

THE POOR LAW.—At a numerous and influential meeting of Clergy, members of Parliament, magistrates and others, held in Dublin on the 23rd January, his Grace, the Most Rev. Dr. Cullen, Archbishop of Dublin in the chair, the following resolutions were passed—

- 1. That the moral classification of Irish workhouses requires to be attended to, that at present, it is generally neglected, and that, in order to separate the virtuous and innocent from the ill-conducted and profligate in every workhouse, moral classification should be really and effectively carried out.
2. That separate places of worship in every workhouse for Catholic and Protestant inmates are imperatively demanded.
3. That the rearing of children in workhouses is open to the gravest objections, both moral and sanitary, and that the power should be given to guardians to enable them to rear children out of workhouses in families until 14 years of age.
4. That alteration in Poor Law Constituencies is necessary so as to cause a limitation of proxy and property claims to vote, and thus prevent a preponderance being given to owners over occupiers of property on Poor Law Boards.
5. That ex-officio Guardians should not form a larger proportion of the Boards of Guardians than at most one-third, as provided in the original act.
6. That, whereas, in England and Scotland the Poor Law Commissioners are natives of those countries, and profess the religion of the majority of the people, it is unreasonable and unjust that the Irish Poor Law Board should be constituted exclusively of Englishmen and Protestants, inasmuch as seven-eighths of the whole population, and more than nine-tenths of the destitute poor in Ireland are Catholics.
7. That it is expedient to urge upon the Government the necessity of Union rating in Ireland, and also of a more extended system of out-door relief than at present is afforded to the poor in this country.
8. That a committee, to consist of the gentlemen present, be appointed, with power to add to their number, for the purpose of carrying out the objects of this meeting, and to take any steps which may be deemed expedient for effecting a complete reform of the administration of the Poor Law.—Cork Examiner.

JUSTICE-OF-FACTS.—To the Editor of the Star and Daily.—I beg leave to draw your attention to the following important passage from the "Dublin Letter," published in the Times of to-day:—"About a month ago, Lord Plunket, Bishop of Tuam (you have no doubt heard of his holy (?) Lordship before) directed a circular to be sent to the incumbent of every parish and district in his diocese, which embraces the whole of the county of Mayo, and the large portion of the counties of Galway and Sligo. This circular contained queries relating to the present and prospective condition of the poor of all denominations and their means of support. Answers have been received from seventy-five clergymen, and the following are the results of the inquiry:—"In the whole of the diocese there are 514 more paupers in the workhouses than at the same period of the previous year, giving an average of seven additional paupers for each parish or district. In the opinion of the clergy, the potato crop is a little less than one-half of what it was last year. But the oat crop is, on the whole, but little inferior to that of former years. With regard to fuel, they calculated that, even if the season proved dry, not more than two-sevenths of the turf would be available; and, if wet, not more than one-tenth. Two-thirds of them (take a note of this) apprehend extreme destitution, while seven seemed to fear that if the winter proved severe, there would be in some districts actual famines:—Lord Plunket hopes that after the months of unusually fine weather which intervened since the queries were answered, so great a calamity as actual famines need not now be anticipated, especially as local efforts are being made for the purpose of relieving present want, and providing against future destitution." The foregoing is a curious commentary on the lately delivered dogmatism of Sir Robert Peel. That talkative young statesman, you may remember, dashed through "the West" on a jangling car, with the "head Peeler" by his side, investigating (as he fancied) prospective "destitution," at the rather slapping pace of 100 miles a day. After doing "the West" in this "devil's own" fashion, Sir Robert thought, and the policeman extraordinary thought, that there was not likely to be any great distress "down yonder." But it now turns out that the Chief Secretary's report was "blarney," that the "Peeler" was over-zealous with his sanguine pen. The letters of the persons of the "Church of Ireland" show that the despised Roman Catholic priests prophesied not amiss. Can all your English M.P.'s boast as much? Thanks, for once, to his pious Lordship of Tuam for re-establishing the truth. I was English Secretaries, "Castle Peeler," and Dublin flunkies of every sort, will be more careful, if not more modest, when next they take on themselves to pooh-pooh Irish misery. In God's name, let us have no more chattering from a jaunting-car on serious subjects.—I am, Sir, your obedient servant, Jan. 24. ANGLIC-CELT.

