

journals; and many others there are, doubtless, where families, who had been in thriving circumstances, are now left depending for the means of existence upon the result of the proceedings in the Court of Chancery."

Just three weeks before the final crash the sole managing director, Mr. James Sadler, published a report, in which it was stated that after payment of six per cent. on the 31st of December, 1855, and that three per cent. bonus a surplus remained of £3,303 12s. 4d., which the directors advised to be carried to the reserved account of £17,375 12s. 7d. This report was published on the 1st of February 1856. Of course, at the time there was neither reserve fund, nor surplus, nor capital in the bank, and but a small proportion of the deposits confided to its trust.—*Tablet*.

GREAT BRITAIN.

CONVERSIONS.—Three clergymen, all men of distinction in Sussex, have been received into the church within the last few weeks. The value of the living which one of them has resigned is about £1,000 a year. It is rumored in London that the Dowager Duchess of Argyll has embraced the Catholic faith. If this be so, she will be the third Scottish duchess who has renounced Protestantism and embraced the Catholic faith within the last year or two. It is only three months ago that the Duchess of Buccleuch was received at the Catholic chapel, Farm street. These facts, with ten thousand similar ones which might be added, are a proof that the Church of England—for most of the late conversions are from the establishment—is crumbling to dust in spite of the national puffing it has received from the legislature during the last three hundred years.—*Weekly Register*.

DECLINE IN THE PRICE OF CORN.—A fall took place in the price of wheat on Tuesday at Mark Lane, amounting to between six and eight shillings a quarter. Oats were from one to two shillings lower.

Admiral Watson has sailed for Kiel. He has ordered the fleet to assemble off Moar Island, to announce the renewal of the blockade of the Russian ports.

Yesterday we took occasion to remark on an event which has consolidated the power of Britain in the far East; to-day we have equal, if not greater pleasure, in pointing public attention to an equally gratifying proof of the firmness and durability of our empire in the remote West. We really seem at last to have solved the problem, so long deemed insoluble, how to retain a Colonial dependency under the dominion of the mother country, without violence and without coercion, by the mere strength of mutual interests and mutual benefits. That a perfectly free community—governed by institutions more democratic than our own, and well knowing that, should it fix its mind upon separation from us, that separation can be obtained by the mere expression of its will—should cling closely to our side, should rival us in loyalty to our Queen and respect for our institutions, is a spectacle at once so striking and so gratifying as to deserve more than ordinary mention from those whose duty it is to chronicle the noteworthy events of the time. It is not that Canada enjoys from us any peculiar advantages—for she has to compete in our markets against the whole world—nor yet that she receives from us any very efficient military protection; for the Governor-General, when he went to open the legislative Council and Assembly at Toronto, was escorted by Canadian Volunteers and saluted by a salvo from Canadian Artillerymen. But Canada feels that England has at length learnt how to deal liberally and justly with her colonies, that she has cast aside the antiquated maxims of restraint and interference, and whatever control she exercises over them is that of a kind parent instead of a stern and grudging guardian.—*Times*.

PROTESTANT CHARITY.—In St. Pancras Workhouse the "test," as it used to be technically called, is not black bread, or watergruel, or stone-breaking, or any other trial of poverty but denial of common wholesome air—positively foul air, very little of it, and no change of that little quantity. It appears to be a general practice to prepare the air for pauper use by passing it first through those particular apartments which it is usual to insulate as much as possible, for decency as well as for health. The wards are so crowded that the inmates, even the sick inmates, lie by dozens on the floor—may, they are stowed out of the way, in holes and corners, passages and landings, where people would least expect them. The doctors are overwhelmed with the confusion, and, what is more serious, find that disorders both spread by inevitable contagion and acquire a malignancy that defies all their medicines. In the women's receiving and casual ward as many as 80 and upwards sleep nightly. Omitting the children, it has been found that every adult has an average of 164 cubic feet, instead of the 2,000 which is the common proportion for a gentleman or lady. The air was found to contain a large percentage of carbonic acid gas, the result of which was nausea, fever, and of course deaths. The nurses, and doctors, and relieving officers, all suffered. Not only were there no bedsteads, there were not even beds; and the poor wretches lay on the bare floor, or on forms, sometimes "huddled" together in a compact naked mass, communicating vermin and disease. As for mothers and infants, there seems to have been little pity for them; it was no great matter if the children were removed to a better world. In these wards we find two per cent. of carbonic acid gas, as decidedly fatal to life as strychnine or prussic acid. The children slept eight in a small bed, festering with cutaneous disorders. But the men, particularly that helpless class that cannot take care of themselves, were no better off. We are, of course, not quoting the complaints of any chance informant, any tender-hearted philanthropist looking out for a topic, but from the report of an inspector sent by the Poor Law Commissioners. The men, then, it appears, have been sleeping in cellars, without chimneys or even windows, and no communication with the outer air except a light in the door. A long, low roomy seven feet two inches high, contained 32 sleepers. When the poor apply for relief they are "penned" so long and subjected to such pressure that they must be strong if they survive the ordeal and obtain their wretched pittance. At half-past five in the evening as many as 150 were still unrelieved; they had not tasted food the whole day, and expected none till seven. But let us not be too hard on the humane British people. We are not entirely without benevolence. It is only in the selection of our objects that we are rather capricious. If any of these miserable wretches struggling like sheep through their pens to get a little bread, or lying on the ground naked, and breathing a

