

He trusted that the proceedings in Parliament would improve the county and restore safety to the inhabitants. After hearing the charge the Grand Jury adopted the following resolution:—

"The Grand Jury of Westmeath, assembled at the Spring Assizes at Mullingar, feel it incumbent upon them strongly to corroborate the assertion contained in the motion which Lord Hartington has now before the House of Commons, to the effect that a certain unlawful combination and confederacy exists in this country for the suppression of agrarian and other crimes, involving intimidation, have proved insufficient, and that an immediate remedy is urgently demanded for a state of things too truly described by Lord Hartington as intolerable."

The Most Rev. Dr. Nulty, Catholic Bishop of Meath, has addressed a pastoral to his clergy, in which he says Ribandism as an organization is the result of bad laws. He believes that the relations between Ribandism and exterminating landlordism are not unfriendly. The shooting of landlords, except from motives of personal revenge, is never attempted now; the shooting of policemen is difficult and dangerous, but process-servers, cattle-dealers, and honest men who refuse to part with their properties or surrender their farms are the classes from which Ribandism now selects its victims. For years past there has been throughout the empire a universal awakening to a sense of the justice due to Ireland. Our wrongs and our grievances were acknowledged by the Legislature last year, and a generous though incomplete and unsuccessful effort was made to redress them. The circumstances which called Ribandism into existence and lent to it even an appearance of justice, have passed away. He points out the wickedness and danger of secret societies, and observes that every man knows that scores of assassins are secretly and steadfastly lurking about in the very midst of us. The mystery in which they have shrouded themselves has spread terror and alarm among all classes of society. Every man is in terror for his life and trembles for his safety. He bears testimony to the justice, impartiality, and even moderation of the civil magistracy throughout the diocese generally, and remarks that the most damaging accusation that can be brought home to the secret societies is that they fall in with the views and designs of those who are the enemies of the liberties and lives of the people. He complains of the imposition of an extra police force as unjust, and protests against the excesses into which an indiscreet zeal might lead the Government.

The Lord Chief Justice (Whitely), in his address to the grand jury at Trim, observed at some length upon the state of the county of Meath. He expressed his satisfaction at seeing so large an attendance of grand jurors, because it was desirable for the administration of justice that those who had a stake in the country should take a prominent part in the performance of their public duties. He congratulated them upon the state of the calendar, but said that, with the knowledge which he possessed of the facts, he should do so with moderation and caution. The cases returned for trial were few, and there was only one charge of assaulting a bailiff—which exhibited anything like a spirit of insubordination. He contrasted the calendar, however, with the carefully prepared report of the Inspector of Constabulary. An analysis of that document showed, he said, that the class of persons who had been attacked, and for offences against whom no one had been made responsible, were principally stewards and bailiffs of landowners. The learned Judge concluded his charge in the following terms:—

"And yet, notwithstanding all the offences I have alluded to, I am bound to inform you that the officials tell me that there is a very great improvement in the condition of the county of Meath. I am bound to tell you this, though facts have come to my knowledge which lead me to believe that the county is not in that state which every well-wisher of his country would desire. I am told there are in the county persons of your own position and your own rank who dare not attend this assizes; I am told that certain persons in this county cannot leave their houses unless accompanied by a guard, without being in danger of being assassinated. That is a terrible fact. I deeply regret that in this county—a rich county, a county where, as you have been already told, the destitute do not commit crime—men are lying in wait, watching, tigerlike, for their victims. It is a horrible fact. The persons thus threatened may be only few in number—five or six, perhaps—but it is a terrible fact that there should be any. No law can bring prosperity to this country. The schemes of benevolent men, or speculative men, or mischievous men may be propounded, but it is security alone which can give value to property and life. It is security alone which can make you prosperous. Until every honest man in your county can sleep quietly in his bed, it is idle to talk of prosperity in this country. I think no one deserves more admiration than those threatened persons who stand their ground. If we could read the hearts of the men who disturb the peace of this county—I believe them to be few—I don't impute to the inhabitants of this county generally any complicity in their acts—if we could read their hearts, I believe we would find that nothing encourages them more than the fact that any gentleman, or farmer, or labourer should, owing to their threats, be afraid to perform his lawful duties—to attend, for instance, as a juror here. This is a fact which ought to attract the attention of every well-wisher of his country. Every gentleman who stands his ground assists the Government in its determination to establish that supremacy of the law, to secure which the chief ruler of the country is most anxiously striving, that tranquillity which every well-minded man desires."