The recent severe gales have thrown the coast with wrecks, but fortunately, none of them attended with any considerable loss of life. The floods caused by the swollen rivers have inflicted serious injury, especially along the Banow and the Liffey. The winter, so far, has been propitious; as, had there been weather of usual severity, the loss of fuel would have added materially to the acuteness of the distress of the poorer classes; the late rains have, however, increased their privations in this respect. The high price of food, the scarcity of fuel, and the backward state of agricultural operations, are all telling very sensibly upon the indigent and labouring poor. Several cases of death, either from immediate or protracted starvation, are reported in the provinces; and the workhouses, which usually obtain their maximum number of inmates at the end of February are filling rapidly. The number of inmates at this date, last year, was 50,163, and 4,279 receiving out-door relief; whereas, the returns from numbers of the Unions indicate a large increase thereon, at the present time. A little generosity in the extension of out-door relief, even within the power of the existing law, would be the means of saving thousands of families from the dreaded alternative of the workhouse.

DR. CULLEN AGITATING.—INDEPENDENT OPPOSITION TO THE POOR LAW.—A meeting was held at the residence of his Grace, the Archbishop of Dublin, with reference to the Poor Law Reform, and we regard it as the forerunner of hope for Ireland. It is a significant fact when a political meeting is held at his Grace's residence, and he invites his own priests to be present on the occasion. Dr. Cullen is now beginning to know that no political reform can be effected without the clergy, and his Grace may be assured that it will be a sad day for Ireland whenever they are separated from the struggles of the people. The Reform in the Poor Law which the Most Rev. Dr. Cullen requires will be found in our advertising columns, and they are such as must enlist the sympathies of every liberal and honorable mind. Moral Classification, Separate places of religious worship for Protestant and Catholic, Out-door rearing of Workhouse children, Limitation of proxy and property votes for Guardians, Ex-officio to be not more than one-third of the Board (as provided in the original act), and the appointment of Irish and Catholic Commissioners in proportion to numbers—all these demands are so just in themselves, that no nation on earth but England would require an agitation got up in their behalf before granting them. The British Government will yield nothing but through the omnipotent influence of force witness America and Canada—and though the British Constitution may be "very fine in the abstract, it becomes quite a different thing when administered by British Cabi-

nets. What is it that they will give to Ireland? Nothing. They will do more give "Irish Volunteers" to Protestant and Catholic than they will give a Charter to the Catholic University—they will not give Poor Law Reform than Grand Jury Reform, or any other Reform, unless pressure be brought to bear upon them; and here we come to the great subject-matter of this article. How does Dr. Cullen propose to bring pressure to bear on the English Parliament? It surely is not by the two M.P.'s that attended the meeting at his Grace's residence on last Thursday, and most certainly it is not by the influence of Alderman Reynolds. If his Grace would turn a new leaf in Irish politics we would be glad to try by-gones by-gones; but we cannot help saying that the present Archbishop of Dublin has been hitherto the source of fearful ruin to the Irish cause. Hitherto, he has shut out the only chance of success, namely, an Independent Irish Party who could accomplish anything they pleased for Ireland and the Catholic Church; and till his Grace is prepared to support such a party, he need look for no reform from the British Parliament—neither a charter for the Catholic University nor an amendment of the Irish Poor Law. Neither Revolution nor Whiggery, is the policy for Ireland; but there is a middle course which combines the independence of the one with the constitutionalism of the other—Parliamentary independent opposition—and that is the course for Ireland. Twelve months ago this journal raised the cry of "Wanted, Thirty honest men"—thirty men acting on the principle of independent opposition; and so help us heaven, such a party would be, as Gavan Duffy once expressed it, "more potent for Ireland than armies on the tented field." In our inmost soul we believe that any party of 30 men could extort whatever they pleased from the British Parliament; and there will be no difficulty in electing such a party whenever the Archbishop of Dublin and the other Bishops of Ireland fully and cordially co-operate with the people. The Most Rev. Dr. Cullen can still save Ireland, by favoring and fostering an Irish party of Independent Opposition in the British Parliament; and though a few "places" may be lost in the first instance through such a policy, we promise his Grace that Ireland, the Catholic Church, and the Catholic University, will be gainers in the end. Let such a policy be earnestly carried out in Parliament for two sessions—and it will be carried out if the Irish Bishops insist on it—and there is no reasonable demand which the Most Rev. Dr. Cullen can make that will not be granted; but, without it, his Grace will seek in vain for the slightest reform of any kind.—Kilkenny Journal.

