

The Annual Meeting of the members of the Catholic Young Men's Society of Dublin was held on Monday evening in the Music Hall. The body of the hall presented one dense and compact mass of persons—the members of the institution, their families and friends, and the friends generally of religion, peace and order. The box-stalls and galleries were equally crowded, especially with ladies, and the raised platform, where the chair was placed, was occupied by a body of influential Clergy and laity of the city. Shortly after eight o'clock His Grace the Most Rev. Dr. O'Connell, Archbishop of Dublin, entered on the platform, accompanied by his secretary, the Very Rev. Dr. Murray, and the Rev. Canon Pope (administrator), and followed by a large body of Clergy. The entrance of the Archbishop was the signal for an outbreak of enthusiastic cheering from the entire assemblage. His Grace having taken the chair, addressed the meeting as follows:—My friends, it affords me the highest gratification to take part in your proceedings this afternoon, especially as I am thus afforded this opportunity, in the first place, of offering you the expression of my thanks for the kind reception you have given me, and secondly, of congratulating you on the signal success which has attended your efforts during the past year. (Cheers.) The reports which have reached me, and the evidences which have come before me, of the value and importance of your efforts are most cheering. The members of your society have attended diligently to self-improvement—excellent lectures have been delivered for your instruction on various useful and important subjects. (Hear.) One of those lectures, which has been printed and published, I have read with the greatest delight—I allude to the admirable lecture, on the pernicious influence and effects of reading bad books, delivered to your society by the Very Rev. Dr. O'Connell. (Loud cheering.) I have heard, with heartfelt pleasure, that your members have given great and wide-spread education by regularly fulfilling the great Christian duty of frequenting the Sacraments; thus fulfilling the paternal command of our blessed Redeemer, and insuring for themselves the graces and blessings which He has promised to confer on those who observe His holy law. (Cheers.) I cannot but congratulate you on the progress—the truly gratifying progress—made by your society during the past year. (Cheers.) You have shown your determination to forward the great objects of the institution—not alone by your efforts to advance its general interests, but also by vindicating the truth and the value of its principles by the edifying example of your own lives. (Cheers.) Your society has been founded for the attainment of valuable and useful knowledge; for the education of the young men of this great city in those principles of social duty—in those elements of solid acquirement—necessary to be known to make them good and useful members of society. (Cheers.) It has been founded for the purpose of indoctrinating them in the knowledge of their duties as members of the community and of their obligations towards their fellow-men. But your society has a higher mission still. It is designed above all to make our growing youth well and fully instructed in their practical duty to God. (Cheers.) It has been said by some who willfully shut their eyes to the fact and their ears to the truth—that the Catholic Church and its Chief Pastor on earth—are opposed to the diffusion of knowledge and the spread of enlightenment. But you need scarcely be told that this is a groundless assertion, or rather a base untruth. (Cheers.) If you refer to the history of our Holy Church—if you refer to the history of Europe, you will find that in every age—at every period—the Sovereign Pontiff—the Prelates and leading Dignitaries of the Catholic Church have been always most solicitous to promote the cause of useful knowledge, and foster the cultivation of science. (Hear, hear.) You will find that the most distinguished colleges and most celebrated universities of Europe owe their origin to successive Pontiffs.