

Garret Collier Esq., Tara Hill, youngest brother of His Eminence Cardinal Cullen, died on Sunday, 21st ult., at his residence, Tara Hill, Co. Meath.

A carpenter named Daniel Riordan was recently arrested in Cork on suspicion of being concerned in the assassination of Callaghan. After being held for three days, Riordan was discharged. No further arrests have been made.

At a quarterly meeting of the Corporation of Waterford on the 15th ult., a letter was read which had been received from Mr. Gladstone in reply to the amnesty memorial transmitted to him by the Corporation. Mr. Gladstone states that "Government will weigh carefully all the circumstances connected with the subject, but that he can give no pledge whatever as to the decision which may be arrived at."

The *Chronicle* reports that a few mornings since, the house of Mr. Oudilly, a tenant farmer, who resides at the Islands near Mullinahone, was attacked by an armed party, falling to obtain admission, thrust a threatening notice under the door, and fired five shots into the drawing room window. Three pistol balls were found in the room. The threatening notice was embellished with a representation of a coffin. It warned him against taking a farm for which he is in treaty.

TENANT RIGHT.—Of the proposed Ministerial Bill on Irish lands the *London Spectator* says: "The latest and most credible report as to the nature of the forthcoming Tenant Bill is that it will establish two principles, one, that a tenant has a right to full compensation for improvements, and the other, that no landlord can evict without the intervention of a tribunal. On receiving notice, the tenant unless contented, will appeal to a Land Court, which will arbitrate in the matter as if it were itself the good landlord, giving compensation when it is due, or a lease when it is desired and, in fact, preventing entirely what are called 'extreme cases.' The fear of landlords' caprice will thus be lifted off Ireland, while the law will appear what it has never yet been, the protector of the tenant. It is not the least of the advantages of such a proposal that it will not interfere with property, and that as long as a landlord and his tenants get along comfortably together, neither will be affected by the new law."

The *Express* informs us that all the "barrack accommodation is occupied," and the extra troops, which are considered necessary for our "protection," will have to be accommodated in the workhouses! Already we see that part of the Killybegs Workhouse has been appropriated to the accommodation of a regiment.

CORBYDN AGAIN.—It is to day reported that Mr. Corbydn, the famous informer, arrived here last evening. His visit is supposed to be connected with the recent mysterious murder. The police, however, observe the strictest silence respecting the matter and the "distinguished visitor."—*Freeman*.

O'DONOVAN ROSSA.—The election of O'Donovan (Rossa) for Tipperary has caused the most intense excitement throughout the country. As far as we can learn up to the time of our going to press, the polling passed off quietly and without disturbance of any consequence. Shots are said to have been fired at a police patrol in Tipperary, but the statement requires confirmation. We are informed that several towns, not only in the county Tipperary but other parts of Ireland, were illuminated in honour of the triumph of the "convict," and everywhere "gallant Tipperary" is praised for the noble adherence of its people to the cause of the country.—*Dublin Irishman*.

A singular prosecution for reading a threatening letter came before the magistrates at Dundalk Petty Sessions yesterday. The person charged as the writer was a Mr. Owen McCreesh, who was described as a general merchant in the town, and the complainant was a namesake of his, a farmer in the county of Armagh. The letter was in these terms:—"Take notice that, if you do not quit the land which you have in the morning, I and my men will come and make a job of you. Send word to Dundalk that you have given up the land within a week, as this is the last notice you will get, and you are not the first that I have put out of the way. So, now take this last notice."

"A HATER OF 'RONG,' AND A LOVER OF JUSTICE." It was deposed that the prosecutor held a farm which the defendant formerly occupied, but gave up his interest on receiving 85*l*. After the bargain had been completed, the defendant became dissatisfied with the price which he got for his goodwill, and said the complainant ought to be shot. Evidence of experts was given as to the handwriting of the letter, and the magistrates committed the prisoner for trial, and refused to accept bail for him.

