

evening, at the Roman Catholic presbytery, on the Rev. Mr. Coyne, and stated that they would be anxious to give up the belief they were following at the Mission House, and that they wished to return to the Catholic faith. The Rev. Mr. Coyne stated to them that it was a serious step on both sides which they proceeded to take, and that they should not do so without proper advice and instruction as to the nature of the scandal which one of them especially who had been a Catholic, had committed, and that if they were earnest in their purpose, they should go to the Sisters of Mercy to be properly instructed before he would receive them, and that he would mention the matter to the Rev. Mother Superior of the House of Mercy. On the following morning the Rev. Mr. Waldron, while going to celebrate mass at the Cathedral, was met on the bridge by those two girls, who again mentioned to him the matter of which they had spoken to the Rev. Mr. Coyne on the previous evening, and of which he had been made aware by Mr. Coyne. The Rev. Mr. Waldron stated to them that he would go up to the convent and mention the matter to the Rev. Mother Superior, and accordingly he did so, and the girls were admitted and remained there three days. On the evening of the second day the Rev. Mr. Seymour and other persons proceeded to the convent gate, and attempted to enter it and force their way. The sisterhood, hearing of the attempt made by the Rev. Mr. Seymour, sent for the Rev. Mr. Waldron. The people of the town, hearing that the Rev. Mr. Seymour was forcing his way into the convent, Mr. Waldron proceeded to the grounds, and found several persons at the convent gate, to whom he used all his exertions to get them to disperse, and eventually he got all persons away. The following morning the girls left the convent, having stated that they would not go until they were made, from which it was clear that they would not have gone there unless for the purpose of playing a trap into which the Catholic Clergy might have fallen, and thus seriously committed themselves, if they had not acted with great prudence and discretion. The further hearing of the cases at petty sessions was adjourned to Saturday, and the hearing of the case against the constabulary on Wednesday, of which we shall next week give further particulars.

TEMPERANCE BANDS AND POLICE LAW.—There are, unfortunately, in this country, as in every other, a class of persons who regard with an unfriendly eye the amusements and recreations of the people, no matter how innocent those may happen to be. As Miss Manly has proposed to alter the "books and work and healthful play" of Dr. Watt's rhyme into "work, work, work, always," when applied to the children of the poorer classes, these social bigots seem to imagine that working people have no right to any enjoyment, and, in fact, that they are mere human machines, out of which a certain amount of labor is to be got, and which, when they have performed their tasks, are to be huddled out of sight as quickly as possible, and the busy hum of their unwearying toil changed into a puritanical silence for the ease and comfort of those nervous folk who suffer from the terrible disease of having no honest or useful employment for their time. As a general rule, we may depend upon it, it is only the idle and worthless of the community who object to the recreations of the working classes. Every honest and laborious worker, no matter in what rank of life, from the Prime Minister or the Chancellor of the Exchequer downwards, feels a certain sympathy with the hardworking sons of toil; and as he himself frequently finds the need of relaxation, he yields to the force of that "follow-feeling" in considering the wants of others, and looks kindly on their amusements and recreations. It is different, however, with at least a portion of that very important section of the community, whose business it is to live on the industry of others; who are described by the poet as *fruges consumere nati*. Some of these folk seem to imagine they have a sort of exclusive right to all enjoyment, and that working people should do nothing but work, forgetting the old adage that "all work and no play makes Jack a dull boy." It is to be regretted that such narrow and false notions should prevail amongst any section of the community, and especially that they should prevail with people who have influence enough with those in authority to get their whims and crochets taken up, and attempted to be enforced by police regulation. A few weeks ago we commented strongly and indignantly upon a case of unwarrantable interference by the police with the young men of a Temperance Band, who chose to amuse themselves and no small portion of their fellow-citizens, by playing through a public thoroughfare, but without creating any disturbance or riot. We showed that the conduct of the police was utterly unjustifiable, and quite illegal; and to-day we find our view of the law completely borne out by no less an authority than the Chief Justice of the Common Pleas, admittedly one of the ablest and soundest lawyers occupying a seat on the judicial bench in this country. We trust that the strongly expressed dictum of this able judge will put an end at once and for ever to the vexatious meddling of the police in matters with which they have no business to interfere. In his charge to the jury, Chief Justice Monaghan said that "there was nothing in any way illegal in the performance of bands of music in the public thoroughfares. The indictment set forth that the performance of this band was attended with terror to her Majesty's subjects. It was better that young men should employ their time in this innocent recreation than in drinking or courting. Their musical performance could offend but a very few, and probably it would be better for those few to remain out of the way. With this direction, that bands of music were perfectly legal, he left the case to the jury." The jury, we are glad to say, took the law from his lordship, and promptly acquitted the traversers.—*Notion.*