—(Hear, hear.) All the great schools of classic and scientific lore—all the most renowned universities of former times will be seen to have been founded under the auspices of illustrious men, the Successors of St. Peter in the See of Rome. (Cheers.) It was owing to the beneficent spirit and all pervading influence for good of the Catholic Church that the blessing of sound knowledge and solid acquirements had been diffused throughout all ranks of society. (Hear, hear, and cheers.) If we look to what the Catholic Church has done for the preservation of knowledge, you will easily understand that she is not an enemy to knowledge. Who was it that preserved all the great monuments of antiquity—all the great classical authors but the Monks of the Catholic Church, who spent their lives in copying the great classical authors of antiquity?—and were it not for their labours we should now be without any of the great Greek or Roman authors. (Applause.) The greatest painters were members of the Catholic Church—and it was their pride to excel in painting the image of the Mother of God—(applause)—the greatest sculptors—the greatest architects—the greatest poets of modern times were members of the Catholic Church.—(applause)—Dante, Petrarch, Tasso, Ariosto, Montaigne Racine; in England we had Pope and Dryden, and on our land belong Thomas Moore. (Applause.) In the branches of philosophy and science members of the Catholic Church excelled. Facts are stubborn things, and these facts prove that the Catholic Church is not hostile to knowledge. (Applause.) It is true that in Ireland, England, and Scotland the Catholic Church had not been able of late to take such a lead in learning, but the reason of that was clear and known to all. The Catholic Church was crushed to the earth by penal laws. (Applause.) If a father was anxious for the education of his child, and sent him to a Catholic school beyond the seas, he suffered the confiscation of his property. How could learning flourish amongst Catholics under such unfavourable circumstances? The Catholic Church ever favoured the progress of true knowledge and science. She opposed that knowledge which St. James called "earthly, selfish, diabolical." (Hear, hear.) The Catholic Church required that the knowledge to be acquired by her sons should be useful in temporal matters and advantage to us to our eternal salvation—that it should be useful, holy; that it should be sanctified by the grace of God. (Applause.) The Church tells us not to acquire knowledge which will tend to undermine the principles of our faith, or corrupt the purity of our morals. Faith is necessary for our salvation; without it, it is impossible to please God; and the Church is hostile to that sort of knowledge or pretended knowledge which is opposed to our faith and which would corrupt our hearts, and therefore she prohibits the reading of light works having that tendency. Now, there are several classes of schools in existence hostile to the Catholic Church. There are the universities and Protestant schools, in which religion opposite to that of Catholicism is taught—there are the proselytising schools, in which no religion at all is taught. The Catholic schools we need not now allude to—Protestants have nothing to do with them. We wish them, of course, every success, and hope that every sort of knowledge and science may be cultivated in them. (Hear.) But, my friends, from the cultivation of knowledge and science in the Protestant colleges we may expect to fill our ranks with distinguished men who will be educated there. Our Newman, our Manning, our Faber, and hundreds of others were educated Protestants; but because they devoted themselves in earnest to acquire real knowledge and science, they found that they were working in the wrong way, and they came over to the Holy Catholic Church.—(Hear, hear.) They were now the highest ornaments of the Holy Catholic Church, and, indeed, we must be thankful to these universities or colleges which have produced such men for us. (Applause.) We must all pray fervently that the distinguished men now educating in these universities will follow the example of Dr. Newman, of Faber, of Manning, and become, as they are, zealous, ex-emplary, and illustrious members of the Holy Catholic Church. (Applause.) I cannot say so much in praise of the se-