A correspondent of the *Express* draws a grievous picture of the state of the midland counties, and gives the following examples of agrarian crimes:—"A Westmeath gentleman, owner of a handsome property in the county Roscommon, and also in Westmeath, has been for some time resident on the former, where he has expended large sums on various improvements of several kinds, notwithstanding he has been served with one threatening letter after another, and could not leave his house save under the protection of two constabulary, until at length, disgusted with this state of unhappiness, he has been obliged to leave the country and take a residence near Dublin, after receiving the terrible assurance by letter that if they (the land proprietors) could conceive themselves to be, and are *de facto* could not visit him with their vengeance, they would his son, who resides in Westmeath. Another gentleman of property, residing not very far from Athlone, has been obliged, in order to save himself from the assassin's bullet, to remove every bush and shrub from the front of his mansion in order that a concealed murderer may not be able to shoot him in his domestic circle. This gentleman is, I believe, obliged to keep constabulary in his house. At a public walk a few nights ago, in the vicinity of Mount Temple, a stern-looking fellow, well armed, entered the room, where a number of country people were, and desired them to look at him, adding, 'None of you know me; I don't belong to the place, and am come to it to execute my orders,' after saying which he quietly walked out, and immediately whether done by himself or that he had associates who aided him, three shots were discharged outside the door. Placeards have been posted in different places near Athlone, if not in it, warning the people not to pay rent or submit to the tyranny of landlords, ending with the words, 'We will have no Murphys!' Mr. Murphy is a Roman Catholic gentleman of large property, and an excellent employer."

THE DRUMALOR OUVRAIS.—The following memorial in reference to the Orange ambush and its work, has been forwarded to the Lord Lieutenant:—"The position of the inhabitants of Belturbet and its vicinity hardly showeth—that on Monday, the 1st day of November, of the current year, 1869, a multitude composed of the priests of the parish, and of persons of both sexes, old and young, were returning peacefully and unarmed from a tenant-right meeting held in O'Connell that day; that when they arrived at half-past five p.m., at a place called Drumalor, a townland situate in the county of Cavan, they were murdered and treacherously assailed by armed men commonly believed to be Orangemen, who were partially concealed by hedges, behind which they took their position on both sides of the road; that on that occasion a man was killed, named Edward Morton, of Belturbet, and Arthur Keagney, Belturbet, and James Fitzpatrick, Derryvally, seriously wounded, and many others slightly; that we believe these men were emboldened to this act of lawlessness on account of the impunity with which they have escaped, and charged before some of the local magistracy at Belturbet for crimes of an equal felonious character; that on a recent occasion, when a Roman Catholic was fired at near the above-mentioned townland of

Drumalor, and he applied for assistance to a local justice of the peace, he was told to go about his business, he should be thankful he was not shot; that on another recent occasion when four persons belonging to this same townland were brought before the bench of Belturbet Petty Sessions for being at a Roman Catholic, and the case proved, the defendants were dismissed without a single important passage in the evidence for the prosecution being traversed or contradicted; that the defendants admitted on that occasion they had arms, not having license to carry them; and the magistrates, although pressed by counsel for the prosecution (Mr. Kennedy, Cavan), refused to notice it, or to give to the police any direction thereon; that an inquest has been held on the body of Edward Morton, at which one man was committed for firing the fatal shot and five others for aiding and assisting; that it is apparent from the evidence adduced that many others were present at the attack who can be identified and whose names are known to the local magistrate who was present at the inquest, although two lives in the town of Belturbet and one in its vicinity, who was present in town on the day in question; that in the townland before mentioned, and the adjoining townlands of Kilduff and Parsny, there are two, three, or more firearms, of various descriptions, licensed for each house. Your petitioners, therefore, pray that, for the better security of our lives and property, a police-station be established at Drumalor. Secondly, that the licenses for the vast number of arms registered for that locality be revoked. Thirdly, that the local magistrates, in whom we have no confidence, be superseded, and a resident magistrate appointed for the district. Fourthly, that an inquiry be instituted into the fatal occurrence, at which the Crown Solicitor for the county, with counsel, be directed to attend.

"JAMES DUNNE, P.P. 'PATRICK DALY C.O.'"

