

death. At last, as day broke, I fell asleep, when suddenly I felt a cold blast of wind strike me. I opened my eyes, and there I saw the old Hussar. He had lifted up the coverlid of our bed, and said as I awoke: 'Up, sluggard! I will show you what manner of man you struck.'

'I understand German; do not speak in such a manner.' The postmaster's pipe fell from his hand. 'You are very imprudent in your speech, Monsieur Kalkreuth,' said the old man; 'if others beside this young man had understood you, you know what would happen.'

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aroused a spirit of fierce indignation among the lower ranks of the society, with whom Mr. Johnston was an especial favourite. They are enraged with the Executive for pressing the indictment against him, instead of through Her Majesty's Attorney General, pleading guilty to an act of great indiscretion in attempting to enforce the law against those who defied it, and allowing the hero of Ballykilbeg to walk triumphantly out of Court after receiving a humble apology on the part of the Crown. They are still more enraged against the gentleman of the county from whom they expected better things, for expressing disapproval of the public conduct of these consistently loyal men who trample on an Act of Parliament, while they claim credit for the purity of their principles and the fervour of their devotion to the Queen and Constitution. Their pent-up feelings have at length found vent. A mutiny has broken out in the camp. The aristocratic leaders are denounced and deposed from their grand offices, and they do not make their peace by recanting their declaration against processions, a kind of Orange republic will be set up in the capital of Ulster.

is keenly criticized in the journals, and viewed with great diversity of opinion. It cannot be fairly said to have excited on any side equalised satisfaction, nor yet equalised disapproval. Both parties see in it something to commend, and as much, if not more, to condemn. Perhaps this may be regarded as a tribute to its impartiality, but certain it is that every feature of the Chief Secretary's scheme is scanned with a jealous and suspicious scrutiny, its supposed blemishes are unsparingly exposed, and its most attractive merits grudgingly admitted. The statements as to the condition of the country, sustained as it is by authentic statistics cannot be displaced by the popular organs; but its effect is sought to be weakened by the argument that the country has not progressed in the right direction, if it has at all, or at the rapid pace at which England and Scotland have advanced and that its backwardness is owing to misgovernment. The Freeman says, 'the measures proposed by the Government will deeply disappoint the country.'

IRISH INTELLIGENCE.

The Most Rev. Dr. Keane, Lord Bishop of Cloyne, in his Lenten Pastoral to the clergy of Cloyne says: 'A approaching now, beloved brethren, the next subject on which we mean to address you, we feel to a painful extent the responsibility of every word we write. Unhappy and afflicted Ireland! how singular is your fate, whatever be your lot! There is no Irishman, whatever may be his religious or political creed, who does not regret the present state of the land in a social manner, on account of the spiritual interests it involves that all, without exception, clergy and laity, ought not only to regret, but to endeavor to improve it. We begin by quoting for you one of the resolutions passed at the general meeting of the bishops of Ireland, held in Dublin on the 1st, 2nd, and 3rd of last October: "Whilst we warn our flocks against the criminal folly of engaging in secret societies or open insurrection against the government of the country, we also declare to the government and to the legislature our profound conviction that peace and prosperity will never be permanently established in Ireland till the Protestant Church is fully disendowed, education in all its departments made free, and the fruits of their labor and capital secured to the agricultural classes. Here in a few words, are our duties and rights clearly pointed out. Do not engage in secret societies or in open insurrection. Hold fast the doctrine of the apostle, St. Paul, that "for conscience sake every man must submit to higher powers. Proclaim aloud, at home and abroad, that it is right to condemn these outrageous crimes which send a thrill of horror throughout the civilized world—crimes which scatter death broadcast among innocent and unoffending children—crimes which make desolate the widow's and the orphan's home, and crowd the public hospitals of London with mutilated and dying victims—proclaim aloud that if these crimes are to be condemned, it cannot be right to encourage and subsidize wild revolutionary and infidel enthusiasts, who, violating the sacred principles of truth and justice, invade the states, undermine the palaces, blow up the barracks, kill, assassinate, or shoot down the soldiers, despoil the churches, and who, if they could, would subvert the throne of the oldest, the most venerable, and most paternal prince in Europe. What inconsistency! Surely, Protestant England must more than hate Catholic Rome and ever faithful Ireland, to apply to similar events such a different standard of praise and of blame. More proofs of equal misery are to be seen in a small Irish town than in the length and breadth of the Papal States. Among the masses of your fellow-countrymen, discontent and disaffection are deep-seated, wide-spread, and intense. Catholics of wealth and position are every day made to feel that the wants of Ireland are not sufficiently attended to in the British parliament; they are every day made to feel that their social rank is inferior to that of a dominant class; and they cannot get rid of the painful conviction, that if remedial legislation, thorough, searching, and immediate, be not applied, the worst case is yet come. We beloved brethren, we say delibately that, till these questions are settled on the broad principle of equality among all classes of her Majesty's subjects, Ireland will never cease to be a weak and a danger to the United Empire. Neither can Protestants or Catholics reascend the stream of time and bring back the state of things "that existed fifty years ago. For more than a generation the national schools have been at work. The young men and the young women, and the children, boys and girls, are able to read; newspapers are to be had every day for a penny, giving the last vote of Congress, transmitted swift as lightning from the other side of the Atlantic; guiding his horse along the road, the servant boy is reading the journal of his choice; the laborer's son and the tradesman's apprentice discuss politics; when you go to the tillage field or workshop by day or to the fire-side by night, you find that among the humblest classes you can tell nothing new. Everything of European, American, or colonial importance is already known. The past persecutions and present neglect of Ireland, the menacing anger of America, assistance in every way, given by England and to revolutionists abroad, are all familiar and dangerous topics; as years advance and strength increases, the full grown adult passionately longs for an opportunity to avenge the wrongs of such a state of things. The Catholic Church through good report and through evil report knows that the one uniform rule, which prescribed by her Divine Founder, she has ever been applying as she is to day. And when her ministers, knowing well how the elements of mischief were seething in the minds of the masses, hesitated not to incur the displeasure of some of their parishioners by the refusal of sacraments and by strong exhortations against the criminal folly of engaging in secret societies or open insurrection—it was not wise, it was not generous, or the part of those Protestant writers who are now calling out for the heaviest censures of the Church to indulge in misplaced joy at the coming break between the devoted priests and the faithful Catholic people of Ireland. The mistake was soon discovered. In the danger and alarm, in the fears by day and the precautions by night, was paid the large penalty of their ignorance. It now remains for them and for you to consider whether a state of discontent, disaffection and insecurity, is to be perpetuated; whether the gain to them from a position of ascendancy that must be surrendered, or from the revenues of an Establishment that must be disendowed, is to prevent the immediate and cordial co-operation of all classes, Protestant and Catholic, to promote the welfare of this dear land, and to unite all in loyal, devoted, and affectionate attachment to one another and to a constitution and paternal government.'—Dublin Nation.

