

weigh. A latent disaffection must count almost for nothing in speech and writing, which begin and end in these exercises, are cheap things in their way; they flash up for a moment and vanish again; they subject no one to inconvenience; to the orator and letter-writer they are rather an amusement to the oppressors of Ireland they give but small annoyance, and occasion little, if any, injury. How different would the case be if every man, who in his heart desires to see Ireland mistress of her own destinies, manifested that desire in action, suited to the time and opportunity? We think we can promise our fellow-countrymen that they shall soon have it in their power to join an organisation which will be founded and fitted for practical purposes. That association will not flatter them with the idea that their signatures and subscriptions are all that will be necessary to win the freedom of Ireland. It will not tell them that any one man, or twenty men, will do all the thinking and working for them, and get for them all they want from the British government. It will, on the contrary, tell each man that he will have to bear his share of the labor, the expense, and the risk. It will not require from any one an engagement to do acts which would be illegal under the existing law; but it will not strive to encourage the fallacious notion that British law may not be extended so as to make all patriotic acts illegal. It will not cry out its proceedings from the house tops, nor will it endeavor to obtain secrecy by the use of means which are condemned by religion. In fine, while it will inculcate principles of self-reliance, and encourage a high and resolute spirit amongst its members, it will not lead them into imprudence, and it will guard well against all chance of failure. Such are the outlines of an organisation which we have reason to hope we shall soon see firmly established in this country. Let not our correspondents be impatient. The work is in good hands. When the building is raised over the foundations they will see it.—Nation.

THE PROSELYTISING ORGAN-GRINDERS.—There are few trades, callings, or professions that do not alternate from brisk to dull, at one time scarcely enabling those who follow them to live from hand to mouth, at another bringing an ample supply of grist to the mill and additional wealth to the hoards already accumulated. Take as an instance the peripatetic organist—even the one who is at this present moment literally grinding his mechanical melody into our impatient ears—to what fluctuations is his metier subjected—to what shifts, tosses, bars, and rests is he compelled to have recourse, in order to keep body and soul together! He has, moreover, a terrible competition to contend against. On the opposite side of the street, for example, a compatriot rival has superseded an acrobatic attraction to his monotonous melodies, in the shape of a mischievous monkey—a species of fantastic Flubberigibbet, who, in his grotesque attire, jubbars, gries, and giggles at everybody, hopping and skipping about everywhere, leaping upon sedate spinsters, smirking misses, and screaming children, performing a variety of feats and antics, gambols and gucheries, that elicit roars of laughter and applause from the idle crowds that throng round the comical mockery of the human form divine. But whilst the copper, and, occasionally, the silver coin of the realm is liberally showered into its owner's hat, or its own sable paw, the functionary whose anomalous office it is to preserve the peace and get every body and everything in motion, gruffly bids the monkeyless musician "move on." Now, it has often struck us, that the Managing Committee of the various Missionary Societies in England and Ireland act precisely on the same principle as the rival organ-grinders, their annual meetings being uniformly most successful when the Missionary managers have placed on the platform some renegade Rabbi or pervert priest to exhibit his fantastic follies. The object in putting forward characters of this description is to all intents and purposes much the same as that of the itinerant Orpheus when he places a mischievous monkey on his instrument by way of an attractive novelty. The Evangelical