EXPLOSION OF GUNPOWDER.—About half-past ten o'clock this morning an explosion of gunpowder occurred at the Ballincollig powder mills, which we regret to state was attended with the destruction of human life to a deplorable extent. The explosion was distinctly heard in several parts of the city, and even on board the steamers coming up the river, but it resembled so much the roll of distant thunder that it excited no suspicion of the dreadful reality. The scene of the disaster was the storehouse at the western extremity of the works on the banks of the river, known as No. 1, Dusting-house, but by others described as a "refining house." At that hour five men were engaged at this house in removing the powder stored there in kegs into a boat on the canal, by which communication is effected between the several departments of the mills along the bank of the river. The names of the men thus employed, as ascertained by our reporter on the spot, are—Timothy Byrne, or Buens, a married man, and father of nine children; John Corkery, a youth aged eighteen; William Barry, a married man and father of two children; James Merrick, twenty, and Timothy Lyons, a youth of sixteen. This sufferer was reported to be a man named James Lyons who is also employed on the works, but we believe, having obtained our information on the spot, that the body recovered has been identified as that of the youth above named. The bodies of the three first named have been recovered. They lie in a small shed on the bank of the canal, awaiting an inquest by Mr. Coroner Donohoe, which will be held this day. The remains were covered with blankets, and beside them sat mothers, wives, and relatives, wailing aloud. Out of respect to their feelings our reporter did not uncover the bodies, but they were described to him by persons who saw them when discovered as broken, mangled, and black masses of flesh and bone, only distinguishable by the fragments of dress which hung by them. Of the bodies of the two last named not a limb remains, but their relatives might be seen wandering over the adjacent fields, picking up black fragments of flesh and bone, which no doubt formed part of their living bodies two hours before! The cause of the disaster must for ever remain a

mystery, as not one of those who knew it—if, indeed, any of them knew it—now survives to account for it. As to the "dusting" house or "refining house, where the catastrophe occurred, not as much as a stone of it remains, even from the foundation, for the very ground on which it stood has been blown up and rooted away as if a mine had exploded beneath it. The house was situated at the extremity of a fence planted with trees, which were torn up from the very roots and now lie scattered about the fields. At the other side of the river, by the roadside, are four or five small slated houses; the roofs of these were shattered and knocked away by the mass of stones from the exploded refining house. Such, as far as we have been able to collect them on a hurried inquiry, are the results of this distressing accident. One workman, we were informed is missing, but the five above named are probably the only sufferers. Further information will of course be elicited on the inquest.—*Cork Reporter.*

A circular, it appears, has just been issued by the Under-Secretary for Ireland to the different county treasurers, informing them that it is the intention of the Government to defray all expenses attending prosecutions and witnesses at assizes and quarter sessions for the year ending March 31, 1860, out of the public revenue. A heavy burden is thus taken off the shoulders of the ratepayers, and placed upon those of the Consolidated Fund.

A large breadth of wheat has been already cut in the neighborhood of Downpatrick, and a considerable portion is ready for the sickle. Some oats and barley have also been reaped.

The harvest, says the *Clare Journal*, which will be one of the earliest on record, is going on rapidly, and the wheat is gathering in in excellent condition, but oats and barley are thin, and straw very short.