It is understood that the Crown Solicitor for Cavan is conducting a private inquiry into the circumstances.

GALANT CONDUCT OF AN IRISHMAN.—It is pleasant to record such an act of fidelity under most trying circumstances as that which the Irish newspapers report of Captain Murphy, of the bark Arthur White. Captain Murphy's vessel was run down off Cape Clear by the steamer Denmark, the shock being so violent that the bark had only her foremast left standing. The crew abandoned her, and took refuge on board the steamer, but Captain Murphy refused to leave her, or to acknowledge that she was not under his control; rather than do so he would navigate her single-handed, and run her into cork harbor. Some of the men thereupon came forth and wanted him to abandon the vessel to their care, which would have placed them in the position of salvors greatly to the detriment of the owners of the bark. Finding that he would not give way, they left him to do his work, and for a considerable time he was left alone on the vessel, prepared to run any risk rather than desert his post. As the wind was blowing fair for the harbor, and he was a ready, skilful seaman, there really was a prospect of his being able to accomplish his purpose with dexterity and management. Thereupon the men from the Denmark seeing his determination came back again, and once more offered their services, which were accepted on the condition, as Captain Murphy states, that they were not to be recognized as salvors and the vessel was got safe into harbor. We offer to opinion respecting the points upon which we understand, litigation is likely to arise out of these circumstances; but without doing so we may venture to express the feeling of admiration with which we are sure the public will regard Captain Murphy's courage and faithfulness in a great emergency.—*Daily News*.

There is an hospital in Dublin called the Adelaide, which it would appear from the annexed extract from an address recently delivered by Cardinal Cullen before a meeting of the friends and benefactors of the Mater Misericordia hospital, in the same city, has as one of its rules: "No priest shall be permitted to cross the threshold of this institution. We commend this extract to those who are forever talking about the intolerance of the Catholic Church: A few years ago when this hospital was first opened, the rule was that no Catholic priest should be allowed inside the threshold to assist a dying Catholic patient. I remember on one occasion it was necessary to take out by force a Catholic patient of the name of Kinsella, and have the sacred rites of the Church administered to him in the public streets or in a neighbouring house, in which the priest was obliged to take shelter from the pelting stones. I recollect another case, in which a Frenchman was taken in there, and no priest was called in to attend him. The French consul exercised all his authority in vain but at length the poor dying man was transferred to St. Vincent's hospital, where he prepared for death, and where I had the happiness of administering the sacrament of confirmation before he died. At present they tell us that the system of proselytism is not going on; but the rule still continues that no priest can pass the threshold of the door, and I have been informed that Catholics, and many Catholics, are still taken in, or to attend those poor dying patients in the hospital. I hope this hospital, or any other Catholic hospital, will never give such an example of intolerance and bigotry."

The gentleman alluded to in the following extract from the Irish papers, was formerly one of the leading partners in the firm of Pollok, Gilmore & Co., the celebrated shipping and lumber merchants. He retired from business about twenty years since, not attracted by the low price of land in Ireland he invested, it is said, the large sum of four million dollars in the purchase of estates in the west of Ireland. He introduced the best system of Scotch tillage, and is celebrated for his scientific farming and the valuable breeds of animals he introduced into that country. We have no doubt that his steward sold a better article of milk and at a lower price to the Union, and hence the vindictive prosecution. Mr. Pollok, we are afraid, will regret his investments in Irish estates with the prospects of fifty of tenure and irritating law suits:—"An action has been brought against Mr. Allan Pollok, claiming £30,500 as penalties for having supplied milk to the guardians of the Glanaduddy Union, County Galway, of which he was a guardian, and therefore, liable to a penalty of £10 for each offence. The summons and plaints are of enormous length, and claim penalties for each day from the 1st of May, 1868 to the 30th of April, 1869. An application was made yesterday to the Court of Common Pleas to set aside the service of the writ, on the ground that the last Poor Law Amendment Act required that before such an action could be brought the leave of the Chairman of Quarter Sessions should be obtained. On the other hand it was contended that such a condition did not apply to actions commenced before the passing of the Act, and under the second section the defendant might apply to the Chairman to stay the proceedings if he thought no fraud had been intended."

