

The charge of the Archbishop of Dublin possesses a merit of being perfectly distinct and decisive.— This respect it offers a rather conspicuous contrast to the charge of other Irish bishops upon which we have recently commented. These prelates displayed both vigour and perplexity. They described very effectively the unsatisfactory condition of the Establishment, and betrayed a just and natural dissatisfaction with their own unfortunate position; but after thus raising the problem and impressing us with its difficulty, they offered us no solution. Their charges amounted simply to an admission that they did not know what was to be done, and if they appeared to agree in denouncing any alteration in the Establishment, it was only because, as they did not know what to do, they would have us do nothing. The archbishop uses no such uncertain language. His charge is full of a determination to resist all change whatever, and he declares his belief that the extreme measure of the abolition of the Establishment would be pregnant with the greatest disasters at once to Ireland and to England. He repeats an observation which we have frequently expressed our convictions, that antagonism to the Establishment is not so strongly felt in Ireland as among English Liberals, and he argues from this that its abolition would have no effect in reconciling Irish Roman Catholics, while it would seriously alienate the Protestant Population. In fact, he regards the present disposition to attack the Establishment as the result of a mere feeling of helplessness on the part of the English gentlemen. They are at their wits' end what to do with Ireland, and they accept the proposal to abolish a Irish Church only because they are ready to try any expedient, however desperate. We will not say that this feeling may occasionally exercise a good influence, but we think the archbishop severely does justice to English gentlemen in representing it as the principal motive which actuates them—the truth is that the Establishment constitutes one of the principal portions in a scheme of policy of which we are now beginning to entertain a general distrust. The tendency of that policy was to Anglicanise Ireland, and to repress, if not absolutely to eradicate, all distinctively Irish characteristics. It is a policy which was more than once attempted in Scotland, but which totally failed, while the opposite method was completely successful. We are becoming disposed to think that we have made a similar mistake in our treatment of Ireland, and that it would now, at all events, be wise to leave the people to pursue the natural bent of their own disposition, being careful only to maintain equal justice between different sections and creeds. Now, the Irish Establishment was the most prominent feature in the former course of policy. It was a gigantic attempt to Anglicanise the religion of Ireland. It is not natural, therefore, when we are inclined to regard the tendency of this policy as mistaken, that we should be disposed to modify its most characteristic feature. It is not so much for its importance in itself as because it is an element in a general scheme that the idea of modifying the Establishment and so much favour in England.—Times.

SALMON BREEDING IN IRELAND.—If Ireland be held up in some branches of industry, in one at least she is before us—viz. in the cultivation of her salmon fisheries. No people have fought so hard or so successfully to rescue their salmon fisheries from the destruction that threatened them from the employment of impassable weir and nets, which, by obstructing the passage of the salmon to their spawning beds, would soon have made their rivers barren together. That the more enlightened part of the Irish community, backed in their efforts by the poor fishermen themselves, having succeeded in removing these fatal obstructions to a large extent is solely due to a strict unity and a sturdy perseverance; and all Irish difficulties were dealt with as this has been there would seem to be little talk of injustice to Ireland. But the Irish have gone far beyond this and by the ingenuity, perseverance, and judicious application of various owners of fisheries, they have carried out some of the most striking works for the encouragement of salmon breeding to be seen, not only in the kingdom, but in the world. When Mr. Murray made his tour of inspection of our salmon fisheries on behalf of the French Government some years since, the work which they thought most worthy of notice was the formation of the salmon ladders on the Collooney river near Sligo. Here there are three falls, one of which is above thirty feet in depth, and over these no salmon could possibly pass, the consequence being that two fine rivers and a basin of large and important lakes remain entirely unproductive. The late Mr. Cooper, of Morkeke Castle, Sligo, however, conceived a plan for making these fine waters a noble salmon fishery; and having obtained an Act of Parliament to ensure the possession of that which might result from his skill and labour, he set to work to render the fall passable to the salmon. Two simple ladders were applied to the smaller falls without difficulty; the biggest, however, required much more care and labour; and after many failures he contrived, by means of a ladder or flight of stairs with a resting pond in the middle, to render the fall practicable to salmon; then by stocking the river above with breeding fish he in a very few years became the owner of a fine salmon fishery worth many thousands of pounds a year.

