the marriage bond.

The *Times* says that:—The working of the new Divorce Bill has fulfilled the anticipations both of its friends and of its enemies. The dissolution of marriage on the occurrence of certain contingencies has become one of the easiest, cheapest, and most certain of all legal processes.

The contract between the Atlantic Telegraph Company and the English Government was signed and sealed by the lords commissioners of the treasury and the directors of the Company, on the 20th. It is for a period of twenty-five years from the time the cable shall have been successfully laid down. The telegraph fleet had all assembled at Plymouth, and would sail on an experimental trip in a few days. It consists of the U. S. frigate *Niagara* and the British steamers *Agamemnon*, *Vulcan*, *Gorgon*, and *Porpoise*.

MILITARY INTELLIGENCE.—It is understood to be the intention of the authorities, with the sanction of the Duke of Cambridge, to send no more reinforcements for Her Majesty's regiments serving in India from this country until the end of June or the beginning of July, unless additional troops should be required in India before that period, by which time it is calculated that about 10,000 cavalry and infantry will be ready to embark for the purpose of reinforcing the Queen's regiments now serving in Bengal, Bombay, and Madras. In consequence of the overcrowding of the troops at Chester barracks, caused by the arrival of a large number of the volunteers for the Royal Canadian Rifles, with their wives and families, several cases of scarlet fever and measles have made their appearance among the soldiers there. Owing to some serious mistake, the whole of the volunteers from the various districts in England who had joined the Royal Canadian Rifles were ordered to assemble at Chester previously to their embarkation. The consequence of which was that the barracks, although most inconveniently crowded, would not hold one-third of the number. In a 15-men's room were crowded 18 women and 41 children, and fever shortly afterwards made its appearance. Directly as the disease was observed detachments were sent to Salford, Bury, and Liverpool, and every effort made to prevent the contagion from spreading. The volunteers, with their wives and families, are daily expected to embark at Liverpool for Canada.—*Times*.

Last week, at Preston, near Brighton, one of the most extraordinary marriages which have ever taken place was celebrated in the parish church, it being no less than that of the Dowager Countess of Effingham to Mr. Holmes, who has filled the humble position of a Scripture-reader at Brighton in connexion with one of the churches of that celebrated watering-place. The bride is upwards of eighty years old, and the bridegroom about thirty, so that there is only a disparity in their ages of half-a-century! The affair is causing a stir at Brighton, and is the universal topic of conversation in all circles. It is said that, for some time past, the Countess has manifested great interest in the labors of the Scripture-reader, and made him some valuable presents. The Countess is understood to have an income worthy of her position as the daughter and mother of a Peer of the realm. The aristocratic relatives and connexions of the bride are said to be terribly excited by this most unexpected and eccentric conduct of this aged and noble lady.—*British Standard*.

DISSENT FROM A PROTESTANT CHURCH.—A scene of a very disgraceful, as well as distressing character took place in St. James' Church, London, on Sunday morning last. Our readers are aware the Rev. Dr. Vale has very recently been bereaved of his wife by death. On Sunday morning he went to church, expecting to hear his heavy loss improved, by a sermon from the Rev. W. Clarke, whom he had engaged as a curate. Instead of this, however, Mr. Clarke was in a state of such beastly drunkenness, that he was utterly unable to read the service, and his conduct in the reading desk so utterly disgusted the congregation, that they left the church en masse. At length he fell; and the churchwardens fetched him out of the reading desk, where they found him "heels up." Mr. Clarke's conduct was otherwise of such a nature one of the churchwardens informs us that he should blush to put it on paper. An account of the whole affair has been laid before the Bishop; but the bird has flown. A great number of reports are in circulation on this painful subject; but our reader may rely on the foregoing statement as literally correct.

Mr. Austin Maggs, an architect and builder residing at Hereford, has been arrested in consequence of having sent a letter to the Queen—calling upon her to render up to him her Majesty's office as Head of the Church. "Your Majesty will please to remember that this application is registered in Heaven, and will have to be accounted for at the judgement seat of our Lord. I shall be happy to produce to Your Majesty my credentials as Christ's viceroy on earth." The unfortunate lunatic has been very violent while in the infirmary of Hereford jail. The magistrates has remanded him, in order that his relatives may be communicated with.

Since the termination of the trial of Simon Bernard for conspiring to assassinate the Emperor of the French, and the abandonment of the other charges against him by the Attorney General, it is understood that communications have taken place on behalf of Mr. Allsop with the government, with the view to ascertain whether it was intended to proceed with the capital, or any other charge, against that gentleman. The decision which it is understood has been arrived at is, that no further proceedings will be taken in the matter.

