

Captain Galway, who so gallantly defended his little party, and succeeded at Bessarathunge in beating off the Sepoys—thirty to one—is a native of Cork County, being son of the late James Galway, Esq., of Naughton, and brother-in-law to John Galway, Esq., of Fort Richard, county of Cork.

It appears that the total sum contributed to the Indian Relief Fund by the wealthy inhabitants of Belfast amounts to £1,200. This circumstance has given rise to some severe strictures in the Northern Whig, which journal attributes the smallness of the contributions to the refusal of the Catholics to subscribe.

We believe that Kilkenny has given only one or two miserable creatures to the soupers since their arrival in this city. One of them had reached such a state of Christian perfection, under his new teachers that he was entrusted, a few days ago, with a pound note for the purpose of getting it changed for the Rev. Mrs. Firebrand; but we grieve to say that she is still waiting for the messenger and her change!

A correspondent informs us that the Crowbar Brigade has been at work in Mountmellick. On Thursday, the 5th inst, fifteen houses on the property of the Marquis of Drogheda were levelled, and it is expected that eleven more will be levelled in the course of a few days. The victims already number about one hundred and thirty!

A very interesting inquiry was held in Dundalk last week, in virtue of a writ issued by the Court of Chancery of the State of Virginia, United States, and involving personal property to the amount of £20,000. It appears that a Mr. Thos. Byrne, a native of Dundalk, left this country for America in early youth, and resided up to the time of his death in the city of Petersburg, Virginia, where he carried on the trade of tobacconist, and where unmarried and intestate, he died in 1851, possessed of property to the above amount. The present investigation therefore, was to ascertain who are the next of kin to the deceased to be found in Ireland.

A Cork paper of Friday 6th ult., says—"Yesterday 21 privates of the South Cork Militia were conveyed in cars from Fermoy under a strong police escort and lodged in the County Gaol, for having enlisted into the North Cork Militia and obtained the bounty. The men, who were brought before Mr. Neal Browne, R. M., admitted that they had been in the South Cork, but that the reason they enlisted in the other corps was that their had not been called out for service, and that having heard the North Cork were destined for foreign service they were anxious to serve their Queen and country rather than remain at home idle.

The GREAT TEA SWINDLE.—The Belfast Newsletter gives the following as "authentic" intelligence of the escape of John James Moore—"It is now certain that Moore, the perpetrator of the great tea robbery, has escaped. He sailed in the Asia from Liverpool, and we have received intelligence of the manner in which he eluded arrest at New York. A gentleman, who was a fellow-passenger by the Asia, gives the following account of what took place. As soon as it was ascertained at Liverpool that Moore had succeeded in getting on board the Asia a telegraphic despatch announcing the circumstance was sent to Southampton, from which port the steamer Vanderbilt sailed for New York at about 8 o'clock the same evening. The Vanderbilt is a very fast boat, and making a rapid passage, got into New York 24 hours before the Asia. The police officers were at once put on the qui vive, and they awaited the Asia's arrival, certain of arresting the delinquent. The law not permitting them to go on board the steamer they placed themselves at the gangway to take Moore into custody as he came ashore; but the tea genius was too many for them. Aided by some of the crew who were a little in his secret—he got ashore by the ship's bowsprit, and once away he was not readily discovered. His Whereabouts was still a secret when our informant left America. Moore, having gone a second-class passenger, had the better opportunity during the voyage, by money and otherwise, of ingratiating himself with the sailors, and hence, probably, their useful aid at the critical moment."

The following notice of the progress of "Soupserism" in Ireland is from a Catholic priest, and appears in the Weekly Register—

"Sir—I happened to meet a few days ago a paper (the Belfast News Letter), in which appeared a speech lately delivered in Belfast by the Rev. John Lynch, Rector of Ballinacill.

"Some of your readers may have read that speech. It contains so many false statements that I deem it my duty thus publicly to contradict it, in order to disabuse the minds of such as may have seen it of any impressions created by it.