Some time afterwards, Mr. Boswell came into possession of a group of small lakes near the sea-coast in Connemara, not far from Clifden. At a place called Doolishall a small obstructed passage permitted the overflow of these lakes to find its way to the sea. Mr. Boswell, by advice of Mr. Fenell (the present inspector of salmon fisheries for England, who at that time was inspector for Ireland), cleared out this passage and made it a practicable stream to the sea. He next connected several of the lakes by cutting channels between them so as to combine them together into one fishery. He then stocked the head waters with the ova of the salmon trout, a fish in value only second to the salmon; and in due time had the satisfaction of finding himself the proprietor of an astonishingly prolific salmon trout fishery, in which it has been no uncommon thing for one boat to take a hundred-weight of fish to a couple of rods in the day. The fishery then passed into the hands of the present proprietors, who conceived the desire to convert it into a salmon fishery, and under the care of Mr. Ramsbottom, of Clitheroe, whose son is so successfully conducting the great salmon experiments in Australia, they contrived to stock the head waters with a quantity of salmon ova. It was thought for some time that the experiment had failed, but at length the happy day arrived when a fine shoal of grise ran into the lakes and took up their abode there, and since that time the fishery has flourished and increased in value. Many important and perplexing points in the history of the salmon were solved in the course of this experiment.

About the same time Messrs. Ashworth bought the far-famed Galway fishery. Its fortunes were at a very low ebb when they bought it, but by opening the weir to the passage of salmon and by judicious preservation of the tributary breeding streams, Messrs. Ashworth increased the production of the river to an enormous extent. It is now one of the most valuable in Ireland; and perhaps no more striking sight can be seen (in its way) than to stand on the bridge at Galway and note the salmon lying in shoals below. The water is extremely clear, the channel rocky, and the salmon within a space of a hundred yards or so may be seen of all sizes from six weight up to 20lb, or 30lb in shoals to the number of from 300 to 500; a most astonishing sight and worth a journey thither to behold. The upper water of the Galway fishery consists of a large lake Lough Corrib, but there are breeding streams running into it, and therefore the produce of the fishery is to some extent limited. Situated at the head of Lough Corrib is another large lake, Lough Mask which sends its waters into Lough Corrib by a semi-underground passage, impracticable to fish;—and, indeed, many fine breeding streams fall into

Lough Mask and other small lakes connected it. It was, therefore an object of great importance to the fishery to render the passage between the lakes practicable. During the famine an attempt was made to run a canal between them, but it failed, and by using this partially Messrs. Ashworth attempted to construct a pass for the salmon. But though this answered in the winter, when the water was high, the pass was all but dry the summer, and some other means had to be attempted. At length by great labour and perseverance, and by cutting through much of the rock, Messrs. Ashworth have contrived after an expenditure of between £2,000 and £3,000, to make a new pass some fifty yards in length into that part of the canal which can be made serviceable and thus the difficulty has at length been overcome. This great undertaking will have the effect of throwing open to the salmon a district of between thirty and forty miles square, which abounds in fine breeding streams never yet tenanted by salmon; and the result in a few years will probably be to make Messrs. Ashworth's fishery the most prolific in the world.—And well do they deserve such a reward. It is by steady perseverance in works like this that Ireland may hope to raise herself from poverty and discontent; and it is to be hoped that these brilliant examples of what can be done in salmon breeding will not be lost upon ourselves.—Pall Mall Gazette.

The London Standard of Saturday says a member of the constabulary force stationed at Bundoran, at last petty sessions charged Patrick Daly and others with reaping oats on Sunday. The defendant stated that it was a work of necessity, caused by a high wind, which at the time was carrying the grain from the straw. Nevertheless they were each fined 5s. and costs.

