

EMIGRATION.—An official return has been published of the emigration, permanent and temporary, from the port of Cork, from June to the last day of August, 1855, and for the corresponding periods of the years 1854 and 1853. The gross figures are these:—In 1855, 10,539; in 1854, 8,379; in 1853, 7,262. In 1855, 8,898.

EXTINCTION OF CRIME IN IRELAND.—The London Times says:—Speaking of the state of Ireland: "We have now in Ireland, education growing, crime diminishing—the criminal report of 1855 showing a reduction of nearly three thousand criminals as compared with the number of the year before." It is a pity that the same cannot be said of England and Scotland.

THE INSH CHIEFS FOR 1851.—The Census Commission of 1851 has just completed its task, and the sixth part and tenth volume of the series of publications, which began with the record of the population, presented to the Lord Lieutenant in 1851 and 1852, has been laid before the Earl of Carlisle. The Evening Packet supplies the following abstract of the contents of the general report:—"The commissioners were directed by the act 13th and 14th of Victoria, chap. 44, to procure, in fact, all possible information respecting the numerical strength and social condition of the Irish population, one important exception being made—namely, the exclusion of inquiries having reference to religious belief. From time to time we have had occasion to notice the valuable compilations in which Mr. Donnelly and Mr. Wilde have embodied the figures handed to them by the enumerators. These documents, indeed, form part of the history of the country, and are useful, also, in a legislative aspect. The ability displayed in the arrangement of their multifarious and intricate contents has been likewise acknowledged in these columns, and especially the skill and research manifested in Part III. of the Census Reports. The 'Status of Diseases' has been recognized on both sides of the Channel as an excellent contribution to the statistics of the British empire, and as constituting a step in advance in the science of census-taking. The report on 'Ages and Education,' which followed it, exhibited the care characteristic of its precursor, and it, of course, was chiefly, if not wholly, the performance of Mr. Wilde. Another of the interesting fruits of the Commission is a table contained in Part V., embracing a large variety of curious antiquarian information respecting cosmical phenomena, epizootics, famines, and pestilences in Ireland, compiled by Dr. Wilde, Dr. O'Donovan, and Mr. Eugene Curry. It is superfluous to say that these various records will form an important portion of our national archives, the full value of which will only appear when, on a repetition of the labors of the Census Commission in 1861, we shall be enabled to contrast the complete picture of our condition then furnished with the careful daguerreotype of a past period now spread before us. In this concluding section of the series the commission have given a 'General Report,' containing a vast diversity of statistical information, which, though it refers to a period six years gone, affords a remarkable view of the Ireland of 1841 and 1851 respectively. No future census report, we may hope, will tell the tale that gives so melancholy a cast to this statement. In reference to the famine and emigration of 1845 and the following disastrous years, the commissioners set down the total decrease of our rural population from that double cause at 19 85 per cent., or exactly at 1,623,739; but of course this enormous figure does not truly represent the havoc then made by death and voluntary exile.—There being no general measure for the registration of births, marriages, and deaths in Ireland, the commissioners had no data whereby to ascertain what should have been the normal increase of the population between 1841 and 1851. A petty jealousy, which surely should not be permitted much longer to stand in the way of the obtaining of a useful public return, precluded them from discovering this important statistical fact in connexion with their labors; but, taking the English registration as their basis, the Irish Commission reach the conclusion that the total loss of population from 1841 to 1851 was not less than 2,466,414. There is here much that is speculative, but it seems to show how great a crisis this country has passed through. If should, however, be stated that the rapidly with Ireland rebounded from her prostrate condition in the years 1849, 1850, and 1851, is one of the most singular and instructive plans of our social history. A curious feature of this 'general report' has regard to house accommodation. It appears that in 1851 there was a net decrease of 271,006 houses below 1841. When we examine the tables minutely we perceive that this decline occurred in the dwellings of one room—classified the fourth—the mud cabins of a few quarters in each province; while there was an increase in buildings of its better class, notwithstanding the pressure of the times. But in some civic districts a large number of the meaner huts were thrown down, as in Kilkenny city, where 613 out of a total of 690 were levelled within the decade. In Limerick and Cork a like result was shown. The greatest decrease took place in Connaught, and the greatest Connaught decrease in Mayo.