cond class of schools, either in a literary or religious point of view—the proselytising schools established for the perversion of poor Catholics. You all know their history pretty well. They were established here in the time of the famine, for the purpose of perverting the children of the poor. They established schools in which they gave soup to the poor children, and therefore they are called soupers; and they sought, in giving the soup, to undermine the faith of these children, and therefore their religion is called soupism. (Laughter.) In what does soupism consist? I have occasion to pass by Thomas's Church nearly every Sunday, on my way to Mass in the Church of the Conception, Marlborough-street. One or two placards are generally to be seen posted at the side of the door of Thomas's Church, containing the substance of the sermons to be preached therein. From these placards I conceive we can see what the soupers conceive their religion, called soupism, to be. They refer particularly to the Blessed Virgin, the Holy Mother of God. We are to mention her name with veneration, for she foretold herself that all generations would call her blessed. She is the ever-blessed Mother of God. We cannot conceive the sublimity of dignity to which she was raised. Well, the soupers, in their sermons and instructions, declare that she is no more than any other woman—they declare that it is idolatry to venerate her. It is no idolatry to put up a statue of Nelson, or a statue of that great man William the Third. (Hisses.) That is no idolatry, but it is shocking idolatry to make an image of the Holy Mother of God! Another point treated of by the soupers in their placards is the Pope. Amongst the sermons at Thomas's Church is—"The Pope: is he the man of sin?" (Laughter.) Another day—"Is Rome the great Babylon?" Another—"Is Rome the Scarlet Lady?" Then you will see another day—"Romanism." That is what they call our holy religion. Another time they discuss the proposition that the Catholic Church is opposed to the progress of knowledge. They must be extremely ignorant of all history to assert this. Look at all Catholic countries, you will see no penal laws against Protestants there; but if you look to the history of Ireland, what do you see? (Hear, hear.) Read the history of England and Scotland—go then to Denmark, to Norway—the great Protestant countries—and you will find a frightful series of penal laws against the Catholic religion. That is the liberty of Protestants. (Hear, hear.) I have seen on placards and in Saunders's newspaper the themes on which they preach—"Do not Romanists teach that it is lawful to tell lies?" (Laughter.) "Do not Romanists teach that it is lawful to steal?" (Laughter.) "Do not Romanists teach that it is lawful to murder?" (Laughter.) If they only take up a penny catechism, they will learn that to murder, to steal, to tell lies, are things that are altogether reprobated by the Holy Catholic Church. (Cheers.) Well, then, those are the doctrines—the articles of faith, let us call them, of soupism. (Laughter.) Those are the articles which the children of the poor are invited to learn in the soup schools. If they learn all those calumnies against the Holy Catholic Church—those lies and scandalous attacks upon Catholicity—then they are perfect soupers. You are not to imagine that we are to be enraged with those poor people for teaching such absurd doctrines; but we are to be displeased, and greatly displeased, with any Catholics who send their children to such dreadful schools.—(hear, hear)—they are unworthy of the name of Catholic.—(hear hear)—they are a disgrace to the name. (Hear.)—But we are not to be displeased with those poor men who teach those doctrines. You know who they are—many of them are apostates, who were badly conducted, drunkards perhaps—while Catholics were obliged to leave their Church, and not finding any other employment, they have turned themselves to be tract distributors and teachers in those soup schools. But I tell you with whom we should be very much displeased—with the respectable Protestants of Dublin, because they suffer themselves to be compromised by so low and degraded a class of persons.—Strangers who read the placards about our city must think that all the Protestants of Dublin were engaged in calumniating their Catholic neighbours.—(hear, hear), that is not the case; but the respectable Protestants of Dublin should raise their voices against these soup schools. (Hear, hear.) The Protestants of Kilkenny, headed by Captain Holsham a military man—(A Voice—Cheer for him, cheers)—have done so. They went to the Protestant Bishop, and called upon him to discontinue the preaching of soupism that was being carried on in Kilkenny. (Hear, hear, and cheers.) I hope the Protestants of Dublin, when they see that they are compromised by this sort of preaching, will act in the same way.—(Cheers.) There is another class of schools—schools in which no religion at all is taught. The Catholic Church is also hostile to them, and the reason is, that if children be brought up having no religion impressed upon their minds, the great chance is that they will become infidels. I have been reading lately a report upon the state of education in India, and it affords a curious illustration of the effects of mixed education. The Hindus, Mahomedans, and Christians were united in the same school, and what was the effect? Did the Hindus and Mahomedans turn Christians? No. A Protestant Bishop (Dr. Carr), Mr. Marshall, an officer of the East India Company, and many others, have declared that upon this teaching Hindoo and Mahomedan lost confidence in their own creed, but did not approach the Christian religion; on the contrary, Captain Marshall declared that they became flippant infidels. It may be charged against the Catholic Church that she opposes herself to education, but it is only bad education she opposes. She encourages everything good, and is ready to promote everything that tends to raise up the mind of man and to render him more useful to society and to himself; but in doing so she wishes that man should attend to the last end for which he was created. (Applause.) We have been made to save our souls, and the Catholic Church wishes that in attending to education we should look to the one thing necessary, and that we should never sacrifice it for any earthly consideration. (Cheers.) I have now delayed you too long—(no, no) however, I will now conclude by congratulating you on the success that has attended your proceedings during the last year. I exhort you to continue the same career during the coming year. Be attentive to reading, to study, to self-improvement in every way.—Be attentive, above all, to the discharge of your religious duties. Take advantage of Spiritual Retreats, and you will soon have an opportunity of partaking in one, for the Missionaries of St. Vincent will commence very soon in St. James's Parish. (Hear, hear.) Attend to meditation and prayer: think upon the one thing necessary; determine, above all, to be sincerely attached to your Faith that Faith for which Ireland has been always distinguished; and whilst your attachment is sincere, unshaken, unbounded for the Holy Catholic Church, show by your actions that you are determined to correspond to your fathers—to reflect lustre upon your religion, your virtues, and your merits. (Prolonged cheers.)—Abridged from the Freeman's Journal.

