

IRISH EDUCATIONAL FOUNDATIONS IN BELGIUM.—We can undertake to add but little to the exposition of the Irish claim upon the Belgian Bourses, now threatened with confiscation, which will be found in the letter of the Bishop of Cloyne. That document, moderate, yet full, clear, convincing, and persuasive, shows that there is no shadow of justification for the attempt made by the so-called Liberal party of Belgium. The Bourses were originally founded for the purpose of enabling Irish Catholics to obtain the education which cruel and oppressive laws denied them at home. Belgium was sought then as a refuge in the same spirit that Protestant gentlemen were availed of long ago as trustees to save estates from the consequences of the legal disabilities imposed by the religion of the owner. Some of these—we are happy to say not many—were base enough to betray the trust reposed in them. In something of the same spirit a portion of the Belgian Parliament seek to plunder the deposit confided to the honor of the nation. This is an international question on which the English Government are bound to look to the interests of Irish Catholics. It is one in which religion should not affect the course of diplomacy, but only on the broad grounds of justice should be regarded. The Government of Holland, a Protestant State, has already intervened. If only the precedent be followed by so powerful a nation as England, there can be no doubt that the force of public opinion thus displayed will be sufficient to arrest the course of spoliation. It remains to be seen if the Government will discharge a duty that is plain and unmistakable in the last degree.

The following is the letter of his Lordship referred to in the above:

To John Francis Maguire, Esq., M.P.
Queenstown, Nov. 11, 1864.

My Dear Sir,—According to the Brussels papers received this morning, the Belgian Parliament resumed business on Tuesday last, and the debate on the 'Projet de Loi sur les Bourses' is to commence in the Senate on Monday next. This important measure, having been already carried in the 'Chambre des Représentants,' requires only the vote of the Senate to become, with the Royal sanction, the future law by which the Belgian, Dutch, English, and Irish 'Foundations des Bourses' are to be administered.

With the Belgian Foundations strangers have nothing to do. For the protection of the Dutch Bourses the Government of the Low Countries have instructed its Ambassador at the Court of Brussels to take the most active measures; and, accordingly, his Excellency has protested in the most energetic terms against the confiscation with which the interests of his Catholic fellow-subjects are menaced. I have now to request your interference with the English Government, that its influence may be used to save the Irish Bourses, the general principles affecting which may be said to be substantially the same as those affecting the Dutch.

All those Foundations, Dutch and Irish, were established in Catholic times, and for Catholic purposes; and the administration of them was confided to the honor of the Belgian nation as to a trustee bound to keep in view the spirit of the original condition. Whatever reasons may be assigned, and whatever explanations may be given, the object of the proposed law is, to divert Bourse funds from their first destination and to give them to educational institutions, such as the University of Brussels, of admitted anti-religious teaching. Catholic students aided by those funds had achieved such success at the general examination that their competitors from Brussels, Ghent, and Liege, jealous of the superiority of their rivals, claim for themselves a share in the distribution. It is exactly as if the Bourses established in Oxford or in Cambridge for the express purpose of maintaining the doctrine of the Established Church were to be transferred to avowedly hostile or anti-Catholic Universities. The intended measure cannot be defended on the plea of allowing Irish students to enjoy the Bourses in Ireland. A glance at the clauses of the Bill and at the list of Bourses, published by the Belgian Government, and now lying before me, will at once show how delusive will be all promises to this effect.

1st.—The 35th article of the Bill runs thus:—

"Le Boursier a la faculté de frequenter un etablissement public ou prive du pays, a son choix sans que cette faculté puisse être révoquée par l'acte de fondation. Le gouvernement pourra, sur la demande de la famille, et après avoir pris l'avis de la commission administrative, autoriser les études a l'étranger."

The italics above marked are not mine; they are in the clause.