Alliance and the rest of the proselytising fraternities have, one and all, exhibited their apostate monkeys, but somehow or other they have generally passed into obscurity or fallen into disrepute, after having met with unprecedented success, and elicited universal and enthusiastic applause, for a succession of seasons, as the play bills have it. There was, for instance, that Goliath of apostate baboons, Achilli, who drew immense audiences at Exeter Hall and elsewhere for a considerable time, but who, in the end, vanished from the stage altogether, whilst his former patrons and adulators "never mention him" and "his name is never heard" amongst them. Then there was that ranting political and polemical pervert, Gavazzi, who after exhausting his blasphemous vocabulary and vindictive violence against the Church from which he had apostatised, also disappeared from the scene of his ribald standers, and became—as our cotemporary, the Mail, stated, Chaplain-in-Chief to the Garibaldian sanctuaries—the devil preaching religion to his imps. But whether that rambling renegade now is, or what he is about, no one knows. Passing over such second-rate artists as Baron Camin and his fair partner in calumny against the holy sisterhoods of the Church, we come to the last of the missionary monkeys, Father Chiniquy. This successful proselytiser on the credulity of the gullible portion of the elect, has, it would appear, also left the stage on which he so voraciously and glowingly described the wizard power with which he pretended to have effected so many conversions, founded a church of his own creation, and an olla podrida creed of his own compounding. Amongst other myths of a similar character it was stated that in Kinkakee City alone, with the exception of four out of 150 families of French Catholics, all had joined the Episcopalian Church! But how stand the facts? Why, that there are only 19 families of that denomination in the place, 17 Presbyterians, 14 families refusing to profess either of these two forms of belief, but "waiting to see," and amongst them several families who are avowed infidels. In fact there are not 60 Protestant families of all denominations within a circuit of six miles round the city. These statistics are given in a letter recently addressed to the Kankakee Gazette.—The writer vouches for the truth of his assertions, and says that every one on the spot would corroborate his statement. This gentleman visited the house of every French Canadian Protestant in the city, in order to convince himself whether the Chiniquy boasts were true or the reverse.—And what were the facts of this gross imposture? Why, that, save in two or three solitary instances, no conversions of French Canadian Catholics have taken place, and that those mentioned by Father Chiniquy are neither more nor less than sheer inventions of the Canadian Apostate and protegee of the proselytising associations. In a postscript to this letter it is also stated that there are in all about 83 families—Protestant, Catholic, and Infidel—in Kinkakee. Here, then, we have a pretty expose of the imposture practised by the last of the apostate mountebanks exhibited by the Mission Societies, and it is by such nefarious and disreputable means as these that their annual meetings, the patronizers and supporters of the Proselytising Societies are defrauded of the immense sums that are annually collected for such idle purposes, instead of being applied to charitable uses. Just now, however, there appears to be a vacancy in the situation of Apostate monkey or mountebank to the various Proselytising Associations that are holding their annual meetings as usual. This dearth in the usual supply of such worthies is the more remarkable at a juncture when, if we are to credit the foreign correspondents of the British press, Italy is teeming with apostate priests and renegade religious of every kind. Can it be that none of those brands snatched from the Popish burning are yet sufficiently trained for the work? Perhaps they are undergoing a preparatory drilling under the Chaplain-General of the Revolutionary free-lances, as considering the experience he has had as a most popular Punchinello at the respective missionary meetings