Audition in the King's County.—On Wednesday night the house of a man named Ryan, who resides at Oloranty, near Shinrone, was entered by a large party of men, who forcibly carried away his daughter, hearing the members of the family who resisted. The alarm was given, and a hasty pursuit ensued, headed by the young woman's intended husband, and being reinforced by a party of the Shinrone police, they proceeded to the house of a man named Patrick Kennedy, near Dunkerrin, and discovered the young woman. A warm contest ensued, and after many blows, were exchanged, the prize was won and carried back. The morning was far advanced when they returned, and to prevent any further difference, it was considered advisable that the marriage ceremony should be performed without delay, and the abducted Miss Ryan was without further ado made Mrs. Walsh. It may be added that the bridegroom is at the shady side of sixty.

REMARKABLE DECREASE OF CRIME IN IRELAND.—The rapid strides Ireland has made in material prosperity, since 1831, are well known; it is not so commonly understood that decrease in crime and increase in wealth have, in this interval, exactly kept pace with each other. Such is the fact. During the years 1845-6-7-8 the percentage of crime to population in England averaged 1,595. In Ireland, during the same years, it averaged 3,274. Thus the tendency to crime in Ireland, ten years ago, was double that it was in England. In the year 1855, however, the proportion between crime and population in the two countries had become nearly equal, as in that year there were only eight criminals more to every 100,000 of population in Ireland than in the neighboring country.—Dublin University Magazine.

The Post of Tuesday states that "a measure for the amendment of the Irish grand jury laws will be brought forward by the Irish Attorney-General and Mr. Herbert. The principle will be by election from rate-payers in their poor-law electoral divisions.—The ratepayers in the first instance will select a certain number of qualified persons from each division, who in their turn will elect representatives on the grand jury from each barony or union."

The contest for the representation of Limerick is said to be conducted with great heat and virulence, and the town is in a very disturbed state. The return of Mr. Ball is considered certain.

A return moved for by Mr. Macartney, M.P., shows that on the 1st of November (All Saints-day), 1856, there were 1,453 convicts and other prisoners in confinement in the various criminal prisons of Ireland—viz., 860 males and 593 females. Of these 249 only were convicts. The entire cost of maintaining all convicts in Ireland sentenced to transportation beyond the seas amounted in 1855 to £5,643, against £6,669 in 1855, £8,850 in 1854, £5,369 in 1853, and £7,651 in 1852.

On Saturday, John F. Nugent, printer and publisher, 35 Cook-street, Dublin, appeared before the head Police-office in that city, to answer a summons to show cause why information should not be taken against him for publishing "Nugent's Corroct and Genuine Moore's, Mercantile, Weather, and Prophetic Sheet Almanac for 1858," being a paper of a seditious and libellous nature, and intended to create alarm, discontent, and disaffection in the minds of Her Majesty's subjects, and to bring religion and the laws and Government of the country into disrepute. Mr. Chas. Barry, with Mr. George Keough, appeared to sustain the prosecution on behalf of the police Commissioners. Mr. J. A. Curran and Mr. Coffey, with Mr. C. Fitzgerald, sen., were concerned for the defendant. The proceedings disclosed the character of the publication only in a very general manner. The prosecution disavowed a desire to press for severe penalties, and the defendant, promising to suppress the sheet, was bound over in his own recognisance in a sum of £200 to keep the peace and be of good behavior for seven years.