2nd.—The Bourses, according to the published list of the Government, were founded principally, about the seven-eighths of the whole, from the year 1624 to 1727, and no Bourse was founded later than 1778. The will of the founders gave the right of nomination to Irish Bishops or to Irish Superiors in Belgium the Archbishop of Malines, as one exception, having been appointed nominator to the Bourses established for the Irish by Pope Urban VIII., and as a second exception, the Tyrrell Foundation of 1771, reserving the right for the nearest relative, though for this Foundation the list says there are no returned funds. Five of the Bourses are put down as 18frs., 29frs., 99frs., 125frs., and 163frs., or from fifteen shillings to six pounds ten shillings. These statements will enable you to judge of the promise of allowing students to enjoy the Bourses in Ireland. For each case that may turn up, the letter of the law requires 3 things:—1st, The Family must ask; 2nd, the 'Commission Administrative' must give its 'avis'; and then the Government is to decide. Now, in a country like Ireland, without registration of any kind, family relationship cannot be traced for two hundred and forty years among the oppressed, and consequently obscure, classes, for whose benefit, only with in certain degrees, the Bourses were intended. Nor will the 'Commission Administrative,' nor the Government allow the funds to be transferred to Ireland.

On this important point there ought to be no mistake.

The Irish funds are entrusted to the Belgian nation in the same way as the Dutch, and as Irish, Scotch, and English funds are entrusted to the French Government. The Scotch and English Bishops applied to the French Government for the transfer of their funds to Scotland and England, and they were refused. The Dutch Bishops made a similar application to Belgium, and they failed. And an application made some years ago for the transfer of the Irish funds at Louvain met with a like fate.

Having gone to Brussels last November, at the request of the Irish Bishops, and having met at the Foreign Office, Messrs. Rogier and Teasch, I got from these two ministers, distinct assurance that Belgium, as trustees, could not transfer the Irish funds to any other country. They added, however, that if the Bourses in any one instance were small, such as those varying from fifteen shillings to six pounds ten, the expense of going to Belgium may be spared by the student being allowed to enjoy it in Ireland, but in each case there should be a special decision in the manner already mentioned. What the Irish Bishops require is simply this:—Let the original conditions of the trust be kept; let the nomination of students, instead of being handed over to a lay board of strangers, remain with those who already appointed by the founders, are the only competent judges of fitness for the sacred ministry; let no funds destined for religious Catholic purposes, be misapplied; and if Belgium think fit to change its laws, let the effects of its future legislation be prospective and not retrospective. Let it either give back the funds it undertook to administer, or let it administer them under the conditions on which they were first confided to it. In this way, the past will be left on the same footing as for two centuries; and a half; and future founders of Bourses will at least know on what terms their educational bequests are to be administered.

I have to request you to press these statements on the attention of Government. A remonstrance from

the Foreign-office, in London, would have the certain effect of having Irish Catholic funds from the confiscation with which they are threatened. I have the honor to remain, my dear Sir, your obedient and faithful servant,

WILLIAM KEANE, Bishop of Clogher.

A new agitation by Alderman Dillon, Mr. Davitt, the Lord Mayor, and the Archbishop of Dublin, for the reconstruction of an Irish Parliamentary party for the obtaining of fresh measures, is announced in the *Nation* and the *Nens*. The *Morning News* of Thursday, November 17, speaking of the annual meeting of the Friends and Patrons of St. Brigid's Orphanage, held the day before, in St. Kevin's Chapel, Marlborough-street, says:—

The speech of the day, and the event of the day, was the very able and serious speech of Alderman Dillon, to whom was entrusted the onerous duty of announcing on this auspicious occasion, for the first time in public, the completion of arrangements, under the auspices of the Clergy and influential laity of Dublin, for establishing a political Association to effect the abolition of Church Establishment. It was arranged that Alderman Dillon should propose at yesterday's meeting a resolution in this direction, and we have accidentally seen a requisition to the Lord Mayor now in course of signature by our merchants and citizens, requesting him to call an aggregate meeting, for the purpose of forming and establishing an Association for obtaining Tenant Right, Abolition of the Church Establishment, and Freedom of Education. At present we know nothing further of the matter or the promoters, since it has been deemed advisable to keep the initiatory proceedings from the knowledge of the press; but in a few days we hope to be in a position to form a judgment on this highly important movement, and to give it, we trust, all the encouragement and co-operation which a wise and patriotic effort for such praiseworthy objects deserves. His Grace the Archbishop, on yesterday, publicly gave it his cordial sanction, and the Parochial Clergy are actively obtaining signatures to the requisition. What a crowd of reflections arise as we find ourselves recording facts like these!