in which he has performed his part with so much success, no one could be better fitted to peculiarly instruct the class of neophytes of whom he is so delectable a type. We would, however, advise the managers of these annual burlesques to lose no time in procuring a well-trained subject or two before the May meetings come about, or the treasury which is already at a very low ebb will fail to supply the needful for the ensuing year's Proselytising campaign. The agents and emissaries of perversion, like most people, conceive that the labourer is worthy of his hire, and however ardent and anxious they may be to swell the apostate ranks, their zeal and their efforts in the cause of perversion will, we apprehend, cool and relax wonderfully, unless, like old Traipolis, they see a tolerably fair prospect of receiving a "consideration" for their pious labors.—Dublin Telegraph.

ORANGE MEETING IN PORTADOWN.—There was a motley gathering of the Orange faction in Portadown last week, to put forth their grievances before the world, and appeal for redress. Poor fellows! Sad is their condition, and distressing their state! There was a time when they gloried in attacking their opponents, but now, alas! they are on the defensive. They have changed places, and in their turn they seek redress for punishments inflicted on their unholty cause. Sam Tate's liberation gave them some solace, but then there are more than half a dozen of "the brethren" in goal, and this has left them in a state of doleful tribulation. But the great complaints they have to make are, that they have been calumniated; their characters aspersed; that the county of Armagh is proclaimed; that the trials were sustained by perjury; that the criminals were unfairly tried, to propitiate the Catholic Bishops; and that they have been classed with the barbarous and bloodstained Druses of Syria! In other words, they are, in their own estimation, a loving, God-fearing and kindly people, who commit no crime—for shooting a Papiast is only innocent sport—and obstacles have been placed between them and that pastime; the proclaiming of the county and the Emblems Act; and they will appeal to parliament, and establish a "Defence Association" in order to strike these obstacles down, and have a clear stage, once more, "to kill the bloody Papiasts" and with file and drum, banners and sashes, march through peaceable districts, to insult the Catholic population, and if they raise their heads or utter a word, shoot them down like dogs! These are the complaints of the Orange faction, and this is the remedy they propose for their redress. Are they not an audacious party? Is it not disgusting to see men like Mr. Stewart Blacker, who was in the chair; Mr. O'Meagher, barrister-at-law, who defended the Orange delinquents; the Rev. L. D. Elliott, and others, who should know better, standing up in defence of the disturbers of the peace of Ulster, to champion deeds which are a disgrace to civilization, and the atrocious character of which are unmatched except in the land of the cannibal or savage? Should not these men, if only for decency sake, have rather hung down their heads, than appear in such a position? What can they say in defence of their proteges? Nothing but sophistry and nonsense. They may brawl and raise a shout; but there are the convictions by Protestant jurors, the speeches of Protestant counsel for the crown, and the sentences of a Protestant judge staring them in the face, and all the groans, the bad logic, the false reasoning of which the Orange orators are masters, cannot change the opinion of the public in favour of permitting the Lurgan boys, the Portadown boys, or any other Orange boys to slaughter the Catholics with impunity in future. An "Orange Defence Association" Fudge! We would not give a jack-straw for all it will be capable of defending. Every honest man's hand is raised against this turbulent Orange community. It must and will be put down. No excuse, nothing whatever will induce men to tolerate its wicked and blood-stained atrocities. It may groan in its downfall, writhe in its tortures, strive to burst the fetters in which it is bound, appeal to parliament, form associations to "defend" murder, and call on its old friends to give it room once more to display its malice; but its fate is sealed; its reign is at an end; and Orangemen must be known no more in this land, which it has so cursed and insulted, but as it is trodden upon as men tread on the dust of the province it has blackened by its crimes.—Dundalk Democrat.

THE ORANGEMEN AND THE LAW OFFICERS.—Mr. Vance and his Orange friends are preparing to open a broadside upon the Attorney General and Solicitor General for Ireland for their manner of conducting the late prosecutions at Armagh. The fate of any motion which they may originate with a view to censure the Law Officers of the Crown may be predicted from the shout of laughter with which Mr. Vance's petition was received yesterday evening in the House of Commons. But were it not that factious triumphs are to be deprecated, it might perhaps be well that the select committee, of the appointment of which Mr. Vance and his "Protestant citizens of Dublin" speak so confidently, were granted by the House of Commons. A full and searching inquiry into the manner in which crown prosecutions have been conducted in Ireland under former administrations would be an interesting and a not unprofitable investigation. From such a tribunal the present Law Officers of the Crown in Ireland have nothing to apprehend; but if Mr. Vance and his rabid friends in Dublin or in the North of Ireland fancy that they can blacken with impunity the reputation of men of such unsullied honor in public and private life, and of such deservedly high professional status as Mr. O'Hagan and Mr. Lawson, they labour under a very great delusion. The Law Officers of the Crown in Ireland, although not at this moment in parliament to protect themselves from the calumnies of baffled faction, will not be without defenders should the necessity of defence arise.—Corr. Freeman.