horrid mixture of air and carbonic acid gas, had gone out and taken a loaf from a shop window, or broken a pane of glass, or touched a pocket-handkerchief as it dangled from a coat-tail, then he or she would immediately have been promoted to Newgate, or some other of her Majesty's penal palaces. If a woman, she might have found herself at Newgate, in lively company, in spacious wards, and with nineteen fires employed in keeping up an agreeable and uniform temperature for thirteen of her sex. She might have put the city to the cost of some £50 a year, instead of the 1s. 10d. a week, or some such burthen, she has laid on the parish of Saint Pancras. No wonder we are pulling down our prisons and building larger ones; no wonder that wherever we go we find the pleasantest spots occupied with large edifices for the punishment or reformation of offenders. The poor—for poor there must always be—are driven by the extremity of their distress to think it a small affair to break the laws of a community which has so little heart for them. Indeed, they know they are forgotten, unknown, trodden under foot, crushed to death, and rotting in cellars, where they are, and so long as their hands are innocent of crime; but the moment they come within the penalty of our laws they will become the objects of the most affectionate regard. They will at once have good air, wholesome warmth—in fact, a paradise, compared with their treatment so long as poverty was the whole of their crime.—*Times*.

MACAULAY BURNED IN EFFIGY.—The Highlanders of Glenmore, Inverness-shire, feeling aggrieved and indignant at the slanderous charges brought by Mr. Macaulay against their predecessors, in his late volume of the "History of England," assembled together, and headed by a piper playing the "Rogue's March," proceeded to the Black Rock, near Glenmore House, and there burnt in effigy the distinguished historian! The assembled crowd gave three shouts of execration as the effigy was consuming. Macaulay, when in the Highlands, resided for a considerable time at Glenmore House.

BRITISH MORALITY.—A few days ago a couple were united in matrimony by the superintendent registrar of the district of Billesdon, Leicestershire, whose united ages amounted to one hundred and sixty one years. The parties had lived together, as man and wife for fifty four years, and brought up a numerous family, the wife having been purchased in 1802 for sixpence. She had been about to be married in that year to another man, in the absence, and in consequence of the supposed death of her rightful husband. He, however, shortly returned with another bride, and a dispute arose between the women. He thereupon purchased a halter for a shilling, and sold his original spouse publicly in the town of Kegworth, for the sum mentioned above, to the man with whom she is now legally united; her original husband being dead.

ENGLISH RUNAWAY HUSBANDS.—SUNDERLAND, MARCH 3.—The many crimes which are of daily occurrence in this Bible loving country—crimes which would disgrace a savage land—having found a wide publicity through the columns of the *Telegraph* in Ireland, and no little in England, perhaps it may not be out of place to record a fact which must clearly demonstrate how lightly the obligations of marriage are regarded here amongst a certain class, as well as amongst a goodly portion of our Calvinistic neighbors north of the Tweed, where "royal sermons" are ostentatiously preached to flatter courtiers and crowned heads, doubtless with such motives as prompts one to exclaim with the Bard of Avoon—

Oh momentary grace of mortal man,
That we hunt more after, than the grace of God!

Some few weeks ago the walls of Sunderland were covered with large "placards," setting forth in full the names of a number of fugitive husbands who deserted their wives or children in Edinburgh or Glasgow; and now, on the authority of the overseers of the poor and the press, I have to tell you, that no less than fifty seven heartless scoundrels are reported to have run away here from their families—viz., Sunderland parish, 21; Bishopwearmouth, 15; and Monkwearmouth, 21—thus affording a faithful illustration of the manner in which "religion in common life" is exemplified in the conduct of those over fed and irreligious savages, on whose callous hearts and polluted lips is stamped the impress of vice and immorality; and whilst they profess a quasi religion without faith, are ever ready to swallow down the pernicious teachings and doctrines of the upstart followers of Luther, Calvin, and Henry VIII. Scotch preachers may sneer at the holy inmates of the cloisters, but all the common place twaddle spouted from Presbyterian rostrums by Caird and Co., can never tend to place a restraint on the bad passions of those professors of "religion in common life," whose only guide and authority in matters of faith and morals is their own fallible judgement.—*Correspondent of Telegraph*.