"Although Mr. Lynch spoke 'de omnibus rebus et quibusdam aliis' still the propensity of Soupserism in Connemara formed his grand theme. Mr. Lynch seems more at home in the theory of vague generalities than in the logic of facts. He speaks of 'Mission Schools' in the parish of Ballinacill—the persecution of the Missionaries, their prayers and heroic endurance of the grossest abuse; but he forgets to state, for the benefit of his audience and the edification of his supporters, the precise number of 'Mission Schools' now in operation in Ballinacill, the number of 'converts' attending each school, the sums of money granted to sustain these schools, and the manner in which this money has been expended. Why does Mr. Lynch deal in generalities? Simply for the following reason—viz., that all the Mission Schools in the parish of Ballinacill are closed or unattended by what he calls 'converts'; that the money has been squandered in fruitless efforts to induce poor people, dying of starvation, to rear their children in a Faith which they believe to be false; and that neither Mr. Lynch nor his co-operators can render a satisfactory account of their stewardship.

"Ballinacill is (to use the words of Mr. L.) 20 miles long by 7 broad. It contains, I believe, a population of 2,500 souls. Now, I call upon Mr. L. to mention the names of one half-dozen people, out of so large a population, converted by him and attending either his church or any other Protestant church in

Connemara. Will he mention even three, nay, one, name of character? There are many Protestant settlers in the parish of Ballinacill; I challenge them; too, both individually and collectively, to contradict what I state.

"In the parishes caused by the awful years of famine which have passed, some may have forgotten themselves, and lost their soul for meals to prolong a wretched existence. But let Mr. L. not boast of such perversions. Both he and everybody else engaged in those, unfeeling perversions should blush at the remotest allusion to them.

"I call them perversions, for all here, thank God! with returning plenty come back with sorrow and confusion to the old Faith of their fathers.

"To give you an idea of the Soupers of Connemara, I will mention a few of the best guesses made to my questions by one of them lately. She is a young woman who got married last year to a Protestant servant of Mr. Twining's. She lives at present in the small village of Cloon.

"I asked her, 'Who wrote the Old Testament?' She answered, 'The Apostles!' Mention one of their names, said I. She replied, with great assurance and confidence, 'Exodus!' 'And pray, ma'am,' said I, 'who was Exodus?' 'Oh, Sir,' says she, 'Exodus and Timothy were the Apostles of Christ Jesus, through whom alone salvation is!'

"Behold the converts of Mr. L., and the class from whom he selects an ignorant, idle, but well-paid staff of Scripture-readers!

"He is now called upon to contradict this letter. I trust he will do so. But let me request that he will furnish some facts to disprove, for the satisfaction of his friends, what I have fearlessly stated with regard to his schools and his boasted conversions.

"Pardon the length of my letter, and believe me, Sir, yours sincerely, THOMAS MACDOUGAL, R.C.C. Tully Letterpack, Connemara, Nov. 8, 1857."

I give another passage from the same Protestant Clergyman, Leland—because it describes the modus operandi in the oppression of the Irish, by giving power and authority to persons resident in Ireland, who affected to be the only friends of the English interest. It is just the story of the Orangists of the present day. Power was given and the administration of affairs committed to the persons whose only attachment to English connexion was, that it gave them the means of committing crime with impunity. These persons fabricated outrages; or exaggerated any crimes that might have been really committed. They were accordingly entrusted with authority, to put down disturbance and preserve the peace. That power they naturally, and indeed, necessarily abused. But I had better use the words of Leland himself—"Riot, rapine, and massacre, and all the tremendous effects of anarchy, were the natural consequences. Every inconsiderable party, who under pretence of loyalty, received the King's commission to repel the adversary in some particular district became pestilent enemies to the inhabitants. Their properties, their lives, the chastities of their families, were all exposed to barbarians, who sought only to glut their brutal passions; and by their horrible excesses, said the annalist, purchased the curse of God and man!"—Leland, Book II. chap. 3.—O'Connell's Memoir on Ireland.