TERRIBLE CATASTROPHES IN DUBLIN.—On Saturday night, ten persons occupying apartments in a house in No. 9 Patrick-street, were literally burnt to cinders. The premises in question were set in tenements, occupied by seven families, consisting of thirty-two persons. These poor people had, many of them, retired to rest under this humble roof, after the labors and fatigues of the week. At half-past one o'clock, while a policeman, 104 A, named Nugent was passing by, his attention was arrested by flames which proceeded from the two-pair front room of the house. At this time the greater number of the inmates were inside. Policeman 91 A Dwyer, accompanied by the above-named constable, immediately entered the house by the hall door, and alarmed all the families with the exception of those in the room where the fire originated, they having escaped. They were unable to proceed further than to a certain portion of the premises, the top front and back rooms being enveloped in flames and unapproachable. Crowds of persons collected outside, and the state of alarm into which the whole neighborhood was thrown cannot be described. The fire raged with great violence, and in consequence of the age of the house, and the dryness of the wood with which portions of it were built, carried out its work of destruction in almost a few minutes. No one dare advance further than the door, and the hall of the house although so far it was possible to approach. There was a plentiful supply of water from the plugs, and the engines made immediate use of it. Gradually the flames were brought under. The fire-escape from Foster-place (Byrne conductor) arrived at the same time with the police engine and was at once reared against the burning house. Byrne with great bravery, ascended through the stifling smoke to within a few steps of the top, when the crowd called out to him to come down, as the escape had taken fire. Byrne, at the last moment, retraced his steps, and removed the machine, unfortunately being unable to render the slightest assistance. No escape arrived at five minutes to two o'clock, from Kildare-street. The conductor, placed his ladder against the adjoining house; No. 8

and went upon the roof, where he remained for about ten minutes, searching for anybody who might have fled there for safety. He could, however, see no one but went down by the back into the yard, and returned by the hall door. The police had put up ladders at the rear and taken some persons from the back rooms. The horse police had rescued three persons from the roof. The engines played up to a quarter past three o'clock, and then came the most terrible moment of all. When the inmates who had been saved began to reckon their numbers, here and there were seen groups of persons collected round some unfortunate creature, half-dressed, who missed some member of his or her family. When the water was withdrawn, the painful examination of the ruins commenced. The police at once went to make a search in the rooms and they had not proceeded far when they discovered the dead bodies of ten persons, frightfully burnt. The origin of the fire has not been ascertained, although it is rumored that it arose out of a drunken brawl, during which a candle fell into a cradle, setting it on fire.—Irishman.

SUPERSTITION AT FORTMILL.—There is not a locality in Ireland in which superstitious has a more despicable and hungry mountebank than the little village of Fortmill. Their Chief, the Rev. Mr. Young, is now located in Ardee; but his "awkward squad" still infest the place. In order that he may learn the sort of morality with which some of them are charged, we beg to call his attention to the report of Fortmill petty sessions which we publish to-day.—The schoolmistress, who prosecuted Donaghy's children, is called Miss M'Oleggan; and Miss M'Oleggan would not swear she was not a married woman, though pressed several times by Mr. Denvir, to reply to the question. The poor lady was so confounded by the unexpected query, that the case was adjourned for a fortnight. As to the parties she accused of taking her purse, her money, and her gold chain and brass buttons, we know nothing of them; but we observe that they did not receive the best character from the Head Constable of the district, who is supposed to know something of everyone in the village and around it. Mr. Young may now feel proud of his labours. Superstition is the child of Satan, and its works are like those of its parent.—Dundalk Democrat.

DISBANDED SOLDIERS IN TIPPERARY.—At present there are over two thousand disbanded soldiers located in our county, viz., nine hundred of the ill-used Tipperary Artillery, a fine body of men; 750 of the Tipperary Light Infantry, also a brave lot of fellows; and 480 of the adventurous Papal Brigade. Strange to say, although there is this large addition to the labour market, it is not equal to the demand, and wages are on the advance, with a prospect of further increase, should the present fine weather last for some time. On Saturday and Monday the sum of 1s 10d with diet was paid for day work to labourers in our local market.—Clonmel Correspondent.

EMIGRATION.—On Thursday morning, about thirty emigrants left Clara Station for America; such a number has not been seen leaving together since 1850. The leave-taking was heartrending. Several strong railway porters had much difficulty in bidding the fathers and mothers from clinging to their children, even when the train was in motion.