THE FRENCH INQUIRY.—When Mr. Heron, Q.C. the Liberal candidate for Tipperary, addressed his supporters at Nenagh, he said "there were men now in power who would give to poor suffering Ireland that justice which she had demanded for three centuries she had demanded in vain. Great measures for Ireland were in contemplation." Mr. Heron, amid cries for O'Donovan Rossa, said he would use his best endeavors to release those men now confined in that hell upon earth, the British dungeons, to which their love of country, although wrongly directed, had consigned them.

An elaborate placard has been posted in Waterford, denouncing the Act of Union with England, and calling on the electors to reject both Mr. Brien O'Connell and Mr. Giblin in favor of Captain Mackey. "If you will have a representative," it runs, "return Captain Mackey, now a 'convicted felon' in an English dungeon. Thus will you prove

to England that you deem parliamentary representation a force—that, in your opinion, moral force is a burd, and that the cause of Ireland can best be served on the hill side of our native land." Vote, then, for Captain Mackey. True, he cannot breathe the contagious atmosphere of Pandemonium. The British law will not allow him to plead our cause in the Senate House—nevertheless his return will place him and you in your proper colors before the world. Vote for Mackey! God save Ireland!

GREAT BRITAIN

A case which is instructive in more ways than one is now in the Exeter Bankruptcy Court. Frederick James Waters, of Weymouth and Salton was formerly a clerk in a bank at Weymouth, but having become involved in some betting transactions he was obliged to resign his situation. He afterwards married a Mrs. Orcroft, widow of the late Colonel Orcroft, and a lady apparently in a good position. He knew that she owed some debts, but thought that £200 or £300 would cover the whole of them, and that, as her income was from £700 to £900 per annum, they would be cleared off. A few weeks after marriage, however, he found that the debts were over £1,000. Being simply a clerk, he had consented that all the property should be settled upon his wife, and in consequence he has not the slightest control over his wife's income, and he is in fact house bankrupt for his private debts. The opposing creditors announced their intention of applying to the Court of Chancery to have the marriage settlement declared void as against the wife's creditors before marriage.

The *Times* says:—"The probable result of disestablishment in England would be a disruption of our old National Church into three fragments at least. The Church Union might, perhaps, form the nucleus of one the Church Association another, and a third might be formed on a basis which its enemies would call latitudinarian. But this is a matter of speculation only; what is certain is that no communion of Englishmen would ever submit to be governed by their clergy. The Prime Minister would be spared the unenviable duty of nominating bishops, and the face of episcopal election would be given up, if the Church of England ceased to be national; but congregations would assert their own rights, and bishops, if chosen at all, would be chosen somewhat like members of Parliament. The system would have its advantages as well as its disadvantages, but whether it would promote the ends of Dr. Temple's leading opponents deserves a good deal of consideration."

TENANT RIGHT.—Mr. Ross, a tenant farmer and an M.P., whose views every man will listen to with respect, and who lately on his return from Ireland addressed an agricultural meeting in Norfolk said:—"One other cure has been put forth, and that is that the Ulster tenant-right in the North of Ireland should be extended to the whole country. I do not think you are aware of what this is. If this tenant-right was for the payment of unexhausted improvements no one would give it more hearty support than I would; but it is paying for the goodwill of the farm, nothing more nor less than that; and it depends not on the condition of the farm, nor on the improvements the tenant has made, but it depends almost in its value on the rent the tenant has paid and the good nature of the landlord who allows it to be so. I speak to you as practical men—suppose the Ulster tenant-right was to become law in Norfolk to day, every one of us would have to pay, when we came to a new farm, perhaps £10 an acre for the goodwill of that farm. It would be a good thing for those who were fortunate enough to have a farm, but it would ruin every one of us at this table. Instead of having £10 an acre to lay out on our land as we have now, we should have to expend £20, and we should not receive 1*l*. more for our £20 than we receive for our £10 now. And that is a perfect cure! I ask you to raise your voices against this; I ask you as practical men to say that such an extension of that tenant-right would be the most damaging thing that could happen to agriculture."