The calendar only contains four cases of petty larcenies, and some bail cases which were standing over.

A ROYAL RESIDENCE IN IRELAND.—The *Irish Times* says:—We have now from Mr. Gladstone himself a deliberate statement that the Government has had it for some time in view to purchase a Royal residence in Ireland. The announcement, so far as it extends, will be received with great and universal satisfaction throughout Ireland. A Royal residence implies a Royal inhabitant, at least for some portion of the year, and a household to maintain it in order. A future historian will scarcely believe that only in 1871, after seven centuries of possession, a British statesman proposed to purchase a home for its Sovereign. But this is no time to refer to past neglect. We had rather anticipate a brighter future. There are palatial residences and right royal demesnes in each of the provinces of Ireland which could be made a fitting appanage for the Sovereign or Royal family. The sojourn of the Court amongst us for a season every year will do much to stanch the flow of absenteeism which is exhausting the very life-blood of the country. We have only to regret that Mr. Gladstone was unable at present to make a definite announcement.

WORTH LOOKING AFTER.—Under the Commonwealth or the good people of Yarmouth did not hesitate to say openly what they thought of the right of the Irish to fish on their own coasts. They informed the Protector that there were sometimes to be seen at Wexford two hundred vessels taking in fish cargoes from the Irish, and that if this should be permitted, it would be folly to catch herrings in the English Channel, seeing that the cost of a barrel of fish at Yarmouth was double that at Wexford. Cromwell did things effectively when he went about it, and he relieved the people of Yarmouth from their Irish rivals by bodily "transplanting" the latter to the wilds of Connaught. In the present

condition of statesmanship the transplanting process is not likely to be repeated if it were feasible. Nor is it needed. If a succession of heavy blows has been struck against any branch of industry through generations, it is then only necessary to let it alone to die of neglect. That is exactly the case of the Irish Coast Fisheries. In 1846 there were 19,883 vessels and boats employed in the coast fisheries of Ireland, with 113,073 men and boys. In 1868 the number of vessels was reduced to 9,184, and of men and boys employed to 39,330. That is the encouraging result of fostering a national industry by letting it alone and sonorously delivering preambles about self-reliance, self-exertion, and the theories of political economy. A few of the people called Quakers, always foremost in practical benevolence, looked in upon the starving people of Ring on one side of Dungarvan Bay. There were 3,000 in this retired nook of the sea, and they tried to live by fishing and cultivating small patches of potato ground. They could no more fight against famine than the garrison of Paris; and when the potatoes failed they pawned their nets and gear, and burned the masts, oars, and lining of their boats; numbers died, the rest were dying, when the Society of Friends stepped in and gave sums of from five shillings to five pounds to enable the fishers to put what boats were left in order. Immediately numbers of boats and hundreds of men were fishing, and their efforts gave bread to fully a thousand persons. Members of the Society of Friends are good political economists, and we dare say they talked to the poor people about self-reliance, but they relieved them first, and when they asked for bread did not benevolently present them with a stone. The Inspectors of Irish Coast Fisheries assert that the value of all the fish taken round the Irish coast is not more than four hundred and fifty thousand pounds a year, and a very large proportion of this is gained by English and Scotch fishermen, who have very fine boats and nets. The Inspectors say that this amount might be increased tenfold by a little encouragement of the fisheries. Some time since it was commonly said that if a landowner allowed his land to lie always in fallow, the land should be taken from him. Well, the Irish seas are a vast fallow, and we fear will remain so until we succeed in obtaining Home Rule. Lord Derby said that if the Irish peasantry were placed in point of comfort on a par with the English peasantry the exchequer would show an increase of £6,000,000 yearly. The fishermen are not excluded from the peasant class, and the most economical Chancellor of the Exchequer might consider that a few thousands a year lent on very moderate terms to the coast fishers might, after all, prove a good investment. They are honest people—these fishers along the Irish coast—and up the creeks. They pay what they owe honorably. The Society for Bettering the Condition of the Poor of Ireland lends out the principal and interest of £15,000 under their management, to aid in the construction and repair of fishing vessels, in providing lamp, flax, twine, &c., for making and repairing nets, and in purchasing lines, hooks, &c. What this Society has accomplished at Howth and Dingle may be seen anytime during the fishing season. The loans have been invariably repaid by the fishermen, and the Society has never incurred a loss. This is not a solitary case. In the City of Cork Loan Fund Society, the loss in six years upon loans to the amount of £38,520 amounted to exactly £18 17s. We have put these facts together, not with any strong hope that the Imperial Parliament will "cultivate the fallow," or aid others to do so. But we ask would the Irish Fisheries have been so persistently "let alone" if Irish questions were decided by an Irish Legislature?—*Irish Times*.