The *Nation* of Saturday, November 19th, in the article headed 'Notes,' gives the following information on the subject:

A new Association has been in process of formation some time past in Dublin; having chiefly for its object the abolition of the Established Church. All the movements have been kept private, except from some few members of the Clergy and laity here; for you will be glad to learn that, so far from being opposed to legitimate political action, it is mainly to his Grace the Archbishop and his Clergy this endeavor to reconstruct an Irish Parliamentary party for the obtaining of Irish measures, is owing. Alderman Dillon and the Lord Mayor are the only laymen (beside Mr. Davitt) who so far as my knowledge extends have been admitted to any share in the confidential deliberations up to the present; but the sanction of three Archbishops and a great number of the Bishops has, I believe, been obtained for the work in hand. None of the members of the old Tenant League, resident in Dublin, have been admitted members of the private committee; but, I believe, all of them intend to bail warmly and help earnestly the forthcoming Association, if it be at all like what is hoped. At the annual meeting of St. Brigid's Orphanage on Wednesday last at which the Archbishop presided—Alderman Dillon, evidently by previous arrangement virtually launched the new Association and opened the campaign against the Church Establishment. A requisition to Lord Mayor is in course of signature, requesting him to call an aggregate public meeting of the citizens to establish the new Association. Until then, no one can fairly judge or criticize the undertaking, though all sorts of rumours and conjectures are afloat. For my own part, I hope the best; I trust there will be a generous instead of a carping or suspicious spirit displayed towards this endeavor, and that there will be a general sinking of sectional or personal jealousies, feuds, and bickerings—a surrender of everything save principle—for the sake of seeing something done. I trust the promoters are fully mindful of the responsibility they have incurred and that the errors of past endeavors will be retrieved, not repeated. The one thing requisite for the new Association is to convince the country that care will be taken this movement shall not merely afford a platform for the good old easy style of 'Liberal Members,' or clever and designing lawyers, who may deceive, desert or betray Bishops, Priests, and People as of old. These guarantees being given—given not merely in the speech of an individual member, or the promise of an individual official, but in the fundamental rules of the Association—I feel assured the country will rally around it; and the men who have been at such pains to establish it will deserve national gratitude. Otherwise, it will fail. This is not a moment for hair-splitting; it is a moment for generous and tolerant action, if we are not to be for ever a by-word of division and dissension, and consequent impotence. So I hope we shall all, in dealing with this highly important undertaking, remember and act upon that golden saying:—*In necessariis unitas; in dubiis libertas; in omnibus caritas.*

The *Kilkenny Journal* quotes the words of the Archbishop of Dublin:

We know from the report that has been read today that this Church and its Ministers are actually engaged in endeavouring to destroy and to root out the faith founded by St. Patrick. I am therefore delegated to hear from Alderman Dillon and from the Lord Mayor that an effort is about to be made to assail this source of all the grievances of Ireland (applause). I say it is the source of all the grievances of Ireland. It sets the landlord against the tenants (hear, hear); it maintains a spirit of hatred and hostility in one class against the other in the whole country. We can have no happiness or prosperity till this spirit of discord is banished from the country, and it cannot be banished as long as this badge of our slavery is maintained by force and by violence (hear, hear).

And breaks out into the following rhapsody:—*Agitate! Agitate! Agitate!* is at last the recommendation given by Dr. Cullen to the people of Ireland; and his Grace is even 'delighted' at the project—alas, too long delayed! Patriot Priests of Ireland, lift up your hearts once more, for the country you vainly strive to save—lift up your hearts, for in an hour like this all doubt and dependency vanish, and Victory—victory for Ireland's good old cause—beckons you from afar! And you poor faithful people, you poor suffering tenants, gird up your loins once more for the coming struggle—for the Battle of Justice—for the redress of your grievances. Ah, it is time!

At Athlone last week, John Murphy was charged with tampering with some soldiers of the 25th Regiment with a view to inducing them to desert and join the Federal Army. The prisoner seems to have acted in a very incautious manner, as he spoke openly in public houses and elsewhere to several soldiers about the advantages they might secure by enlisting in the Northern service. One soldier stated that the prisoner offered him a commission on condition that he got nine others to desert with him. In his possession were found some seditious papers and pamphlets, principally of American origin. He was remanded for the production of further evidence.