THE BULLINISTOS STAR, in its agricultural report, says:—"As regards cereal crops, of every variety, there can be no second opinion. Such an abundant return has not occurred for more than a quarter of a century. Perhaps never has the farmer had such reason to rejoice. In every direction, and on almost every description of soil, are to be seen heavy crops of golden grain—in many instances so luxuriant as to have become lodged. Some of the oldest farmers in the district have declared that they never remember to have witnessed such a crop of oats and wheat. Of course there must be some exceptions to every rule; out of fifty replies, however, at least there was but one in a grumbling tone, complaining that his crop of oats was inferior to that of last year. As regards the potato crop we have been able to form a pretty correct opinion. The blight has certainly spread itself over the face of the entire country—withering the stalks and blackening the leaves. So whimsical is the disease that in one part of the country it is hardly felt, while in others its effects have been very severe. At all events, it is to be understood that whether the disease affects the tubers or not they cease growing so soon as the stalks have been injured. The stalks have been withered in every direction, so that the yield of potatoes will not be so great as if there had been no blight, and at the same time there must be considerable loss to the roots by the disease. It is considered, however, from the unusually large breadth under potatoes this season that, taking everything into account, the return will be considerably over that of last year."

SUPERSTITION IN ARLLOW.—On last Thursday Etty Dunne appeared at the petty sessions, in Arlow, on the summons of the Rev. W. G. Ormsby, Protestant Rector, for having defaced "religious placards," and Daniel Bevan appeared in the same, on the summons of a person named Hart, for having torn down a "religious placard" before his face last Sunday morning at the church gate. The magistrates, not being decided as to the law of the case, postponed it to that day fortnight. The greatest excitement prevails among the people, who declare they will not allow any persons to insult their religion with placards any longer.—Evening Post.

THE SADDLERS.—The Carlow Sentinel states that the directors of the Bank of Ireland have taken legal proceedings against several persons in that town whose bills were given as security by the Tipperary Bank for advances to that unfortunate concern by the Bank of Ireland, and by way of the beginning of the end, it is added that the effects of an extensive farmer residing near Ballyhenry were seized under execution for 2700 due to the bank. It appears that the farmer was security for a trader in the town, and of course is held responsible for the amount. The Carlow paper thus moralises upon the effects of banking upon a political system, carried on for so many years by Saddle and his confederates in fraud.—The Saddle aimed at ascendancy. They risked all to gain

it and a position suddenly from humble life. They bribed and labored with indefatigable industry to attain the object of their ambition, and we do regret to find so many victims of their vulgar ambition. They found Carlow comparatively speaking, prosperous in the department of shopkeeping; and after an unexampled career of strife to secure their political power, we leave it to the fancy of our readers to depict the state in which they left their friends, after the exercise of the greatest kindness and leniency towards them both by the Bank of Ireland and the official manager of the Tipperary Bank. With respect to the whereabouts of James Saddle, the Carlow paper says that the police are on the wrong scent, and that there is every reason to believe that the fugitive is far on his way to South America, "where there appears to be little doubt that he will be afforded the opportunity of embracing his brother John." With regard to this latter prospect, it may be mentioned, as an instance of that second sight said to be the peculiar property of our northern fellow-subjects, that a respectable professional man, recently returned to Dublin from New Orleans, is ready to aver an oath, if called upon, that during his residence at the latter place he had seen John Saddle bodily striding through the streets of New Orleans. There could be, he insists, no mistake, as he had been for many years familiar with the marked features of that never-to-be-forgotten countenance.—Times Dublin Correspondent.