GREAT BRITAIN. The Western Times announces that the Rev. John Coventry, late Minister of St. Michael's, Ottery St. Mary, Devon, has been received into the Catholic Church.

We (Weekly Register) have much pleasure in announcing, although it by no means fully meets the necessities of the case, that the East India Company have decided that Catholic Priests attached to the Army in India are to receive, in addition to the salary of £180 per annum, an allowance of 5 rupees per diem for "expenses of living and moving," whenever they are serving with the troops in the field.

THE PATRIOTIC FUND.—The Commissioners admit that they have granted £180,000, to found an establishment for the education of 300 daughters of soldiers, seamen, and marines, in the confidence that if the regulations of the 7th and 8th Vic. c. 101, for district union schools be adopted in it, no real difficulty can arise from differences of religious belief. Now, these regulations are found in the forty-third section of the Act, and are, that at least one Protestant Chaplain of the Established Church shall be appointed, with the consent of the Bishop of the diocese, who shall be empowered to superintend the religious instruction of the inmates, provided that no inmate shall be obliged to attend a religious service contrary to her religious principles, and that no regulation shall authorise the education of any child in any religious creed other than that professed by the parents or surviving parent of such child, and to which such parents or surviving parent may object, or, in the case of an orphan or deserted child, to which her next of kin may object; provided also that access be allowed to the Minister of the religion in which any child has been brought up (or in which her parents, parent, or next of kin, may desire her to be instructed) for the purpose of instructing her. These are the famous provisos, so often and so justly objected to by Catholics as making the education of Catholic children in the Protestant religion the rule, and requiring the special interposition of parents or next of kin to prevent it. And these regulations are actually proposed by the Commissioners for adoption as obviating any possible difficulty upon religious grounds. But the most flagrant proof of the utter incompetency of the Commissioners to deal with the case, from their own obtuseness and insensibility to the religious feelings of Catholics, is found in their argument for the devotion of £180,000 to one educational establishment under Protestant direction. The argument is, that if smaller institutions in Scotland or Ireland had been founded, it would not have been right to have excluded Protestant children from them. What has this to do with the complaint of Catholics? We say if you gave £180,000 for a Protestant school, why did you give nothing for a Catholic school? If you think your provisos sufficient for the protection of Catholic children frequenting a Protestant school, why do you not found a Catholic school with similar provisos for the protection of Protestant children frequenting it? Why have you not provided a Catholic school for Catholic children, since you have provided a Protestant school for Protestant children? Why should Catholic children, any more than Protestant children, be obliged to depend on special intervention to protect them from being brought up in a religion different from their own? It is impossible to answer this question satisfactorily; and if so, the charge of unfairly distributing the funds subscribed by the people for the benefit of a particular class, without reference to their religious principles, is conclusively established.—Tablet.

We are gratified to find, says the United Service Gazette, that the recruiting for the army is proceeding in a satisfactory manner. No less than 3,040 men have been attested during the month of October, and joined their respective corps. This is exclusive of those enlisted for the household brigades of cavalry and infantry.

CLAIM TO A WOODEN LEG.—The guardians of Ranthion Union have been applied to by one of their relieving officers for an order to compel a Mrs. Jones, of Devon, to surrender a wooden leg used by her husband when alive. It seems that the husband some years ago was supplied by the guardians at his own request, with a wooden leg of first-rate quality which cost the sum of £6, and since his decease the widow has been called upon to restore the leg, which she has refused to do, unless for a compensation. She alleges that the leg was a part of her husband, and now it is a portion of his goods and chattels.