EDINBURGH LUNATIC ASYLUM.—There are three females in the asylum who have been driven mad by the denunciations and terrors held forth by some minister, whose name is, unfortunately not given. Last summer a young woman went stark mad at Helensburgh after hearing some vehement preacher, who manifested probably more zeal than knowledge.—*North British Mail*.

Thomas Robson, aged 22, was tried before Mr. Baron Martin, at the Newcastle-upon-Tyne assizes, on the charge of having administered to Elizabeth Robson, his wife, two drachms of sugar of lead, with intent to poison her. The prisoner was found guilty, and the judge ordered sentence of death to be recorded, observing that the real punishment would be penal servitude for life.

The magistrates of Oldham have gravely decided that a man may not be shaved on Sunday, and punished an unfortunate barber who ventured to perform that necessary operation on the Protestant "Sabbath." The Botanical Society of Manchester has also refused to open its gardens on the Sunday; and the *Church and State Gazette* is so elated at their recent triumph in parliament that it even proposes that the Sunday Beer Bill be repealed. The more popular journals, however, from the *Times* to *Punch* (which represents the "Archbishop of Cant," in the unpic turesque costume of his order, walking to church with no better protection from a pelting shower than an ordinary umbrella) adopt a widely different tone; and I am glad to see that some of them are beginning to realize the important truth that really lies at the foundation of the whole controversy—viz., that Sunday is not the Sabbath, and that there is no authority for the transference of the latter designation (which has always been applied to Saturday, both in Jewish and Christian times) to the first day of the week. The subject is such an important one, and has such a wide bearing, that I trust it will not be allowed to rest (now that it is fairly under discussion) until the matter

has been put before the public in its true light. Many Catholics here, both amongst Clergy and laity, are much impressed with the importance of the question, for the popular superstition on this subject really lies at the root of so many existing evils, both social and moral, and has, moreover, the worst effect upon society generally. Still it must be confessed that it is a matter of some difficulty, especially as the opposition to the Sabbatarian movement is more or less identified with irreligious parties, and even to some extent invested with an anti-Christian character. It is important, therefore, that it should be clearly understood that, if the matter is taken up by Catholics, it is (primarily) on religious grounds, and not from any feeling of indifference to the claims of religion. The popular error has such firm possession of the public mind, that even persons who make no pretensions to spirituality, yet profess the greatest horror at any interference with the "national" superstition (to use Doctor Sumner's appropriate adjective); and we find them more scrupulous about this ceremonial observance than they are with regard to the plain moral precepts of the Decalogue. Thus, in Scotland, there are thousands perpetually addicted to the vice of intemperance, who would soon commit murder as enter a railway on the Sunday; I have also known instances of Protestant young ladies (to take an example from the other sex), who, though with no pretensions to be considered religious, were yet shocked in the extreme at the proposal to play a cheerful tune on the Christian festival (the "Easter Day in every week," a character of which it is not entirely deprived, even in this penitential season), or to permit an innocent game on that holy day. Now, these cases are sufficient to prove that our modern theologians are really beginning at the wrong end (to say the least of it), when they attempt to enforce upon the public so rigid and uncalled for a ceremonial observance, derived from Jewish times. They "strain at a gnat and swallow a camel" (to use words which are applied to the Pharisees of old); and while forbidding our jaded operatives their Sunday ride and glass of beer, omit the "weighty matters" which are chiefly enforced by both natural and revealed religion; a principal cause of our numerous moral delinquencies being undoubtedly that very superstition in regard to the observance of Sunday which they seek to uphold. Our over-worked poor are sadly in want of a more reasonable and practical religion than that which they have been taught, and one more adapted to their actual wants and circumstances. The gloomy theology of Luther, and Calvin, and Knox (notwithstanding its occasional moral laxity) has produced none but evil fruit; but the cheerful piety of a St. Philip Neri, and the consoling lessons of St. Alphonsus, would have a vastly different effect; and people would begin to understand that religion is a matter of the heart and conscience, and not of closed doors, and legislative enactments against the few comforts of the poor. A Catholic Saint and Bishop, who was once indulging in an innocent game of chance on a Sunday, replied to an objector that amusement and recreation were as much Christian duties as anything else; a truth to which the arrangements of our severest Religious Orders bear testimony, for they all have their hours of "recreation." Puritans and Puseyites seem to imagine that to assume a gloomy face is a principal duty of Christianity; and it is the Catholic religion alone which really inculcates the Scriptural duty of "rejoicing;" and recognises the lawfulness and necessity of amusement and recreation. The present seems, therefore, an admirable opportunity for putting before our countrymen this remarkable contrast between the new and old religions; and many of our Clergy are availing themselves of it with the best effect. I am glad to see, too that our Catholic libraries and reading-rooms are open to their members on Sunday afternoons, and there would probably be no objection to lectures or other entertainments between church hours. In other countries the best Catholics generally fill up the interval between Mass and Vespers with some amusement, and in some the villagers may be seen indulging in an innocent dance in the presence of their Pastor, who knows full well that devotion is rather promoted than retarded by such wholesome relaxation. But how different is all this to the gloomy and Pharaiseal exterior of our English and Scotch towns!—*Cor. Tablet*.