EXCEPTIONAL IRISH LANDLORDS.—We quote the following from the Dundalk Express. When a good landlord turns up, and does something like his duty (recognising his responsibilities), we are always glad to make his merits public. But, unfortunately, such cases are only exceptional in Ireland:—Last week we had the pleasure of publishing an expression of gratitude on the part of the tenants of Coloneo Lewis, and it affords us a similar pleasure this week to refer to Colonel Fortescue. At the fair of Dundalk last Wednesday some gentleman farmers were talking of the reference made in this journal to Colonel Lewis as a good landlord when one of them said, that altho' it may not be generally known, a better landlord than Colonel Fortescue of Stierstown could not be found in Ireland. He then proceeded to prove that he had good grounds for making the assertion, and certainly from the facts stated the gallant Colonel has a right to high distinction as a landlord. It appears that such a thing as pressing a tenant to pay on a given day is unknown. If any tenant wants a time it is always granted, and he is thus enabled to take advantage of the market by not selling when prices are very low. We understand this course is also adopted by Mr. Murphy of Castletown. Colonel Fortescue, also we are informed, lets his land thirty shillings an acre less than Lady Louth of whom we hear from time to time very ungalant remarks, and that his tenants may be known at fair and market for respectable appearance, compared with others. We were aware that a traveller passing over the roads of Meath, can at once perceive when he has passed the boundary of the two counties; but we were not aware that the tenantry of Colonel Fortescue could be distinguished for their respectable appearance compared with the tenants of other property. It appears Colonel Fortescue gives large allowances when houses are built on his property or when draining or any other improvement is made, but in this respect we believe with the exception of Lady Louth that most of the landlords in this county set with similar generosity. We frequently heard the management of the Clermont estate spoken of in the highest terms, and that Lord Clermont can be seen at all reasonable hours, when his Lordship hears with the utmost attention any real or imaginary grievance. This we consider a great boon, when any difference of opinion arises between the tenant and the agent, and it is one of the great advantages of having resident landlords. Louth in this respect is very fortunate, and to it we attribute much of the peace, happiness and contentment which prevails here notwithstanding the vile abuse of a low newspaper scribbler, who gave up his natural occupation—whiskey selling and van driving—to attack the most amiable men in the county.

DUBLIN, Sept. 26.—The address of Mr. Waldron to the electors of the county of Tipperary has surprised the public not a little. He is a Roman Catholic gentleman of property, who is supposed to enjoy the confidence of the Bishops of his Church, and he has always been connected with the Liberal party; but he now comes forward as a supporter of the present Government. He does this, believing that the determination shown by Lord Derby not to act on any exclusive principle, but to put an end to the political ascendancy of any sect or party in Ireland is, since Emancipation, the most important move towards the permanent peace and good government of the country. If Lord Derby really means to do this, it is impossible to exaggerate the importance of his policy, which would be truly described as a great revolution in the government of Ireland. And yet this revolution is hailed with delight by the Evening Mail and other Conservative journals which have been hitherto regarded as decidedly hostile to the Roman Catholic party. But it remains to be seen whether Lord Derby is not misunderstood in this matter, and whether, if he be not, the Protestants will acquiesce in a policy which surrenders everything for which they have been so long contending. The new policy would involve the modification, at least, of the Church Establishment, and the satisfaction of the Roman Catholic hierarchy by some form of endowment and State recognition. However that may be, Mr. Waldron seems to believe firmly in the intention of the Premier to pursue this course; and, considering it to be the duty of every one anxious for its progress to aid him in this policy, he will, if elected, give his government an independent support, so long as it is administered in this spirit.—Times' Cor.

The weather during the past few days has continued to be of an unbecoming character. A large quantity of rain has fallen, and the crops still remain have suffered very considerably. Farmers in this county have been obliged to a most altogether suspend the harvest operations.—Banner of Ulster.