AGRIAN CRIME.—The depreciating influence of agrarian crime upon property in Ireland was never made more manifest than in the Landed Estates Court on Thursday, when, although a property in the county Donegal was put up for sale under most advantageous circumstances for buyers, not one bid was made. The property was in ten lots. It will be recollected that it was in Donegal that Mr. Wilson, Lord Leitrim's agent, was fired at and desperately wounded.

FATHER NUGENT'S PRISON REPORT.—'No Irish need apply,' sounded from pulpit, platform, and press, has worked its fearful results. Irish girls—innocent and simple—land upon our quays every tide, strong in their conscious virtue, and reliant upon their honest intentions, to work out a living; they are met upon the threshold of life in a strange land with the charitable rebuff:—'Oh! you're Irish. I don't allow any such as you into my service.' The poor girl still keeps applying for situations, and at last, worn out by ill success, her clothes gone in order to procure food, ashamed to return home to Ireland, she falls into the company of evil companions and is lost to virtue and friends. Exposed to these overpowering influences, is it any wonder that the 'unfortunates' in Liverpool should contain so large a proportion of Irish Catholics. The ravages made upon society by so large a number of the Catholic religion must be looked upon as an act of retribution upon those who allow their unchristian conduct to drive these creatures to seek such a mode of living. If these words of mine should get a hearing in Ireland, I would conjure my fair and innocent countrywomen to stay at home and never mind the inducements of those who would allure them to come to this country. Let this report of Father Nugent's sink deep into their memories, and to all who have an influence in deterring the females of Ireland from leaving home for England. I would say—use your power to dissuade the daughters of Erin from coming here to make shipwreck of their virtue and happiness. The publication of these lamentable facts may by some be deemed as unwise, but in these days when newspaper writers are alive to all matters of importance to society, it would be foolish to conceal from your readers the truthful picture of how the Irish maidens who rush here in search of employment are treated. The love of vicious deeds forms no part of the Irish character. Only let our people have a chance of earning a livelihood in the humblest and most laborious of ways, and they will shun the paths of vice and follow in the ways of religion and virtue. This is exemplified in the return of criminals of the borough of Blackburn for the year ended on the 29th September last, and which was laid before the authorities by the chief constable of that town. Of the 1,074 persons convicted of crimes, only 215 belonged to Ireland. Blackburn has many channels of employment opened to the immigrants from Ireland, while Liverpool has not, and hence the Irish population of the former town are remarkable for their orderly and becoming conduct, whilst the poor friendless girls who land here are met, as I have already remarked, with the invariable announcement that 'No Irish need apply.'—*Liverpool Correspondent of Droghda Argus.*

NATIONAL EDUCATION.—Another volume, containing the complete statistics of all schools in the province of Munster in connection with the Board of National Education in Ireland was issued on Saturday. This is the second portion of the minute returns moved for by Mr. O'Reilly. The majority of the population of Munster is Roman Catholic, and, with very few exceptions, indeed, the masters in the schools are Roman Catholic. In many of the schools, however, there are Protestant children varying in number, some schools having 19, others 8, others 5, 2, and 1. Religious instruction is invariably given in the schools to the Roman Catholic children, and that during the hours which are supposed to be set apart for secular education. Thus, in Kilseshole (Clare), instruction is given in the Roman Catholic Catechism and Scripture History from 10.20 to 10.25 o'clock a.m., that is five minutes, and from 2.30 to 3.5 o'clock p.m. In Bradford school religious instruction is given from 10 to 12 o'clock. The observation frequently occurs, 'The Protestant pupils receive no religious instruction'—a painful record to appear in any public document. Still more frequent is the remark that 'The Established Church pupils (9 in number), partook of a course of instruction in the authorised version of the Scriptures, given by the Rev. Samuel Penrose.' Opposite to the entry of Ballykeswick school, we find a note stating that 'the Protestant pupils remained during the time set apart for religious instruction, but did not partake of it; the instruction' consisting of the Roman Catholic catechism and prayer. In Kilmacabra school (County Cork), the Established Church pupils recite prayers with Roman Catholic pupils, but otherwise do not take part in the 'religious course.' In the female school of St. Nicholas, Cork, 'the Roman Catholic pupils partook of instruction in the authorised version of the Scriptures and the Church Catechism.' In the male school 'the Roman Catholic children took part in the same course.' The same remark occurs in reference to the St. Nicholas male preparatory school. In Shankeel male school 'three Established Church pupils were instructed in the Roman Catholic catechism and prayer, by direction of their parents.' A similar note appears in reference to the female school. At Ardmore, 'one Protestant pupil receives instruction in the Roman Catholic catechism by direction of his mother, his only parent.' The amount of teaching power varies considerably in the schools. Thus in the Nicker male school (Limerick), 189 pupils are taught by 38 teachers, and the female school, in the same place, with 173 pupils, has 32 teachers; whereas, the female school, at Hospital, with 176 pupils, has only 5 teachers, and the male school with 162 pupils, the same number. These returns are singularly minute—the name and religion of every teacher being set forth in them, and the number of pupils, both at the end of the year and the end of the last quarter of the year, in which, strange to say, a discrepancy is frequently found. We are much mistaken if the issue of these returns does not produce important consequences. No creed can be satisfied that the children who belong to it should be taught a different one: yet, no community can complain more than another; for, if Protestants are taught by Roman Catholics in the Roman catechism, the latter are elsewhere instructed in the Church catechism by Protestants; the Methodists are instructed in the parish church, as well as the Presbyterians in different localities, and vice versa. The returns are evidently given most truthfully, and as far as we can judge with fidelity and accuracy, but they reveal an extraordinary condition of religious instruction.—*Irish Times.*

