

OMAGH AND DUNANNON RAILWAY.—It is expected that this line will be opened next month, in time to accommodate the assize traffic. The new railway station at Omagh will be between the present goods station and the old passenger platform.

THE GALWAY COMPANY'S MAIL.—We learn from a reliable good authority, that the Galway business is so good as settled. It will be in favour of the renewing of the contract. The Lord Lieutenant of Ireland has been the active agent, and he has represented the necessity of smoothing down the feelings of the irate Irish.—*Courier Journal*.

CIRCULAR TO MAGISTRATES AT PETTY SESSIONS.—DUBLIN CASTLE, 18th June, 1861.—Gentlemen:—The Lord Lieutenant's attention has been called to the fact that in some counties in Ireland the offence of faction fighting, which had happily disappeared, is again exhibiting itself. It is of great importance that this practice should be at once checked, and his Excellency deems it advisable that for the future such cases should be sent to the assizes for trial.—I am, gentlemen, your obedient servant, Thomas A. Larcom.

ORANGE NIGHT.—On Thursday night a number of Catholic boys and girls were amusing themselves dancing round a bonfire in Ballyholan, in the vicinity of Newry, celebrating St. John's Eve, when some Orange miscreants approached, under cover of the darkness, and fired five shots in amongst them. Happily, only one of these took effect; a boy received a ball in the knee, which the doctor fears has lamed him for life. The police authorities used every exertion last night to discover the authors of this murderous attack, but as yet without success. As we have two Catholic magistrates in Newry, the Orangemen have been heretofore rather shy in carrying out the noble principles of the society. The present outrage has, therefore, caused a great sensation.

The Orangemen and the Druses of Syria are somewhat alike in ferocity. The former shed Catholic blood in Ireland, and the latter imitates him in Damascus and the Lebanon. The only way to tame the Druses is to hang up a few of them till they are dead; and doubtless if the same remedy were applied to the Orangemen, it might tame them in a similar manner. The July anniversaries are fast approaching, and we call on the authorities to take immediate steps for securing the peace in Ulster. Let the Catholics of that province watch the conduct of the Government, and should they find that no efficient force is sent to preserve the peace, let them take care to have their fire arms in order, and ready for any emergency. They will not, of course, provoke any party or excite any one to hostilities; but if they are attacked, let them take care and vigorously defend themselves and be sure to come off the victors.—*Dundalk Democrat*.

HOUSE OF COMMONS.—JUNE 24th.—THE EVICTIONS IN THE COUNTY DONEGAL.—On the motion for going into Committee of Supply, Mr. Scully moved that an humble address be presented to Her Majesty, representing that Mr. John George Adair, one of the justices of the peace for the county of Donegal, has recently ejected all the inhabitants from a tract of land in that county, under circumstances which appear to this House to affect seriously the general peace and well being of the district, praying that she may be graciously pleased to direct an inquiry with a view to consider whether it is fitting that Mr. Adair shall continue to hold her Majesty's commission. He entered at great length into the circumstances attending the Donegal evictions, alleging that no real cause for suspicion rested on the tenants for participation in the crime; that the proceeding would be a profitable one to Mr. Adair, at the cost of his tenants and of the county, which had been put to great expense for police; and that the charges brought forward by Mr. Adair were unjust and groundless. If a landlord chose to assert his right of clearing his property, he had no right to do so under the injurious pretext thus put forward, or by confounding the innocent with the guilty. In every point of view the matter was one which called for strict inquiry whatever should be the shape which that inquiry should assume, if only for the purpose of affording Mr. Adair an opportunity for his justification. Several other Members having spoken. Mr. Cardwell observed that the question under debate involved matters of the deepest import, but the facts lay within a narrow compass. It was thus—whether censure ought to be cast on the Government of the country for not removing Mr. Adair from the commission of the peace. He had before stated his opinion that there was no cause for such removal, and that opinion he still adhered to. Adverting to the Ribbon conspiracies, he admitted that of late years there had been a change for the better in the county of Donegal, but it could not be said that Ribbonism was extinct. Before the murder of Mr. Adair's steward that gentleman had given notice to a large number of his tenants, on the ground of improvements. Entering into the facts of the case, he declared that he could not agree with Mr. Adair in considering the subsequent facts as proving the complicity of the tenants with the murder, neither did he believe in such complicity. The Irish Government deeply lamented the determination of Mr. Adair to remove his tenantry in which, regret he himself fully shared as in any case, punishing the innocent for the fault of the guilty. But this was not the question before them. That question was whether Mr. Adair should be removed from the commission of the peace. It was a maxim of sound policy that a magistrate should be independent of the Government, and not a mere tool of office; and, as Mr. Adair had acted within the limits of his legal rights, it would have been a most dangerous precedent if they superseded him; neither was there anything in his subsequent declaration which would have justified them in so doing. Again declaring his disapproval of the conduct of Mr. Adair, he called on the house to declare its approval of the proceedings of the Government. Lord C. Hamilton protested against the suspicions of cognizance of the murder thrown out against particular persons during the course of the debate. The Speaker having put the question, the motion of Mr. Scully was negatived without a division.