ENGLAND VERSUS IRELAND.—A very extraordinary speech was lately made in London by the Rev. Dr. Krummacher, the 'John Wesley' of a large portion of evangelical Christians, on the Continent, in England, and America. "The voice of one crying in the wilderness, make straight a way in the wilderness," of reigning imbecility and "wizard astrology" and fraud. Dr. Krummacher, who is considered the most learned biblical scholar in Germany, said, that the late Crimean war was that plainly foretold in Ezekiel, and that a junction between France and Russia, these foretold, and not dreamt about in England, had taken place. He said great regret was felt in the religious world at the state of education in England—her murders—poisonings—witchcraft—"all nations have drunk of the wine of the great Babylon, the merchants are waxed rich through the abundance of her delicacies." "I sit a Queen," says England, "and shall see no sorrow;" but the truths of the 18th of Revelations were hanging overhead. The late war was a political blunder—Russia and France have joined before their time. The King of Prussia and his family, into whose circle the Princes Royal was about to be hurried, are the most exemplary and proverbially temperate family in Germany, he said, but it had served some worse purpose of Providence, that like the King of Naples, or the King of Oude, he should be lampooned in the low British gin shops, where Punch was written, and amongst the night soil evens of the Times, and other mercantile speculations. The King of Prussia, "King Cliquot" as he was called, was an instance of the reigning sadness, that God in these latter times will make men believe a lie, through the persecutions of those who wish to speak the truth—King Cliquot was in fact the Father Matthew of Germany. King Cliquot and the Czar, would mourn in dust and ashes for the folly of the late war; but because he tried to save the noble British and Irish army—the money-lenders, Jews, and shipowners, the ship-masters and all the company in ships and sailors, and as many as trade by sea—these merchants, the great men of the earth, by whose agents all nations were deceived," had fallen foul of the King of Prussia.—Emerson, the American writer, so well known, has brought out a new work on "England." He describes England as improving in material and wealth, but in the same ratio, declining in a moral and religious position. Some points are remarkable—he calls Blackwood's Magazine the Sand Magazine, as it filters all the filth of the press; Fraser's, the mud Magazine, all mud and no brightness; the booksellers, he says, are all bankrupt, as fortunes are wasted bribing the Magazines!

If the Times had its own correspondent in a country under a Catholic government, inhabited by a native population of mixed Catholics and Protestants, but where, the immense majority being Protestants, the property in the soil was principally vested in a small Catholic minority; if, in this country, a case occurred of a Catholic landlord turning out of his employment, and depriving of their bread and means of livelihood a number of Protestant labourers for the simple reason that they had declined, at his behest, to violate some binding prescription of their religion, how small an effort of the imagination would enable us to anticipate the letters that would be written, or the mighty leaders in which the great Thunderer would denounce Popish bigotry and tyranny, and the blighting influences of the Popish creed upon the hearts and minds of its besotted adherents? Well, in our third edition of last week we gave an instance, and by no means an uncommon one, of a similar abuse of power by a Protestant member of a small landlord minority over a number of individuals of the vast Catholic majority of this country, which rejoices in a Protestant government. The statement is authenticated by the letter of the Parish Priest, and the Lord Bishop of Elphin. Now, we call attention to it not for the sake of any effect, that may be produced in Ireland. One party here are accustomed to inflict, and the other to suffer, these degradations. It would seem that the natural leaders of the Catholic population, the Catholic aristocracy and gentry, have no feeling to which it were of any use to appeal; the idea of independent action as a Catholic party is, we are told, distasteful to them; the idea that such treatment of their poorer Catholic fellow-countrymen is an idea that has never occurred to them. But we appeal to any Englishman who reads these lines, and who has been accustomed to hear of the organised conspiracy of the Irish peasants against Protestant landlords, of Ribbonmen, denunciations, and violence, if there is any part of England in which such a thing could occur as the turning out of employment of a body of Protestant labourers by a Catholic squire because they would not forsake their religion and break the law of their Church by working, say upon a Sunday, at the mere bidding of their master, without a storm of popular indignation being roused before which no man could remain erect? Does not the mere fact that such things can take place in Ireland, without exciting any particular sensation, bespeak a state of things to which the Austrian and the Neapolitan may fairly point when challenged by the Protestant press upon occurrences in his own country?—Tablet.

GREAT BRITAIN.