UNITED STATES.

INCREASE OF CRIME AND DECREASE OF RELIGION IN AMERICA.—It is undoubtedly true that crime has increased at least two-fold in nearly all the States in the last few years. During the same period, Christianity, in most of the old States, has been at a perfect standstill. In the city of New York, we are reliably informed, there are not so many Christian communicants outside of the Catholic Church, as there were even ten years ago; and almost everywhere else the same or similar results are shown by undoubted statistics, and admitted by the highest authority in the churches. Something has produced these results; and there can be no harm, we think, in inquiring what it is. If Christianity really possesses the beauties and virtues that are attributed to it, and vice is really the hideous monster the moralists and poets have painted it—how comes it that Christianity is declining, and vice increasing? As citizens, if not as Christians, we have a right to ask this question, for the community and the State are alike interested in it. It is our right to answer it, also, if we are willing to submit our answer to the scrutiny and criticism of both the political and the religious communities.—*Providence Post*.

Consider, we (*American Call*) beseech you, friends of this cause, the present condition of the Irish laborer in an eastern city. He lands bewildered by the crowd, having spent all his previous life to the simple rural routine of test and labor. Disguised enemies receive him with a false friendliness. He is led to some vile street, lodged in some foul Phalanstery, where every habit of communistic life prevails, but its cleanliness and regularity. His native virtue, implanted by tradition and protected by neighborhood, is shaken by the first debauch. The road to ruin is taken by easy stages. He is turned to all the purposes of others, and no longer clings to any of his own. It is a lamentable truth that the Irish laborer in the cities is turned to as many uses as the dead ox, whose bones and sinews, not less than his flesh and blood, employ separate sets of hands. And his deterioration does not end here. His conscience is warped with the fluctuations of his condition; the liquor-seller makes him a sot, the demagogue enlists him in his body guard, the Police Court becomes familiar with his name, the Pottery field receives his unanointed remains. This is no solitary or extreme case. The Irish emigration loses five thousand heads of families per year by such awful exits, and in their loss is involved that of their children. For those who have passed even three years in such a school, we have little or no hope; speedy removal from temptation can alone save them from the inevitable end of their bad beginning.

A PROPHECY.—In 1831, the eccentric Lorenzo Dow made a prophecy that in 1856 the greatest flood since the time of Noah would prevail all over the world. From the vast quantity of snow on the ground, and ice in the rivers, it would only require a couple of days' continuous warm rain from the southwest to produce pretty much of a flood in the United States.

Attorney-General Clifford, of Massachusetts, expresses the opinion that the "liquor laws" of 1852 and 1855, in that State, have proved expensive failures.

CONVENTS IN AMERICA.—According to The American and Foreign Christian Union, the conventual system has taken strong hold upon our soil. It says that lands have been purchased and edifices reared in our cities and rural districts for this object. And, under the direction of Dominicans, Benedictines, Redemptorists, Franciscans, Cistercians, Carmelites, Jesuits, Sisters of Mercy, Sisters of Notre Dame, Sisters of Providence, Ursuline Sisters, the Sisterhood of St. Joseph, Ladies of the Sacred Heart, Loretines, or some other order, 142 of these religious communities are established and in operation among us.

