

## The Press and General Review.

DR. ACHILLI.

From the London Times.

We have received the following information from Sir Culling Eardley—

"It has been already stated that Dr. Achilli is set at liberty, and this intelligence reached Paris, by telegraph, last Friday. We understand from Dr. Achilli's friends they are able to prove that the assistance of the French military was fraudulently obtained for his arrest, and that the French government was falsely informed that he was imprisoned for murder and other crimes. The inquiries instituted at Viterbo by his friends forced the accusing party to drop the mask, and to avow that he was seized for religion alone. A similar local investigation in Rome enabled his friends to prove to France, by the evidence of her own officers, that a detachment of her troops on duty at the Prefecture of Police at Rome were parties to the seizure, though the Prefect made a return that there was no such entry in his register. The soldiers were despatched for the purpose, without the cognizance of the Prefect, by word of command of a subordinate. The second in command of the French police is an Italian gentleman, employed formerly in the police of Gregory XVI. The chief of the French army and diplomacy in Rome, General Baraguay d'Hilliers (soon after the 10th of December,) applied in person, at Portici to the Supreme Pontiff for the prisoner's liberation, which was positively refused, on no other ground than that the prisoner "had done much harm to religion, and would do more, if free." Owing, however, to proceedings, the nature of which is not known, the French government received in Paris, on December 20th, a telegraphic message from the general that the Roman government offered the French government to liberate Dr. Achilli, on condition that the English government and his friends would insure its leaving Italy. The British Ambassador in Paris, with the kindness which has characterised him throughout, wrote himself, extra-officially, to Dr. Achilli, engaging him to do so. His friends did the same. The French government intimated to the general and ambassador its concurrence in the arrangement. The French general communicated the reply to the Supreme Pontiff at Portici, and claimed the fulfillment of the promise. It was answered that he would take time to consider it, and would arrange the matter on his return to Rome. In the mean time, and subsequently to the arrival of the reply from Paris, the Fiscal of the Inquisition visited Dr. Achilli in prison several times, intimating to him that he was to be put upon his trial, and that he (the Fiscal) was to be the judge. The knowledge of this delay, and of the accompanying circumstances, reached Paris about the 10th of January. The government of the Republic took up the matter strongly, and communications of an urgent character were made to Rome. On the 25th the French government was made aware (as has been stated) that Dr. Achilli was already on the way from Rome to Paris.

### ALTAR DENUNCIATIONS AT DINGLE.

From a Dublin Paper.

Altar denunciation have been nearly as frequent as the mass in the chapels of Dingle and the surrounding parishes for some months' past. The return of the Rev. Mr. Lewis to Dingle to take the paramount charge of the mission was the signal for the most vexatious annoyances the priest could devise. They have openly avowed that their object is to drive him from Dingle, and have told their flocks "not to molest the convert at present, but to hunt him down as they would hunt a mad dog"—to call him "Parson Lucifer," and many other opprobrious names. Wherever he goes he is dogged day and night by four men, who are said to be paid daily wages for doing so. These men go before and behind him through the streets and lanes, announcing him by whistling and shouting, "There he goes;" "There goes Parson Lucifer." By this means riotous mobs are raised who follow him hooting and calling the names they have learned in the chapels, and on one occasion, a few nights ago, they pelted him with stones at the door of Priest Sullivan, where the most violent mobs are generally assembled. The boys of the monks' school, and the servants and relatives of the priests, are the ring-leaders of the mobs, and on one occasion Mr. Lewis was hooted by a mob headed by one of the priests. The persecution he is daily enduring could hardly be exceeded in the most barbarous country in the world, but from time immemorial the priests of Dingle seem to have had the special privilege of doing as they please with impunity.

After the arrival of Mr. Lewis, the denunciations were first hurled against the several industrial employments which he had introduced, and which he had offered to all irrespective of denominational distinctions. The Roman Catholic women employed were compelled to return their knitting and satin stitch-work unfinished; and the most terrible threats were held over those who refused. One of the priests was heard to say, "Beware of Parson Lewis—the Bible is the hook, and the employment is the bait."

They have now two other cases for denunciation—a recent defalcation from their church in a most respectable quarter, and the extension of the mission into the parish of Keelquano, which had lapsed to the Ecclesiastical commissioners, and where a Protestant clergyman has not officiated for several generations. It is not at all unlikely that other defalcations will soon be heard of in respectable quarters in Dingle, for several educated Roman Catholics have expressed the greatest disgust at the domgs and sayings of their priests, and especially their denunciation of industrial employment. One highly respectable Roman Catholic was heard to say that "every step of progress towards civilization must be made in spite of property."