THE STATE, CLERGY AND THE DIVORCE ACT.—An address to the Queen is now in the course of signature among the clergy in various parts of the provinces, representing the painful position in which they are placed by the Divorce and Matrimonial Causes Act, and the restraint it imposes on their consciences. They state that the Act contains provisions in direct conflict with the Act of Uniformity, and that there is no word, either in the form of solemnization of matrimony prescribed by the Book of Common Prayer, or in any other of the formularies of the Church of England, to show or suggest that it has been at any time the judgment of the Church that marriage, once lawfully contracted, is dissolvable except by death. They add that the Act of Uniformity binds every beneficed clergyman to "declare, openly and publicly before the congregation, his unfeigned assent and consent to the use of all things contained and prescribed in the Book of Common Prayer, and to use the morning prayer, evening prayer, celebration and administration of both the sacraments, and all other the public and common prayer in such order and form as is mentioned in the said book." They contend, therefore, that the Divorce Act has indirectly repealed a material portion of the Act of Uniformity, which is the legal and constitutional basis of the public ministrations of the Church of England. This proceeding, they say, is most alarming, inasmuch as it is manifest that if the principle of repealing any material portion of the Act of Uniformity indirectly and by implication be once admitted the plain meaning of the Prayer Book may be nullified, and its express directions imperceptibly abrogated, in so far as the statutory obligation of these is concerned, and that fundamental alterations may be thereby effected in the relations of the Church to the State without the attention of the laity or clergy having been awakened to the legislative process by which such alterations shall have been made. They state, moreover, that the indirect repeal of the material portion in question of the Act of Uniformity by the Divorce Act is accompanied by a circumstance without parallel, as they conceive, in the legislation which has hitherto affected the United Church of England and Ireland—namely, the exemption of one portion of that United Church from the operation of the Divorce Act, which has been carefully framed so as to leave the Church of Ireland unaffected by its provisions; that the United Church is, therefore, dissimulated in respect of a material part by the Act in question, inasmuch as in Ireland marriage remains indissoluble by the general law, while in England it has become dissolvable. They add that the Act cannot come into operation except upon or after the 1st of January next, by an order of the Queen in Council; and they pray that Her Majesty will be graciously pleased to withhold such order until time shall have been given for Parliament to amend the Act that the confusion, inconvenience, and scandal which must arise from a state of the law contradictory to itself may be avoided; and that, in the event of Parliament seeing fit to abide by so much of the Act as provides by process of law for the dissolution, a vinculo, of marriages lawfully contracted, care at least be taken that, whatever the Legislature may enact concerning the dissolution of the civil contract, no violence be done to the plain language of the Prayer Book, the consciences of the clergy and laity of the United Church of England and Ireland, and to the law of the Church, as it has been identified by the Act of Uniformity with the law of the State. The address is signed by a considerable number of the High Church clergy. [Her Majesty's Clergy will no doubt "protest" against the Divorce Act to save their consciences; but it is equally sure that they will tamely submit to its provisions, to save their salaries.]

There are two points connected with the Established Church that may continue for some time to occupy the attention of the religious public. The first has reference to Oxford, the second to Exeter Hall. The Town Council of the City of Oxford, it will be remembered, determined some time since to dispense with the old-fashioned oath of fealty, or submission to the University, and the University authorities have intimated to the corporation that the oath must be taken. The corporation, by a unanimous vote, says it will do nothing of the kind, and thus the remotest of the University falls to the ground as a dead letter. With respect to Exeter Hall, Lord Shaftesbury has been more obedient to Ecclesiastical influence. Large placards at the door announce to large crowds who read them that, in consequence of the mandate of the Parish Minister forbidding the Sunday evening services, those services could not be held until the law had decided whether they could thus be suppressed. The ancient exponents of the Gospel were never in the habit of consulting the law on such matters, but modern teachers, no doubt, believe themselves to be guided by better counsel. The religious public will not have forgotten that, before the last secession from the Established Church of Scotland, the Evangelical party in that Church opposed the legal injunctions that were sent to them against preaching in certain parishes, and were not dissuaded by the threats of pain or penalty.—Morning Star.