Her Grace, the Duchess Dowager of Argyll, who has lately renounced the errors of Protestantism, received the Holy Sacrament of Confirmation on Saturday, 6th September, at seven o'clock, a.m., at the Cathedral of St. Andrew's, in this city. Her Grace subsequently heard Mass, and participated in the Holy Communion. The celebrant on the occasion was his Lordship the Right Rev. Bishop Murdoch, V.A.E.D.—Glasgow Free Press.

CATHOLIC CUSTOM AT LAMBETH PALACE.—A remnant of the olden charity of the Catholic Church still lingers, strange to say, about the palace of the Protestant Arch-bishop of Canterbury at Lambeth. It is, however, the outside, not the inside, of the palace, that is the scene of action. Once every week a number of aged women and widows receive a dole at the outer gates. "Dole bread," says a writer in the Pictorial Times for 1843, "was anciently gathered on All Saints' Day; and in Wales the custom is not yet forgotten." Speaking of this subject, Mr. Britton observes, in his interesting work on the "Cathedral Antiquities of England and Wales," that many old Catholic "superstitions" are still visible throughout the principality of Wales. More particularly in the county of Monmouth, for example, "a custom prevails" (he writes) "among the lower classes, both Catholics and Protestants, of begging bread for the souls of the departed on the 1st of November, or All Saints' Day; and the bread thus distributed among them is still called 'Dole Bread'." The record and memory of these ancient customs, we venture to think, cannot be too carefully kept up in the hope of a return of better days to Protestant England.

Historical coincidences are curious. Three centuries ago an unscrupulous man—the servile minion of an English tyrant—was in Italy on a secret mission. His name was John Russell. It is said he was present at the sack of Rome by the Lutheran troops. It is very likely. Certainly it followed quickly on his mission. And he was fitted for it. He had come fresh from robbing monasteries and hanging Abbots. And he would be at home if any foul work was to be done at Rome. Well, a few years ago another John Russell was in Italy. And after that he sent his father-in-law, Lord Minto, there, who held conferences with Lord Palmerston's brother, at Naples, and the revolutionists. And after Lord Minto's mission closed, all Italy burst into revolution. And now the English Government are going to send a minister to Naples—whom, it is demanded, shall be a man of Sir W. Temple's stamp—a man resembling Lord Palmerston, who approved publicly and solemnly the murderous rule of the Roman revolutionists, and declared that Rome was never better governed! Never better governed than by a set of men who murdered their sovereign's Prime Minister, bore the bloody dagger about in triumph, with yells of savage rage, shed the blood of their countrymen like water, made their very games sound terror to scare them, committed slaughter and sacrilege without scruple, and made Italy a hell!—Northern Times.

An outcry has arisen against Sir B. Hall for stopping that horrible nuisance, open air preaching in the parks; and one of the journals which fosters the outcry exclaims against robbing the people of the "imperishable words of Socrates, Luther, and Christ." We only bring ourselves to print the profanity in the hope of making our readers see what blasphemy proceeds from heresy. There is a highly respectable Protestant journal coupling together our Divine Lord with the heathen philosopher and the human reformer, just as a celebrated English writer, who receives a pension from our Christian Government, has published a work in which he couples together our Lord and Mahomet! And, a century ago, the Protestant Bishop Warburton drew a similar parallel. All these are proofs that the Protestant people of these realms do not really believe—or, at all events, deeply realise—the divinity of our Adorable and Blessed Lord. Otherwise, these things would strike them as they do us—as most horrible blasphemies. Unitarianism and Deism are most widely prevalent under the mask of Protestantism, and these have a secret sympathy with Mahomedanism. Hence Mr. Carlyle makes Mahomet and John Knox two of his heroes! We may easily imagine the kind of preaching which Sir B. Hall has suppressed. He deserves our gratitude for suppressing such detestable and appalling profanity. Upon this subject we may as well mention that Exeter Hall, the great citadel of ultra Protestantism, is every Saturday the scene of popular preaching of such a character, that one of our leading journals—not over nice—declares it indecent and revolting. The preacher is an ultra Calvinist, and the style in which he suffers himself to speak of, and to, and in the name of our Creator and Redeemer, is described to be impious and profane. The paper, at the same time, informs us that the ultra Protestants—the very men who listen to all these ravings as gospel—are guiding up their loins for another onset, "in the name of the Lord," against the "national sin of idolatry," in the form of "Popery," the "oh, hypocrisy of bigotry!" Do these people think nothing of the "national sin" of blasphemy?—Northern Times.