CONTRASTS.—By this time no one in Ireland need be at any loss for the opinion of the humane Lord Carlisle and the liberal Sir Robert Peel as to what is the true test of civilization, and what is the paternal method of relieving it. So often has the Lord Lieutenant answered memorials and deputations on the subject, that we feel for him in the effort to vary his phraseology. He has said the same thing in every conceivable variation of language until he must now merely repeat himself, or hand to the next famine deputation a printed copy of his answer to the last. "The humane Carlisle," "our humane Viceroy," "the bland and gentle Morpeth" are epithets familiar to loyal lips; and we might be said in presuming that a man thus described is a safe guide for his own friends on a question of humanity; and Lord Carlisle has told us he is tired of repeating it, and proclaimed to us by his noble example how to act when application is made in cases of apprehended want and privation. The course his Lordship takes is this: When the application is made he inquires—What is the extent of Workhouse accommodation in the District? How much do the Poor Rates amount to? His Excellency, with that tender and feeling heart proverbially his own, then replies to the solicitations for relief, that he finds there is vacant workhouse accommodation for several hundreds in the district; that the Poor Rates are only at the average height, and the Commissioners are of opinion the Boards of Guardians will be able to meet all the requirements that may arise. None but malignant libellers would assert that the above answer displays want of heart, or that a cry for relief would not thus be answered if the sufferers were English, not Irish. With such a noble example as that of our kind-hearted, amiable Viceroy, no loyal man can be at a loss how to answer the moral demand from Hartley Colliery. Seditious writers may tell us that the Christian, the human, the Irish way of answering it would be in a fashion very different from that of the gentle Morpeth. They may tell us that base must be the heart that would respond to a cry of suffering by pointing to a pauper's refuge. They may tell us that the right answer would be one made purse in hand, and with tears on the cheek, words of sympathy on the lip, and sincere sorrow in the heart. All this, however, is mere "Nationalist" doctrine, of a most pernicious kind. Our good Viceroy's conduct is the standard of excellence, the model of humanity. If we are told that some hundreds of people in Durham have, by a terrible calamity, been deprived of support, let us not, as the "Nationalists" would suggest, subscribe en masse according to his means, but rather logically imitate our benevolent Viceroy—God bless him—and ask (between well-stimulated sobs from behind a viceregal cambric handkerchief)—"What is the extent of Workhouse accommodation at Hartley? What is the amount of the Poor Rates? Ah—I am delighted—yes, really happy, to find that the Workhouse at Hartley has vacant accommodation for even a greater number than those poor sufferers! The mechanism of the Poor Law (I am gratified to be assured) will be more than ample to deal with the difficulty!" God help the suffering hearts of widow and orphans at Hartley! They need sympathy and relief. They are receiving both. Money in thousands is flowing in, and we hope will long continue to flow into their aid. But it is not in money to buy back the victims from Death's grasp. Not for this is money sought or required, but to make provision for the future wants of those otherwise likely to taste physical hardship and distress. Physical hardship and distress it is not alleged that they have as yet endured; but a humane public anticipates it is not. Hunger has not paled the cheek nor gnawed the heart of any at Hartley. The voice of England says they never shall. Their Queen has sent them a message of condolence redounding to her honor; words full of feeling, accompanied by substantial proofs of sorrowful sympathy. What message has the amiable Carlisle sent Connaught? There, many a cheek is pale, and many a heart is wrung with the pangs of hunger. If God in His mysterious ways, instead of desolating their lives by the one terrible blow of an instant, has willed for them the lingering tortures of a death slow but sure, and not the less premature if not violent—their wants the wants relievable by material aid—are not less, but the more dire, than in the other case. If Lord Carlisle had sent a message of kindness, and a subscription of £200 (out of the thousands of the people's money yearly received by him), we might be reminded to answer that would simply mean—fairly enough, perhaps—that neither in Connaught, nor in Hartley, could Government step in with direct aid. But there has not been a word from his lips, not a cent from his hand, nor a feature in his conduct, towards people actually perishing by inches, to relieve his cold and heartless answer. Honor to the people of England, and honor to their Queen, for the noble maintenance with which they cry from Hartley is being answered in Britain. If they had a word from the course of foreign government, the answer of their Chief Governor would doubtless be like ours—the Workhouse.—Nation.