THE AFFAIR AT PALLASKERRY.—Major Garvin asked the Chief Secretary for Ireland whether his attention had been called to a riot that took place on the 14th instant, in the village of Pallaskerry, in the county of Limerick, caused by the posting of a placard, alleged to be offensive to the religious feelings of the people of that village, and whether he would take steps to prevent a repetition of conduct which may be calculated to excite angry feelings. Mr. Cardwell replied that through the exertions of the Roman Catholic priest the district was now quiet, and the Protestant clergyman had promised for the future to abstain from any repetition of the conduct which had caused the excitement.

TIPPERARY PAST AND PRESENT.—At the Cashel sessions recently, Sergeant Howley said—I forgot to bring down, but I have by me, the calendar of prisoners for spring assizes 1837. There were at that time 173 persons charged with crimes and offences of the highest and most grievous nature. I shall merely mention a few items of this calendar. For murder 44 persons; for aiding a murder 14; for conspiracy to murder 5; manslaughter 6; rape 1; robbery 1; burglary and robbery of arms 28; shooting at 2; presenting fire arms at persons 3; firing into houses 6; grievous assaults 8; threatening notice 1. These items, which do not fill up the entire number on the calendar, will present a lamentable picture of the condition of the county at that period. What are the calendars for both ridings of the county at last spring assizes? Do they amount to 30? Mr. Dorney—They do not, my lord. The learned judge continued—I am informed by an officer of the court that they do not, and none of the offences are of a serious character, and therefore it is a great gratification to find this great county in so improved a condition, and so free from crime.

DISURBANOR IN MONAGHAN.—On Tuesday evening, as the constabulary force were being drilled on the square of Monaghan, a militiaman who was passing made some offensive observation which annoyed the police, by one of whom the militiaman was thrust aside, and some unpleasant feeling arose in consequence. On Thursday night, a militiaman, who was drunk, went to the police barrack and endeavoured to force his way in. He was prevented by the policeman on duty. The militiaman took his belt and struck the policeman with it. The policeman retaliated and gave him a blow in return. The militiaman then went off for his comrades, a body of whom came instantly and attacked the police barrack. An immense crowd of people gathered together, and there was every appearance of disturbance. The authorities called the militia into barracks, and sent a telegraphic message to Belfast for troops, fearing that the excitement which had arisen might occasion more unpleasant results next day. A large force of Military and police reached Monaghan on Friday morning. The militia were paraded in the barrack square, and fourteen men were identified as having been prominent in an attack on the police barrack on the previous evening. These men were sent to the county prison to wait an investigation.—*Irishman*.

THE IRISH CONVICT SYSTEM.—It is rumoured that the Irish convict system, which has been so admirably managed of late years—which presents such an admirable contrast to our painful English failure—may be remodelled, crippled, or in some indirect way transferred to other hands. We should deprecate the latter calamity almost as much as the former. The present managers of the Irish system are its creators; they manage it with the capacity which belongs to interested men. In the hands of any other men, we believe, upon the grounds we have so frequently explained, that its main principles would be sound, prudent, and judicious. But they would be less valuable—they would be carried out by those who care comparatively little about them—who perhaps partially distrust them—who have no personal enthusiasm on their behalf. And it is possible that ever these principles which have been so well tested might be materially modified and seriously impaired. We hope there is no good ground for anticipating these events. It would be a great calamity to Ireland if one of its few efficient officers should be rendered inefficient—it would be a calamity to the world if the convict system which has succeeded the best should be relinquished the soonest; it would be a still greater calamity if that system should be replaced by another which has been very unsuccessful.—*Economist*.