THE NEW MEMBER FOR COUNTY GALWAY.—Mr. Mitchell Henry has been returned as the Member for the County Galway, in the place of Lord Burke, who has resigned. Mr. Henry is a Protestant. His elder brother has become a Catholic and a priest. The new member has been well known for his generous liberality and fairness as a landlord in the County Galway. He has been the saviour of the people of Connemara in their temporal necessities. In his address to the electors he declares himself in favour of Denominational Education and a Catholic University, of the use of "every diplomatic means to maintain inviolate the dignity and independence of the Pope"; of "home legislation"; and he will demand that "Dublin shall not be treated as a mere provincial town, but as the capital and intellectual heart of the Irish nation." It is curious that Captain Nolan, who at last retired from the contest, was also in favour of "Home rule," Catholic Education, and the rights of the Pope.

AN ARMLESS MEMBER.—Mr. John Martin, M. P., the Repetitor, and lately elected member for Meath county, has to use the words of the late Artemus Ward been guilty "of a gale." We observe in *Debbett's Heraldic and Biographical House of Commons and the Judicial Bench*, the Editor states that, in reply to his customary enquiry as to the armorial distinctions borne by the new member, Mr. Martin replied: "I carry no arms! This is a proclaimed district."

The London *Times* says a dreadful murder was committed on Monday night in the village of Castle-town Conyers, county of Limerick. The victim was a man named Harold, who was a shopkeeper and postmaster in the village, and who acted as land agent to Mr. Conyers, the owner of the estate in which the village is situated. He was seated at his own fireside, when a shot was fired at him through the doorway, and he fell mortally wounded. His house was opposite the police station, but, although the shot was heard, the assassin effected his escape. The murder is attributed to a dispute about land. A correspondent of the *Daily Express* states that the deceased was negotiating for the purchase of a farm held by a blacksmith named Quinlivan and his two sons, who were about to emigrate. Quinlivan had contracted a debt for shop goods obtained from Harold, and the latter had obtained a decree, which was to have been enforced yesterday. The Quinlivan was exasperated, and it is said, threatened to have revenge. After the murder their forge was searched, and some pieces of iron were found similar to the pellets which killed the deceased, and at the inquest yesterday Mrs. Harold swore that she saw one of Quinlivan's sons pass by and look through the window a few minutes before the shot was fired. The medical evidence showed that death was instantaneous, the pellets having entered the head behind the ear and passed through the brain. The Quinlivan are in custody. This is not the only agrarian outrage reported from the South. On Sunday night an armed party of six or eight men attacked the house of Matthew and Michael Maennan, two farmers residing at Lisnahan, near Tulla, county of Clare, on the property of Lord Leconfield. They wrecked the houses, destroying the windows and some articles of furniture, and fired several shots before they left. The inmates of one of the houses had an opportunity of recognizing five of the gang, against whom informations have been sworn. It is supposed that the outrage was in consequence of some dissatisfaction with a new arrangement of the boundaries, by which the Maennans would become tenants of land adjoining that held by their assailants.