EMIGRATION FROM CORK HARBOUR.—Thursday the line screw steamship, City of Manchester, sailed from Queens-town, having taken on board 500 emigrants for New York—240 of them were fine young men of from eighteen to thirty years of age, and the remainder were young women of nearly a similar age. Nothing can exceed the regularity with which those human liners arrive and depart from our harbour, and the arrangements of their active agents, Messrs. C. & W. D. Seymour and Co., are so perfect that the embarkation of the 500 emigrants was effected in less than one hour. This contrasts favourably with the bungling and mismanagement at other ports.—Cork Reporter.

LONGEVITY.—A POSTSCRIPT.—A correspondent sends us the following communication.—Died at Drimcree, county Donegal, on March 20th, Mary Martin (Revers), aged 111 years. Her father lived to the advanced age of 114 years. She is the mother of 12 children, 55 grand children, and 40 great grand children—107 in all.

But for its hypocrisy we should often derive pleasure from the perusal of the Times on foreign popular struggles. The English have innate inclinations towards freedom, and those proclivities sometimes find utterance in the imperialist organ. Whosoever and wheresoever their own denomination is not endangered, the English are advocates and adores of liberty. They love it well and praise it loudly—at a proper distance. In Russia or Austria, Italy or France, they are the adherents of national government, according to their notions; or the promoters of constitutional institutions according to their own all-perfect models. But ask them to realize their theories in Ireland, and they turn a deaf ear to your request. Ask them to practise their principles here, and they laugh you to scorn. Ask them to prove their consistency anywhere, and they answer you with a tongue in their cheek. The English have two sets of principles, one for foreign and the other for home use. There is no great difference between the sets; but the application is entirely dissimilar. They burn with enthusiasm for freedom in other realms, but when it is sought within the sway of Victoria's sceptre they are as cold as ice. For example, in this Island attempts have been made, since and before 1800, to establish self-government under the rule of the British Sovereign. None but madmen all out, ever proposed an insular republic.—Indeed, in all the effusions of '98 and '48, there was not one, we believe, uttered in favor of a downright democracy. At least, if any classical dreamer imbued with Grecian or Roman reading, or any copyist of later days inspired with the American afflatus, promulgated republican notions for Ireland, he was at once jeered. The Irish have been always monarchial, or devoted to leaderships whether of kings, scepters, orators or nationalists. This was proved to the persons of Brian and Malachi, the English James, the Walls and Desmonds, the Grattans and O'Connells, and The O'Brien and The O'Donoghue of the present period. Some banters talked of a King General, M'Mahon, but that was all "hosh." Daniel O'Connell was sincere when he spoke of the golden link of the English crown, for that was just what he wanted; national control of national interests, in alliance with England, under the same sovereign. Sooner or later this will come round; and we have the conviction that our Protestant gentry will one day support and accelerate its advent. It is impossible that they can always be satisfied with the manner in which their concerns are managed in the imperial parliament; the increasing burdens laid upon them and all other orders; the deteriorating prospects of their children; in competition with the multitude of English aspirants to every position from a Cabinet Minister's down to a gaffer's; and the fallen and still descending financial state of all classes, not to speak of the special decadence of Irish agriculturists under the influence of foreign importations of cattle and corn. When in '98 the struggle was made to maintain the Irish legislative independence, the triangle and the scaffold exemplified the English devotion to nationality at home. When in '48 the attempt at the restoration of the native legislature was made, the gibbet was not used to illustrate English principles, but the prison and convict ship were; for they answered the purpose of repression as well. And to-day, when "national petitions" are prepared, representing to some extent the universal suffrage which the British approve at a distance, in other kingdoms, and upon which the British Sovereign's recognition of Emmaue's kingship in the Peninsula is founded; we must be prepared for a contemptuous mockery of our pretensions by the British Cabinet and press, or perhaps brutal menaces, expulsions and hangings, such as those to which the Times treated us not

long ago, in contemplation of some such movement as that which has taken place in the capital of Poland.—Munster News.

GREAT BRITAIN.