Snowden's Letter of the 18th of Sept. says:—The weather has undergone a slight change for the better. A few heavy showers fell yesterday; these were followed by sunshine. Last evening the new moon was visible, the wind had abated, and there were some indications of fine weather—but the atmosphere was humid and chilly, so that it may be said the weather is at present in a most uncertain state.

GREAT BRITAIN.

St. Mungo's ORDOR, GLASGOW.—It is not many years since in the town head of the populous city of Glasgow, not many steps from the ancient and magnificent Cathedral, a new Catholic church was built which was considered as not only being simply suffi-

cient for the accommodation of the faithful of that crowded quarter, but as a structure of no moderate pretensions with its nave, aisle, and tower. Around this nucleus have grown up various kindred institutions, Sisters of Mercy and Christian Brothers with large schools, and under their teaching and under the guidance of zealous Priests, the mustard tree has grown into a monarch of the forest. But what has given the final impetus to this noble growth has been the installation of the good Fathers of the Order of the Blessed Paul of the Cross, better known as the Passionists. It may be a mere coincidence, but it is no less certain, that within a very short time after the earnest apostle, Father Ignatius Spencer, sank down in the midst of his work, and breathed his last by the way-side in Scotland, and not thirty miles away from Glasgow, the Fathers of his order were established in that city, as if to carry on the work in the midst of which he had expired. They were inducted into the parish of St. Mungo's by the venerable Bishop Murdoch; they found much done, as we have said, by their excellent predecessors, but they, single-handed, could not possibly compass all that the little troop of steadfast and devoted religious have brought about in an incredibly short space of time. Alas! that in this heroic campaign they should, within the space of twelve months, count two martyrs from their ranks, victims to charity and zeal. It has not been by ones and twos, but by hundreds, that, drawn to repentance and a new form, lukewarm and neglectful Catholics have yielded to the ardent charity of these missionaries and thronged back to the Altar of God. Even amongst the stubborn adherents of the cold and blighting heresies of Knox some souls have been brought from Egypt into Israel. The result is, the church, ample enough but a short time ago, has now proved wholly incapable of holding the congregation, even with the increased number of services, and it was evident that steps for affording the additional space must be taken at once.—Cor. of Weekly Register.

ST. JOHN'S ISLINGTON.—Canon Oakeley's Lectures on Catholicism in England.—On Sunday evening last, Canon Oakeley gave the first of a series of eight lectures on the 'State and Prospects of English Catholicism.' The Church was very full, and many Protestants were present. Vespers having ended, the Canon ascended a platform erected in the body of the church, and delivered a lecture of an hour in length on the Causes, Character and Effects of the English Reformation. The following is an outline of the argument of this introductory discourse:—The memorial of the ancient religion (said the lecturer) are impressed upon the face of the country and preserved in its language. Our very streets derive some of their names from religious orders, formerly settled in their neighborhood. Our national churches are dedicated under the invocation of saints produced by the ancient faith; our language may witness the honor anciently given to the Holy Mass, and in every part of the kingdom are to be seen either the ruins of abbeys and religious houses, or churches of the ancient time where magnificence defies imitation. These memorial not only evidence the fact of the ancient religion, but denote its character. They prove 1. That it was multifarious in its liberality. 2. Full of zeal for the poor. 3. Bountiful towards poor students. 4. Zealous for learning. 5. That it provided abundant means for this exercise of devotion. 6. That it mingled itself with the concerns of daily life.