What has Ireland to hope for from the success of the Mahomedan and Hindoo arms? To attain this result we must suppose the destruction of an army of 100,000 men, of whom from 75,000 to 40,000, at least will be frishmen, fighting under the flag, not of England, but of Great Britain and Ireland—fighting too, against the supremacy of Mahomet and Juggernaut, and defending, amongst others, the lives of 17 Bishops, and 736 Priests of the true faith—of the only faith which has taken any root or made a genuine convert to Christianity in India. What matters it to Ireland that a Protestant nation, a Protestant Ministry, and Protestant generals fight against Mahomet and Juggernaut, so that the footing of the Faith in India is maintained? What matters the motive when the good Providence of Almighty God rules the event? Was Pius VII. any less restored, or was the benefit of his restoration the less, because the arms of Great Britain and Ireland, directed by a then essentially Protestant Government, contributed towards the result? On the contrary, so much better an understanding was established for a time between the Holy See and the Court of St. James' that George IV. addressed an autograph letter of congratulation to the Pope, and contributed the sum of £12,000 towards the restoration of the Basilica of St. Paulo extra Muros. Was the progress of the Greek schism the less stayed in the East because Protestant England fought side by side with soldiers of Catholic France and Ireland? To take a greater and more universally acknowledged evidence of the services conferred by the Church by those who, in will and intention were its bitterest enemies, I ask whether the arms of Rome less contributed to the diffusion of Christianity, or less prepared the way for the acknowledged supremacy of the Roman See, because the Caesars were Pagans and tyrants? But, supposing all this to be futile and beside the mark, I still ask, the small but enthusiastic party which in Ireland looks hopefully to the failure of the British arms in India whether they have any reasonable grounds for believing that, in that case, they can better extort terms of justice from England, or more prudently raise the standard of independence? I think not. The English Government, defeated in India, might lose prestige, but it would lose little real strength, and what was left would be infinitely more in hand—far more easily concentrable against any domestic enemy. England would be stronger as against Ireland than if she held India, as before 1857 (with the necessity of keeping a large force there), or than if she were fighting there, as now, for the recovery of her dominion.—Cor. of Tablet.

MR. HORSMAN, M.P., AND THE IRISH SECRETARY.—Mr. HORSMAN has been attending two meetings of his constituents, one at Stroud and the other at Nailsworth, a contributory borough. At the latter place some disapprobation having been expressed at his relinquishing the post of Secretary for Ireland, Mr. Horsman gave his reason for the step. He referred to the disturbed state of Ireland at one time and its present more prosperous condition. "Now," he added, "we have, by one act after another, removed all these disabilities, all those oppressive acts, and Ireland has sprung forth into religious peace, into agricultural improvement, into commercial prosperity, until from one end of the country to the other it is absolutely a state of peace and tranquillity equal to the town of Nailsworth. Therefore, as far as the difficulty of the office went, I found it took a great deal of ingenuity to occupy myself more than two hours a day with that once important office and now one of the highest paid under the State. I remember Sir Robert Peel once told a story of a man who gave warning to his master that he must leave his place. 'Well John,' said the master, 'I am sorry you are going to leave; what are your causes of discontent?' 'Well,' said John, 'I want three things—more wages, less work, and I should like to have the keys of the cellar.' (Laughter.) Now, gentlemen, in Ireland I had high wages—greater altogether than any Secretary of State; I had very little work, because my place was almost a sinecure; and I may have had the keys of the cellar, because I had the giving away the patronage and most of the good things in Ireland. But, gentlemen, I did conscientiously feel on the whole that, having in order to retain an office which did not give me very much work to give up a great deal of independence and freedom of discussion upon general political subjects unconnected with Ireland—for instance, such a question as the war with India or Russia—holding a subordinate place in the Government, I was not able to speak a word, and, of course, under the rules of official subordination and discipline it was my duty to vote always as the Government voted; and feeling, on the whole, that the more empty distinction of office and the mere emoluments did not compensate for the sacrifices it entailed, and that my leaving it could be of no loss to the public service, as my place could be easily supplied, I did feel that without the abandonment of any public duty, I might resign that office, the holding of which was an advantage to no one but myself." (Cheers.)

GREAT BRITAIN.

At this moment, and indeed whenever there is hard work and danger on foot, England is thrown into considerable inconvenience and embarrassment by the conduct of her Irish and Catholic soldiers. They are always doing such gallant actions, that common men find it difficult not to be puzzled by them. On the first night of the meeting of Parliament, attention was called to the services of Sergeant Cavanagh, whose name speaks for itself. But it turns out that two Cavanaghs, not one, have just distinguished themselves by actions exceeding in brilliancy the average heroism of our army in India. Mr. French most unnecessarily asked what special mark of favour will be conferred on him. We all know that if he dies, his widow and children will be left at the mercy of Lord Colchester and Captain Fishbourne; that they will be allowed to employ money collected alike for Catholic and Protestant in bribing and frightening her to allow his children to be taught that their father was an idolater ten times more hateful than any Mahomedan or Hindoo; and that any complaint on the subject from his surviving friends and relatives will be met with an indignant outcry that the Protestants of England and Ireland, having all the wealth of the country in their hands, have a just right to educate the orphans of all soldiers in their religion. That is England's gratitude to her Catholic defenders.—Weekly Register.