A REVEREND LUTHERAN.—Master Pigott and a jury have been engaged in Dublin, in assessing damages against the Rev. Walter Croker, curate of Rathfarnham, who had allowed a verdict for breach of promise to be taken by default. It appeared that the engagement between him and a Miss Emily Tibbs had lasted some eight years, and the defendant had recently married another young lady. Damages were assessed at £250.

EXTENSIVE EXPORTATION OF HAY TO FRANCE.—Monday's *Northern Whig* states that on Saturday the steamer *Risca* left Prince's Dock, having on board 500

tons of hay for Havre; and that last night another steamer arrived at the Belfast quay, and will take in a cargo of hay and proceed to the same port.

PUNISHED WITHOUT TRIAL.—There is a rumor that many of the late alleged outrages in Westmeath were fictitious, and that all were grossly exaggerated. It is said that a trial about to take place will disclose some mysterious circumstances in connection with the alleged firing at a police constable, which will put a startling complexion on the motive for these exaggerations. But, whilst waiting for these disclosures, the public should be made aware of a matter that probably only requires publicity to insure its rectification; namely, that in a certain district, including the parishes of Killucan and Raharney, the Protestant inhabitants and some of the magistrates were exempted from the increased tax imposed for the extra police force sent into the district. We presume there is no law to justify such a course, and that the matter merely requires ventilation. The Catholics of the district having met to record their abhorrence of all these outrages, the following resolution, amongst others, was adopted, Proposed by Rev. Michael Callary, and seconded by Mr. John Skelly, Raharney:—"That we have learned with surprise that even in this limited area invasions distinctions and exemptions from taxation have been made that cannot fail to create a sectarian animosity and tend to promote disorder; and we protest against the assumption that Catholics are not as loyal subjects as Protestants; and we beg, moreover to say that we are as loyal."

PARTIALITY TO PROTESTANTS.—The *Freeman's Journal* of the 14th ultimo contains in a leader the following passage, which is well worthy of the consideration of Englishmen who wonder why we are not contented:—"The head of the Paymaster-General's department in Ireland is a Protestant, and so are most of the staff. The chief Poor Law Commissioner and 80 per cent. of the office clerks are in the same category. So with the Commissioners of Asylums of Lunatic Poor; so with the Geological Survey; so with the Factory Inspectors; so with the Board of Public Works in all its many departments. The valuation Office is not far short of an Orange Lodge in its exclusiveness. The Judicial and Criminal Statistics Office is under all exclusively Protestant management. The Stationery Office is similarly circumstanced. The General Register Office for births, deaths, and marriages is strikingly Protestant in constitution. The Post-Office, the several military departments, including the Military School, the Royal Hospital, and the Board of Control, are as nearly as possible exclusively Protestant. The heads of the Royal Irish Constabulary are all Protestant without exception; and so to the end of the chapter. Let us not be understood to say, either that we have exhausted the list of exclusiveness, or that some of the Protestant heads or members of departments are not good Irishmen, and prefer their several places to many Catholics we could name. Our dealing is with the system as a whole."

GREAT BRITAIN.

THE ARCHBISHOP OF WESTMINSTER'S PASTORAL.—The special subject of his Grace's Lenten Pastoral is that sin of England, which St. John calls, "the pride of life." His Grace says:—"Now, the first sign which appears is luxury; spreading downwards from the higher class, and extending itself on every side, and penetrating our whole domestic life. Splendour in houses, furniture, adornments, retinues, and equipages; the abundance of bread, exquisite wines, costly banquets, sensuous music, endless pleasure from day to day, from hour to hour; elaborate refinements of self-indulgence; amusement followed as a trade, and the pampering of the body studied as a science; these things have invaded the higher ranks of men; and the simpler manners and severe life of our fathers is gone. We are becoming softer; we shrink from self-denial; we are impatient of the wholesome discipline of a hardy life. Some, indeed, indulge in all these things to excess, and are lost; others take without stint all that is not absolutely forbidden, and use all lawful things up to the verge of the unlawful, denying nothing to themselves so long as they do not fall into mortal sin. If this be Christianity, the Apostles knew it not: 'aut mundus errat, aut Christus frustra moritur'; either the world has gone astray, or Christ died in vain."