We regret to state that the blight has, within the last week, made its appearance very generally on the stalk of the potato in various districts of this county.—*Clare Evening.*

The Liberal Party—in using this word "liberal," we declare at the outset that we mean it as a term of reproach. As an historical expression, Liberalism conveys more accurately than any other a concentration of the foulest and most virulent illiberality, an endless thirst for spiritual intolerance and despotism. Such has been the Liberalism of other countries, and of these as well as of other times. It means indifference to every form of religion except—excuse a blunder—Scepticism. It means a determination to scout every form of simple and confident faith. It means a fixed resolution to use all the powers of society for the dissemination of this miserable scepticism. It means and it claims a right for the man of one religion to sit as judge upon the securities and safeguards of another to which he is hostile and of which he is ignorant. It means an indifference to God's law where it may chance to interfere with politics. It means a postponement of eternal interests to temporal; and in the worst cases it means to impose on all the world the corrupt yoke beneath which it has bowed its own wretched neck—that of a horrible practical Atheism. Such is the natural history of Liberalism, which is the despot of these times, the nightmare that oppresses and disturbs society—filling it with foul and noxious dreams. Of this Liberalism there is a taint in Ireland—more deeply seated in some places, more superficially in others. But there it is, making itself discernible by signs that cannot be mistaken, and in this infancy giving prospects of an infernal harvest from the diligence with which the seed is everywhere scattered abroad. God forbid that of the Liberal Party in Ireland we should accuse all who succumb to the irreligious influence of doing so consciously and with a full knowledge of the case. We know very differently. But we know also that those purposes of a man which are unconscious, which he knows not, and which are instinctive, which rule his nature, and are not ruled by it; which, without effort, speak in all his actions and prompt his subtlest and least noticed volitions,—are the most operative and effectual; the most productive of good when they are good, the most pregnant with evil when they are evil. We are sorry to say that of Irish Catholic Liberalism a great part has this evil taint, this evil purpose so deeply rooted as to be often unknown even to itself. *The atmosphere which has been breathed by the Liberals of the more educated classes in Ireland is not poisonous merely, but a poison.* It has tainted the purest natures. It has sapped Faith where it would otherwise have been most impregnable. It has corrupted the strongest natural propensities towards religion. And with a pernicious harvest it has overborne the growth of that better seed which has not been always wanting.—*Tabler.*

STATS OF CATHOLICS IN THE NAVY.—The following important correspondence with the Admiralty relative to Catholic sailors on board H.M.S. *Ajax*, has been published.

Dear Sir,—In my letter to Viscount Campden, I promised to publish the correspondence in my hands relative to the treatment of Catholic seamen belonging to H.M.S. *Ajax*; I now proceed to fulfil that promise. As I stated in my letter, some of the men were received into the Catholic Church in the latter months of 1858. On Sunday, 26th December, before the usual hour for going ashore to Mass, the Captain ordered all the men on the quarter deck, where he addressed them. Some of the phrases used on that occasion will be found in Letter 2, given below.—After the Captain's speech, several of those who had become Catholics, and who had been previously allowed to Mass, were told they should not go, and were accordingly kept on board whilst the others went. The same happened on succeeding Sundays. Having heard of this interference with the religious rights of the men, I wrote the following letter to the Captain:—

LETTER 1.—TO CAPT. BOYD, OF H.M.S. *AJAX*.
Sir,—I have been informed from various sources that some of the Catholic sailors belonging to the *Ajax* were denied permission to attend their church on Sunday, January 2. The men I refer to have indeed become Catholics since the ship came to Kingstown, and had a line to that effect either from the Rev. F. Germaine or me. I should hope that having become members of the Catholic Church, they would enjoy the same privilege as the other Catholics on board. I beg, therefore, respectfully to inquire from you, Sir, as your commander, if the permission above referred to has been withheld, which I would fain hope is not the case.—Your obedient servant,
JOHN O'ROURKE.

The above letter was written, as well as I can remember (for I have not the exact date of it), on Tuesday, 4th January, 1859. On Sunday, the 9th, a young gentleman, who announced himself as an officer from the *Ajax*, called on me, and said, Captain Boyd was not at home, but that as soon as he returned he would answer my letter. On the 22nd January, Captain Boyd did me the favour to call at my residence; I was from home and he left his card. Not deeming a visit of this kind the fitting reply to my letter, I took no step with regard to it, and awaited the written answer which I was led to expect.