SAVAGERY IN GREAT BRITAIN.—We have often noticed the little influence that Protestantism has been able to exercise on the masses. Smooth, sleek, well attired, and well cared persons are to be seen in abundance both in England and in this country frequenting every variety of Church to which the [so-called] Reformation has given birth. The poor very generally absent themselves. It was thought however that Scotch Presbyterianism had been so successful in establishing itself in the minds and affections of the Scottish people, that there would be found an exception from the state of things described above. But we find it ascertained on unexceptionable authority, that there is a section of the Scotch population that has set at defiance not only the teachings of religion, but even the ordinary rules of civilized life. Of civilization they have nothing but the vices. This appears in an extract given in the *Pall Mall Gazette* [a London periodical of high repute] from the evidence of Mr. J. Mackie given before a select committee on the Scotch Poor Law. The persons of whom this gentleman gives an account are the Tinkers of Caithness. "There are two colonies of them residing on either side of Wick Bay, in natural rocky caves, looking into the sea. In those caves whole families live day and night with no furniture, no bedding, no privacy. They herd like cattle. A fire is kindled in the center of the cave, and around it, they gather, and have their orgies; children without a rag to cover them, run about the caves and their entrances, and when they come to town are frequently enveloped in a sack, or a piece of sailcloth. Their chairs are bowders, their beds are on the bare ground and their dishes are tin made by themselves. Children are born there frequently, and morning visitors entering suddenly have more than once found adults lying drunk, and in a state of entire nudity. Girls of fourteen are frequently moths." Attempts have been often made to bring them within the range of social and humanizing influences, but in vain. Tinkers' missionaries labored for years, but with no favorable result. Numerous ladies devoted themselves to their service, but in vain. When occasionally they were collected in a school room or private house along with a few respectable inhabitants, to be spoken to, and fed the bulk of them generally came drunk, and it was impossible to keep them together. The children are taught to beg, and steal from the earliest years, and are most importunate, and the women who are generally accompanied by several children in rag and wretchedness are not less rascals. Every penny they earn by begging or stealing goes for drink. In conclusion, Mr. Mackie says that they are the most degraded tribes in the Kingdom [Scotland] if not in the Empire. On this observation the *Pall Mall Gazette* makes the remark, "We think we could show him some courts and alleys, containing tribes almost, if not quite, as degraded as the Caithness Tinkers."

The Marquis of Bute, although a Catholic, is not deterred from the exercise of ecclesiastical patronage in Scotland, as he would be in England. Several churches to which he has the right of presentation have become vacant since his lordship attained his majority and in every case he has left it with the parishioners, greatly to their delight, to choose their own minister.

EMIGRATION OF CORNWALL MINERS.—Large number of miners, mostly of the better class, continue to leave Cornwall, for abroad on account of the low rate of wages. Brazil and Peru are about to have nearly 50 superior workmen sent out to them from one district after another, and two or three of the American and Australian agents' lists are again filled. Nothing seems to be done to check this serious drain of the most intelligent miners in Cornwall.

TEN CONFIRMATION OF DR. TEMPLE.—When the confirmation of Dr. Temple's election comes off in Bow Church, Bishop Tower and his friends pledge themselves to oppose it. They will, of course, fall in preventing Dr. Temple from eventually entering on

his See, but it is possible that their act may give rise to a trial at law. Similar opposition was offered to Dr. Hampden's confirmation; the Vicar General refused to listen to it, on the ground that the Archbishop's powers were simply ministerial and not judicial. The Queen's Bench was not applied to for a mandamus, and the four judges on the bench were equally divided in opinion. The confirmation by the Vicar General was, therefore, not interfered with, and Dr. Hampden became Bishop of Hereford, but the point of law was of course not decided and may now be raised again.