On the other hand it is equally plain that this religion, so far as it was once a national institution, is now extinct, and that another religion has taken its place, occupies its churches, and monopolises its endowments. The question then arises, how this state of things have come about? The answer to this question must be gained from history. On turning to history we find that the ancient religion came into the country towards the end of the sixth century, and continued to prevail in it without interruption for upwards of nine hundred years. The next question is, how it came to be lost, and this at once brings us to our present subject and requires us to consider the causes and character of that great crisis which goes by the name of the English Reformation. Now it would appear that the movement in this country which threw off the ancient religion was essentially different from that which had previously led to the same result in Germany. In Germany the reason, or at least excuse for it was some alleged abuse in the Church for which, at any rate the Church was not answerable, altho' it may have given some color to the indignation which it excited. But in England the movement had not even a pretext in any supposed corruption of the Church, and so far as after-thought. The original and only cause of the movement in England was the capricious sensuality of the reigning monarch, who, after having contentedly acquiesced in his marriage with a most virtuous Queen for seventeen years, found in his own infidelity to his marriage rows an excuse for calling its validity into question. It is perfectly true that what is called an impediment of affinity had existed in the way of this marriage, but it had been removed by the dispensation of the Holy See, and the King was therefore unable to obtain any sanction for his divorce from the supreme head of the Church. But I pass over the details on this part of my subject with as light a notice of them as possible, and this for three reasons. 1. They are probably sufficiently familiar to most of you. 2. They would carry me into particulars unbefitting the sacredness of the occasion. 2. They are of a nature so unappealingly repulsive to the instincts of virtue and humanity, that I would not speak of them without being betrayed into feelings of indignation which I am rather desirous of repressing. There is no pleasure in raking up the histories of human wickedness, neither is it wholesome exercise of the mind to dwell upon the sins of others instead of lamenting our own. I will, therefore, dismiss this part of the subject by thus summing up the causes and character of this so called Reformation. It had its origin in licentiousness and tyranny, its progress in spoliation and injustice, and its issue in divisions and lawlessness. It will be my object, in future lectures, to verify this statement by proofs, and to show you the contrast between Catholic and Protestant England, in the several respects in which the religion of our Lord and Saviour was intended to bring glory to God and help to His poor. The next lecture is to comprise a review of the religious state of England during the seventeenth and eighteenth centuries.

A CATHOLIC PROTEST AGAINST SACRILEGE.—The patrimony of St. Peter belongs to the Catholic Church and His Holiness, the head of that Church for the time being, and its income has been devoted to sustain the Church, and to extend its influence over the world. Is the Church to be despoiled of her property by the hand of an Apostate, and the faithful, without a word of reprobation on the part of the Catholic nations of Europe, America, Africa, and Asia, and of their 200 millions of Catholic inhabitants? Surely our rights and property are not to be assigned at the will of Napoleon III., or the suggestions of an English ministry characterised by its antipathy to the Catholic Church and its benign influence. In the eleventh and twelfth centuries more than a million of armed heroes fought to rescue the Holy Land from the Infidel. The Head of the Catholic Church is assailed, and we neither raise the hand to defend him nor utter a word in reprobation. We can at least protest in the name of the Most High, of His Church, and of His children, against the acts of sacrilege that have disgraced the age, and so far rescue our names from the disgrace that will otherwise attach to them in the eyes of our children, and our children's children.

Let this be done, under authority, either by public meetings, or by signatures and I mistake much if the protest of 100 millions be not obtained without difficulty. This would indeed be a noble step for

the English Catholic people to originate, and followed by Catholic Ireland, France, and Spain, Portugal, Belgium, Italy, Germany, and even faithful Poland, in Europe, and by our Catholic brethren in America, Asia, and Africa.—Weekly Register.

HAPPY ENGLAND.—England—the centre of the world's civilization, upon whose Empire the sun never sets, whose wealth is boundless, whose people are the happiest and enjoy the greatest freedom amongst civilized nations—has got, in the matter of morals, a trifle to learn. Can a people amongst whom such horrible depravity exists as is related in the following paragraphs, be really said to have made the smallest progress in civilization? Is so, then must the poor, much suffering negroes of Jamaica be regarded as far above them in the social scale.—Under the appropriate heading of 'Horrible Statistics,' the report of the Society for the Rescue of Young Women and Children announces that out of 533 cases of young girls relieved by its officers, 305 had been seduced before they were sixteen years of age, and 105 before they were twelve years of age. The report further states that amongst the girls admitted to the asylum last year one was seduced at five, another at seven, five at eight, seven at nine, twelve at ten, seven at eleven, seventy-three at twelve, twenty-nine at thirteen, sixty at fourteen, and fifty at fifteen years of age.