PROSELYTISM EXPOSED BY A PROTESTANT.—On Tuesday evening the Rev. Dr. Biggs (a Protestant Clergyman) delivered a lecture in Dublin, in presence of a numerous audience, on "The Alleged Successes of the Proselytising Agencies on both sides of the Atlantic, including an Exposure of the Chiniquy Mission, and the Pretensions of the Irish Church Missions Society." The exciting nature of the topics comprised in the above-advertised programme seemed to create no small amount of interest among the audience. The Rev. lecturer commenced his discourse by giving a sketch of the state of religion in America. He drew a melancholy picture of the utter failure of what is called the Protestant Mission in the Canadas, and then went into a lengthened memoir of the career in that country of Father Chiniquy, the details of which were the very reverse of flattering to that individual. He read several documents and extracts from American newspapers in corroboration of his statements. He then proceeded to speak of the Irish Church Missions. He stated that he first became acquainted with the doings and workings of this society in the year 1859. The Diocesan Education Society of Cork were not then in a position to pay a qualified inspector. He (Dr. Biggs) volunteered to do this duty, and his services had been gratefully accepted. He solemnly protested that at that period he believed that the reports given out by the society were correct, and that numerous persons were converted to Protestantism by the agency of the society. He went on his mission rejoicing, but after travelling far and near he could find no converts. The word was, "Oh, they had receded, and gone back again to Catholicity, but that he would find the real converts farther west." Well, he travelled onwards towards the setting sun without finding one convert, till at last, on the banks of Reuman River, he found some eighteen or twenty. But, oh, what converts were they? (Hear, hear.) In fact, he found that the whole affair as regarded the conversion of Irish Catholics to Protestantism was a myth and a delusion. (Cheers and some disturbance.) During the fearful year of famine and pestilence (1847), when food and funds from England and America had been sent for the relief of the suffering and starving people, and for the rescue of a remnant of them from death—that food and these funds had been made available for the purpose of making what were called converts of famishing creatures, who, to use the words of some of them, only waited for the potatoes to come again, and the means of existence once more obtainable, to return to their own faith, and make their peace with God. (Loud cheering, followed by hissing and confusion in the centre of the room, where a body of persons were seated of evidently strong Protestant opinions.) The Rev. lecturer proceeded to cite some cases wherein the alleged converts were proved to be no converts at all, and were known to laugh to scorn the idea of their being made to desert their faith. He quoted an instance of a little girl who had been named as a Protestant convert, but who, it appeared, had been missing from her home, and a reward offered by her parents for her recovery. She had been six months in duration, and came back at last a Catholic as before. (Cheers.) He (Dr. Biggs) firmly believed that there was not such a thing in Ireland as a Catholic becoming a really and truly a convert to Protestantism. (Loud cheering.) [Here a gentleman dressed like a Protestant Clergyman sought to address the assemblage. He denounced the reverend lecturer in no mild language. He was replied to by other parties present with equal warmth and considerable confusion ensued. When quiet was restored the Rev. Dr. Biggs renewed his discourse, and, after denouncing the proselytising system in Ireland as unsound in practice and fallacious in its results, he concluded amidst loud applause, mingled with vehement demonstrations of disapprobation from the parties present who were of opposite opinions.] Finally the assemblage separated quietly.—*Freeman*.

STREET PRRACHING.—On Sunday upwards of 20 clergymen and laymen preached in the open air in different streets in Belfast. Among these was Mr. Richard Weaver, the "great Evangelist" and "converted prize fighter," who harangued in his usual style to a large assemblage.—*Northern Whig*.