### ROMISH TOLERATION.

A number of the London *Daily News* received by the Niagara, contains a letter from Rome dated Dec. 26th, which makes the following important statement: "An American Protestant minister had twelve of his countrymen joining him to worship at his own house last Sunday, in the Via S. Bastianello. The police were made acquainted with the circumstances before night, and the American Charge d'Affaires, Mr. Cass, was apprised that if the offences were repeated the minister would be sent away from Rome immediately." It is not stated, and it is of no consequence, of what denomination this American minister is; but the spirit it discloses is so like what has been true of Popery through all its history, that it is entirely credible. What now, if Protestantism were to exemplify the same spirit and return the compliment. What would Catholics think of it, if Protestant civic officers should shut up St. Peter's and give a passport to Bishop Hughes? What epithet of horror and censure would be bad enough for Protestantism, if the example of Popes and cardinals were to be followed? We hope Mr. Cass will be man enough to resist such a palpable encroachment upon the rights of his countrymen. The right to worship God, to read the Bible and to pray, is an American right as really and inalienably, as the free use of the limbs; and the Romish despotism should no more be permitted to interfere with it, than to interfere with the liberty of American citizens by shutting them up in St. Angelo without cause. It is a good time for an ambassador who has a soul, to take a firm and righteous stand in behalf of the inherent rights of religious freedom. We hope it will be done—though we doubt it.—*New York Ev.*

### STATE ENDOWMENTS.

We believe that it is thought by some very liberal minded men, that there are a majority of the inhabitants of Canada, who are favorable to state patronage to the Christian Church, and are especially opposed to the abolishing of the Rectories. This has led us to compare very carefully the strength of the different churches in this Province, and if we admit one eighth of the English Church which we believe is below the mark—are opposed to an established church, and that one twentieth of the Catholics are opposed to state paid churches, and that one third of the Scotch Church take the liberal view of this question, and that two thirds of the Wesleyans are true voluntaries, then add these numbers to the inhabitants who are out and out opposed to church and state connexion, and we will have more than a majority of fifty thousand of our population, who are opposed to the connexion of the church with the state.

But we think that a larger number of the Churches of England, Scotland, Rome, and the Wesleyans, might be set down as the opponents of state endowments to the church. Indeed we are satisfied in our own mind, from a careful examination of the statistics of the Province, that more than a majority of one hundred thousand of the people of Canada, would rejoice to see the Rectories abolished, the Reserve Act repealed, and all grants of money by the civil government to religious bodies wholly withheld from all and every denomination in the country. And every year will increase the number of the Anti-Church and State party in Upper Canada. Let the churches be kept free from state support, and state control.—*C. C. Adv.*

### STUPENDOUS RAILROAD PROJECT.

From the London Times.

The people of this country have recently been edited by an American project for connecting New York and the Isle of Wight by a submarine electric telegraph. Perhaps some of our readers experienced a little jealousy at this signal display of enterprise and daring on the part of our brethren in the States. If so, we can easily restore equilibrium, for we assure them that no scheme ever yet conceived, either in Washington or New Orleans, makes any approximation in grandeur or audacity to a well-considered and elaborate prospectus now lying before us. The object of this plan is, to be sure, nothing more nor less than a simple line of railway, but this line is to connect by a direct and permanent way, the two stations of Calais and Mooltan.

Allowing a few minutes for the subsidence of the incredulity and bewilderment which such a proposal will create, even in minds familiarized with the expansibility of trunk lines, and the intrepidity of projectors, we may proceed to

make the scheme a little more comprehensible. Difficulties, it is said, vanish when you close with them, and perhaps some of those already rising in the reader's mind may wear a less formidable aspect when contemplated from a nearer point of view. In point of fact the distance between England and India is of a very fabulous and artificial character. It used to be called 10,000, 12,000, or even 15,000 miles. The time consumed in traversing it has varied from nine months to three. Sir Arthur Wellesley modestly stipulated for four, as the limit of the period within which there should be all ways a steady and constant communication between Portsmouth and Calcutta. At the present time the journey from Bombay to Southampton is usually performed in some 25 or 40 days, and there seems to be abundance of room for still shortening the transit. For, after all, when we look at the plain facts of the case, India is only some few hundred miles further from us than the United States, though we have come to consider the latter country as lying at our doors, while we still regard the former as one of the utmost parts of the earth. From Spithead to New York it is, 2,820 miles; from Ostend to Hyderabad, on the Indus it is only 3,705.