Above 1,400 troops are now under orders for India. Upwards of 16,000 tons of shipping are required for conveyance of troops to India; this is exclusive of the regiment that will proceed via Egypt. The number of men enlisted and approved during the past week for regiments serving in India exceeds 1,600, in addition to 250 enlisted for the East India Company. This great increase is to be attributed to the reduction of the standard for infantry recruits, which is now only five feet three inches in height.

SCARCITY OF MEN FOR THE ARMY.—Upwards of 60,000 men, says the United Service Gazette, are required to complete the several regiments of the line to the full establishment. It seems evident that some more active measures must be adopted to obtain recruits. Volunteering from the militia to the line appears, says the Globe, to be almost a failure. Recruiting parties were sent to Aldershot to enlist 3,000 men, but only 600 were obtained.

Information has been received at the Horse Guards that upwards of 6,000 sick and wounded soldiers will shortly be on their passage home from India.

THE LEVIATHAN.—The launching of the Leviathan is at last an accomplished fact. The great vessel now lies safely at her river-moorings opposite Deptford Dockyard. It was at first intended that the launch should take place on the 23rd January, and everything was got ready; but that day happened to be a Friday, and so loud was the clamor raised amongst the workmen respecting the danger of launching a ship on an "unlucky day," that the attempt was put off until the following day. On Saturday, the 30th, all efforts were abandoned in consequence of the state of weather. The wind was blowing strong from the westward, and on measuring its force on the broadside of the vessel, it was ascertained that it was about three times in excess of the hauling power, so that the result of letting the huge vessel float would probably have been only her going on shore immediately afterwards. On Sunday morning, however, things were a much pleasanter aspect. The day rapidly brightened into a splendid spring one, with little or no wind stirring, while the tide promised to be one of the highest of the springs. By twelve o'clock Mr. Brunel was at his post in the yard, superintending the hydraulic rams; Captain Harrison was on the vessel's deck, speaking-trumpet in hand, controlling the hauling power; and the 4 steam tugs were ready, close by, letting off their waste steam and preparing for a trial of strength with the vast, inert force of their colossal competitor. The operations became from this moment of the most intense interest. There were about eleven feet of water under the vessel's keel when the rams were first applied, and every one watched with the greatest anxiety the movements of the gentleman who was measuring and noting down the vessel's progress. Twelve feet, thirteen feet, fourteen feet, were successively announced, as each hollow reverberating sound announced another great subaqueous push from the ram. All eyes became now fixed on the vessel, and at fourteen feet a slight movement was observed at her stern, when loud and general cries of "She moves," "she floats," resounded through the yard. The steamtugs, four in number, which had been made fast to the vessel, stem and stern, by means of immense hawsers, now began to pull, and for a few moments might be seen to roll as if in the agony of their exertions, while the huge vessel looked as if she did not mean yet to yield to their efforts. But her apparent stillness was, in fact, only an optical delusion on the part of the spectators. She had moved, and was moving, and in another moment the huge timbers of which the cradles were constructed began to pop their heads above water in succession, like a shoal of porpoises, and the yard, the opposite shore, and the boats on the river, all rang with one hearty simultaneous cheer as the Leviathan ran up to the fore announced that the Leviathan was at length fairly afloat. It might have been supposed that after so many disappointments the public would have been fairly tired out, and that the final announcement of the launching operations would have been permitted to pass off in comparative solitude. But not so. As soon as those who had the privilege of standing on her deck had time to look at anything else but the cradles far beneath them, the river might be seen fairly black with row boats, the shores on both sides densely crowded, and every successive river steamer was loaded to the water's edge with passengers. The excitement was intense.