Not receiving one within a reasonable time, and knowing that the men were still kept from Mass, I addressed the following letter to Dr. Cullen, just three weeks after the Captain had left his card:—
LETTER 2.—TO HIS GRACE THE MOST REV. DR. CULLEN.
Kingstown, 12th February, 1859.
My Lord—I beg most respectfully to bring under your notice, grievances of a very oppressive kind, suffered by sailors, belonging to Her Majesty's ship *Ajax*, at present in Kingstown Harbour. In the latter months of 1858, several of the men were received into the Church by me, some of whom have been denied the free exercise of their religion. A day or so previous to Sunday, 26th December last, two

sailors sought permission to go to Mass. On Sunday, 26th December, Captain Boyd had the men upon the quarter-deck, and addressed them on the subject of religion, saying, amongst other things, that he feared a disturbance was going to take place between him and the ship's company; that many had been changing their religion, but he would not have it so; that they ought to be satisfied with the religion of their parents, and if any wished to change their religion, they must wait till the ship was paid off; that he would have no tuncants in his ship; that those who came into the ship Protestants were to remain Protestants, and those who came in Catholics were to remain so; that if they went against him he would make the ship hot for them. These, or phrases of the same import, were, I have reason to know, used by Captain Boyd in the course of his address.

Subsequently, when the Catholics were about to go to Mass, several who had been allowed before were prevented from going, whilst others who had also become Catholics were still permitted to go. On one occasion two were called back out of the boat in which they were going to Mass. The leave of one of the men was stopped for fourteen days or thereabouts, for no ostensible reason except that he had become a Catholic, and married one. Having learned the above facts, I wrote to Captain Boyd on the subject. Four or five days afterwards, an officer from the *Ajax* called on me to say Captain Boyd was then from home, but that he would send me an answer on his return. He returned three weeks ago, but no answer has reached me; since his return he has again addressed the men on religious topics, saying that the bible ought to be a sailor's religion, &c. Persons of both sexes have been frequently on board the *Ajax*, distributing tracts and handbills in which doctrines and practices of the Catholic Church were held up to ridicule and contempt.

The above facts I am ready to prove when called upon, and I hope an immediate inquiry into them will be sought for.—I have the honor to remain, my Lord, your Grace's most humble servant,
JOHN O'ROURKE, Chaplain of St. Mary's, Kingstown.

I believe the following statements to be perfectly correct.

B. SHEEHAN, P.P., Kingstown.
On the 21th February, Dr. Cullen enclosed the above letter to Lord Derby, at the same time directing his attention to the charges it contained, and calling for investigation, as it appeared that Catholics were vexatiously interfered with in the practice of their religion, and deprived of that liberty of conscience which is the right of all British subjects. I soon found it necessary to write the following letter to Dr. Cullen:—

LETTER 3.—TO THE MOST REV. DR. CULLEN, BISHOP OF CORK, ROSK, &c.

Kingstown, Ireland, February 27, 1859.
My Lord—To the complaint which I thought it my duty to forward to you about the treatment of the Catholic sailors belonging to the *Ajax*, I have now to add, first—that for a considerable time past no man whose *leave is not good*, has been allowed to come to Mass, a privilege which, I believe, is usually conceded even to prisoners. Secondly, that for several Sundays all who have not hats are stopped from Mass, although they may come ashore in the afternoon with caps. From these cases, probably, not more than one half the Catholics are able to attend their church.

I request your Grace to represent this complaint in the proper quarter, and remain your Grace's most obedient servant,
JOHN O'ROURKE, Chaplain of St. Mary's, Kingstown.

His Grace received the following reply:—

LETTER 4.—RIGHT HON. LORD DERBY TO THE MOST REV. DR. CULLEN.

11, Downing-street, Whitehall, March 4, 1859.
My Lord,—I am directed by Lord Derby to acknowledge the receipt of your letter of the 24th inst., and to inform you that he has forwarded it, together with its inclosure, to the Admiralty, with a view of obtaining a report from that department on the subject to which you refer. It is, however, evident that means have been taken to procure the conversion of Protestant sailors to the Roman Catholic religion, and that complaint can, therefore, hardly be made of the circulation of tracts and handbills intended to counteract these means.—I have the honor to be, my Lord, your obedient servant,
(Signed) W. P. TAMBOUR, The Most Rev. Monsignore Cullen.