WANT OF UNITY AMONG HIGH CHURCHMEN.—The *Church Herald*, lamenting over the sad decay of Toryism among existing high churchmen, and their inability to act together, says:—"In London the High Church party, mainly in the hands of clever adventurers, or directed by brainless sentimentalists, is losing what little power and influence it previously possessed, by the utter absence of any policy of principle by which men can act corporately, or successfully defend its position. Unless a far different policy is adopted from that which is popular just now, the Church of England's tenure of existence as a part of the One Family of God will be considerably shorter than most of us imagine. The Irish Church, at the first combined and united attack, fell flat like a child's card-house. What is the bond of coherence, not between Puseyites and Puritans, but between High Churchmen themselves, on which we may depend in the future for a lengthened strain? If any of our readers know of what it consists and where it is to be found, we should be glad of the information. For, to be honest and plainspoken, we have as yet failed to discover either."

"MORRIS ENGLAND"—The reappearance in this country of Relapsing Fever is a phenomenon which might have pointed a moral if we had been lately indulging in boasts about our riches and prosperity. The wealthiest city in the world is threatened by a disease which implies poverty, and is popularly known as "Famine's Fever." It is probably not indigenous in this island, but it certainly never makes way unless where it finds conditions favorable to its progress. Poland may be its birth-place; but the East end of London would afford it no asylum if it did not find the same sort of grazing ground in Whitechapel as in the East of Europe.—There is a moral as well as a physical element in it. It is not the bare want of food, but the hopelessness of earning food which prepares the way for the Fever's ravages. Where body and mind are alike depressed in its proper home. It is not easily dislodged, but it spreads over a wide extent of country. It ordinarily does not take away life but it makes life seem not worth having, and it opens the door to mortal disease. Contemporaneously with the awakening of attention to this stealthy epidemic, the alarm has been sounded—none too soon—about another growing evil which presents certain analogous features. Vagrancy is not so recent an intruder as this Relapsing Fever; but it is still a new comer in its present dimensions. In 1863 the number of Vagrants relieved at the casual wards of the Mile End Union was not three thousand; for the last three years the annual number has exceeded eighteen thousand. In the Whitechapel Union the number has swelled in five years from five thousand to twenty thousand. Vagrancy is a symptom of a low moral condition, as Relapsing Fever is of a low physical condition. Each partakes in some degree the special qualities of the other. As destitution, disheartenment characterizes the Fever, so the spiritless, broken down Vagrants who fill the casual wards of London workhouses by no means generally answer to the character known of old as the sturdy Vagabond. In many incidents the same description would serve for both epidemics. Like Relapsing Fever, Vagrancy is a malady which is easily caught, and easily carried about from place to place. It is also, like the Fever, most hard to deal with, for as that is the last result of a general infirmity in the entire bodily system, so Vagrancy is not so much a bad passion, or even a bad habit, as a diseased moral constitution. As again, Relapsing Fever though it may not be itself mortal, is a feeder of Typhus, so Vagrancy readily prepares for and turns into, Human Grime. Nor is the resemblance between the two only one of analogy. In a certain extent they originate in the same circumstances. When work is plentiful and trade is uniformly prosperous, Famine Fever becomes obsolete, as it was in England for the thirteen years preceding 1868. Under the same circumstances Vagrancy enlists few recruits. The depression of trade, or of any branch of it infuses new vigour into both.—*London Times* November 12.

FURTHER PROCEEDINGS AGAINST THE REV. A. H. MACKONOBIE.—The case of Martin v. Mackonobie is again to come before the Judicial Committee of the Privy Council at the instance of the Church Association. It is alleged that Mr. Mackonobie has not complied with the monition of their lordships as to the elevation of the elements in the Holy Communion, as to prostration before the consecrated elements during the prayer of consecration, and the use of lighted candles when not required for the purpose of giving light. The promoter prays their lordships to declare that he has not complied with the monition, and further prays that the monition may be enforced in such manner as may seem meet to their lordships and that "right and justice may be effectually done." The defendant has been served with notice of the motion, which will come on in a few days.