A "REVEREND" TURK DEVOTE.—At the Insolvent Court on Monday, Henry John Quartley, described as a clerk in holy orders, without employment, applied to be discharged from prison. It appeared that some years ago the insolvent went to Dover to be arrested, and was discharged under the Act. His debts were then £39,000 they were now £23,826 principally on renewals under the former insolvency, and the actual consideration debts were only £189. He had formerly been connected with turf transactions, but denied that he had lately betted on horse racing. The "Reverend" insolvent was discharged, the Commissioner advising him not to make a third appearance.

Mr. Douglas Thompson, an ex-member, we believe of Cambridge University, whose oratorical efforts have achieved for him great renown in the metropolis, has been delivering what is called "A Lay Sermon on Self-worship" at the Hanover-square Rooms. The lecturer, according to the Morning Chronicle, took the opportunity of entering into strictures upon Mr. Spurgeon. In this part of his discourse says our contemporary, Mr. Thompson showed off to much effect his great powers of mimicry by imitating, amid the laughter of his audience, the manner, voice, and style of Mr. Spurgeon, whom he sneeringly denominated "the Sermoniser of the Surrey Gardens," and whose discourses, he said, were stuffed with coarse jests, vulgar anecdotes, and profane images, so that he would consecrate any building in which he preached. The lecture was well attended, and accompanied throughout with long and repeated plaudits. Indeed, Mr. Thompson, at one time, received the ovation, unusual for a lecturer, of being called upon to repeat a particular passage: it was where, with much humor, he seated himself in an arm-chair, and imagined an after-dinner conversation between two fashionable fast young men, supposed to take place after they had been attending a sermon by Mr. Spurgeon, in which they voted Sundays in London dull, clergymen slow, but Mr. Spurgeon amusing, and giving an entertainment that would be perfect if he only allowed cigars and sherry colblers during his sermons in Park-street Chapel.

"POPERY" IN THE CHURCH OF ENGLAND.—High Stowell—we beg pardon, "the Rev Canon Stowell"—has just discovered a plot amongst the members of "The Church Pastoral Aid Society," which he denounced at a meeting in the Free Trade Hall, on Monday night last. He said a large portion of the younger Clergy were preparing to be the pioneers of "the Church of Rome" in the Church of England and some of the Bishops were either dupes or deceivers in the matter. A theological college had been established at Cuddesdon by the Bishop of Oxford, the chapel of which was "fitted up with every fantastic decoration, to which a party meaning has been assigned, and approximate to the Romish model," "the service of the Lord's Supper" is "conducted with genuflections, rinsings of cups in the piscina, and other ceremonial acts foreign to the usages of the Church of England;" and, lastly, that a service-book is in use in the chapel "concocted from the canonical hours of the Romish Church." One of the students, himself on the eve of going to Rome, stated that it was impossible for any student to pass through that college without becoming a Romanist. It was high time that these things should be exposed, for we had been asleep too long. The Reverend gentleman announced that a monster meeting would be held in the same place next Thursday, to insist that the religious element should enter largely into our reform in the government of India. The Canon left off roaring without producing much effect upon his hearers.

The Lord Bishop of Gloucester and Bristol has refused to consecrate a new memorial church, just completed in the parish of Ilford, by the incumbent, the Rev. Henry Richards. Several reasons for his lordship's refusal are alleged—one is, that he requires the appointment to be vested in himself.—Bristol Gazette.

We speak under correction, but as far as we are informed, and as far as we understand the announcement that has been made, the intended Bill will not alter the substance and spirit of the law of conspiracy to commit murder, but simply supply a serious omission. As the law now stands it is certainly treason to conspire to murder our own Sovereign, and we believe it to be felony to conspire to commit murder upon British soil. Of course, however, it is not treason in England to conspire to murder a foreign Sovereign, neither is it felony to conspire to commit a murder in France, though common sense tells us that the place has nothing to do with the matter, and it is just as murderous to plan a murder to be done at Paris as in London. If there is this imperfection in our law, and the law admits of this simple amendment, then it is clearly the most honest and dignified course to set things right at once. Mr. Isaebuck, however, makes himself a mere mirror, reflecting the angry passions which he affects to condemn, and returning defiance with defiance. The more the French Colonels insult and threaten us the less reason will he show them. The more they knock the less will he open the door. Unfortunately, this is all that is wanted to give them some sort of justification. Did we all speak in this "Gargantuan" tone, then they might justly say that we did wrong deliberately and on principle; that our laws were intentionally defective; that we persisted in what we admitted to be unneighborly, and that when a loophole for treachery or a covert for assassination was detected among us we steadily refused to give it up. This might, indeed, be adduced to excuse an appeal to arms; for, when reason fails, what elusa is there to decide but the ultima ratio of brute force? It is to the crime of assassination alone that the present question refers. No one supposes that we shall ever forsake our present position so far as to give up political offenders. This we have always steadily refused to do.—London Times.