SECRET SOCIETIES.—On Sunday, the 19th Jan., after last Mass, the respected Parish Priest, P. O'Sullivan, the Ven. Archdeacon O'Leary, denounced in strong language, but in the spirit of a father, the parties, who, in that neighbourhood as well as in other parts of the county, have been endeavoring to

swear in the young and unwary for alleged revolutionary purposes, visionary and impracticable; but in reality to make merchandise of them. Several parties, it would appear, from the Archdeacon's address, had been sworn in, and he warned them and others who might be ready to fall into the snares of the emissaries of treason, that, if the former did not withdraw at once from the Secret Society in progress of organization, he would bring the attention of the Government upon them. We trust that the advice of this venerable Priest, who has truly been the father of his people for the greater part of half a century, respected and loved by those of every class and creed, will have the desired effect.—Trade Chronicle.

SIR ROBERT PEEL'S BOON.—The Right Rev. Daniel O'Connor, Bishop of Salda, writes to the Freeman's Journal that, having had occasion to write on business to the Rev. R. Belaney, of Seaham Harbour, County Durham, an English convert to the Catholic Church, and a Graduate of Cambridge University, he availed himself of the opportunity to ascertain from him, as a man of local knowledge and great experience, what Protestant England would think of such a system of education for itself as that which Sir Robert Peel seeks to extend to Catholic Ireland. In his answer the Rev. R. Belaney says:—