A PROTESTANT EVANGELIST.—On Monday evening, Mr. Richard Weaver, advertised as a "Converted Prize-fighter and Great Evangelist," delivered his first discourse in Belfast. The Queen's Island was selected as the scene of his appearance and his audience numbered about 1,000 people. Mr. Weaver's statements—that in his day he has appeared in the "Ring"—are well sustained by appearances, for he bears the marks and tokens of many a hard-fought fight, and his countenance would announce his natural calling had he not the manliness to acknowledge his former occupation. Mr. Weaver, having given out a psalm or hymn, which was sung by the audience, took as his text, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Mr. Weaver, who appears to be totally illiterate, and entirely unable to give a Scriptural quotation accurately, went on at great length to deliver an address on this subject. His discourse was interspersed with stories about his own "change of mind," and conversations on the "Revival" system which he had himself accomplished. As an instance of the language which was employed, we may state that a few minutes before seven o'clock,

when he was speaking of the power of the Gospel, he said—"Yes; and I could convert any person here that I chose before seven o'clock." As other instances, we may give the following:—"The fellows with white neck-cloths and black coats are the best agents of the Devil; there is no use knocking at door; 'The Devil's meal is all bran; 'What do they care about poor souls roasting in damnation?' &c. &c. After the close of one of his singularly ungrammatical periods, the speaker turned round to get a drink of water from the hands of the chairman, and said—"I am a teetotaler, boys! I love whiskey-selling as I love the Devil. No damnation for me, for you; no damnation whiskey for anybody!" These are only a few samples of the style and manner of Mr. Richard Weaver's address of one hour and ten minutes—an address which, in extravagance, vulgarity, ignorance, and irreverence, was seldom surpassed during the high days of "Revival" fanaticism, and against which we were glad to see upwards of a dozen Presbyterian clergymen who were present protest indignantly. It is undesirable to give names; it is sufficient to say that several of these ministers were prominent leaders in the "Revival" movement, and some of them, speaking to our Reporter, last evening, characterised the proceedings as "utter blasphemy," and said that they were sorry to see any of their hearers present.—*Northern Whig*.

"THE VOICE OF THE POPULATION" ON COUNT CAUVOUR.—Everybody recollects the energy with which the *Mail* and *Packet* preached the doctrine that "the voice of the population" was an inflexible tribunal. Vain was all effort to convince the *Mail* and *Packet* that "the voice of the population had necessity" to discuss or prove its utterances. "Why discuss the justice of 'Pio Nonno's' rule? The voice of the population (quoth the *Packet*) is against it; it must be had rule." "Why tell us of all the claims King Ferdinand had on the affections of Neapolitans, or of their shameful ingratitude toward him? The Neapolitans (quoth the *Packet*) have had demonstrations against him—they have had illuminations for his death." We write the consistent admiration of the *Mail* and *Packet* for the voice of the population of Castile's Barchaven (not in Naples), where "a popular demonstration" and "illumination" have infallibly decided the merits of Count Cavour—the latest "sign and warning" of the Excommunication.—No less a witness than a Mr. O'Grady, R.N., testifies that shortly after the arrival of the mail on Monday evening it became generally known that Count Cavour was dead, and about eight o'clock in the evening no less than four tarbarrels were blazing in different parts of the little village, and some carried round through it on men's shoulders. The news was quickly conveyed to the country, and some persons lit a bonfire on the neighbouring hill of Knockoora, which continued to blaze for nearly two hours. We expect the *Mail* and *Packet* to execute a special "Wheelabout and turnabout, jump Jim Crow" with reference to the infallibility of the voice of the population.—*Morning News*.

CHARMS OF LAW.—Edward Harnett summoned John Scadlan for trespass of one pig. In this case two Attorneys were employed, and on three days the parties had to come seven miles to court, incurring a pecuniary loss of 10s or 15s besides cost for a sixpenny trespass. The case was dismissed with 5s cost to crown the expense. Daniel Wren summoned Henry Massey for 7 1/2 flour sold (under the small debts act). An informality in the process service caused this to be dismissed with 2s 6d costs, thus involving a payment of 5s for 7 1/2 which was lost.—*Manchester News*.

There is now going about Swinford, county Mayo, an old woman, (a beggar) named Catherine Mahon, aged 103 years. She was born in Tavrane, in the county of Mayo near Mr. O'Grady's place and married at the age of 18. She was 40 years the year of the French invasion, and had four in family, one son and three daughters at that time; she had eleven children in all. Her husband is dead for the last forty years, and all her children are also dead; the last of them died six years ago. She recollects every incident of notice that has occurred since she was a child. Her intellect is now as clear as when she was twenty, and converses in her native tongue with much ease and judgment. She is perfect in sight and walks quite erect, not even requiring the use of a stick.