NON CATHOLICS AT THE COUNCIL.—The Protestant press and public in this country have fallen successively into two opposite errors with regard to the treatment by the Church of non-Catholics who may desire to avail themselves of the approaching Council for the removal of misunderstanding or the explanation of difficulties. When his Holiness first issued his well-known invitation to Protestants it was interpreted by some, by Dr. Cumming among the rest, as a permission to take part in the Council. When this mistake was cleared up by the letter of the Holy Father to the Archbishop of Westminster, people fell into the opposite extreme, and imagined that nothing more was intended than that Protestants should look into their own consciences. The Apostolic Letter, which we publish in another part of our columns, is calculated to remove this last misapprehension. Its meaning is of course not merely, as Dr. Cumming appears by his letter published in *Thursday's Times* to understand it—that he and other Protestants will find divines at Rome competent to answer any questions which they may put, but that in case any collective body or deputation of non-Catholics should desire to put themselves in communication with the Council, an authoritative commission of some kind will be appointed to confer with them. The words of his Holiness, "vir . . . nobile designandi," will bear no other interpretation.—*Tablet*.

UNITED STATES.

The late mysterious movements of the troops from New York has been explained. Their destination was in the immediate neighborhood of the Navy Yard, where twenty illicit distilleries were in full blast. The enemy was completely suppressed and routed, and the contents of the stills emptied on the ground.

HEAD REST AT CHURCH.—A Connecticut inventor has patented a head-rest attachment for church pews, intended to support the head of the worshiper, when so inclined. The contrivance can be detached at pleasure. We hope it will not succeed. The spectacle of beholder's head going up, and a worshiper's head after head going down, in the middle of choice passages in the discourse, might well appeal the stoutest heart and freeze the most eloquent tongue.

THE IRISH AND THE MORMONS.—The *American Churchman*, of Chicago, says that the knaves of Utah are nearly all Yankee, including the "apostles," "bishops," and "elders," and all who get the tithes;

while the dupes are mainly very degraded European peasants, many of them from England and Wales, and members by baptism of the English Church. It says: "There never existed but one Mormon Irishman, and a Mormon Irish woman is something totally unknown to naturalists."

MURDERED BY A PRACAEER.—Our city was last Sunday startled by a murder which in many particulars is the most atrocious that has come to our knowledge for many a year. The murderer is a Rev. Mr. Stewart, a North of Ireland Orangeman, who according to his own statement, has been fighting the *Papists* for many a long year. He may be known on the Sabbath by a very large white hat and bible which on that day he invariably carries under his arm. He is doing for the routabouts of the Leves what Montefelt is doing for the loafers of the more fashionable thoroughfares. Every Sunday he may be seen mounted on a barrel of whisky, a pile of grain or skids—any thing—holding forth to a few ragged neer-do-wells or wretched out door lodgers, on the errors of Rome, the advantages of bible reading and the splendid achievements of Protestantism. He belongs to the Young Men's Christian Association. If we mistake not, he was one of those who organized last winter the movement to convert the demagogue, by holding prayer-meetings in their dens. He belongs to a society for the prevention of cruelty to animals—would that he had for *Papists* a little of the sympathy he would have extended even to the brute. Encouraged by the success of his evangelical labors among the Levese people and on Green street, he essayed to bring the gospel to the heathens living in the vicinity of Tenth and Cass Aves. I must be admitted with pain that the youth of that neighborhood did not receive the prophet. He saw the fruitlessness and folly of trying to convert Catholic boys; so, like the man of whom our primers tell us, he found that words would not do, so he tried what virtue there might be in stones. He procured eleven dollars worth of tracts for distribution among them, but they made a football of them. His pious indignation knew no bounds so he determined to do as his forefathers so often did before him, namely kill and exterminate the *Papists*. On Monday last the boys were indulging in an innocent game of ball, having previously attended church, and, one at least, the murdered boy having gone to Holy Communion. He had not been at play long. He was fatigued as he had walked all the morning visiting the churches named by the Archbishop in order to gain the indulgence of the Jubilee. The opportune moment arrived, and rushing in among the boys with a murderer's brick in his hand, he pursued them to the street, which all reached in safety except one young man. He was endeavoring to reach an opening in an intervening fence, but was overtaken; and while his face was turned back upon his savage pursuer, he was felled to the ground. While lying prostrate the wretch came up and 'kicked' him three several times in the region of the stomach. He 'actually expired' in three minutes after receiving the blow. The brick was hard-burnt and glassy, and in the hand of a strong man would be quite sufficient to throw an ox; 'thrown at a boy and at a distance of only eight feet it would have been an accident if it did not kill him.' It did kill him, and that very quickly. His last words were 'Don't hit me any more.' So was a good young man, the sole support of his widowed mother, sacrificed to the hellish malice of an Orange preacher.—*Western Watchman*.