"In taking under his own special and personal patronage the Queen's Colleges in Ireland, your Irish Secretary must have got an idea in his head that such colleges are a boon to Ireland. He has not told you where he got this idea. One thing is clear, that if he has not got it since he went to Ireland, he could not take it with him from England. Educated in a public school in England in his boyhood, and then sent to an English university to graduate, he well knows that the education which is given in England at all our schools, from the lowest to the highest, as well as at universities, always includes religion; one religion, and that the religion of the Church of England. No one could be a member either of Cambridge or Oxford universities, or a tutor, or fellow of any college, who is not professed a member of the Protestant Church. Sir Robert Peel further knows that there is not, even in England, a single Dissenter's school or college, of which there are many, where the education given does not include a religious creed, and a religious training of some sort, as part and parcel of the educational code or system. The London University is not, any more than Glasgow or Edinburgh, strictly considered an exception. Young men who have recourse to the London University to hear lectures on certain subjects do not go there for their education as boys go to the Queen's Colleges. Their education is either finished when they go there, or going on somewhere else at the same time. The educational system which Sir Robert Peel would fasten upon the Irish nation, which is a Catholic nation as much as England is a Protestant one, or Scotland a Presbyterian one, would not be tolerated in England for an hour. He is old enough to remember the national panic which was raised when Lord Brougham, and a few persons of his way of thinking, proposed setting up a university in London which should confer degrees on men who might be infidels. His own father was one of a party who instantly sprang up to oppose it, and in the name of the Church of England it was denounced by the late Doctor Hawley, Archbishop of Canterbury, and the late Bishop of London, as an infidel institution. To counteract its influence they set up King's College under the patronage of William IV. King's College, pursuing the course of the older great public schools and the universities, has been most prosperous, whereas the London University (if such a thing can be called a university) has been all but a complete failure. With these things before his eyes, there is a degree of folly as well as effrontery in an Englishman wishing to introduce upon a system of education which has not only been condemned in Ireland, but all along repudiated in England. If it had been Sir Robert Peel's wish, or the wish of those before him who set up the Queen's Colleges, to confer upon Ireland a boon similar even to that which Lord Brougham and his friends conferred upon England, he, as well as they, would have hailed the rise of the Catholic University in Dublin, and in order to show that in setting up the Queen's Colleges they simply sought to encourage education, would have given it a charter for granting degrees. The Catholic student from Sloughurst or Ushaw, or the Unitarian student from Idle, can go up to London, and take a degree without attending even a single lecture at the London University, or "entering" a single term. When he presents himself he is not asked what religion he is of, or even whether he is of any religion at all. If he can pass the examination in science and literature which has been fixed, he gets his degree. I do not know whether you would in Ireland have been satisfied with such a mode of obtaining degrees for your youth who had, at your many admirable colleges and schools, qualified themselves to take a degree, but I am certain of this, that if it were the intention of the English Government to promote learning for its own sake, or for the country's sake, it would have gladly encouraged your endeavors to establish a Catholic University. One would think that in reading the articles which the Times every now and then directs against the principle on which you are acting, that there was something new, something utterly repugnant to English taste and ideas in it. Now no one knows better than the Times that the principles on which you are acting is exactly the same as that which is uniformly acted upon in England at this very day. It is assumed that England is a Protestant country, and the Universities are, by law, made to indoctrinate every student with the Protestant religion. The prayers at which he must be present, the lectures which he must hear, and the discipline to which he must be subject, and the entire atmosphere in which he must live and breathe, are all less or more impregnated with the Protestant religion by law established. I have known Catholics, two or three, at Cambridge, sent there simply to pick up what knowledge could be got, without being identified with the religion of the place. Before my time there was a Turk also a member of one of the colleges, but so inexorable is the rule of Cambridge—liberal Cambridges—those Catholics and that Turk had to bear lectures, and (what is called) get up one of the papers in order to go in for the public examination. If this system is necessary in England, and held to, because it is beneficial to the country in keeping alive the religion of the people, which is Protestant, the approach of it, one would think, should agree that a similar system would be necessary and beneficial in Ireland, where the religion of the people is Catholic. Lord Campbell, a few years ago stated at a great meeting in Edinburgh that all the Scotch Universities (Edinburgh, Glasgow, St. Andrews, and Aberdeen) received their charters from Rome, so also was it with the universities of ancient times in other parts of Europe. Oxford and Cambridge are purely Catholic institutions, and though the Catholic element in these systems has been discarded, a Protestant element has been put in to supply its place. It does not seem even to have entered the English mind that religion, a religion of some one kind, could be dispensed with in these great national seats of learning. The same spirit runs through the country. No Protestant nobleman or gentleman who prefers having his son educated at home to sending him to a public school before going to Oxford or Cambridge, can think of employing any one as his son's tutor who is not either a Clergyman of the Establishment or a member of it. The general sentiment of the country on this point was with difficulty suppressed some years ago, when the Prince of Wales's education was placed under the care of a layman in preference to a Clerical tutor to whom it had been assigned. As it is admitted by him to whom we are all obliged, that the Kingdom of Heaven is to be made the possession of every other consideration, the religion of the Lord, with us the Catholic religion, in order of necessity, take the first, the highest, and

most marked place in every educational establishment. Though the Protestant religion has superseded the Catholic religion in all our ancient English foundations, the idea, therefore, of eliminating religion, a definite religion (for the 39 Articles are intended as a definition) from education, from the training of youth, I can venture to say is an idea which Sir Robert Peel could find no authority for in this country. The idea is one which will not take in England till England has become more what Scotland and Prussia are. Though her statesmen may be without any fixed religion themselves, they will see the necessity of educating as many of the nation as they can in one religion, or they would not, and in conscience could not, devote the ancient endowments of the Catholic Universities of Oxford and Cambridge, as has been done for 300 years, exclusively for the education of a religious section of the nation."