I may here remark that I did not regard the distribution of the tracts, &c., as a material part of my case, but I mention the fact because I consider it wrong in the Captain to have encouraged or allowed it. A shaft of those ribald and blasphemous bills is in my possession. Lord Derby passes by the real charges in silence, and fixes on this insignificant point. He assumes that means were taken to convert the men, and that the tracts &c. were distributed to counteract those means. Had he granted the inquiry he would have been enlightened on this part of the subject. For my part, I never was on board the *Ajax*, and when any one of the men applied to me to be received into the Church, my habit was to warn him of the important step he was about to take and that unless he fully believed the Catholic Church to be the true Church of God he should not join it; further, that it would be a crime for him to do so from any other motive than to secure his salvation. Anyhow, there is a Protestant chaplain attached to the *Ajax*, and he ought to be sufficient to protect the faith of the men without calling tract distributors to his aid.

A copy of Lord Derby's answer having been sent to me, I expected to have been immediately called upon to take part in the inquiry on which the promised report was to be founded. In fact, that inquiry should have been going on before the answer reached me, it having gone first to Rome. Nothing was done; and on Thursday, 24th March, Mr. Sergeant Densy asked Sir John Pakington "whether he had received any communications complaining of any alleged undue interference with the religion of any of the sailors serving on board H.M.S. *Ajax*, and whether he had caused any inquiry to be made into the truth of such complaints." Sir John Pakington replied that he had received such complaints, that he had directed inquiries to be made, and he was bound to say that, as far as they had yet gone, their result, he was informed, did not show that any just ground existed for the complaint.

As soon as I read this reply in the newspapers I wrote to Sir John Pakington as follows:—

LETTER 5.—TO THE RIGHT HON. SIR JOHN PAKINGTON, FIRST LORD OF THE ADMIRALTY, &c.

Sir,—By your answer to a question put by Mr. Sergeant Densy in the House of Commons on Thursday, 24th inst., relative to the oppressive treatment of some Catholic sailors belonging to Her Majesty's ship *Ajax*, I learned for the first time that an inquiry into the matter had been instituted. When I felt it my duty to direct attention to the subject, I fully expected that, in case of inquiry, I would be called upon to substantiate my complaint. I sent it through my ecclesiastical superior, because I considered him to be the proper channel of communication with Her Majesty's Government; but I hope my having done so will not deprive me of the opportunity of proving the facts which I have taken the liberty of bringing under your notice. Before the inquiry is closed I therefore most respectfully request that I may be allowed to verify the statements contained in my two letters written to the Most Rev. Dr. Cullen, and transmitted by him to the Right Hon. the Earl of Derby for investigation.—I have the honor to remain your most obedient humble servant,
JOHN O'ROURKE, Chaplain of St. Mary's, Kingstown.

Kingstown, Ireland, 28th March, 1859.
No reply to this letter ever reached me. When the present Government came into office I endeavored to obtain from them that investigation

which their predecessors, without actually refusing, managed to withhold. I laid the case before the Duke of Somerset, and the following is his Grace's reply:—

Admiralty, July 12, 1859.
Sir,—I am directed by the Duke of Somerset to inform you that he has received your letter of the 1st inst., containing copies of a correspondence relating to the conduct of Captain Boyd, commanding H.M.S. *Ajax*, with respect to the Roman Catholic seamen under his command.

The Duke of Somerset finds upon inquiry that the charges against Captain Boyd were forwarded by Lord Derby to his predecessor, Sir John Pakington, who called on Captain Boyd for an answer to them. Captain Boyd's reply was sent to Lord Derby, who expressed his opinion that the answer was complete. Lord Derby has, no doubt, communicated his opinion to the Rev. Dr. Cullen.—I have the honor to remain, your obedient servant,
The Rev. John O'Rourke, &c.