MISSIONARIES AND ABYSSINIA. There can be no more glorious cause than that of the Christian Missionary, and there have been many who by their zeal, prudence and discretion, have won the admiration of the world, whether their efforts achieved success, or gained for them the crown of martyrdom. But there is another class, who with no less zeal, and unbounded confidence in themselves, with special missions but who from having zeal without knowledge, do infinite injury to the cause of religion, whether their efforts are exhibited in a professedly Christian community, or are directed to the conversion of the heathen. We may appreciate their zeal, but we must reprehend their presumption. Strong doubts are entertained whether the annoying and annoying war with which we are at present engaged with Abyssinia has not in a great degree been brought about by wrong-headed men of this class. We are led to this belief, from the following extract from Sir S. Baker:—'Our European Society was quickly increased; two German Missionaries had arrived en route for an establishment that had been set on foot in the heart of Abyssinia, under the very nose of King Theodore, who regarded Missionaries as an uneasy odour. Both are suffering from fever, having foolishly located themselves in a hot close to the fatal steed of dead animals, on the margin of the polluted stream, the water of which they drank. One of these preachers was a blacksmith, whose iron constitution had entirely given way, and the little strength that remained he exhausted in quotations from texts in the Bible, which he considered applicable to every trifling event or expression. I regretted that I could not agree with him in the propriety of invading Abyssinia with Bible extracts as the natives attached as very great importance to their own peculiar form of Christianity as any of the other numerous sects that unhappily divide that beautiful religion into schemes; any fresh dogma introduced by strangers might destroy the union of the Abyssinian church, and would be not only a source of annoyance to the priests, but would probably influence them and the King against all Europeans. The blacksmith assured me that the special mission upon which he was employed was the conversion of the Abyssinian Jews. I suggested that we had a few Jews in England that might offer a fair field for an experiment at home, before we commenced at so distant a country as Abyssinia; but I could not persuade the blacksmith, whose head was as hard as his anvil; he had fully persuaded himself that the word of God (according to his own translation of it) was the hammer with which, upon his anvil, he was to drive his views of the truth into the thick skulls of the people. If he could twist iron and hammer a plough-share into a sword, or reverse the form, why should he be unable to effect a change in their opinions? It was perfectly useless to continue the argument; but I prophesied trouble as the King was already discontented, and the influx of missionaries would not improve his humour. I advised him to stick to his trade, which would obtain for him far more respect than preaching. He said that the word of God must be preached in all countries; that the Apostle Paul had encountered dangers and difficulties, but nevertheless, he had preached and converted the heathen,' &c. &c. Whenever I have met an exceedingly ignorant missionary, he has invariably compared himself to the Apostle Paul. To half an hour I found I was conversing with St. Paul in the person of the blacksmith. Whether this excellent apostle is among the captives in Abyssinia at the present moment, I do not know; but if so, their memory of the Bible will

be continually refreshed by quotations, which fit into the tongue of the smith like sparks from the anvil. His companion was very ill, and incapable of moving. I went to see the poor fellow upon several occasions, and found him suffering from dysentery and diseased liver. These excellent but misguided people had a first rate medicine chest, filled with useful drugs and deadly poisons; that had been provided for them cheaply, by the agent of the society at Cairo, who had purchased the stock in trade of a defunct doctor. This had been given to the missionaries, together with the caution that many of the bottles were not labelled, and that some contained poisons. Thus provided with a medicine chest which they did not comprehend, and with a number of Bibles printed in the Tigre language which they did not understand, they were prepared to convert the Jews who could not read. The bibles were to be distributed like the word of God like "seed thrown upon the way side" and the medicines I trust were to be kept locked up in the chest, as their distribution might have been fatal to the poor Jews. These worthy and well meaning missionaries were prepared to operate mentally and physically upon the Abyssinians, to open their minds as well as their bowels; but as their own (not their minds) were out of order I was obliged to assist them by an examination of their medicine chest, which they had regarded with such dread and suspicion, that although dangerously ill, they had not dared to attempt a dose. This medicine chest accompanied them like a pet dog suspected of hydrophobia, which they did not like to part with and were yet afraid to touch. I labeled the poisons, and weighed out some doses, that in a few days considerably relieved them; at the same time I advised the missionaries to go to a healthier locality and avoid the malarial water.'

DUBLIN, MARCH 2.—The firmness shown by the Government in the prosecution of the Orange processions and the incarceration of their chief leaders

DUBLIN MARCH 12.—The Ministerial programme for Ireland, which had been awaited with some anxiety,