COMPULSORY EDUCATION.—We publish to-day two documents, of an importance hardly to be exaggerated, with regard to public education in the Mauritius. The two great dangers of religion in our day are mixed education and compulsory education, both of which may be summed up in one word as the Prussian system. A powerful party in the British Islands suffers no opportunity to pass by unnoticed the first half of it. Mixed education is already the rule in our Union Schools, and has been adopted by the Patriotic Commissioners. In name (though, thank God, not in fact) it is the system of the National Schools in Ireland. In opposing it, our great strength is, that every Protestant who cares anything about his own religion is much opposed to it as ourselves. Their opposition would be strong enough to be fatal to it, if it were not that, by skillful management, under a Protestant Government, and especially where there is a large Protestant majority, it is possible so to manage a nominally mixed school that it shall be really proselytising; and proselytising schools are just now the only hope of Protestants. Everywhere they are losing ground among the independent and educated classes. But money and political power they still have. By an unscrupulous use of these, they have already managed to educate as Protestants thousands of Catholic children, and that is worth any sacrifice. For that, men who pride themselves on their honor have willingly sold it by misappropriating charity funds; for that, men who boast of liberality and love of freedom have disgraced themselves by acts of open tyranny; and it is no great thing if, for that, men who in their hearts hate mixed education are content to further it. But in the Mauritius the next step has been taken. An Ordinance of the Government, confirmed by Mr. Labouchere in the name of Lord Palmerston's Administration, has established not only mixed schools, but compulsory education. Were it to stop there, it is no trifling, for the population exceeds 100,000; but it is impossible not to see that this is only the narrow end of the wedge. If compulsory there, why should education be free here? for there are by tenfold more untalented and virtually heathen children within three miles of the General Post Office than in the Mauritius. The great danger is, that English people will reconcile themselves to what has been done because the Mauritius is a Catholic colony.—*Weekly Register*.

SCOTCH EPISCOPACY.—Some of our readers may not be aware of the "movement" which is now going on amongst the Bishops of the "Protestant Scottish Episcopal Church." It is something like a Northern Denon case. It appears that one of the aforesaid Bishops, Dr. Forbes, somewhat better instructed than his Episcopal brethren, has put forth a doctrine on the Holy Eucharist in some respects virtually identical with that of the Catholic Church. It is very amusing to observe what ingenuity is exercised by these High Tractarian gentlemen in order to say nearly the same thing with the Catholic Church, although in different words. With regard to the Holy Sacrifice of the Eucharist, it is usual for Catholic writers to identify it with the Sacrifice of the Cross, by saying that it is that Sacrifice daily renewed. This, however, we suppose Dr. Forbes considers to be rank Popery. His expression is "continued," according to him, it is the Sacrifice of the Cross "continued." Reasons might easily be imagined to suggest to Protestants more objections against Dr. Forbes' phraseology than even against that of the ordinary Catholic usage. But it is a sufficient reason for condemning the latter expression, that it is "Popish"—and so "continued" must be the word. It seems, however, that the majority of the Scotch Bishops object both to the wording and the substance of the doctrine of Dr. Forbes, and that he is to be brought to trial on a charge of false doctrine and heresy before this Bench of Bishops. It is most important to observe that in Scotland (generally considered the stronghold of Popery), as well as in England, the position of the parties is precisely inverted since 1850. Then the High Churchmen were the assailants. They could not tolerate the denial of Catholic doctrine, and nothing would satisfy them but the condemnation of Mr. Gorham, while their opponents argued that the whole should be left an open question. In the Denon case, and also in the instance before us, it is the ultra-Protestant party which is contending against open questions, and demanding the condemnation of their opponents (Bishop Forbes and Mr. Chayne of Aberdeen); while the self-styled Catholics are content that all men should be at full liberty to deny and denounce Catholic doctrine, and only ask leave to hold it themselves.—*Weekly Register*.

The arrival of Indian papers up to the 24th ult., without even a copy of Lord Canning's Proclamation, and with only here and there a passing remark on its supposed purport and on our relations with the chief of Oude, is in fact far more striking import than whole columns of unmeaning intelligence or angry discussion. We should not be justified, indeed, in assuming that such a Proclamation would pass as a matter of course, that nobody would have a word to say about it one way or another or that it had been generally approved or already forgotten. We need not suppose that it has been effectual or ineffectual. One thing, however, we may and must infer with absolute certainty. It is quite clear that no occasion has arisen to justify the tremendous weapon which Her Majesty's Government has launched across the globe against the Governor-General. It is quite clear that the all precipitancy with which they have seized the earliest pretence for discrediting Lord Canning's wisdom and humanity receives no apparent palliation from the state of Indian affairs. This bolt of vengeance, for nothing else can it be called, has been launched in the dark. There, in the heart of that continent, twelve thousand miles from here, all must still be doubt and uncertainty. After three captures of the metropolis of Oude in less than half a year, and after the dispersion of the grand army to pursue and encounter the flying and ubiquitous foe, it is vain to suppose that submission has been generally tendered, or that the foundations of peace have been actually laid. We can only hope that matters are in transition. In this state, whatever we do that is not in the nature of warfare is a sort of negotiation. Commanders have large powers allowed them for this purpose, but they invariably begin with threats rather than promises, and lay down hard terms for the obstinate, in order that they may still retain the means of rewarding the reasonable and repentant. But, next to sending out plans of campaigns and strategic advice from a bureau to a camp—a folly which has destroyed many armies and lost many empires,—the next most ruinous act a man can commit is to tie the hands and damage the credit of the distant ruler and Plenipotentiary. The man who has to fight and the man who has to parley with the rebel on the other side of the globe must have ample discretion. As well send a civil commission to control the movements of his army as a document purporting to tell him exactly what terms he is to offer, when he is to mitigate the rigours of condemnation, and how far he is to comply with the humours and convenience of those who are engaged in the work of our destruction. This is exactly what Her Majesty's Government has done, with a celerity implying malice prepense, by publishing a bitter lesson of warning and reproof, running exactly counter to every thing, done, or supposed to be done, or expected to be done, by Lord Canning.—*Times*, 20th ult.