This letter completes the correspondence in my hands relative to the *Ajax*. Captain Boyd's complete defence of himself would form an important addition to it, and one, I imagine, which the public would be curious to see. Should the world be ever favoured with that document, I shall, as I promised in my letter to Lord Campden, publish the evidence by which I intended to sustain my charges against the Captain of the *Ajax*.—I remain, dear sir, your obedient servant,
Kingstown, Aug. 2, 1859. JOHN O'ROURKE.

GREAT BRITAIN.

The Edinburgh *Witness*, Presbyterian Dissenting Organ, has the following:—"Results in Edinburgh.—A mission is about to be established in the neighborhood of the Grassmarket and West Port by several members of the order of Jesuits, who have arrived in Edinburgh for the purpose. The funds requisite to carry out the contemplated operations are derived from the bequest of a large sum of money, consisting, it is said, of several hundred thousand pounds, made to the Society of Jesus by a member or descendant of an old Scottish Jacobite family who died about two years ago, and who had attained to title and distinction in the Austrian military service."

Mr. Spurgeon at Norwich.—A Norwich correspondent writes:—"After due announcement, Mr. Spurgeon visited the Cathedral City of Norwich on the 21st inst. In the afternoon, by permission of the Mayor, he preached to a crowded audience in St. Andrew's Hall, the same place where the Triennial and other musical entertainments are held, as also various meetings for religious, benevolent, and political purposes; and which will accommodate 3,000 persons. Whether from disappointment at their expectations not being realized, or other causes, the amount of contributions by his hearers, about £25, and which were designed for his new Tabernacle, fell so very far short of his expectations that he alluded to the circumstance in the evening, when he again preached in the open air to an audience of full 2,000 or more in a much frequented promenade called 'Chapel Field.'" As this gentleman's name and peculiar style of oratory have been so frequently and freely canvassed by the press, I shall not trouble your readers with any detail of his discourse on the latter occasion, further than to say, that it seemed to have been taken, like the afternoon contribution, in the light of a great failure. At the end of his discourse, he announced that several collectors would go about among the audience to receive their donations; but which he did not expect would be very large, as he knew that his audience (as he wished them to be) when he determined to address them in the open air) in great part consisted of the working classes, and of the poor. Nevertheless, he must say, that the afternoon collection had greatly disappointed him. He had been invited down to preach by numerous individuals, perhaps some hundreds; yet he must say, that the sum collected was "shabby"; and that on no other occasion in his experience, which was pretty extensive, had he been treated so shabbily. Nay, the word "shabby" with its different grammatical inflexions occurred not less than five or six times during the short concluding address. I think this singular affair is worthy of being mentioned in your valuable pages. Shall we then have to bewail the loss in consequence of Norwich shabbiness, of the architectural beauties of the new Tabernacle? Or, have the Norwichers so emptied their pockets by the profuse bribery at the late elections, and in providing funds against the dreaded anticipation of a Parliamentary Commission of inquiry on the spot, that they have no more to give, even to the eloquent appeals of a Spurgeon? Whilst the religion of Protestantism is thus illustrated by the eloquence and theological teaching of a Spurgeon, the same day saw a remarkable instance of sacred knowledge in that truly enlightened organ of true Protestant feeling and scriptural knowledge—*The Daily Telegraph*. In a leading article on Freemasons, Oddfellows, Foresters, and other Benefit Societies, the writer actually quoted the words of our Redeemer as those of "a Pagan King," the words, namely, found in the New Testament—"It is more blessed to give than to receive." Verily, sir, the Protestant people of England are in a likely way of being well enlightened, when they derive by choice their knowledge of the Holy Scriptures from the *Daily Telegraph* and their theology from Spurgeon!—5th August, 1859.