GREAT BRITAIN.

The Rev. J. T. White, B. A., Magdalen College, Cambridge, and late Editor of the *Union* newspaper, was received into the Church on Sunday last, at the Church of the Immaculate Conception, Farm-street, Berkeley-square.—*Weekly Register* 29th ult.

SESSION OF A CLERGYMAN TO THE CHURCH OF ROME.—The Rev. William Owen, curate of Glogowen Church, Bethesda, near Bangor, has been received into the Church of Rome by the Rev. "Canon" Egan, of Bangor. The Rev. parson is only 27 years old, and is the son of a Welsh clergyman.—*Standard*.

DEATH OF THE RIGHT REV. BISHOP SMITH.—The western district of Scotland has sustained a heavy, we may say almost irreparable, loss, the Right Rev. Alexander Smith. Born at Oultlebrae, in Banffshire on the 24th of January, 1813, he was sent to the Ecclesiastical College at Aguborties, in Aberdeenshire, whence he was, after a short time, transferred to St. Mary's College, Biatra, Cardinardineshire. Having there completed his classes of humanity, he was sent to the College of Propaganda, in Rome, where he completed his studies. On returning to Scotland he was ordained Priest by the Right Rev. Dr. Murdoch on the 2nd of February, 1836, being the first Priest ordained by that Prelate. After having laboured with much zeal and assiduity in the missions of Greenock, Paisley, and Ardicrie, he was consecrated Bishop of Parium, in partibus, by the Right Rev. Dr. Murdoch, assisted by their lordships, Bishops Kyle and Gillis, on the 3rd of October, 1847, and immediately appointed Coadjutor for the Western Vicariate of Scotland. His fitness for the Episcopate, was evidenced by the universal satisfaction with which his promotion was hailed, but still more so by the almost unequalled example of virtue and piety displayed in his after career. Although frequently suffering from ill-health he manifested an amiability of disposition, coupled with indomitable vigour and firmness of purpose, of which one often reads but seldom has the happiness of witnessing. His winning ways, his mild but yet firm character, endeared him for ever to all who came in contact with him.—Endowed with very high mental powers, his counsel and advice were eagerly sought for by all who might have been perplexed by difficulties either of a temporal or spiritual nature, and never yet did any one regret having followed the advice or adopted the counsel of so fatherly a mentor. Shortly after his consecration he proceeded, delicate though he was, on a mission of urgent charity to America, accompanied by the Rev. John Gray. After a very laborious and fatiguing tour through the greater portion of America he returned in 1849 to continue his increasing exertions for the advancement of religion in Scotland. In the same year he founded the Franciscan Convent of the Immaculate Conception, in Glasgow, a community which already numbers more than a hundred members, and has already produced three very efficient and flourishing branch-houses—one in Aberdeen, one in Inverness, one in Jamaica, and an affiliated house in Bayswater, London. Besides which, for some time before his death, negotiations had been partially begun for the establishment of a branch house at Buckie. His Lordship's retiring disposition and extreme modesty of character went far to conceal the serious difficulties he had to encounter in establishing these houses; and had he nothing else to point to, he might well exclaim,—"Exegi monumentum are perennius." His health continuing to decline he was advised by his medical attendant to repair to a warmer climate, and at two different periods he went to Italy, where, at the mineral waters of Mont Catini he sought that health which his own country seemed unable to bestow

upon him. Notwithstanding, his constitution proved unable to resist the virulent nature of his complaint, and, surrounded by a number of his Priests, and after the prayers for the dying had been recited by Dr. Murdoch, he breathed his last calmly and contentedly on Saturday, the 15th June, 1861, about twelve o'clock noon.—*Cor. London Tablet*.