LIFE IN A PROTESTANT MONASTERY.—Under the heading of 'Inside the Monastery,' the *Norfolk News* publishes a letter from Mr. W. Bell, late 'Martin,' and an inmate of the Monastery of Father Ignatius. The *News* has given currency to a report that Mr. Bell had been expelled the monastery for insubordination; this he denies, and proceeds to state the real grounds upon which he left. He says:—'It is a rule in the monastery that no book is to be read without the leave of the Superior, or, in his absence, of the Brother in authority at the time. On the afternoon of the 12th Nov., between four and five, the hour of recreation, I took from the library a book entitled 'Penny Post,' and carried it into the kitchen, intending to ask the Prior, leave to read it at night. The Prior, however, having been told what I had done, chose to order me to do penance—and such penance as I did not choose to submit to. I was ordered to say 100 Rosaries, all Paternosters (the Lord's Prayer) Now, as there are sixty-one beads on the Rosary, and I was to say a Paternoster for each, and go round 100 times, you will observe that my punishment for this slight unintentional offence was to repeat the Lord's Prayer 6,100 times! And what was more, instead of going to bed at half-past three next morning, as I should otherwise have done after watch and services, I was to sit up to perform this task; and then resume my watch the next night after all. But this was not to be the whole of the penalty! The Prior directed also that I should write out the 'Rule of Silence' fifty times, and as each time would occupy about twenty minutes, here was the prospect of the additional occupation of about seventeen hours whenever I could find time between services and work. The result was that the thorough disgust which had been for some time growing in my mind with the monastic life as carried out at Elm Hill reached its climax, and I left the same evening.'

At Alderly Earl Russell planted a Spanish chestnut to commemorate his son's marriage. Throughout the festivities he was the merriest of the merry. At the dance in the evening the family and guests joined very heartily. Even Earl Russell, oblivious of the cares of State, led a bonum Cheshire lass down a long country dance, and on arriving at the bottom of the room evinced signs of exhaustion, when one of his friends went up to the noble lord, and, tapping him on the shoulder, advised his lordship to rest and be thankful! The venerable peer enjoyed the well-timed joke, and joined in the laugh it excited.—*Sheffield Telegraph.*

The report of a London paper that the iron-clad Warrior is a failure, seems to have been incorrect.—On being put out of commission after a long cruise, she was thoroughly examined, and the account says: 'Nothing could be more satisfactory, considering the work the boilers have done during the three years and four months of the ship's commission. The most minute inspection cannot discover a fault in any part of the ship's hull; the frame and plating is as tight as ever, and not a single instance exists between decks or below of a bit of iron having given the hundredth part of an inch.'