ST. JOHN'S ISLINGTON.—On Sunday evening last Canon Oakley began a course of lectures, suggested by the publication of 'Essays and Reviews.' The object of these lectures, he stated, was not controversial but practical, and directed less to the conviction of objectors than to the edification of Catholics. The publication of the volume in question must be treated as a great fact, significant of the decline in the national faith. He contrasted its reception by the country with that of the 'Tracts for the Times,' a work, which at any rate, held up Christianity, and against which even its enemies could say no more than that it erred in excess not in defect. No difficulty is found in ensuring that work or silencing its author, whereas, now the writers of a book which struck at the foundations of revealed religion remained in possession of all their ministerial influence. Of the writers of these essays he wished to say all that was kind; but he could not but feel that their views, as a whole, were destructive of all which was precious to the Christian. He also felt that there was something disingenuous in their mode of putting forth their opinions, professing, as they sometimes did, to represent the objections of others rather than their own, yet setting forth those objections with a zest which was quite inconsistent with any disavowal of them. He concluded by saying how unwilling he was to make "controversial capital" out of a work which he so deeply regretted, and the reception of which was so indicative of an extensive scepticism, for he could not feel that the Catholic Church had anything to gain by the national irreligion. It had generally been found that scepticism was a bad road to the truth, the possession of which was, for the most part, the reward of faithfulness, acting up to the light of erroneous systems. The lecture was listened to with great attention by a very large audience, in which there were many Protestants. The course will be continued on the Sunday evenings till Whitsuntide.

DEFENCE OF THE THAMES.—At the mouth of the river two immense fortifications have been in hand for two months past, and now rear their heads in next to a state of completeness, and much astonish the native who run down to the Nore for a little sea-breeze. The armament destined for these places will be mounted in a few days. It consists of the most powerful Armstrongs which Sir William has turned out in quantities—one hundred-pounders; though he has a half-dozen 120-lb. guns in hand.—Leeds Mercury Correspondent.

A stormy meeting of the Bristol hairdressers was held on Tuesday week, for the purpose of considering the Sunday shaving question. In the course of the discussion Mr. Davidge exclaimed—"If it is wicked to shave or be shaved on a Sunday, may Churchmen err guilty of wickedness. I have shaved the Bishop of Bath and Wells on a Sunday morning, and do you think I will be dictated to by you?"

On Tuesday afternoon an inquest was held at Stockport on the body of a child two years and a half old that had been found in a brook and covered with bruises. It appears incredible, although but too true, that this child had been murdered by two other children, only eight years old. The young fiends—for according to their own confession the act was done most liberally and wantonly—had thrown the child into the water, pulled him out and beaten him with sticks, and at last thrown the dead body once more into the brook. Both the boys were committed to take their trial for wilful murder.

The following story is now current in London:—On a certain day, Mr. Spurgeon walked into Benne's shop, and addressed the clockmaker as follows:—"Good morning, Mr. B.; do you know me?" "Yes, I think I do—you are the Rev. Mr. S." "I am," rejoined Spurgeon; and immediately added, "Mr. B., will you give me a clock for my tabernacle?" Mr. B. after a moment's reflection, said he would, and at once pointed out one, promising to have a new case put to it, suitable for its place in the building. Mr. S., after thanking the donor, inquired the price of the clock; and on being told that it was valued at thirty guineas, now wished to know how much Mr. B. would give for letting it be put up, adding that it would be a good advertisement for him. Mr. B. at first seemed taken by surprise at this new advertising notion, but eventually said he would give ten guineas for fixing it. Mr. S. thanked him graciously and he was very generous, but before he accepted the present he must go on to Mr. Savory's to see if he could do any better with him, and if not he would receive Mr. B.'s kind present. The "big beggarman" then went on to Mr. Savory's, and after describing his interview with Mr. Bennett, proposed the same kind of question to Mr. Savory, and was offered a clock valued at fifty guineas and fifty guineas in cash for putting it up!

The Vice-Chancellor of the Oxford University has addressed the following reply to memorial on the subject of Essays and Reviews from the Clerical and Lay Associations for the Maintenance of Evangelical Principles:—"Rev. and dear Sir,—I have laid before the Hebdomadal Council of this University the memorial which you presented to me, requesting me 'to take measure to procure or pronounce an authoritative declaration or decision, setting forth the judgment of the University of Oxford as to the truths contravened or the errors promulgated in a book entitled Essays and Reviews.'"