One of the chief local incidents during the Parliamentary recess has been the discussion, which Sir Robert Peel provoked, respecting the Education Question. The protests against the Queen's Colleges increase apace in the number and rank of their opponents. The Earl of Dunraven, a Commissioner of National Education, is one of the last names appended to the list, and a letter from M. Cogan, M.P., in the Freeman indicates, although not in a direct form, similar opinions. The list now contains the names of 100 Catholic magistrates, including Peers, Privy Counsellors, Barons, thirteen members of Parliament, several Deputy Lieutenants, a few Sheriffs, and five Mayors of our chief cities. It is hoped that by the time Parliament opens there will be few of the Catholic clergy, whose names will not be included in the list of Protesters. Connected with this subject may be noticed the recent opening of the new model schools in the city of Derry. The erection of these schools cost £7,000; their annual maintenance will amount to at least £1,200; and they provide accommodation for 550 pupils, apart from a domestic establishment in which a staff of pupil-teachers is to be boarded and lodged. The Protestant Bishop of Derry, Dr. Higgin, as one of the Commissioners of National Education, presided at the opening of the schools; the Mayor, eighteen clergymen, several magistrates, and a number of the citizens attended; but, although the population of the city consists of 11,954 Catholics to 5,529 Protestants of all denominations, no Catholic child has entered the new establishment. The Times correspondent asserted that there was one Catholic pupil, but the assertion is contradicted, and it now appears that not even one Catholic scholar has gone to that institution. The Most Rev. Dr. Kelly prohibited attendance at the schools on pain of excommunication, and in the Orange model schools in the same Diocese, a similar result has been obtained, and in Enniscorthy, County Wexford, the new model schools, although completed for months past, cannot get a pupil, Catholic or Protestant. This whole question is sure to engage the early attention of Parliament.

"THE SCRAPPER" BUILT AND OWNED BY AN IRISHMAN.—Mr. S. McClellan, Downpatrick, writes thus to the Downpatrick Recorder:—"Perhaps it would not be uninteresting to your readers to know something of the origin of the famous war steamship Scrapper, belonging to the Confederate Government of America, and which is now cutting so conspicuous a figure in connection with the war at present waging between the Northern and Southern States. Originally, the principal owner and commander of this vessel of the North was a Killybegs man—Captain James B. McConnell, who, through energy and perseverance, combined with superior intellectual attainments, fought his way in the battle of life until he has now become one of the most influential and respected citizens of New Orleans. Captain McConnell and part of his family spent the summer of 1859 in this country; and, on his return to New Orleans, proceeded to Philadelphia, where he superintended the building of this celebrated ship then called the Habana, and destined for New Orleans and Cuba trade. Having been commissioned by the American government to carry the mails between the above-mentioned ports, she proved a very successful speculation, and continued on that line up to the time of the breaking out of the war, when she was purchased by the Confederate Government, who fitted her out as a war ship."

GREAT BRITAIN.

ARRIVAL OF MESSRS. SIDDELL AND MASON.—So ETHAMPTON, Jan. 29.—The Royal Mail Company's steamer La Plata, Captain Wells, arrived this morning with the above mails and seventy-five passengers, including Messrs. Mason and Sidell, the Confederate Commissioners to England and France, and their secretaries, Messrs. M'Farland and Eastis. The above gentlemen sailed from Cape Cod on the 1st inst., in H. M. steamer Rinaldo, Captain Hewitt, for Halifax, but, in consequence of a heavy gale, was unable to make that port. The Rinaldo then stood for Bermuda, arriving there on the 19th; and after coaling left for St. Thomas on the 10th, at which she arrived on the morning of the 14th, just in time to embark in the Royal Mail Company's steamship La Plata, which sailed for England on that date. Mr. Sidell left here this morning per 11.30 train for London. Mr. Mason remained till later in the day before leaving for the metropolis, for the purpose of having an interview with Captain Pegram, of the Confederate steamship Nashville. No public reception was given to them.

THE COLLIERY ACCIDENT.—The total number of lives lost by the late terrible accident at the Hartley colliery is 219—making this by far the most disastrous mining accident that ever occurred in England. Large sums of money are being subscribed in England for the relief of the families that have been left destitute. Her Majesty has contributed £200, and the example has been followed by numerous high officials. It is remarkable that the cry of "to the workhouses" has not been raised in their case, as it is whenever relief is asked for the suffering poor of Ireland.