The Temporal Power of the Popes has been often rudely shaken and even extinguished, but it has been as often resurrected by the invisible operation of the Supreme Power. Twice in this century has that occurred—and the Catholic must be a coward, and the Protestant a fool, that apprehends, or imagines or believes, or allows himself to be persuaded that the days of the Papacy and of the Temporal Power of the Pope are nearer to their end now than in 1813 and 1848, except in so far as the time that has since passed has brought us nearer to the end of the world.—Weekly Register.

CONVICTION FOR MURDER.—On the 20th John Richard Jeffery was convicted at the Central Criminal Court of the murder of his son, aged about five years and eight months. Jeffery was a journeyman tailor, and has given himself out as a native of Virginia in the United States, while on some occasions he has stated that he was a Jew. He was separated from his wife, who had been unfaithful, and the child lived with her mother. On the 29th July Jeffery came and took the child away, and next morning it was found hanging in a cellar in Great Earl street. The evidence brought the fact clearly home to the prisoner, and on sentence being passed, he said, 'I have had a fair trial, I am guilty, adding, however, 'At the same time I was done, before God and man, I knew not what I had done.' He had voluntarily surrendered himself to the police on a reward being offered for his apprehension. The defence which counsel set up on his behalf was the plea of insanity. He was given to drinking, was violent and dangerous in his cups, though at other times unoffensive. He talked much of religion, was a hearer of Spurgeon; read the Bible and sang hymns, and sometimes did this instead of taking his meals. He seemed to be much under the influence of a certain street preacher and bible-reader; and this spiritual director stated in evidence that when Jeffery was drunk and violent he had kept him under surveillance, feeding him upon tea and coffee. The conduct of his wife preyed on his mind and drove him to desperation. The plea of insanity was rejected by the jury, and by the judge, who held out no hopes of mercy to the wretched culprit.

The Pall Mall Gazette commenting on the Report of the Committee on the Mortality of Liverpool says:—

'Of the depravity of the women many shocking instances were given in the evidence of the Rev. Father Nugent, the Roman Catholic Chaplain of the Borough Gaol. He said:—

'Last week (said he) there was a woman sent to gaol who had been 114 times before the magistrates for drunkenness, and the week before there was the case of a woman who had been taken up 120 times. The woman who had been convicted 114 times is quite a young woman. I spoke to her, and said, 'what do you mean by this? This is the 114th time you have been sent here for drunkenness?' She replied, 'I have been here much more than 114 times, your reverence. There have been women sent to jail who have sold every stitch they had upon them for drink, except their chemise, and when they have got that far, they have sold the very hair off their heads.' I have had two cases of women selling the hair off their head for drink. One woman lived out of St. James's street, and is the mother of seven children. After having sold everything that she could turn into money, and spent it all in drink, she went into a public-house with some other women. A barber came in, and she asked him to 'stand a pint.'—He refused to give her the beer, but said, 'I will give you a quart if you will let me cut your hair off.' And in that public-house the woman submitted to have her hair cut off for a little beer.'

The mean annual mortality of children under five years of age in Liverpool is 13.19 per cent., greatly in excess of the rate in any other town. About this significant mortality the rev. gentleman said:—

'It is not at all an uncommon thing for a woman to have had two or three children and all these children are generally 'sided' within twelve months of their birth, either through neglect or by overlying. The Chairman—What is meant by 'sided?' Mr. Nugent—They are got rid of. The Chairman—They disappear. Nugent—Yes. Then the number of children which are never born alive, owing to the intemperate habits of the mothers, and which we hear nothing about, is very large. No one, except persons in my own position can have an idea of the immense amount of butchery which takes place among children, to say nothing of abortion, and all produced by intemperance.