A PROTESTANT REFORMER IN HYDE PARK.—On Sunday afternoon a meeting was held in Hyde Park, under the auspices of Mr. T. T. Crybbace, a Dissenting minister, who sometime since announced himself as "Protestant Bishop of Exeter pro tem." It was convened as "The convocation of the Protestant people in England for addresses to the Queen, the Parliament, and the British people on Protestantism and thorough reformation as indispensable to the revival of the Church and the safety of the Kingdom." At three o'clock Mr. Crybbace took his stand on the trunk of a tree rising a few inches above the ground, near the marble Arch. He stated that he had applied to the Home Secretary to allow him to hold this meeting in the park, and that that gentleman had assented, although he had good reason for believing that it was owing to the personal influence of the Queen herself that permission was given to those who choose to proclaim the Gospel there. This view of the affair was somewhat comically interrupted by the policeman on duty, who said he could not allow Mr. Crybbace to address his congregation from the trunk of the tree. Mr. Crybbace referred to the sanction he had received from the Home Secretary, but the policeman did not seem to be aware of the existence of such a functionary, and at length compromised the matter with Mr. Crybbace by allowing him to preach if he stood on the ground on a level with the people, instead of converting the trunk of the tree into a pulpit. Mr. Crybbace made a violent attack upon the Church of England, denounced feudalism (by which he seemed to mean the sale of Church living), episcopacy, the priesthood, and everything else which did not accord with his peculiar views of nonconformity. He wound up by reading a petition to Parliament which he asked his hearers to adopt, praying that corruption and sin, the Church of England, and everything else to which he had an objection, might be forthwith abolished.—He expressed the impatient wish that we might have a war, and that the brave men who were waiting on the other side of the water, anxious to attack us, might punish us for our apostasy. He intimated that he had applied to the Home Secretary to have a preaching platform erected in the park, from which he might address thousands every Sunday, and that circumstances had occurred which induced him to think his request would be granted.—*Globe.*

The Union recording the proceedings at the opening of a new Church at Hammersmith, which seems to have been erected to a certain extent, at least on the approved Tractarian model, says:—"We should have wished to see some recognition of the Christian Faith

in this place, instead of the ridiculous parallelogram with its unmeaning circles, which occupies the centre of the reared. Indeed, there is not a single cross of any form whatever within the church; and this added to the want of height which the loss of the foot-pieces (removed by desire of the Bishop!) gives to the altar, are grievous defects in a building having otherwise so much pretension to Catholicity in its arrangement." Our contemporary complains also that "a temporary throne, similar to that used at All Saints", had been erected on the north side of the sacristy; but this his lordship refused to occupy, desiring to have chair placed, with its back to the east wall on the same level as the altar!"

Ninety thousand operatives connected with the building trades in and near London quitted their employments on Saturday last. The matter in dispute is not so much amount of wages as one hour in the length of daily labor. Combinations on both sides, of masters on the one hand and of workmen on the other, have been entered into, and ruinous consequences to both must ensue unless some basis of accommodation can be found. Much more good temper than is usual on such trying occasions has been shown; and on the part of the operatives a determination to avoid every illegal act. Nothing of the kind has occurred as yet, for there is no reason to connect the outrage at Sheffield with the builders' movement in London. The Government have shown no favor to the operatives made for their interference on behalf of the masters. This is as it should be. No doubt, the right is in every man not only to appropriate his own labor, and to refuse the terms offered by an employer if he think fit, but what follows necessarily from this, to influence others in a peaceable manner to adopt the same course as he has himself done. Several years ago, by the advice of Lord Brougham, we repealed the combination laws, and left peaceful combination free both to the employed as well as to employers. No legal blame, therefore, attaches to either side; yet enormous injury is now resulting from the peaceful exercise of an undoubted right. In Catholic times a remedy was provided in the organization of the trade guilds, which had partly a religious character; and in Catholic France at this day all such disputes as the present are happily arranged by the Councils of the *Paroisses*, which, we rejoice to see, there is a disposition to copy here. One cause of the difficulty seems to have escaped notice.—we mean the sad want of suitable dwellings for the working classes. This compels men to walk, in many instances, four, five, and six miles to their daily labor, entailing a very serious addition to the principal cause. Nothing adequate seems to have been done to meet this want, although, we believe, erection of such dwellings in suitable localities as a mere speculation is always found to pay. If so the masters would seem to have the remedy in some measure, in their own hands.—*Weekly Register.*