The steamer Sea King, or more correctly speaking, the Confederate steamer Shenandoah, has been lost off Madeira—so say telegrams from London.—As there have been so many rumors extensively circulated about this vessel, we have had this matter thoroughly looked into, and give it without reserve, as our authority is undoubted. She ran ashore on some island in the immediate vicinity of Madeira, named the Desert Islands, and it was feared she would become a total wreck.—*Liverpool Post.*

Yesterday morning, shortly before eight o'clock, the mangled remains of a gentleman were discovered on the Great Eastern Railway, at the place where the line crosses the river Lee, near Tottenham. The headless body was found lying in the six-foot way, and the head, which had evidently been cut off by a passing train, was lying very much mutilated a few yards off. There were several severe injuries to the body. The remains were placed in a shell, and removed to the police station at Tottenham, where they now lie. At present the shocking affair is surrounded with mystery.

culated and predicted. Just now we seem to be in the midst of one of these 'tenth waves' of depravity. Another curious circumstance connected with this subject is that every now, appalling crime, whether successful or not, is a stimulant to others of like character. There seems a horrible fascination in deeds of blood and violence, which excites the imitative propensity in men's minds, and in certain morbid natures is sufficient to lead to the most surprising acts. Every great criminal is sure of a host of imitators. The crime of Muller was but the chief one of a series which have made English railway carriages the terror of the traveller. For reasons of this kind we object strongly to the practice of certain journals in laying before their readers minute particulars of every criminal trial with which the courts are occupied. Such accounts stimulate the morbid appetite which loves to feed on horrors, familiarize the imagination with crime, and by throwing a fictitious interest around the criminal, make a temporary hero of him, and excites a maudlin sympathy for his hard fate in getting found out, which is ready to overlook his most atrocious deeds. Another fruitful source of mischief in this direction is the flood of novels and tales of the intense and 'sensational' school, whose yellow covers rustle all around us thick as autumn leaves, though unfortunately without either the beauty or the fertilising properties which the dead leaves possess. Books in which men stained with crime, and women of less than questionable morality are painted as only a little less lovely than the angels, cannot have other than a pernicious influence. They are unhealthy in their nature and unwholesome in their effect; and parents should be extremely cautious how they trust such books in the hands of the young and impressionable. But this subject of books is one on which we have more to say than we can at present find room for. We leave the matter for future discussion.

There appears in yesterday's calling lists of the Court of Session an action of damages at the instance of the Hon. Maria Longworth, or Yelverton, residing in Edinburgh, against Alexander James Bessford Hope, of Douglas Park, in the county of Kent, and Joan Douglas Cook, of the Albany, in the county of Middlesex, both residing in or near London, or elsewhere south of Scotland, against whom arrests have been used *ad fundandum jurisdictionem*. The defendants are the registered proprietors of the *Saturday Review*, and the grounds of action are the alleged libel in the article on the Yelverton case which appeared in the *Saturday Review* soon after the House of Lords decision. The damages claimed are £3,000.—*Caledonian Mercury.*

In the single bills of the First Division of the Court of Session yesterday there was a motion for the defender, the Hon. W. C. Yelverton, to apply the judgment of the House of Lords. As this motion is to be opposed, the pursuer's counsel moved that the case be sent to the Summar Roll, which was done. It is reported that the Hon. Mrs. Yelverton is to apply to the Court for leave to prove additional facts which she believes claim to be of importance to her case, and which have only come to her knowledge since its conclusion. This additional evidence is said to be to the effect that Major Yelverton, when on a visit to his brother Frederick now deceased, acknowledged and admitted that he had married Miss Longworth in Scotland, and renewed his marriage vows in Ireland; that he made this acknowledgment to his brother in the presence of Sarah Mullins, who was at the time attending the brother as a sick nurse—that this Sarah Mullins died in the Meath Hospital, Dublin, and when on her death bed she was attended by a clergyman of the Church of England, whom she informed of what had passed in her presence between the brothers Yelverton. It is proposed to prove the facts by the clergyman, who is alive.—*Ibid.*