FENIANISM IN LIVERPOOL.—'A repentant and now ex Fenian,' declares, in a letter to the Daily Express, that there are depots of combustible fire in Liverpool and in other parts of England besides the one lately found in that city by the police. 'The combustible,' he writes, 'I found in Salisbury-street, Liverpool, and called it "liquid fire" (and which ignites almost immediately on coming into contact with the open air), was designed, in the event of a rebellion, to be thrown amongst Her Majesty's troops, especially the cavalry, for the double purpose of frightening the horses and injuring both men and cattle, as also to pitch into the windows of marked and doomed establishments and private houses, when there could be but little, if any, chance of extinguishing flames, or saving the lives of the inmates; it is to be used in many other ways for the destruction of life and property. The liquid fire is, I have been informed, some phosphoric compound, and I believe that the devil himself could not have invented anything more terrible. There are, as I have heard, and I have no doubt truly, several depots in Liverpool at this moment of a like nature to that discovered in Salisbury street, as well as in other parts of England, and if the police are but active and on the alert they cannot fail to make them out; this is imperative prior to the next Fenian raid on Canada; for should it occur, there are thousands upon thousands both in this county and throughout England, prepared to raise and plunder and massacre all before them.'

FENIAN ORGANIZATION IN LONDON.—The Glowworm says:—We hear, on good authority, that a Fenian organization on a very complete scale has for some time existed in the East of London. We are glad to say, however, that the headquarters are well known and carefully watched by the police.

THE FENIAN CAPTURES IN LIVERPOOL.—Michael O'Brien, Charles Campbell, and William Carey, the suspected Fenian agents who were recently arrested on the charge of being found in illegal possession of a quantity of muskets, swords, bayonets, and a phosphoric mixture, were again brought before the Liverpool magistrates yesterday. Mr. Walter, the

prosecution solicitor, asked for a further remand, on the ground that the case was not yet complete, but Mr. Cobb (who appeared for the prisoners) objected to this, and contended that ample time has been afforded to the police for getting all necessary information. Mr. Mansfield, the presiding magistrate, thought that as the depots of the Government stores were very numerous throughout the country, more time might be necessary to ascertain from which the arms had been taken. He therefore granted a remand for another week.—Freeman.

The Saturday Review has an article on England's position as a European power, from which the following extracts:—Englishmen are not likely to be so bitterly nettled at the omission of their names in the Imperial State Paper as the French were because the King of Prussia refrained from mentioning the good offices of France in his answer on opening the Chambers. Still it is rather trying to the ordinary Briton to awake and find that, in an extensive manifesto on the map of Europe and on the future of European politics, the wishes and the designs and the existence of Great Britain are all ignored. The Emperor ceases to take England into account as a European Power. Spain is included in his description of the distribution of European forces. The possible progress of Russia, and even of the United States of America, is thought worth reckoning in a calculation of the various elements which may go to the future. Great Britain is relegated to the dim obscurity and insignificance which envelopes such powers as Sweden and Holland. Nobody has any right to complain of this. In the late debate in the House of Commons upon foreign politics, our rulers wished to make it plain that our chosen foreign policy is to have no policy at all. It is, however, much easier to put on a complacent air of philosophy than to satirize yourself with a genuinely philosophic temper.—And unless you are really as loftily impassioned as you wish to be thought, nothing is more irritating than to be left out of all consideration and account, just as if you meant what you said. Consequently, the Englishman who, in spite of the material prosperity of his country, has still a great deal of the old Palæstrinian Civis Romanus feeling about him, may find himself sore at this unaccounted indifference. People who do not go to parties still generally like the compliment of being asked. And on similar principles, though England has ostensibly vowed that she will have nothing to do with foreign affairs, she would perhaps none the less like to have grandiloquent French civilities heaped upon her in the Imperial orations. The recent Circular unquestionably marks a highly important point in the history of the French alliance. It shows that, through the ostentatious repetition of our resolve not in any circumstances to resort to material influence, we have ceased to be respected as a source of moral influence. We have lost all weight in critical emergencies where, though we may have no call to fight, we have, and it is our duty as a rational people to have, very strong opinions and very strong self-interests. The deplorable result is gradually dawning upon us. The mention in the Emperor's Circular of that 'irresistible power which is gradually causing the disappearance of minor States' has naturally inspired the liveliest uneasiness in Brussels, and among the politicians of Switzerland. The annexation of populations 'with the same customs and the same national spirit' as France, which is spoken of as a very proper kind of territorial extension, is not unreasonably felt to have an unpleasant application to two countries in parts of which they use the French language and the French code. Now there can be no doubt that any move on the part of France in this direction would excite as violent feelings as England is capable of in any matter not immediately affecting the diffusion of dry goods. Whether the feeling would be violent enough to drive us into war, and whether such aggressions would be a just cause of war, are two very open questions. But thus much at least is clear—that, if the alliance between England and France had been anything but a makeshift, if the English Government had pursued an intelligent and self-respecting policy, interfering only on occasions and in a manner in which interference could be effective, and displaying something like a compact, foreseeing, and generous system of national action, then English counsels could not have failed to tell with irresistible force against the bare conception of those freebooting projects.