The Freeman's Journal has the following remarks in reference to the Denison case:—"Archdeacon Denison, a learned and devout Clergyman of the Established Church of England, has been prosecuted in the Ecclesiastical Court, on a charge of having, in the year 1853, preached certain sermons alleged to contain doctrine at variance with the authorised creed of his Church. The Archdeacon avows the sermons and the doctrine which he had taught on a principal subject of Christian faith, and undertakes to prove that he has not therein advanced anything contrary to true Church of Englandism. He proposes to adduce evidences from Holy Scripture, from ancient Liturgies, from the Fathers, both Greek and Latin, from the decrees of General Councils, and from the works of various Prelates and other eminent Divines of the English Established Church. Without all at all presuming to meddle with the questions of theology which were involved, we may observe that such defence might not unreasonably have been expected to be triumphant. No one could have supposed that an appeal to the Holy Scripture on a theological question would have been in vain made before an English Archbishop. That appeal was, however, rejected, and the Archdeacon was informed that his proposed defence was inadmissible, as the matter at issue was to be decided entirely by the Thirty-nine Articles and by two Acts of Parliament, one of Queen Elizabeth's reign, the other of her present Majesty's. No testimony of prophet, evangelist, apostle, father, or council of the Church would be allowed to contravene the Thirty-nine Articles, 'approved and allowed to be holden by the assent and consent of her famous Majesty Queen Elizabeth. Such is the humiliated position of the English Established Church, which, being the creature of the State, must continue to be its slave, and in return for its endowments, must be willing to surrender any or every article of its faith, if required so to do by Parliamentary enactment. The same authority that imposed the Thirty-nine Articles could have imposed a greater or a less number; or, in the mere wantonness of power, might now formally rescind them all. Archdeacon Denison not having been permitted to make his intended theological and historical defence, has caused it to be printed and published, and he will probably disdain the offer which has been made him of preserving his Church emoluments at the cost of his religious convictions.

For Satan, now grown wiser than of yore, Tempts men by making rich, not making poor! We believe the Archdeacon is too honest a man to make such an unworthy choice, and when the court, which has been adjourned to the 21st of October, again meets, it will have no course to take but to proceed to the sentence of deprivation."

THE IRISH SOLDIERS WHO FOUGHT AND THE GERMANS WHO DIED.—The German Legion is at last to be disposed of. Enlisted now for nearly two years, they have been found to robust men; add to this an agreeable trip to Constantinople and back, and it must be admitted that they have cost the country a tolerable sum. They are going as military colonists to the Cape of Good Hope. A party of engineers, and artificers will precede them to the settled frontiers to erect the necessary villages and buildings. Every soldier on arrival will be granted not many acres of land. For the first year, of settlement they are to be supplied with stores and provisions, and the gratuity to which the non-commissioned officers and privates

are entitled to be computed, with sixpence a day for three years. One is apt to ask the awkward question, if the Germans who have neither bled nor suffered, but have been rather petted, pampered, and stuffed with beef and beer during the whole war, are worthy of such reward, what must our men deserve? At least they should have had the refusal of it: offer. This handsome treatment of a Foreign Legion contrasts well with the credit of Lord Panmure with the beggarly meanness with which Government have met our men's claims on dismissal. There is some difference between the treatment of the Tipperary and the Land Transport men met with at the War-office, and the consideration granted to the Germans. Our men were stripped of their clothes, cheated of their bounty, and turned adrift to get their living—some with sixpence, few with half a sovereign in their pockets. The Germans, in the first place given a premium four times the amount given in Ireland, are now given a grant of land in a fine colony, given a free passage thither with their wives, or sweethearts, and families, fed and clothed for a whole year, and their full bounty commuted for sixpence a day for three years. What they, on the other hand, have done to deserve such excellent terms, which our men on the other must have failed to do to be treated so curiously, is at present a mystery. Perhaps Mr. Frederick Peel or Lord Panmure would enlighten us. Meanwhile, so far as the Legion is concerned, as Mr. Baron Bramwell said the other day in a breach of promise case, "A very good riddance to very," &c.—Punch.