RE-APPEARANCE OF THE "BARON DE CAMILLI".—Four Catholic gentlemen were charged at the Newcastle Police-court, a few days ago, with having committed an assault upon this notorious lecturer. The Baron stated that he had found these four gentlemen awaiting him at his hotel. One of them, with a newspaper in his hand, asked if he (the witness) were the instructor Baron de Camilli, who made the statements that had been reported? He answered, "I have nothing to say to you; if I am a villain there is a court of justice for you." He then tried to leave the room, but his visitors seized him. They were all like "bulls or bull-dogs to him. The "bulls" then came in and pulled them off, but in the scuffle his breast-pin, value £3, was destroyed, and two of his studs were lost. The "bulls" corroborated the greater part of this evidence. Mr. Fenton, one of the defendants, gave a somewhat similar account of the occurrence. He did not, however, see a coat torn, or notice any gold studs. To the best of his recollection, the Baron had his coat buttoned very close all the time. He did not see a Masonic pin or a remnant of one on the floor. One of the defendants was fined 10s for the assault, and £3 for the damage to the Baron's dress. The other summonses were dismissed.

We learn from the *Daily Telegraph* that the disturbances in the parish church of St. George's East, occasioned by the Tractarian innovations, are continued. For several Sundays lately a number of persons have regularly hissed and hooted the rector and his curate both going in and leaving the church with his choristers. A repetition of this course was evidently intended again on Sunday afternoon; but, in consequence of the Churchwardens escorting the rector, the crowd, out of respect for them, appeared to defer their usual salutations until Divine service was over. When the service was finished, and the choristers were leaving the church, they met some persons standing in the lobby with their hats on, and, on passing them to go into the vestry to unrobe, they attempted to knock their hats off. This led to some angry altercations, and at length one of the choristers struck some person, when a fearful disturbance took place. The crowd attempted to pull the choristers' surplices off; many blows were exchanged between the infuriated parties; hats were knocked off, groans, hootings, and hisses were heard; cries of "Turn out the Puseyites," "Go to Rome," "Police," were raised, and a fearful confusion took place. Fortunately, Mr. Churchwarden Thomson entered the building at the time, or serious results would have followed. He insisted on the rector immediately ordering his choristers to retire into the vestry, which was soon done, and shortly afterwards order was restored, on his promising to make an investigation into the matter the next day; when the parishioners retired outside the church, where they waited until the rector and his choristers left to go to the rectory, adjoining the sacristy edifice, and, while so doing, they were again met with deafening groans, yells, &c., which continued until they took shelter in the rectory. After a few minutes, the crowd dispersed.—*Record.*

DR. NEWMAN AND DR. MANNING.—Mr. Barrow lately one of the Protestant clergy of Kensington, has published two very small tracts—"What is Truth," calling attention to the one great question of authority;—"The Reason why People secede to Rome," (Knowles, Norfolk Road, Westbourne Grove). The latter is made very interesting by containing two letters, one from Dr. Manning, the other from Dr. Newman, in answer to the report so often renewed with regard to them as to other converts (in this case by a Protestant clergyman), that they contemplate a return to Protestantism. Their short letters are highly interesting and quite characteristic. Dr. Manning says—"It gives me the joy of saying that from the hour I submitted to the Divine voice which speaks through the one only Catholic and Roman Church, I have never known so much as a momentary shadow of doubt pass over my reason or my conscience." Dr. Newman, after tracing the manner in which such reports originate, adds—"Thus only can I account for the most absurd and utterly unfounded reports which ever since I have been a Catholic, have been spread abroad about the prospect of my return from the Mother of Saints to the City of Confusion." But we must ask the clergyman who felt sufficiently sure of the truth of this report to feel justified in alleging it to a person hesitating between the two religions, whether he can, merely as a man of honor, decline the invitation.—"If the clergyman who made this statement will be so kind as to communicate to me the ground on which he made it, I shall be happy to see him. I cannot suppose that he said so grave a thing lightly, as it would be a serious act." Is the case of Catholics so entirely an exception to the ordinary rules of honor, that men who profess to be men of honor, and who even claim to be guided by a still higher principle, can pass without notice, a serious and courteous demand such as this, from one against whom they have however unintentionally circulated a positive calumny?—*Weekly Register.*