SHARPNESS OF POOL.—If any proof were needed to show the uncommonly sharp practice of the butchers, says the Pall Mall Gazette, when they made the cattle plague an excuse for adding about five-and-twenty or thirty per cent. to their profits, it is to be found in the last returns of the London cattle market. Beef, that is, the ox, is now only one halfpenny per pound dearer than it was a twelvemonth ago, while mutton is nearly twopence a pound dearer. Yet there has been no extensive disease among the sheep, and among horned beasts the losses have been under four per cent. of the whole cattle in the United Kingdom. The rise in the price of mutton is, however enormous; and we may expect soon to see a crop of letters in the Times and Telegraph, relating with exultation how their writers have done the local butcher by rubbing off to Newgate and Leadenhall and carrying home sirloins and saddles to their delighted bellmets at some unheard of moderate cost. The worst of it is that this thrifty practice is so much out of the question for ordinary London gentlemen and semi-gentlefolks as is a visit to Jerusalem or the rock-temple of India.

The Weekly Register of September 22nd had the honor of being seized at the French Post Office.

UNITED STATES.

Now we are a nation of blasphemers. No one can appreciate how, above all other people, we curse and swear and take upon our lips lightly and in vain the Most Holy Name of God, and that tremendous name of Jesus for which the Church has a special cultus, and of which St. Paul says that, 'at the name of Jesus every knee shall bend in Heaven, earth, and hell,'—no one can appreciate this unless his ears have had some respite by an absence from home. In other nations this profanity is rare; it is the mark of a low blackguard, and avoided by all decent men as such. But with us this is not so; the politicians, in their greed for office, aping the vices of the lowest of the low, have diffused this shocking vice amongst all classes of men; thank God, it has not become fashionable amongst the women yet. Yet the general prevalence of profanity does not, in any degree, diminish the sin; nor does the fact that the profane man has contracted the habit and ceases to notice that he has on all occasions the most sacred names upon his lips, make such utterance less a sin unless at least, he has determined to abandon the practice and is endeavoring so to do. Then what a mountain load of the hot anger and reprobation of Almighty God whom we thus carelessly, causelessly, and without temptation, wantonly insult, are we, as a people, drawing down upon ourselves. You cannot watch a crowd of boys playing in this town without hearing expressions which would cause a man fresh from the mountains of Montserrat to shudder with horror. The child utters his first profanity and trembles when it is out of his mouth; he wonders that God did not punish him at once; in a few weeks the deficiency of conscience is gone, but the sin is none the less. The punishment is deferred but will surely come. To one who thinks, there is something most terrible in this patience of God under blasphemy; it seems to have its symbol in the profound calm of the elements before the tropic thundercloud emits its death bolts. This wretched man at Pittsburgh has been thus cut off to warn us. Think you that he was a sinner beyond all the rest? No; but unless we repent we shall all likewise perish.—Customs, habit, evil example,—my brother, what poor pleas will these be before the tribunal of that God who has declared in the first commandment that He will not hold that man guiltless who takes his Name in vain.—St. Louis Guardian.