"The Council has taken the memorial into its grave consideration, and I am instructed to state to you that in order to comply with the prayer of the memorialists it would be necessary that the Council and myself should bring the subject before the Convocation of the University—a body comprehending between 3000 and 4000 members of different ranks and professions, and we think that anything of a judicial sentence on matters of doctrine would be more satisfactory if it proceeded from a tribunal very differently constituted."

"We observe that the Archbishops and Bishops, whose especial province it is to watch over the faith and to reprove error, have pronounced their opinion on the book in question, and are understood to have the matter still under their consideration."

"We regret that the 'liberty of opinion' in the Church of England which you highly value should ever be carried so far as to give pain to pious minds, but we believe that the general and warm expression of veneration for the authority of Holy Scripture and of faith in the great truths of the Gospel which the publication of the book to which your memorial refers has called forth tends to prove that the confidence which our Church reposes in her ministers is rarely abused."

"We believe, too, as you do, that discussions such as that which has now arisen, however distressing, and however injurious in the first instance, must ultimately serve under God's providence to deepen and strengthen the foundation of the faith."

"I am, rev. and dear Sir, your obedient humble servant,  
"FRANCIS JEUNE, Vice-Chancellor.  
"The Rev. Allen G. Cornwall."

DRUNKENNESS IN ENGLAND.—During one year the Alliance Weekly News recorded 2,311 cases of casualties or violent deaths. They have been as follows:—711 brawls and violent assaults, including many cases of stabbing, cutting, and wounding. 234 robberies, being upon drunken persons. 237 cases of atrocious cruelty upon wives and children. 166 serious accidents. 162 suicides, actual or attempted. 520 horrible deaths. 121 murders and manslaughters. In every case the party or parties were under the influence of alcohol.

The other day there was a pretended consecration of a new "Bishop of Worcester," to occupy the temporalities of St. Wolstan. Here is an account from the same paper, on the same day, of something that occurred at Lambeth. Can anything said by us exceed the measure of such an account?—"The consecration at Lambeth Palace Chapel on Monday, on the occasion of the consecration of the Bishop of Worcester, appears to have been conducted in a most unseemly and irreverent manner. The Archbishop of Canterbury was the celebrant, but he never touched the elements until after the prayer of consecration. There were not more than thirty communicants, but the wine provided and consecrated was sufficient for three hundred, and was poured into two immense flagons which it was scarcely possible to hold safely. After the communion the cup was not given to each communicant 'reverently,' but was passed from one to the other 'all standing.'—Even after this all was not consumed, and an archiepiscopal domestic therefore was summoned, and he, standing in the centre of the chapel, 'drank what remained.' Catholics, not previously informed as to Protestant doings, will read this extract with very imperfect comprehension of its meaning. But enough is plain to show how the gentleman described as Archbishop of Canterbury feels about what the Union calls 'celebration.'—Weekly Register.

The state of our convicts has been somewhat largely discussed; the question having been brought forward by a writer in the Cornhill Magazine, who describes the Irish convict system, and contrasts its success in reforming criminals with the want of success in England. Sir J. Peck and others have attempted to prove that the success in England has been greater than this writer allows. That there is a great contrast, however, cannot be doubted. The writer in the Cornhill urges that at least nine tenths of the Irish criminals continue after their liberation honest and useful members of society, while in England the proportion is at the utmost one out of ten. We must refer to his paper for the details of the Irish system, which are both very interesting and very well told. What he chiefly insists upon is that the prisoners are subjected to a system in which they are by small and frequent steps admitted to more and more liberty, and are meanwhile employed in useful works. What is remarkable is that these convicts, while still under penal discipline, are at work in open fields, without guards, and even allowed to go freely to shops for necessary purposes. One thing the writer curiously enough does not mention, which would have been the first to occur to a Catholic—the religious management of the male prisoners. The female convicts, he shows, are wholly under the care of Sisters of Charity. The men are under lay superintendence, and we are assured of good authority that with them the system is less successful than with the women. Yet even with them the Catholic Chaplain, as a regular part of the system, is "all powerful in all religious matters, and it is a part of his duty to employ himself in their reformation." In English prisons, on the contrary, the religion of a Catholic prisoner, instead of being made use of for his reformation, is at the best regarded as an infirmity in which he is to be indulged and indulged only to a very limited degree. In prisons conducted on the separate system the Catholic prisoner is locked up alone in his cell while the Protestants are at the chapel. Thus he has (as the Rumber lately showed) a greatly increased amount of severe punishment (for solitary imprisonment is punishment) expressly for being a Catholic. From his own worship he is excluded. As a general rule, Protestant ladies and gentlemen are freely allowed to visit both Catholic and Protestant prisoners, while Catholics are not allowed to visit either. It is plain enough that all this is not only unjust to the prisoners but injurious to the public. What is wanted is the reformation of prisoners. In the religion of the Catholic prisoner there is a most effectual instrument of reformation, of which in Ireland free and most important use is made. In England this aid is rejected, in the vain and idle desire of making proselytes. Experience and common sense unite to teach that you may make your Catholic prisoners hypocrites, but Protestants you will not make them. It would be well for the country as well as for the prisoners if this part of the Irish system were adopted in England.—Weekly Register.