ANGLICAN ALTARS.—From some correspondence in the Essex papers, it appears that at a recent meeting in the notorious parish of Brimtree, the communion-table was dragged to the body of the church, and was used for the purposes of a meeting, to take into consideration some question of dispute with reference to a tradesman's bill. It appears, from a letter by Mr. Courtauld, chairman of the meeting, that the sexton had brought out the table; that Mr. Coote, the churchwarden, sanctioned the proceeding because the vestry-table could not be moved; that there was not one hand held up against it, although Mr. Courtauld said to the bystanders, "Oh! you had better put this (the communion-table) back, and bring out the vestry table"; and that the churchwarden, Mr. Coote, with Mr. Cunningham, took their seats by Mr. Courtauld's side at the communion-table of their parish church.—Weekly Register.

Last week we found Protestantism associated with saltwater baths. This week it is allied with gunpowder, squibs, fireworks, tarbarrels, and hideous "guys." In one respect, however, the saturnalia of yesterday exhibit a falling-off from those of preceding anniversaries. The Sepoys have superseded "Popery" and the "guy" of yesterday represented Nona Sahib instead of Cardinal Wiseman. It would be a comfortable reflection that this is due to the decay of rampant Protestantism; but, looking at the case in a practical point of view, we are inclined to believe that the youthful zealots who have hitherto burned the Pope have substituted the Nona entirely from mercenary considerations; for there can be no doubt that a straw Sepoy is a better speculation, at the present time, than a host of "Popish" edgives. We are surprised to hear that some half-dozen of the London Clergy had the bad taste to read the political formula which has been bound up with the prayer-book by the spiritual authority of some un-Edinburgh Council, the mouthpiece whereof was "J. Russell."—Union.

EXTRAORDINARY SCENE IN A CHURCH.—On All Saints-day a most extraordinary circumstance took place in Rhos-y-medre church, Rhosbon. It was known in the neighbourhood that the Rev. R. W. Morgan, of Tregey, had come to Plas Madoc on the 28th ult. On Sunday Mr. Morgan was the guest of the Rev. John Edwards, M. A., incumbent of Rhos-y-medre, and, in company with his family, attended public worship in the parish church. It was sacredly observed that the congregation more numerous than usual. The rubric of the church requires that when a clergyman communicates the consecrated elements should be delivered to him before the other communicants. On the Rev. Mr. Morgan presenting himself and kneeling at the table, the consecrated bread was duly administered to him by the incumbent, the Rev. J. Edwards. The administration of the cup representing the blood of the Saviour should have followed, but to the inexpressible

amazement of the congregation, it was withheld and refused Mr. Morgan by the assistant minister, the Rev. D. R. Davies, the stipendiary curate of the district. Mr. Morgan continued to kneel for several minutes at the altar, then rose, and without speaking a word, retired to the incumbent's pew. The pain and distress of the congregation at this scene may be better conceived than described. On Mr. Davies being requested by the vicar, in the vestry, in the presence of Mr. Morgan, to assign his reasons for thus publicly excommunicating a clergyman of the church of England from its communion, he replied, "Because I do not think Mr. Morgan is in charity with all his neighbours." The Rev. D. R. Davies is an extreme Puseyite, holding very high doctrines on priestly authority and the powers of the church. On a recent occasion he declined to be present at a festive treat given by a gentleman of large property in the neighbourhood to the children of the various schools, alleging "that he could not sanction with his presence any communication between the children of the church and the children of Dissenters, heretics and schismatics, who were out of the pale of salvation."—Carmarvon Herald.