A question which touches the Established Church of England nearly—so nearly, indeed, as to involve the very principle of its existence, its money and its lands—is being agitated by the Times with a perseverance which forbodes evil to the Establishment. The principle of paying fixed incomes to the Bishops and Chapters of the Anglican Church has been adopted for many years, although, as is notorious, their Lordships the Bishops have in many instances contrived to derive incomes from their sees far larger than those fixed by Parliament. This happened thus: The Ecclesiastical Commission, proceeding on an estimate of the future incomes of the see, bargained with the Bishop that he should pay them a fixed sum annually, representing the excess of the estimated revenues of his see over the sum fixed by Parliament. Under this arrangement no one was surprised to learn that the actual revenues had in many cases largely exceeded the estimated revenues, and the excess had been pocketed by the Bishop. The practical remedy for this evil is to let the Ecclesiastical Commission take the lands and collect the revenues, and pay the Bishops their fixed incomes. But this is inappropriate. The Ecclesiastical Commission is a nominated body, some of whom are laymen. It is a corporation and without a soul. The proposal is a plan for the confiscation of Church property, and the substitution of a salary from the State for the revenues of the Church. This would be a great step in a right direction—in the direction, viz., of reducing the Anglican Establishment to its true position, a department of the State. It would also deprive it of one of those external appliances of which it avails itself to pass in the minds of the ignorant as a branch of the Church Catholic. The tyranny of the State, the cowardice of some Catholics, and the perversity of others, have in some Catholic countries, already led to the plunder of the Church, and the sacrilegious resumption by the State of Church lands. It is too bad that a principle should be scrupulously regarded in favour of an heretical Establishment which has been impudently broken against the rights of the Church Catholic. So the Times seems to think, and not without reason.—Tablet.

Mr. Prince is the leader of a new Protestant sect known as "Agapeonists" or Free Lovists. His disciples look upon him as almost a second Luther—a veritable man of God. A Mr. Starkey, one of the champions of this sect thus state Mr. Prince's claims to the respect of the Christian world—"I tell you most plainly and unequivocally, that neither Mr. Prince, nor any one connected with him, regards him as God, as Jesus Christ, or as the Holy Ghost. Thus Mr. Prince regards himself, and thus do I regard him. If any of you carry a lantern do you mistake the light within for the lantern itself? If any of you have got a casket, do you confound the casket with the jewels within it? Do you hold in your hand a goblet, and not perceive the difference between the goblet and the wine therein? Look at a ship, do you not perceive a difference between the ship and the merchandise it conveys? Look at a house, do you confound it with him who dwells within the house? Most assuredly you do not. So likewise I and you. Now hear me, if you are willing, and you may see with respect to Mr. Prince, what relation he bears to God. Brother Prince is the lantern, God is the light. Brother Prince is the casket, Jesus Christ is the one pearl of great price within it. Brother Prince is the goblet, the Holy Ghost is the new wine that fills it. He is the ship, mercy is the merchandise. Brother Prince is the house, God is he who dwells within it. What says St. Paul—"Know ye not that your body is the temple of God, and that the spirit of God dwelleth in you?" Again know ye not that Jesus Christ dwells in your body, and expects you to be satisfied. Again, ye are the temple of the Holy Ghost. If the lantern be not made of horn, it may be made of glass, and transparent as glass. If it be made of horn, the light partakes of its color and dimness. If it be transparent as glass, the light shines forth without darkness, and the bearer becomes unconscious of the lantern, and only sees the light. Of that he is conscious. So "Brother Prince" is made by the Holy Ghost a transparent vessel, that the light of the Spirit of God may appear only, and the body in which it pleases him to dwell, this have I known; this have I seen. Mr. Thomas followed, and spoke strongly in support of the assertion that Prince is a medium through which God expresses his mind."