If anything could convince us that modern society is on the point of dissolution, it would be the tendency of our legislation to loosen all the ties of wedlock. The family is the corner-stone on which the whole social superstructure is built, and 'tis removed, we cannot see how the edifice can escape demolition. The sacred character with which Catholicity had for fifteen centuries invested marriage secured for it the respect of the masses despite the efforts of the Reformers to reduce it to legalized concubinage. People who went out from the Catholic fold carried with them into their new communion a religious reverence for a state which they were always taught, was a type of the union between Christ and the Church. Although the pernicious doctrine of divorce was broached the people were for more than a hundred years very loath to recognize its practical application to social life. Very few divorces were obtained in Germany until the close of the seventeenth century; and in England the example of Henry VIII. found few imitators until the country lapsed into downright infidelity.—In this country divorces are becoming more frequent every day, and their alarming increase excites little comment. But this tendency of things is telling frightfully on the morals of our people. Marital infidelity, with all its gloomy train of murders and suicides, is to day not what it was in the days when the Church ruled the rulers of the earth, when forgiveness was probed to all, when the husband was taught to regard his wife as bone of his bone and flesh of his flesh, and the wife knew how to love and obey her husband—before the world was troubled with Woman's Rights Associations;—it is now a mere forerunner of a suit in a divorce court, and a permanent dissolution of the marital knot. Judges are especially privileged. Aaron Van Wormer, in this State, divorced himself from his wife, married her again, and again pronounced himself divorced. All this furnishes certain evidence that marriage is fast becoming a 'romantic covenant', to quote as long as agreeable to both parties. But now we have the true state of married people defined by our courts. Judge Barnard of New York has lately rendered a definitive decision on the subject. He declares marriage to mean, not the solemnization before a minister or magistrate, but a mere private agreement between a man and a woman, to be proved by either, or inferred from the latter's assuming, with the consent of the former his surname. If they are known to live together, and announce themselves in society as man and wife, they are in the eyes of the law married. How soon this proof-station shall be made, or if it be at all necessary, is still in doubt. But the most serious result of this opinion is that it makes no provision for the formal assumption of marital relations, and people can live together under any kind of an agreement without fear of molestation provided they keep out of the courts. Marriage need not be proved unless one of the parties chooses to do so. But a practical corollary to this theory is that, as the service of the minister of religion has nothing to do with the legal marriage, they cannot be obliged to record the marriages they solemnize nor pay for such recording. For a long time priests have been obliged by law to send the names of those they marry to the recorder, paying a small sum to that functionary for keeping the record of such marriages in his office. There can be no pretence for such exacting any longer. We are glad that we are fast arriving at the point when we must either acknowledge truth and salutary influence of old Catholic ideas, or sink into a state of moral degradation unknown among our pagan forefathers. Take away from marriage its sacramental character and there is nothing left to save us from indelicate concubinage.—*Western Watchman*.

An Oswego physician thought he heard burglars in his parlor the other night, and went for them in the dark with a dumb-bell. He found a man in the room with his coat and hat off, and was about to strike him when the man explained that he was an acquaintance who had come to fix the house. The supposed burglar proved to be a friend of the doctor's who was subject to fits of temporary insanity.

Among the questions that will probably occupy the attention of Congress are the tariff settlement, the Mormon question, the removal of the National Capital, and the means of returning to specie payment. The *New York Republic* suspended publication on Monday last. According to present appearances there are other newspapers in New York that will follow its example before long.