THE GREAT EASTERN.—The Great Eastern will not be put on to the gridiron at Millford at the end of this month, as was expected, owing to the recommendation of Mr. Trevelyan, the Queen's pilot, who prefers the spring tides in the middle of February, there being then more water, longer daylight, and a full moon. One of the new paddle-wheels arrived at Millford last week, and the other will follow in a few days; the new intermediate shaft of the rudder has been fixed in its place, and the directors expect that she will leave the gridiron by the tides at the end of February. Allowing for coaling, there can be no doubt but that she will be ready for sea by the first week in April. Her destination as at present projected will be New York. Express.

At a dinner given in Liverpool on Saturday to Sir Charles Bright, of the Magnet Telegraph Company, Sir Charles, in his speech, made a few very interesting statements referring to the progress of telegraphy in this country. Ten years ago he says, the company's staff did not exceed a score of people; now it amounted to about 1,500. At that time there was only one telegraph in the country, now the mileage was computed at 15,000. The total amount received for telegraphic messages in this country in a year amounted to the enormous sum of £350,000. This startling information will set at rest the question often asked by the uninitiated as to the payable nature of the telegraphic lines. The government line between Malta and Alexandria, Sir Charles says, produces a revenue of £200,000 a week.

ESSAYS AND REVIEWS.—The Liverpool Mercury says:—"On all that is well known, the government of the Church of England, who will recently minister of a congregation not a thousand miles from Evesham, is engaged in writing a work, which according to the title, will be entitled 'Essays and Reviews' in a great argument and vivid expression. It is well known that the gentleman in question has

resolved to become a member of the legal profession, and, having consequently abandoned all intention of re-entering the Church as a conscientious subscriber to the Thirty-nine Articles, he has, it is understood, resolved to erect a beacon which may possibly fix the doubts of many wavering. Also, on all that a reverend author of the 'Essays and Reviews' has consented to write a preface to the said work, notwithstanding the fact that certain charges of heresy have been preferred against him, and are now occupying the attention of the Court of Arches. [Mr. M'Naught, late incumbent of St. Chrysostom's Church, Evesham, is the gentleman who is writing the work alluded to.]—Star.

THE INTERNATIONAL EXHIBITION.—A rather delicate hitch is noticed by the Morning Post:—"The Commissioners have received a formal application for space on behalf of the Confederate States, and they have some difficulty in knowing how to deal with it. Among the 'decisions' relating to the Exhibition, is the following one:—'Her Majesty's Commissioners will communicate with foreign and colonial exhibitors only through the commission which the government of each foreign country or colony may appoint for that purpose; and no article will be admitted from any foreign country or colony without the sanction of such commission.' In the present state of affairs in America, the Southern States are supposed to be under the government which has its seat at Washington; and the Government of Jefferson Davis is not recognised by England. A commission has been appointed by the United States, and, in accordance with the decision, no articles can be admitted from the South without the sanction of the commission appointed by the Northern Government. It would be an ungracious act for the Commissioners—even if they could communicate with the Government of the Southern States—to refer them to the Commission at Washington; and they cannot deal with any body of men except those appointed by the government of the country which they represent, and the South has no government that is at present recognised. As if to increase the difficulty, Karl Granville, one of the Commissioners for the Exhibition, is also a member of the government, and if he were to sanction the exhibition of articles sent from the Southern States it might be construed into some implied recognition of the 'rebels,' and some atrocious breach of the neutrality which has hitherto been observed between the contending parties. The probability is, therefore, that the application will not be entertained."

The London Observer, in an article relative to a telegraph between Europe and America, represents that the American Government is most anxious that another attempt should be immediately made to connect the old and new worlds, and that it was reported Cyrus W. Field had undertaken a mission to England with the view of urging the British Government to second the proposal of Mr. Lincoln and his Cabinet. The Observer says the American Government has offered to subscribe one-half the amount required, and to grant the use of ships to assist in laying down the wire, provided the British Government will defray the remaining portion of the necessary outlay. It is added that no objection will be made to the selection of British territory as the transatlantic terminus of the cable.—Atlantic Telegraph.