THE EVANGELICAL PARTY AND THE SALE OF LIVINGS.—Are the Evangelical party in the Establishment prepared to vindicate the shameless system of buying and selling church "livings" at the auction mart? If not, what shall be said of the following advertisement, appearing in the Record of October 19th?—"Advowson for sale.—The friends of evangelical truth are earnestly requested to assist in securing the preaching of the Gospel in a most important and populous town parish. The gross income of the living (which includes the patronage of three distinct parishes) is upwards of £1,000 per annum, and capable of considerable increase. The advowson can be procured for £4,000, provided it be placed in the hands of Simcocks or other trustees of like views, and the purchase made without delay. The case is known to and recommended by the Rev. Dr. McNeill, Liverpool; the Rev. Dr. March, Beckenham; the Rev. E. Holland; Venerable Archdeacon Law; the Rev. E. J. Speck, Church Pastoral Aid Society; and the Rev. J. T. Bayley, Lord's Day Society Office, Salisbury square, who will be happy to receive subscriptions, or give the particulars to any friend who may be desirous to help. Subscriptions also received at the office of the Record." Wanted £4,000 to secure "upwards of £1,000 per annum" and "the preaching of the Gospel in a most important and populous town parish!" Just imagine the "friends of evangelical truth" bidding against its enemies, e. g. the High Church party—think of their palpitations as the auctioneer's up lifted hammer is about to decide the pastoral destinies of no less than four congregations, and of their pious horror at the thought of being beaten by a heavier purse than their own? When Napoleon Bonaparte issues another edition of his Protestant tract, "The Religion of Money," let him, we beg, find a peg for an appropriate comment on so suggestive a transaction.—Liberator.

The John Bull thus exposes the reverence for money on the part of the Press—"Mr. Morrison is dead. Who, in the name of all that's wonderful, is Mr. Morrison? It is what everybody will say. It is what we ourselves mentally exclaimed when we observed a long history of the deceased gentleman in the columns of a daily contemporary, elaborated in the most prominent type, and presenting all the outward appearance of one of those newspaper memoirs which usually form the first instalment of the funeral obsequies offered to a man of European celebrity. What made the matter more puzzling, was that on travelling down the column we could not see anything remarkable that Mr. Morrison had done all his life. It appeared to be the most ordinary career of a man who had made a large fortune in trade, and reminded us by the generality of its application of Mr. Carlyle's epitaph on a gentleman who had no other occupation than that of preserving and destroying game. But when we reached the end of the memoir, we found that the illustrious obscure, as we had thought him, illustrious indeed. He died, says his biographer, with a kind of hushed reverence, worth four millions sterling. If that be not a title to public honour, what is?"

The Times "comes down" upon India with a demand which will be popular enough in England. It is the anticipative demand that India should pay the bill of costs for the expense and damage occasioned by the military mutiny and its suppression. India is rich in hoarded wealth, she has been absorbing silver in enormous quantities, for money, for ornament; her barboos are making vast fortunes; and she can pay for what is, after all, an India affair. Let, then, the Indian Government look at once to its financial affairs, and let the rebel districts at least pay for their own pacification. "This," says the Spectator, "is doctrine that will be hailed with delight in the City—though nowhere should there be such sensitiveness to the fact that the proposed method of raising benevolence not only makes the loyal pay for the rebellious, but trenches very closely on the good old easy plan of serving the rich."

The Independence asserts that recruiting for the English service is going on secretly in France, and that 1000. volume is given to each recruit. To make the matter appear most certain, the correspondent who furnishes this news says that he saw 1,000 paid down on one occasion to ten recruits. The men thus raised are, it is said, to be sent to India by way of Alexandria, as quietly as possible, and, when arrived at their destination, are to be commanded by French officers. Statements of this kind were circulated some time ago, and positively contradicted. They are, in all probability, untrue now. Yet there certainly is an impression in France that we are raising men there. The Globe remarks that the whole statement of the Independence "rests on a complete misapprehension of the fact." This somewhat ambiguous denial has been subsequently elucidated by the Paris correspondent of the Globe, who states that in nearly all the countries of Europe complaints are made of persons who are recruiting on account of the British government, the fact being that these persons are privately recruiting for some unknown service.