THE WORK OF ENGLISH NAVY.—It is difficult to form an adequate idea of the immense quantity of earth, rock, and clay, that has been picked, blasted, shovelled and wheeled into embarkments by English navies during the last 30 years. On the South-Western Railway alone the earth removed amounted to 16 millions of cubic yards—a mass of material sufficient to form a pyramid 1,600 feet high with a base of 150,000 square yards. Mr. Robert Stephenson had estimated the total amount on all the railways of England as at least 550 millions of cubic yards! And what does this represent? "We are accustomed," he says, "to regard St. Paul's as a feat for height and space; but by the side of the pyramid of earth these works would rear St. Paul would be but as a pigmy to a giant. Imagine a mountain half a mile in diameter at its base, and soaring into the clouds one mile and a half in height,—that would be the size of the mountain of earth which these earth-works would form; while St. James's Park, from the Horse Guards to Buckingham Palace, would scarcely afford space for its base." All this vast mass has been removed by English navies—perhaps the hardest workers in the world.—Quarterly Review.

Few places, probably unless perhaps Dublin, are more infested with the pestilential tribe of low Popery lecturers than Edinburgh. These equivocal characters come, either nobody knows whence, or from unsavoury antecedents; they are supported by monied parties who keep in the background; their career commonly terminates in a more public manner than it commences. The last of them is generally seen in the police reports. In the meantime they fill the public eye with their nauseous scurrilities against our religion, and they are the opprobrium of Protestantism, which only preserves itself by such questionable means from utter stagnation and oblivion amongst the low orders. To Catholics the nuisance and the insult is great. It is one from which, if religion, we should be protected by the laws and police. What must be our feelings of seeing day by day, week by week, such effusions as the following in newspaper columns and on street walls!—I do not copy names and phrases literally, nor would I soil your page with the grossest of the Anti-Catholic insults which are put forth under the sanction of the Presbyterian and Episcopal bodies of Edinburgh.

"GALMAY.—On Sabbath evening next, at Foul Glose Church, Dr. Macbullenif, Licentiate of the Church of Scotland Reformation Society, will, D.V., show up Antichrist's Bachelor Brigade, and the abominations of the Confessional. Females and children not admitted; Roman Catholic fathers, husbands, and brothers are affectionately invited. After the lecture, the objections of any Priest or any reputable Roman Catholic layman will be heard and refuted."

Or the following:—

TRANSUBSTANTIATION.—On Sunday morning next, at the Episcopal Church, Queergrubbers' Wynd, the Rev. Isabotheth Barrabass lately a Jewish Rabbi will demonstrate, on the principle of common sense, the absurd impossibility of this Popish dogma, and comment on its insidious introduction into the Church of England by the Oxford Herey. Members of the Romish sect, and deluded Puseyites, are most affectionately invited to attend. "Prove all things, hold fast that which is good."—Roman Catholic Bible.

The learned Rabbi, still, despite his Episcopalian metamorphose, more Jew than Christian, and true to the traditions of his progenitors, when Herod and Pilate ruled, adds to his handbill the hackneyed quotation from the misbelieving Sracon Aserrocs, casting on Christianity a blasphemous reproach, which I cannot bring myself to transcribe. Such are our Protestant champions. Ridiculous and calumny, grossness and blasphemy, are called controversy and argument; and we are said to shun the light, to fear discussion, because our laborious Clergy do not leave the altar of God and the bed-sides of the sick, and come forth for a campaign with these "budsmashes" of heresy on their own dagghills. Our consolation is, that a system so propped is tottering. Such attacks show our real strength—they show how impregnable is our Faith, and how pure its sacred ministers, when no real ground of attack is afforded to such bitter hostility.—Cor. of Weekly Register.