TAXATION POLICY OF CONSERVATISM.—By what mode shall we raise the necessary revenue? We do not seek this in reference to exceptional years, when from actual war charges we are obliged to resort to loans or to a system of taxation which, if continued in times of peace would be ruinous. We want to know the best general principle. Shall we resort to direct taxation or indirect taxation? Now it must be distinctly understood that these terms do not set forth the issue between Conservatism and Radicalism. The revenue is obtained from the resources of the country. Each man contributes his quota according to the share of the national resources at his disposal. If the working man has to pay a pound a year towards the national expenditure, it is, as far as the principle of contributing his share is concerned, quite immaterial whether the pound is paid into Her Majesty's Exchequer, via the grocer, the tobacconist and the publican, or whether it be paid to the tax collector. Yet it is not to be denied that a system of general direct taxation, even if possible, would be most inconvenient, costly and oppressive. It would give the artisan, for example, credit for his taxes instead of obliging him to pay them from week to week, and from day to day to day. Unless he exercised a providence rare in any class of the community, his weekly wages would be expended weekly, and the quarterly or half-yearly demand for taxes would involve him in difficulties. The charge of collection, too, would be enormous. The three or four millions of revenue contributed by the working classes through the tobacco duty is collected by a few officers of the different ports, but to collect the same amount directly from the working classes would require an army of collectors. Moreover, indirect taxation is pliable. It adapts itself to the varying circumstances of the working classes. If they have less to spend, they have less to pay. If their wages are lowered from a commercial or manufacturing crisis, or from the inclemency of the season, they may do with less tea, tobacco, or beer, and so temporarily contribute less to the national exchequer. Indeed, the idea of substituting direct for indirect taxation is chimerical, except in the way proposed by Messrs. Cobden and Bright. "Direct Taxation versus Indirect Taxation" is a mere delusive cry, an ingenious expression for a revolutionary dogma.—The real meaning of this demand is, that instead of all classes paying taxes, some classes should be exempted. The object of Messrs. Cobden and Bright, an object they openly avow, is to exempt the working classes from taxation, and to put all the burdens of the State on property and income. Let us assume the consummation of this project—that our Customs are abolished, our Excise laws repealed, indirect taxation at an end, the working classes exempted from the payment of taxes, and property and income contributing the entire revenue. What would be the ultimate result? Would the working classes become richer, and the property classes poorer? Would there be a division of property? Those who anticipate practical communism from the adoption of Messrs. Cobden and Bright's scheme are sure to be disappointed. Property and capital are indestructible, though they may be bad legislation and many other causes be driven from one country to another. Suppose we charge capital with the whole taxation of England it would at once seek other countries where it was equitably treated. This would be the case even with land. We all know that the agricultural produce of our country is due not only to the native fertility of the soil, but to the capital invested in it. But who would invest capital in English agriculture when the same capital invested in other countries would yield a much larger return? So the manufacturers and agriculturists would transfer their capital to other countries, labour would become superabundant and the wages of the English working classes would fall. That is the true solution Wages would fall. The working classes would not be exempt from taxation. Instead of paying their own taxes, their employers would pay their taxes for them. After all, wages but the representative of food, raiment, lodging, and other necessities of civilized life, including taxes. The higher the taxation of a country the higher the wages of the artisan. Not that excessive taxation is a benefit to community. But if it is, to some extent, a national disaster, it cannot injure a class. Society is too closely knit together for one class to suffer without affecting others. The revenue of the country is derived from the income of the country. Labour works income out of capital. Whether capital is the sole paymaster to the State, or whether labour pays its own share the money comes from the same source. And though direct cannot be substituted for indirect taxation except in the Golden-Bright sense of exempting the working class from the payment of taxes, and though such exemption is only apparent, yet it is of the last importance that the scheme should be opposed by Conservatism. It would make the working classes the mere serfs of their employers. No people are politically or even socially free who do not pay their own taxes. The demagogues who desire the working classes not to pay taxes know this. At present the working classes are not sufficiently under their dominion. It will be a great point to give them wages less than their taxes. It will prevent careful artisans saving a little out of his taxes by buying less beer or tobacco, or so being, to some extent, independent of the manufacturer. It will encourage and develop the vice of improvidence. It will, we say, inevitably reduce the working classes to the dead level of social and political serfdom. The reasons why Conservatism fights for indirect taxation, whilst allowing the use or necessity of some direct taxation, are palpable. Not to preserve property and capital, for they need no protection. Not even to keep capital in England, for after a temporary disturbance, unless the spirit and energy of the race were broken, capital would still abide with us. Conservatism adheres to indirect taxation to conserve the freedom, prosperity, and happiness of the working classes, and in the years to come the working classes will be grateful to Conservatism for preserving them from the machinations of their enemies. Years to come? The reaction has already set in. The free working classes of England are already more conservative than democratic, and are daily growing more Conservative.—*Atlas*.