There is, however, one widespread sin, rebuked by the Prophets generation after generation in Jerusalem, which has taken possession of the northern nations of Christendom: excess in wine, and drunkenness. We carefully distinguish between these two, lest you should think that, short of drunkenness, there can be no excess. There is habitual excess in many, by which both body and mind are inflamed and diseased, never subsiding by those who dwell in the same house and sit at the same table. Such excess, often begun unawares, or by mistaken kindness, or by impudent advice, or by weak indulgence of fancied needs or of momentary craving, becomes at last and insensibly a bondage which the will cannot break, and a disease which consumes body, mind, and life. How many noble characters, great gifts, generous natures, and souls renewed in baptism to the image of God, have wasted away and died out before our eyes by this secret pestilence. Train up your children to be temperate, and hardy, and self-denying in this habit. Hear the words of the Holy Ghost: "Look not upon the wine when it is yellow; when the color thereof shineth in the glass; it goeth in pleasantly, but in the end it will bite like a snake, and will spread abroad poison like a basilisk" (Proverbs xliii. 31, 32). We speak these words, dear brethren and children in Jesus Christ, not to the poor, and the rude, and the turbulent whose riot is in the streets; but to the rich, and the refined, and the educated; to those who are delicately brought up, who are sheltered by the high civilization of our social life from all grossness, and who would choose rather to die than to be marked by an act of excess, or even suspected of it. If excess in drink, which is tolerable in none, could be tolerated in any, it might be more greatly borne with in the hard-laboring poor, exhausted by toil, and taken unawares in the thousand temptations which surround them; but intolerable, and without excuse, is the excess which, though it may never reach to drunkenness, and is covered by all manner of refinement, nevertheless inflames and affects both body and mind. We gladly turn from this topic, on which nothing but our pastoral duty would have made us speak so plainly."

On the present extravagance in female dress, the Archbishop remarks:—"One mark of the world, which has been coming out more and more obtrusively into observation year after year, and in every place, is the extravagant exhibition of dress. In the last century—the lowest, perhaps, in social and personal morals in our modern history—the dress of men was costly, ostentatious, and effeminate. Manly common sense, intellectual cultivation, vigour of will, the spirit of enterprise, have braced up our youth to nobler cares than stuffs, and silks, and laces. A simplicity even to rudeness and roughness of dress—better a thousand fold than the womanish and fastidious attire of the last century—has succeeded. It seemed then as if men tried who could spend most upon themselves; now, thank God, how they can spend least. But truth must be spoken. The wise and fitting change which has passed upon men has not yet passed upon the attire of women: rather the reverse is true. Costliness, ostentation, singularity even to strangeness, seems to be exaggerated, and to be growing in exaggeration from year to year. These are things in which we can enter no further than to point out their moral effects. Money is wasted which would clothe the naked, feed the poor, or educate many children;

personal temptations to vanity and self-consciousness are awakened; and then comes a loss of retiring simplicity, which is a high part of Christian piety; and sometimes a graver violation of still higher duties of a disciple of Jesus Christ. The Apostles have in these things left to us explicit rules. 'In like manner women also in decent apparel: adorning themselves with modesty and sobriety' (2 Tim. ii. 9). 'Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel; but the hidden man of the heart, in the incorruptibility of a quiet and meek spirit, which is rich in the sight of God.' (1 S. Peter, iii. 3, 4). In this we see the moral character and significance of dress, and what graces may be violated by its excess or fashion. If it could be known from what source the currents of fancy and of what is called fashion come, by which not only the light and the young, but the graver and the older, seem carried away, a sense of dignity would resist this tyranny of the world. Some two or three years ago the Holy Father bestowed words of special encouragement and blessing upon a number of faithful women of many countries, who united to stand out against the oppression of society and to preserve the independence of their Christian modesty. Your piety and your instincts, your fidelity to our Divine Master in whose presence we are, and your love to His Blessed Mother, the pattern of mothers and of daughters, will supply you with all needful rules, and will guard you against the insidious and tyrannical influences of worldly fashion, and the ill-example of those who have lost their self-respect."