Some amusement and some indignation have been occasioned by the sudden shutting-up of the public preaching authorised by the Bishop of London in Exeter Hall, they having been forbidden to be held by the incumbent of the parish. The Protestant Editors of "Spelman's History of Sacrilege" observe it as a curious fact, that in several instances ships bearing names which arrogantly assumed the attributes of the Almighty—"The Avenger," "The Thunderer," &c. &c.—have been made the ignominious sport of the elements. The observation has been brought to our memory by the curious circumstance that two similar catastrophes have, within a few weeks of each other, befallen ships trading to the Catholic city of Quebec, under the names of the founders of the Protestant religion. We have been favored with the following extracts from the Register at Lloyd's:—

Lloyd's List, 15 April, 1857. "Plymouth, 15 April.

"The 'Martin Luther' (Gordon), from Liverpool to Quebec, has been towed in here with main and mizen masts carried away, and other damage, by the Tagus; five of the crew drowned."

Lloyd's List, 9 June, 1857. "Greenock, 7 June.

"The 'John Calvin,' hence to Quebec, was abandoned, in a sinking state, 2nd June; crew saved by the Mary Young (Cowan), arrived here."

It is ominous of the times, that when "the Luther" and "the Calvin" go down, the crews are happily saved?

THE MINERAL WEALTH OF ENGLAND.—When we reflect on the fact that British miners have been searching our native rocks for metalliferous minerals since the days when the merchants of Tyre supplied the ancient world, and that we are now drawing

from the earth annually metals alone which have a market value of £20,434,270, we cannot but be struck with the enormous amount of mineral wealth which has been stored in the rocks of these "far islands of the West." From the "Records of Mining and Metallurgy" we learn that coal has been worked since 1234 in Northumberland; but at that period the quantity of fossil fuel raised must have been very small. In the report of the committee of the House of Commons the consumption of Coal in Great Britain in the year 1827 is stated at 22,700,000 tons; in 1856, according to the "Mineral Statistics," it had increased to 66,645,450 tons. The coalfields of the United Kingdom have been estimated to contain an area of 12,000 square miles, and various are the estimates which have been made to determine the time required to exhaust them. Little reliance can, we suspect, be placed upon any of these computations; but one thing is certain, the coalbeds of Great Britain are not inexhaustible, and with the falling off in the supply of fuel the staple manufactures of the country must decline, and England must sink from her high estate to the position of a third or fourth rate state among the nations. Nearly 67,000,000 tons of coals are now raised from our collieries, which, in 1856, numbered 2,229, and in every part of the country the price of coals is advancing. France is opening her ports to receive British coals; Denmark, Prussia, Italy, and Russia, are our customers for both coals and coke; and the East Indies, the United States of America, Chili, Brazil, and China, are regularly receiving our fuel in quantities varying with each country annually from 33,000 tons to 250,000 tons.—Allanram.

UNITED STATES.

THE STEAMSHIP PACIFIC.—The Norwalk Gazette is inclined to think that there is something more than an "April fool" hoax in the scrap of paper taken from a bottle picked up on the coast of France, on the 14th of September last, as follows:—"Steamship Pacific; Eldridge, commander; Smith, passenger.—Steamship Pacific run between two icebergs.—All hands lost. On the 1st of April, 1856. Just going down, 2 P. M." The only person on board the Pacific named Smith was Legrand Smith, of Norwalk, and the Gazette says the opinion there is that the story is not a hoax. So strong is the impression, that the editor has written to Paris for the identical slip of paper that it may be compared with the handwriting of the deceased.

The New York City Council has appropriated \$30,000 to carry on the improvements at the Central Park.

Why should Catholics enter the U. S. Army where promotion is denied them? where the exercise of their religion is denied them? Why should Catholics enter the navy with like prospects? Why should Catholics pay taxes when the money is given to Protestant propagandists?—Boston Pilot.