William Seabright Chalkley, the Dissenting preacher, who absconded from Liverpool some time back, a defaulter of £40,000 to a loan society of which he was secretary and manager, has been recognised by one of the losers by his fraud, at Southampton, and apprehended. Among his papers was found a printed certificate of his admission and recognition as a "local preacher in the Methodist Episcopal Church" in Pennsylvania, where he passed as the pastor of the church, the Rev. W. Thompson, giving "our dear friend William S. Cook" a very high character for piety, sound doctrine, and other good qualities.

UNITED STATES.

DEATH OF REV. F. X. BRANAGAN, EAST CAMBRIDGE, MASS.—In our last we briefly announced the death of this lamented clergyman, which took place on Tuesday morning, June 25th, at the early age of 29 years and six months. The Rev. Francis Xavier Branagan was a son of Patrick Charles and Bridget Christina Branagan, a native of the town of Castleblaney, in the diocese of Clogher, and county of Armagh, Ireland. At the age of twelve he entered a preparatory college in Monaghan, and having passed some years there, was sent to the famous College of All Hallows, near Dublin, where he was ordained for the diocese of Boston.—*Boston Pilot*.

FIRE IN ALBANY.—At about seven p.m., a fire broke out in the freight house at the Boston depot East Albany on the 5th instant. So fierce was the conflagration that nothing could be saved. The destruction of property embraces two large freight depots, the passenger depot, the ticket office, the elevator, fifty-four car loads of freight, eight car loads of live hogs, five canal boats and one valuable freight bridge. The long passenger bridge was partially saved; the canal boats were all loaded with grain. The loss by this fire will exceed half a million of dollars. The buildings that were destroyed cost the company over \$400,000. Rumors prevailed of loss of life; but nothing certain on that point has yet transpired. The company had no insurance.

FIRE IN MILWAUKEE.—A fire in Milwaukee, Wis. on the Fourth of July, destroyed the American House, owned by P. Kane & Sons; two brick stores, owned by C. H. Williams; six frame buildings, occupied as stores west of the American Hotel; the Methodist meeting-house on the north side of Spring street, and all the frame buildings to Austin's Block, which was considerably damaged. Also several small frame buildings used as shops, north of the Methodist Church. The loss will fully reach \$100,000.

Protestantism is plunging down into the pit whence it emerged, amid the execrations of lovers of the country it has betrayed. It is recognized that Protestant political preachers have plunged us into this trouble. The Tyngs and Thompsons, and the rest of them, are rushing out of their deserted churches, and taking to "street-preaching" again—like other vendors of damaged ware. They are yelping and howling in newspapers that they buy up, or pay for the privilege of editing. Even since we began writing this article we have received a letter from a leading and trusted member of a Protestant church, widely known and respected, in which he says:

"Many of us (Protestants) hitherto) are regularly attending Catholic churches, for the reason that there we can hear the pure Gospel, unalloyed with politics. \* \* \* I must either become a Catholic, or else wander off, I fear, into Infidelity. \* \* \* I am surprised to find thousands thinking as I do. Could we publish the private letters we have received in the last six months, from North as well as South, from the scores of men not Catholic—some professing that they have never known nor liked the Catholic religion, except as they find it set forth in the *Freeman's Journal*, and in the high patriotism that it has prettily illustrated—it would go far to show that whether Protestantism has succeeded in ruining the country or not, it has, at least, ruined itself in the attempt.—*N. Y. Freeman*.