CHANGE OF PALM OFF A SPINNING WHEEL.—An extraordinary charge was preferred at Haverfordwest, on Friday last, against Mrs. Wilson, the wife of a gentleman of large landed property in Gloucestershire. This lady has no children of her own; and it is alleged that she endeavoured to pass off her sister's child as one to which she had given birth, so that upon the death of her husband the property might revert to the child instead of to the next of kin. The evidence which was submitted was of a very singular character. The lady was committed to the Central Criminal Court, the alleged offence having been committed in London, but she was admitted to bail.

WORKHOUSE CHILDREN.—The report of the Education Commission draws a very melancholy picture of the condition of the children in workhouses. Workhouse influences have a very marked tendency to produce helplessness and prevent the growth of independence of character. An Assistant Commissioner remarks that it is difficult to convey a definite idea of a child brought up in the workhouse. Doomed never to have known the meaning of "home" out off from the exercise of the ordinary affections in many instances diseased in body and feeble in mind, these poor children exhibit little of the vigour and joyousness of youth. Listless and subservient in manner, they seem to be broken down by misfortune before they have entered upon life. Such a child is content to spend its days in a workhouse. The Commissioner says:—"Some of the tradesmen who had taken union boys as apprentices told me that it took several years before they acquired the desire for independence—the wish to earn their own bread." This is especially the case where there is little or no industrial training; boys who have never been accustomed to handle a spade, and girls who have never had to scrub the floors, rebel when they are put to such work. On the other hand, association with older paupers for industrial training tends the more to corrupt them. "It seems impossible to exaggerate the spirit of lying, low cunning, laziness, insubordination, and profligacy which characterises the pauper class in workhouses, and this spirit naturally infects the masses of poor children who are bred up in so pestiferous an atmosphere." The case is even more hopeless with the girls than the boys.—Times.

EMIGRATION OF PROTESTANTS.—A party of Mormons, consisting of 17 men, 25 women, and 11 children, left London, on Monday, by the North Western Railway, for Liverpool, en route for the Salt Lake settlement. The emigration of Mormons from Great Britain, particularly from the Southern districts of Wales has during the past tea weeks been on a large scale.

There was a time, beyond all question, when England was known as "Merrie England," not only by its own inhabitants, but by foreigners also. Lord Macaulay concludes that this pleasant reputation was not really founded on fact, but had its origin in the preference naturally given to the rosy visions of times past over the hard realities of times present. We are by now means sure, however, that this view of the case is correct. We suspect that in former days, when there was less struggle for existence, and a less ambitious pursuit of wealth or fame, there was more general indulgence in dissipation and amusement. Mr. Motley tells us that in the reign of Queen Bess the English were considered the merriest people of Europe, and he adds to the statement, which he makes on the authority of a foreigner, a remark which both confirms and explains the assertion. He says that we were not only the merriest, but the idlest people. The truth is, the Elizabethan age was not a hard-working age; and when men did not work they naturally went to play.