CONVENT INSPECTION.—We (*Tablet*) have received the following humorous communication in anticipation of Mr. Newdegate's motion:—

To the Mandarin Newdegate, from Tseng-kwo-fan, of the silk button, late Governor of Tien-Tsing, now disgraced and in exile.

GRAVE AND POTENT MANDARIN!

It is written by Confucius, that one tea-leaf is destined to be brewed in the summer palace of an Emperor, another, from the same stalk, in the tea-gardens of the drags of the people. With even so strange an adjustment of things have I been disgraced, and am now in exile for convent inspection at Tien-Tsing, while you exult mirth in your Mandarin's Council, by proposing convent inspection in England. Let me take comfort with you, O Newdegate; we are both men in advance of our age. Both of us will be remembered when Gladstone and Lothian are forgotten. Yet I must thus far claim to be ahead of you, that while I severed and sundered those nefarious enchantresses whom we both cordially detest, your division regarding them will only be into a majority and minority. I chopped off the heads, and you will tamely divide the Members. Here, it appears to me, is your weak point. Allow me, then, as one in whose heart your name, with those of the Mandarins Whalley and Murphy, will ever be inscribed, to offer you a few suggestions.—An important era of public services lies before you; to encounter and dispel the magical illusions of those ghouls and harpies who devour the hapless children, a true entice within their cloister. But what I chiefly fear about you is, that you will not go far enough in this great work. Believe me, there is no end to be served by stopping halfway; it only excites just ridicule and contempt. Better let wall alone than play with edged tools. This you may read in Pilgray; but you ought to know it by experience. Why is it, as I see by the papers sent out to the Celestial Empire, that you are so often coughed down in your assembly of Mandarins? Why do they cry "question," and proceed to other business? What makes them resolute not to listen to your colleague, Whalley, unless he consents to sing? In a word, why do both of you get laughed at with immoderate laughter? (There was no laughing at Tien-Tsing, I can assure you.) The reason is plain; neither of you go to the root of the matter. You move for an enquiry, or leave to being in a bill. You should move for the foot-guards to march at once to the new convent, and execute the inmates on the spot. That would be a proposal worth listening to; you would thereby do what you have never done yet; you would produce an effect in the House of Commons. A bill of grand-alieners conducting a community of nuns to the Tower of London, and all from superior to postulant, heavily armed, would be an impressive sight, and worthy of your seriousness. Your name would go down to a grateful posterity, bracketed with my own. Try it for once. Double-shot the Tower guns; place a Sister of Mercy before each muzzle; then, at a given signal, let the reverberation proclaim to the metropolis that you know what you mean, and believe what you say. Or, layonment might be quieter, and not break the windows. But something of the kind it ought to be. No convent inspection short of that is more than huckstering and peddling in place of respectable commerce. It is like the British Government sending war-ships to Canton to protect the trade of a pennyworth of opium. Why, with the inspection you propose, the Nuns will look at you out of the windows, and take you for the plumber, come to enquire if the leaden pipes and gutters are in order. Let us hear no more, then, of patry enquiries and motions for Bills. What need of enquiry, when the crimes of these barbarian women are so obvious? For what possible right have you, or any assembly of Mandarins, to pry into people's domestic concerns, if they are even probably harmless? You do not believe they gorge out children's eyes, and practise horrors and magical incantations? Why, for very shame, then, let them alone. I say they do; therefore I cut them asunder at Tien-Tsing without more enquiry. That was my Convent Inspection Bill; the only one that has common sense to plead for it.