UNITED STATES.

SAVING THEM FROM CONTOUR.—There is a vast amount of individuals engaged at the present time saving their country, to the entire neglect of their business and families. These men would be much better employed in taking care of themselves and those immediately dependent upon them, and leave their country to recover from any imminent danger by its good, sound Constitution. The demagogues of the day call upon every man to devote his time to his country, but when he makes a pauper of himself by such folly these demagogues will be the very first to laugh at the credulity which could be so easily led astray. It is some people's business to save the country every four years; they make a living out of it.—Phil. Ledger.

SUSPENSION OF THE PORTUGUESE CONSULS.—It is said that in consequence of representations made by Mr. John O'Sullivan, United States Minister at Lisbon, the Portuguese Consuls at New York and Baltimore have been notified that their functions are, for the present, suspended. The slave traffic carried on so extensively in both cities is said to be the immediate cause of this movement.

TROUBLES AHEAD.—The Washington correspondent of the New York Times says that there is trouble ahead in regard to Central America. "The special Commissioner, Mr. A. B. Corwine, sent out to investigate the circumstances of the Panama massacre of April last, has sent in a voluminous report on the subject, accompanied by an urgent recommendation that the United States should take forcible possession of the Isthmus, from ocean to ocean, as the only means of securing a safe transit for American passengers and property, and of obtaining indemnity for the wrong already sustained at the hands of the Government of New Granada." It is not to be supposed that Mr. Corwine would recommend so bold a project if he had not previously received his cue from Government. It is curious that this development should be made by our Government while our Minister to England is

negotiating a treaty for a settlement of these difficulties, but this is a strange Administration, and we may expect new developments of inquiry while it continues in power.—Boston Atlas.

POLITICAL CLEVERNESS.—The New Haven Register states that Rev. J. Holmer, a political clergyman of the black republican party, and one of the 3,000 who signed the blasphemous protest to Congress, has recently seduced and absconded with a girl of sixteen, the only daughter of a poor widow, leaving his own wife and two small children in destitute circumstances. This is the twelfth case of seduction and ruin of young girls, or of running away with other men's wives by political priests who signed that protest.

PROTESTANT SCHEMISMS AND DELUSIONS.—Every system, however absurd and mischievous, has its advocates. And some there are in almost every community, who are easily made the dupes and victims of the lowest forms of human degradation. The established relations of society—the laws ordained by God and adopted by all civilized nations, are boldly assailed by men professing themselves to be wise.—Even the sacredness of the family circle has not escaped the polluting touch of so called modern reformers. The purest, and the most inviolable of all earthly ties is stigmatized as an insufferable bondage, and those whom God and nature have bound together, are taught to believe that separation is a duty whenever inclination leads them to desire a new connection. As might be expected, all such endeavors to set aside divine authority, and bid defiance to common decency, soon bring shame and reproach on their abettors. It has been well said "Evil men and seducers shall wax worse and worse." In proof of this, we give the two following specimens of Free Love development which have recently been witnessed in the vicinity of Cincinnati, and which, for the sake of distinction, we may call the high and the low. Some months ago, a famous Dr. H., the high priest of the order in this part of the country—the oracle, who gives forth the law and the doctrine to the uninitiated, simple, frail sons and daughters of flesh, took up his residence near the city. Being somewhat of a literary man, his time seemed to be mainly occupied in reading, writing, lecturing, and maintaining an extensive correspondence with persons at a distance. So far as is known, he signally failed in making any converts, or to produce any impression but that of disgust. Finding, therefore, that his code of morals, and heathenish notions of the marriage relation, found no favor he and his associates, male and female, soon decamped. This was the first, and altogether least objectionable specimen. The second company shortly after made their appearance—a motley group of human beings of both sexes, whose looks and conduct beggar all description—squalid, brazen faced, profane, living in common like their rational beings around them—the wools their shelter by day and by night, and their food the precarious plunder of nightly adventures. I question if ever a spectacle more revolting could be witnessed this side the bottomless pit. Yet they claimed to be of the order of Free Lovers, having respectable family connections, and seemed insulted when an indignant community drove the vile herd from their midst. Should the learned Doctor, in his comfortable abode, perchance cast his eye on these lines, doubtless his bowels of compassion will be moved toward his brethren and sisters in the common faith, if not according to the flesh. Will he not visit them? They are not yet many miles from Cincinnati. He will find them greatly in need of the water cure—true Dardaniens, of whom history says that they were washed only three times—when they were born, when they married, and when they died.—Presbyterian of the West.