THE YANKEE PURITAN.—What is this Puritan—what his psychological characteristics—what his relations in history? Why, sir, he is indoctrinated with the conviction that he is the elect vicegerent of God upon earth. His life, from the cradle to the grave, is pragmatic—perpetually intermeddling with the affairs of his neighbour; fastening his plummet to the illicit line of his faith, sounding the hearts of men and anathematizing as pagan and pestiferous, whatever may be inharmonious with his own cogitations. His long visage, nasal twang, canting hypocrisy, and invariable prying, banished him from England to Holland, where he soon became equally obnoxious, and was constrained to emigrate to the sterile rocks of Massachusetts, from which locality he has succeeded in keeping the whole continent, savage and civilized, in hot water ever since. Nursed in a horror of two imaginary phantoms—slavery and Popery—he is an accomplished hater of his fellow-men before he has begun to learn how to love God. What his course relative to the slave owner has been we have particularly seen; but his policy in regard to your religion and mine—the religion of our dismantled and shivering country—remains to be examined. I will not, sir, carry your mind back to those famous "Blue Laws," by the provisions of which the Roman Catholic, like the Son of Man, was denied a place whereon to rest his head in all New England. But soon after the formation of the Confederacy, and the establishment of the General Government, the true American principles embodied in them were subverted by the enactment of the "Puritan, Alien, and Sedition Laws," passed during the administration of the elder Adams—a blow manifestly aimed at Catholicism.

I will pass over similarly remote events, and ask you: Who kindled the persecutionist fires of 1814 and fostered Native Americanism? Who were the Iconoclasts of that reign of terror? Who put the burning torch into the hand of the incendiary? Who laid in ashes of ruins the convent at Charlestown Massachusetts? Who attacked the Catholic Churches of Philadelphia? Who made a street bonfire of Dr. Moriarty's library? Who were the disciples of Paddy Wright and the apostles of Maria Monk? Who stoned the late Bishop Powell on his bed of death? Who called into life Know-Nothingism? Who sought to disfranchise the Catholic and the adopted citizen? Who sacked, pillaged, and burned the humble settlements of the Irish and the Germans in Cincinnati, and other Western cities? I answer, your present Puritanical Allies and associates. And they have recently expelled the students from the Catholic College at Georgetown, and converted it into a military barracks, to which desecration they contemptibly reduced the convent of the holy women there also. Your race has been infamously slandered in nameless prints by your present brother officer—the contaminated inmate of a State prison—Ned Buntline. The helpless and unprotected women of your blood and lineage were ruthlessly insulted by Henry J. Raymond; you called him to account for it; you found him a coward and a poltroon; and yet you have accepted him as one of your teachers. Your brother patriot and fellow-exile, John Mitchell, was proscribed in New York for expressing his opinions; the same Abolition element persecuted him in Eastern Tennessee; he found a home and a welcome in South Carolina, in defending the independence of which his son recently distinguished himself. And the State you are immediately called upon to invade is Virginia—a State which smote down Know-Nothingism and secured to you citizenship; perhaps the first house you may sack will be the house of your gallant and knightly champion, Henry A. Wise.

Let me implore you to pause, sir. Do not imbrue your hands in the blood of those who welcomed you, shared with you their hospitalities, and rebled you in the garments of citizenship. At least do not involve your fellow-countrymen in your own error. Believe me, my heart beats with kindness and affection for you, and I write in sorrow rather than in anger. You do not understand this Southern Revolution. It is unlike any Revolution of history. It is a Revolution of opinion—not the work of an individual or a day, but the natural growth of years, spontaneously springing from the almost unanimous desire of the people of the seceded States. It is the resisting barrier of ancient habits and rights, against the contemuous aggressions of new heterogeneous thoughts and actions, supported by an unanimity of feeling unexampled in the world's history. And these people, sir, can neither be crushed nor defeated. They will fight for their independence with Spartan valour and Attic fortitude. You may wage a war of years against them, and beggar both sections of the country, but I tell you that so certain as the sun shines at mid-day the old Union will never be restored. And, as a final consequence, I again beg that you will recede from your false position—that you will not be instrumental in handing down your own name, or the names of any of our people, wreathed with the cypress of shame and infamy, to the pen of the future historian.—I am, sir, respectfully,

T. W. MACMAHON.

P.S.—As your Commander-in-Chief, Abraham Lincoln, will not allow me to write this letter, I am constrained to have recourse to the public press.—*N. O. Catholic Standard*.