Nearly must you be squeamish about the means to carry out this great end. Having made up your mind to inspect, take good care to find plenty for your purpose. Be not like the Mandarin Spooner, who said the Edinburgh cellars were cells, but made no endeavor to invent a prisoner; not so much as a Guy Fawkes, or man of straw. That I call doing things by halves, and simply making a goose of himself; as you will, if you don't take great care. Here is a better model for you. Some 20 moons ago—in your cycle of 1848—certain Convent Inspectors in Rome, to excite the populace against the Inquisition, scraped together some old bones from the neighboring carniaries, deposited them within the precincts, and then let in the people to view. It was a very successful *coupe-theatre*. Now, a mob in London, led on by a grave and responsible Mandarin like yourself, ought to be as easily excited to violence as the Roman rabble, or the men of Stockport, or as the followers of your predecessor, Lord George Gordon, or your friend, at least Whalley's friend, Murphy. You cannot do anything so neat as the Inquisition trick, because you are not in possession of the convent premises; but you can make the most of what you find there on your inspecting visit. For instance: the Nuns may have been using Child's sauce. "Child's sauce!" You will then say, with that impressive manner peculiar to you, "Conceive, my friends, the cold-blooded savage iniquity of sorceresses, who not only dine upon Child's sauce—and, of course, upon the child inclusive—but actually label the bottle! What is here? Pileon!!! Vile subterfuge: it is meant to conceal the atrocity of devouring *piscicarny*. But what is the label in that workbox?—Hooks and eyes! Men of England, Protestants of the 18th century, will you endure this?—Eyes? Oh, horrible suggestion!—Hooks? The instruments of torture for their extraction! I might go on, but I merely throw out these as hints. If you have a title of the spirit of Tien-Tsing, you will know how to improve upon

them. If not, permit me to say you are a 'pretence' hand in the pretty trade you have undertaken.

Briefly, O great Mandarin, make the most of the occasion. There are still, I am told, respectable fathers of families in England, as also in Tien-Tsing, who believe the moon is made of green cheese. If duly worked upon, these men of weight may equally be made to believe that Sisters of Mercy and Charity are bloodthirsty tigers, whom nothing will satiate but the eyes of English children to conjure by. At least, if you throw dust enough into the eyes of Englishmen, you may—or I could—lead them by the nose to a Convent inspection deserving of the name. After all, a man can but do his best. Succeed; and you can leave your portrait to after-times, in the attitude of holding a candle to your own Henry VIII, that great British Convent Inspector. Or fail; and we will send you a score of Chinamen, of the same caste as the proxies executed at so much a head, by way of retaliation, at Tien-Tsing, who will undergo for you any penalty you may have merited, from the bamboo or cangue upward, for a trifling consideration to their widows and fatherless children.—Your sincere and hopeful admirer,

TSENG-KWO-FAN.

HO-TI, Feast of Lanterns.

ASH WEDNESDAY.—The *Daily Telegraph* is a very fair spokesman for the masses of the English people. It gave us its "religious article" on Ash Wednesday; and announced, quite truly no doubt, that there is "a good deal of uncertainty as to whether Ash Wednesday is a festival or a fast." The day is sanctified, it says, "by vast numbers of persons by a trip out of town, and a mingled entertainment at some place not strictly dramatic, where they may be treated to a *mélange* of tumbling and sacred music; while a still larger number will supplement the traditional dried cod with rumpsteak or roast mutton." This is admirably characteristic of the national idea of Ash Wednesday, where it is observed at all, except, as the *Telegraph* notes, among Catholics and Ritualists.

LONDON, March 29.—Napoleon left Wilhelmshoe on Sunday, for England. He was escorted to the railroad station at Cassel by a guard of honor, composed of two companies of the 83rd Prussian Regiment.

LATER.—Napoleon arrived at Dover at one o'clock this afternoon. Immense crowds were in waiting at the landing stage, including large numbers of French refugees, who cheered enthusiastically as the Emperor made his appearance on deck.