A PROTESTANT CREED.—The creed of the Rev. Theodore Parker, as expressed in a recent discourse; "I do not believe in the miraculous origin of the Hebrew Church, or the Buddhist Church, or of the Christian Church, nor of the miraculous character of Jesus. I take not the Bible for my master, nor yet the Church, nor even Jesus of Nazareth for my master. He is my best historical dial of human greatness, not without errors, not without the stain of his times, and I presume, of course, not without sins; for men without sins exist in the dreams of girls."

WHO WANTS A PRESBYTERIAN PARSON?—A NEW WAY OF GETTING A CALL.—A Presbyterian Minister, without charge, desires to obtain a congregation, in a healthy locality. He has had considerable pastoral experience, both in town and country, and thinks it probable his services would be acceptable to a majority of vacant congregations, provided they be not too hard to please. He may be addressed for a month or six weeks, stating particulars, as Rev. William Anderson, Uniontown, Fayette County, Pa.—Presbyterian of the West. We have seen nothing yet in the way of humbug and impudence in the advertisement of quack doctors and other impostors, that can be compared to the above specimen of Parsonic tactics in securing "a call" from the Spirit to preach the Gospel. We hope this Apostolic man, this self-sacrificing, self-denying, godly Parson will not fail in the attainment of his exalted aims. Surely some "healthy locality" can be found for a minister so disinterested and ready to make any sacrifice to gain those souls for whom Christ died, and his Apostles suffered and labored unto torments and death in every locality on earth. But the souls to whose spiritual weal and wants this good Presbyterian sample of the Gospel ministry offers his services, must be residing in a healthy locality. Keep away! All ye sinners from every locality where the cholera, the yellow fever, or any other fever or sickness might prevail, for this devoted Protestant Parson will never go near you, to give you any ghostly aid or Gospel comfort. You will be suffered to die like "the beast of the field;" for this good Presbyterian shepherd will receive "a call" only from a "healthy locality." Whoever may employ him has this encouragement held to them, viz.—"He thinks his services would be acceptable to a majority of vacant congregations, provided they be not too hard to please." This proviso seems perfectly unnecessary in the present instance. Fastidious, indeed, must be "the majority of vacant congregations" if they could refuse to be pleased with the performances of so highly accomplished a Gospel minister.—Christ said to his Apostles, "Go ye into the whole world, and preach the Gospel to every living creature" (Mark xvi.). Yes, says the Presbyterian Parson, "if they be in healthy localities, and provided they are not too hard to please."

If a political party, if a Candidate for Congress in the United States was to avow that the ultimatum of its political creed was the dissolution of the Union, and the Annexation of the Republic to the crown of Great Britain, to the empire of France, or to the dominion of Spain, one universal cry of execration would arise, and overwhelm it. There is no nation in the world so degraded, so lost to all sense of national honor, so sunk in its own estimation, so utterly base, as to tolerate a proposition for the annihilation of its political existence, and to invite a voluntary slavery under a foreign power. It has been reserved for Canada to inaugurate and to encourage a depth of infamy from which all others have recoiled; to make the crime of Judas; the imitative excellence of a party without the expectation of his retribution.—Commercial Advertiser.

A PENAL SENTENCE.—Small crimes deserve death, said Draco, "and I have no further punishment for great ones." So he put every body to death. The Americans feel the same inconvenience. United States law has just awaited for not being breaker who killed the waiter for not bringing breakfast, and our cousins are puzzled to know what you will do to a miscreant who is late with your dinner. We fear we cannot help them, unless we suggest that they should elect such a wretch to the Senate. Under existing circumstances that seems the worst punishment that can be inflicted upon a civilised being.—Punch.