BE PREPARED FOR THE STORM.—The tendency of the public mind is towards extravagance in expenditure. This feeling is pervading all classes of society. Money is cheap and abundant. A paper dollar has depreciated to four cents, gold value. Ounces are plenty, and growing plentier. Come money, go easy, is the prevailing feeling. But sooner or later the present abnormal condition of things will terminate—perhaps gradually, perhaps suddenly. The value of commodities, including money, is fearfully 'watered.' But when the crash comes the water will be bailed out, leaving only what is represented by the gold standard. Men are walking on high stilts, and are making but insecure strides. But all must dismount some of these days, and come down until their feet touch the earth. Many will be precipitated headlong who now tower aloft on stilts. Wise and prudent men will prepare in time for the inevitable change. The class who will suffer by the termination of the war are those in debt. A merchant with a stock of goods on hand worth say \$50,000, and half paid for, will not realize therefrom enough to pay what he owes. When the goods are all sold, he will find himself still in debt for them five or ten thousand dollars, and this debt he must liquidate, principal and interest, with gold or its equivalent, or go into bankruptcy. The consequence of the end of the war on the debtor class will be to increase every man's debts about 125 per cent. An obligation of \$4,000 will become in practical effect, \$10,000. That is, it will require property or labour now worth in currency \$10,000 to pay it. A note outstanding drawing ten per cent. interest, will then draw what could now be equivalent to twenty-five per cent., or thereabouts, to say nothing of the principal of the note, the difficulty of whose payment will swell in a corresponding ratio.

Our advice is for every man to pay off his debts, and contract no new ones; pay cash for whatever he buys, and if he cannot do that, to go without the article. Do not spread too much sail. Keep ballast in the hold, and see that the anchors are ready to let go when the hurricane comes, and thereby prevent your vessel from cupping, foundering or dashing on the breakers of a lee shore.—*Chicago Tribune.*

BEECHER AND BLASPHEMY.—The Rev. Mr. Beecher is adding to his fame or rather to his infamy. From a New York journal of recent date, we learn of his doings in Plymouth Church on Sundays. He makes a well-aimed hit at President Davis' hopes of salvation, here and hereafter, and his congregation cheer and laugh immoderately. He then launches out into the Brownlow vein, and predicts death and destruction for the South—likenes the civil war to the rebellion of the angels.—President Davis to the Devil, and his followers to fallen angels, and condemns them all to fire and brimstone. He preaches war in the pulpit—war to the knife—war to the bitter end—war of extermination. He also teaches a Sunday School. The doctrines he instills into the hearts of the young are much the same as those he preaches to his congregation. On a recent occasion, a precocious scholar interrupted one of his Sunday school orations, by profanely exclaiming, 'Bully for Jesus!' The saying was 'smart,' and Mr. Beecher relished it so far that he repeated the anecdote to an admiring crowd on the first opportunity. Such is the conduct of the most popular preacher in New York: for blasphemous as his conduct is, his church at Plymouth is always crowded. A New York journal informs us that the class of people who sit under Mr. Beecher's 'droppings,' are very low in the scale of human organization; but the same authority admits that the church is crowded. The fools predominate, and Beecher draws them all to himself. It is 'satisfactory to know,' however, that there are some few persons in New York who rate him at his true value. It is reassuring to know that his blasphemies make some New Yorkers shudder, and that by them he is held as a disgrace to his sacred profession. Well may this minority anxiously ask, if such desecration can overtake the pulpit in the first four years of the war, what would be its condition if, the war, last four years more.—*London Prototype.*

The following important military order has been issued from the department of General Dix:—Information having been received at these headquarters that the rebel marauders, who were guilty of murder and robbery at St. Albans, have been discharged from arrest, and that other enterprises are actually in preparation in Canada, the Commanding General deems it due to the people of the frontier towns to adopt the most prompt and efficient measures for the security of their lives and property.

All commanders on the frontiers are, therefore, instructed, in case further acts of depredation and murder are attempted, whether by marauders or persons acting under commissions from the rebel authorities at Richmond, to shoot down the perpetrators if possible, while in the commission of their crimes; or, if it be necessary with a view to their capture to cross the boundary between the United States and Canada, said commanders are hereby directed to pursue them wherever they may take refuge; and if captured, they are under no circumstances to be surrendered, but sent to these headquarters for trial and punishment by martial law. The Major-General commanding the department will not hesitate to extend the authority he possesses under the rules of law, recognized by all civilized States in regard to persons recognizing hostile expeditions within neutral territory, and fleeing to it for an asylum, after committing acts of depredation within our own. Such an exercise of authority having become indispensable to protect our cities and towns from incendiarism and our people from robbery and murder.

It is earnestly hoped that the inhabitants of our frontier districts will abstain from all acts of retaliation on account of the outrages committed by rebel marauders, and that the proper measures of redress will be left to the action of the public authorities.

By command of Gen. Dix.
(Signed,) D. T. VAN BUREN,
Col. and Asst. Adj. Gen.