THE RESOURCES OF THE MORMONS.—At the order of their leader and prophet they can muster 15,000 men, armed with the most effective instruments of destruction. They have many thousands of the finest horses, trained to camp service. They have a foundry where cannon and shells are cast; a powder mill and a factory where revolving rifles and pistols are manufactured, equal to those made at Hartford. They have every munition of war and necessary provisions and means of transportation within themselves, and even the women and children are instructed in the use of arms. Add to this their geographical position. To reach Salt Lake from the East it is necessary to pass through a canon of twenty-five miles, under hills so steep and rocky that a dozen men could hurl down an avalanche of stones on an approaching caravan; and, even in the event of several thousand troops reaching the valley, the besieged, with their herds, would take to the mountains, and reinforced by their savage allies, would in turn besiege their besiegers and cut off supplies until the invaders had starved out. They have, it is said, 20,000 Indian allies, whom they are ready to furnish with arms and horses on an emergency. These Indians are partially instructed in the Mormon religion, enough to make them superstitious in regard to the God of a superior race, yet modifying none of their ferocity.—Sacramento Age, Oct. 16.

POLYGAMY AMONG CHRISTIANS.—In former times even the most zealous disciples of Luther had no difficulty in avowing that their teacher had held the opinions on polygamy, generally attributed to him by Catholics. Some of them defended the opinions as correct, others excused them on the score of the twilight of the Gospel truth, in which he lived. But none of them attempted to deny either his words, or their obvious interpretation. This was reserved for our days, when a morbid reverence for the great reformer seems to have been awakened in the public mind by the efforts of some divines. And to ponder to this popular feeling, which will henceforth see only in Luther a religious hero, faultless and inspired, some writers contribute their fund of ignorance, others of dishonesty, some writing his panegyric out of their own notions and feelings and not out of history, others artfully distorting, colouring and explaining away both his printed works and the records of his life. It is by such ignorant panegyrists or dishonest advocates that the public is deceived, or flattered into a still firmer conviction of its pre-conceived error; and it is, we may charitably suppose, in the same way that the editor of the Central Presbyterian has been imposed upon. But there are even in the Presbyterian Church divines, who have read for themselves, and who, occasionally, where there is no question of answering Catholic objections, come out manfully with the truth. Thus Rev. Dr. Krebs, a minister of high standing in the Presbyterian body (Old School, we believe), had no difficulty to declare that Luther allowed polygamy. It was while he was arguing a case before the General Assembly of 1842. The case was one of "marriage of deceased wife's sister," which had been decided on by some local Presbytery. But from that decision an appeal was taken to the General Assembly; and Rev. Dr. Krebs, counsel for the appellant (Rev. Mr. Queen) in the course of his argument (reported in the New York Observer of June 11, 1842) spoke as follows:—"Luther himself, with all his wisdom, rejected the Epistle of James as 'chaffy' and this same magnificent man, worthy to stand alongside of Paul, the most remarkable man the world ever saw, declared, when the question was solemnly proposed to him, that a man may have two wives at the same time." It is uncertain whether Dr. Krebs alludes to the case of the Landgrave, or to the many other instances in which Luther gave a similar reply. For it is a great error to suppose, that Luther never decided thus, except in the case of the Landgrave, and that from that fact have sprung the accusations made against Luther as an abettor and advocate of polygamy. The editor of the Central Presbyterian, following a notoriously blind guide, falls into the same error, when he asserts that "hence (viz., from the Landgrave's guilt) Bellarmine charged him (Luther) with favoring polygamy." How could Bellarmine know anything of the Prince's bigamy, when that fact only came to light half a century after his death? Bellarmine of course never named the Prince or his crime, much less did he argue thence against Luther. He alleges passages, favoring polygamy, from the Latin works of Luther, and amongst others that very passage that we have alleged from his Sermons on Genesis. Though the sermons were written in German, a Latin translation of them is known to have been published at Nuremberg and was probably what Bellarmine had in his hands. As we have hitherto quoted the text alluded to from memory only, we now give it exactly as it was written. "Ich konnate es noch heute nicht wehren, aber rather wolt ich es nicht." The sense is identical, but the words "noch heute" (not even at this day) clearly show that our interpretation was the more reasonable.—"Even at this day" that is among Christians "I could not prevent, (viz., forbid it) though I should not like to advise" them to do it.—Catholic Miscellany.