A VERY HANDSOME YOUNG LADY.—The *New York Tribune* gives us the following account of the promenading and pranks of one of the ladies of the principal commercial city of yankeedom:—Ann Lindon, alias Charles Lindon, was arrested by Policeman O'Keefe of the Chief's Office, for parading the streets in male attire, and for other discrepancies. It appears that she was found on the corner of Warren-street and College place, handsomely dressed, and making quite a display, and the officer felt it his duty to "bring her in." She has been in the habit of visiting the Broadway saloons, associating with Aldermen, (a fine-companion for Aldermen!) Policemen, Constables, and other distinguished characters; and has occasionally, as Officer O'Keefe has been informed, passed herself off even as his business partner. Of late she has indulged too freely in gin-slings and other fashionable drinks. She was taken before a magistrate, who sent her to the Penitentiary, as a vagrant, for two months. She is but nineteen years of age, and very handsome.

CRUEL TREATMENT OF CHILDREN.—The *Ravenna (O.) Democrat* contains the following account of the brutal treatment of a little boy by his father, one Thos. Lewis. Lewis is a drinking man, and a man of the most furious passion. He struck his boy with a barn shovel, cleaving his scalp to the skull. He then kicked him out of doors, kicked him in the mouth, rubbed his face in the snow, afterwards dragged him into the house, swore he would cut his head off, and made a deadly thrust at him with a butcher-knife, which the boy, by a quick movement, escaped. His father then knocked him down, and left him bleeding upon the floor. On a former occasion, Lewis pointed a loaded gun at the boy, and under a threat to shoot him made him climb a telegraph pole. A short time before the death of his wife, they lost a young child. While his wife was on her sick bed, and, as it proved, death bed, Lewis went to the grave, dug up the child, took it from the coffin, tore off its shroud, and thrust the child into the bed of his dying wife, saying, with lurid imprecations, "that she might have her child if she made such a fuss about it." This he did because his wife moaned immoderately for her child.

The *Church Journal* gives an account of the progress of Protestant Missions in the East. The *Journal* is itself Protestant:—"The Missionaries of the A. B. C. F. M., on their first commencing their work at the East, disclaimed all idea of thus creating a schism. They moreover affected liturgical usages, and the wearing of vestments in public service; and in other things showed a disposition to imitate the Church, such as they never would have dared to cherish at home, and about which their letters home were studiously silent. After a few years—their patience not being gifted with "final perseverance"—they became disgusted with the slowness which Churches 1800 years old showed in learning "new things" from American Missionaries; and they consequently determined to change their policy into that of open hostilities. Persecution, if thus provoked—and it was natural that it should be—would prove a more available sort of capital in that business, than patience. A few converts have been made, and only a few. The persecution did not amount to very much—except the extraordinary loudness of the noise made by the persecuted; and a limited amount of feeble congregations, living on foreign alms and kept together solely by foreign officials, is the only result, thus far, of the attempt at a schism."

CATHOLICS DON'T WANT OFFICE.—The malice of Satan never caused him to commit a greater mistake of policy than in inspiring the sham-Americans to include the proscription of Catholics in their rituals. *Divide et impera* is the Devil's true motto, and he has missed a point in disregarding it here. To have proscribed foreigners simply would have gained the same point nearly as to proscribe Catholics and foreigners both, as the majority of the Catholics, and nearly all who are formidable to the Devil's kingdom, are foreign born. At least this is the superficial view of the case, for perhaps Satan, who is an unrivalled politician, saw advantages to be obtained by the course he has pursued, and disadvantages to be incurred by the other. For example, the exclusion of foreigners alone might damage his own friends of the infidel immigration, and the Orange Irish, who, in spite of nativism, will still come in for their share of the public spoils, as well as of political power. But we apprehend that the chief benefit the devil expected from this move was to entrap the Catholics themselves, whether native or foreign, into a corresponding false move that seems, at first sight, the answer to his, viz., into identifying Catholicity as a foreign religion with the claims of foreigners born. We ought to be on our guard against this dodge of the Prince of Darkness. The true way to meet it is not to adopt what is called nativism (the purely sectional and sectarian character of which we have frequently exposed), but to show a willingness to adjust the naturalization laws in any way it is desired, for the sake of peace, and above all not to press the claims of Catholic citizens to a share in the distribution of the spoils of office. No citizen has, as such, a right to office. Offices are not created for the benefit of the office-holders, but of the public, and it is quite obvious that other things being equal, a native is more likely to be fit for office than a foreigner. We, as Catholics, can afford to be more generous on this point, from the notorious fact that office seeking Catholics are very indifferent Catholics, and that in a Protestant, or at least an unbelieving and latitudinarian community, the mere ambition to be in public office is a snare to the Catholic conscience. We ourselves would not purchase the fattest and most honorable office in the gift of the people, at the price of the smallest concession to the infidel and latitudinarian spirit of the country. Catholics should aspire to change that spirit into their own spirit of faith and earnestness, not to conciliate and profit by it, with a view to very doubtful temporal advantages.—*Leader*.