The present Mayor of Oxford, Mr. Hawley, is the first Catholic who held the office in that city for 300 years.

PROSELYTISM IN FRANCE.—We (*Tablet*) have already put our readers on their guard against subscribing to proselytizing societies, which under pretence of relieving distress in France are collecting funds for the distribution of books and papers attacking religion. More than one such society is openly advertised in London, and unless we are mistaken in the names, has succeeded in obtaining contributions from Catholics. The danger is therefore real. We already knew that anti-Catholic agencies existed, but this week a correspondent at Bayonne writes to us that the proselytizers are openly at work in that locality, taking advantage of the dire necessity of the unfortunate population, and offering relief with one hand, whilst with the other they hold out books full of error. We strongly protest against such a prostitution of the name of Charity, and we earnestly warn Catholics against giving their generous contributions to any societies save those like the Mansion House Fund, on the committee of which sits our own Archbishop, and about which they have a perfect security that the means entrusted to it will not suffer malversation to any sectarian purpose whatsoever.

UNITED STATES.

THE JOINT HIGH COMMISSION.—WASHINGTON, 20.—During the sessions of the Joint High Commission during the past week the relations of the two countries to each other have been considered in a general way, with a view of seeing what concessions might be made by either side before any particular point of dispute shall be taken up for settlement. The impression which prevailed at first that England was prepared to offer the olive branch, and that mere quibbles would be discarded for a candid and frank avowal of wrongs committed and damages to be adjusted, has given place to a fear that England is not disposed to make any magnanimous concessions, and that if any arrangement is entered into for the settlement of the pending questions it must be on the basis of equivalent. The Commissioners seem to incline rather to the plan of purchasing the right of our fishermen to fish freely in Canadian waters without restriction. That is looked upon as an easy mode of settlement. On the other hand there is a certain popular sentiment against commencing the adjustment of our differences with England by our agreeing to pay England money. It is said that neither the revival of a reciprocity treaty nor the payment of a considerable sum for the right to fish forever in Canadian waters will be popular with our people. It is hoped, however, that the Commission, after a thorough consideration of the subject, may arrive at some solution which will be mutually satisfactory.

TRAPPING AN AUDIENCE.—Some years ago, an eccentric genius, the Rev. Thomas P. Hunt, used to give temperance lectures. One night he announced that he would lecture in Easton. Now, temperance was not in favor among the male portion of the burg.—The women, however, were all in for the "pledge," and consequently on Hunt's first night not a man showed himself in the hall. The benches were pretty well filled, with women, though, and Hunt commenced; but instead of temperance, he put them thro' on the vanities of dress, etc. They were great suffed fetherleaves then. They—the sleeves—caught it, then their tight lacing, and so on through the whole catalogue of females follies—not a word about temperance. And the ladies went home hopping mad, told their husbands about it and voted old Hunt down to the lowest notch.

He had announced that he would lecture at the same place the next night. Long before the time appointed they commenced to come, and when Hunt hobbled down the aisle, the building was comfortably well filled with men. The old fellow looked about, chuckled, and muttered:—"Hogs, I've got you now!" The audience started.

After the crowd had got quiet a little, the lecturer said:—"Friends, you want to know what I mean by saying, 'Hogs, I've got you now,' and I'll tell you. 'Out West, the hogs run wild; and when folks get out of meat, they catch a young pig, put a strap under his body and hitch him to a young sapling that will just swing him from the ground nicely. Of course he squeals and misses a rumpus, when all the old hogs gather around to see what's the matter, and then they shoot them at their leisure. Last night I hung a pig up; I hurt it a little, and it squealed. The old hogs have turned out to-night to see the fun, and I'll roast you." And so he did, pitching into their favourite vice with a relish and a gusto.

ALLYGATORNOGS, Tenn., has produced the model girl of the period. She was twelve years old recently left the family where she was employed because they did not have family prayer. A few indifferent articles belonging to the family were afterwards found in her carpet sack, such as silver spoons, two silk dresses, several fine handkerchiefs, gloves, ribbons, breast-pins, and the like.