After four and thirty days of sitting, besides Sundays and several holidays, the jury in the Windham case has decided that Mr. Windham is sane and capable of managing his own affairs. All therefore is as it was, except the misery and ill blood necessarily entailed by the inquiry, the exposure of all the follies and vices of an ill-conditioned young man, and the useless expenditure of, it is supposed, at least sixty thousand pounds. And, after all, there never was a plainer case. Our only surprise is that the jury did not stop it as soon as the case for the petition was ended, and before the defence had been heard. It is an ill wind that blows nobody any good, and we can hardly doubt that this case will lead to some amendment of the law. Notoriously, and on the showing of the lawyers themselves, there was only one reasonable way in which the case was thus ruinously dragged out. That was the greatness of the prize. If Mr. Windham had been a man of £200 per annum, it is unlikely that his sanity would ever have been questioned; but is certain that if it had, the question would have been settled in a day. Upon this showing, what would it cost to repeal the charge of insanity from Miss Burdett Coutts, the Duke of Bedford, and the Marquis of Westminster?—Weekly Register.

A REAL SACRIFICE.—The Exeter Flying Post says of the Rev. R. P. Cornish, whose resignation of the Perpetual Curacy of Ivybridge, on account of his inability to maintain his subscription to the formularies of the established church, was last week recorded. By his resignation, Mr. Cornish sacrifices a considerable property, and his connections with his parishioners, by whom he was most deservedly beloved. He was one of the most popular Clergymen of his diocese. His liberality was unbounded. He was the foremost in every work whether Clerical or secular, which could forward the interests or the happiness of all classes. He was secretary to the cricket club, and took an active part in other wise and innocent recreations. He was highly esteemed by his brother Clergymen, and was diocesan inspector of schools. He was appointed to his cure, which is worth about 100l. a year, in 1855. During his residence at Ivybridge he has built a picturesque parsonage, and the house and surrounding grounds display no ordinary taste. The amount which he expended upon these improvements, about 7,000l., Mr. Cornish necessarily sacrifices by his resignation. He has also for some time endeavoured to erect a church in another part of the parish, which is widespread and insufficiently provided with church accommodation. Mr. Cornish's departure was quite unexpected by the parishioners, and has been a heavy blow for them.

A few days ago, the Times very justly raised a cry of triumph at the loyalty of all parties and all races in Canada—the old French, the Irish emigrants, and the people of color, no less than those who have emigrated from England. The Catholic Archbishop of Quebec voluntarily placed his palace at the disposal of Government, to lodge the soldiers for whom there was not room in the public buildings. And yet many of those Irishmen had gone out to Canada with hearts festering with long-smothered indignation against British rule. If a few years of justice and self-government has wrought so great a wonder on Irishmen in Canada, why not try the experiment in Ireland itself? We must own that there is an answer to this question. We can be just to Canada, because Canada has no Protestant Establishment. In Ireland we cannot begin to allow the people to manage their own affairs, because they would be sure to call for the abolition of the Irish Establishment. This is the simple truth. Irishmen can never be treated as freemen while the Church Establishment lasts. It is the Church Establishment which obliges the Government to set Protestant Englishmen to administer the Poor Law of Ireland. Never let it be thought that the question of the Irish Establishment is a mere question whether so much money and lands shall be enjoyed by a score of clergy. The real question is, whether Ireland shall be treated as a free or a conquered country.—Here we cannot wholly acquit Ireland herself. It is true indeed that the apparent sympathy with which she submits to the mother injustice, continually prolific of this offspring of injustice, is not indifference to the evil, but despair of its removal. But that despair is utterly senseless and mistaken. The Establishment is an evil, so monstrous, so utterly absurd, that it needs only to be stoutly attacked, and it cannot be defended. Why is the attack delayed?—An assailing army selects the weakest point of a city wall, and makes its assault there in order to occupy the whole. So it is here. Whatever be the practical grievance an Irishman feels, the surest and most direct way to a remedy is to sweep away the detestable alien Establishment.—Weekly Register.