Most certainly nobody has ever yet looked upon one of these journeys as being only 900 miles longer than the other, but if the "Direct Calais and Mooltan" ever comes into operation the longer will become actually the shorter of the two. Now, let us look at the several stages of this very edifying journey. In the first place instead of starting from Calais or Ostend, we may start from Vienna, for up to that point railway communication may be considered as already complete. From Vienna the line is, or was, actually open to Perth, but here we are stopped, and the next step, therefore, is to carry us as directly as possible to Constantinople. For this purpose it is projected to take a due Southward course from Pesth through the valley between the Rheiss and the Danube, crossing the latter river below the junction of the Drave, and entering the European territories of Turkey just by Belgrade. From this point to Constantinople intervenes a distance of about 500 miles, over which the line will run along the valley of the Danube, pretty nearly to Nicopolis, when it will make a southward bend to cut the Balkan, apparently by a pass of its own a little north-west of Eskisara. After this the course through Adrianople to the Bosphorus is clear enough, and so we stand at length on the borders of Europe and Asia, with about one-third of the whole of the journey accomplished, and 2,400 miles still remaining before us—a longish stage, certainly, but no longer than will be in actual operation in the United States before five years are out.

Turkey in Asia is now to be traversed from angle to angle—from Scutari to Basar—saying nothing, for the present, about the Straits. The line will pass over the memorable field of Angora, the scene of Bajazet's defeat, and will then shoot with the straightness of an arrow between the Euphrates and the Tigres—the ancient regions of Mesopotamia. The ruins and relics of Nineveh will be brought close to hand.—Babylon and Bagdad cannot fail of being attractive stations, even for those who stop short at Susa and Ecpatana; and, before we have well recovered from the sensations occasioned by the scenery, we shall find ourselves on the coast of the Persian Gulf, about 2,800 miles from our starting port in the Channel.—For the last 290 leagues the road will have lain through antediluvian cities, cyclopean remains, gigantic sculptures, mysterious excavations, bituminous lakes, and mosaic wells; and we may reasonably pause for a few moments before we turn our theodolites upon tracts which the most enterprising travellers have yet but imperfectly explored.

We have now two routes open to us. We may either take the great Desert of Kirman, and the wilds of Western Afghanistan, driving right through the Solyma range of mountains, and striking our Indian territories pretty high up in the Punjab; or we may skirt the south-western coast of Persia, run exactly through the centre of the Beloochistan, and debouch directly upon the old capital of the Amers of Scinde. Our surveys, traffic calculations, &c. are here mainly confined to certain statistics respecting the capacities of loaded camels and the tracks of periodical caravans; but the project before us prudently decides in favor of the latter-mentioned route; and the line accordingly passing right through the ruins of Persepolis, cuts the Belooche frontier at its middle point, and then turning a little southward, skirts the whole length of the sea coast under the hills, and at length crosses the Indus a little below Meeance. The distance traversed in these two stages is about 550 in Persia, and, as nearly as possible, the same in Beloochistan. Perhaps, at this point, it may be advisable to mention, for general information, that Beloochistan is a country bounded on the north by Afghanistan, on the west and east by Persia and Scinde, and on the south by Arabian sea, and tenanted by the indefinable race, living under no describable government. If, after this we cannot snap our finger at the Yankees, it will, as they express it, "be a pity."

Yet the total estimated cost of this miraculous design is only £34,050,000—a sum which

might indeed have appeared considerable to Adam Smith, but which is a mere trifle according to present notions. And which, in fact, scarcely exceeds what has been actually spent upon two domestic railways. The total annual interest on the capital is under £2,000,000, and the portion which, according to the terms of the project, would have to be defrayed by the "Government" of Beloochistan, is only £275,000. We should like, however, to hear Sir Charles Napier's opinion upon the amenability of this interesting population to proper instruction upon the points of international intercourse, free trade, Cabinet loans, and funded debt, nor can we persuade ourselves that the apparition of the projected causeway would be unaccompanied with a certain degree of abruptness in some of the districts of Persia and Asia Minor. "Engineering difficulties," we are well aware, have now no place in a projector's vocabulary, nor is it fit they should have, but there are other not unimportant considerations in the case of a scheme like this. However, we have at least fairly beaten the Americans in comprehensive surveys and audacious speculation, and we have abundant reasons for believing that the scheme which we have here detailed has actually been considered for years, has been digested with the aid of all accessible information, and has been devised with no other end than that of promoting great national good.

### GORHAM vs BISHOP OF EXETER.

From Wilmer & Smith's European Times.

The last painful exhibition has terminated in the defeat of the Bishop of Exeter and the triumph of the Rev. Mr. Gorham. By the way, we must exempt that ecclesiastical Hotspur from the sloth which has eaten into the souls of the other lords spiritual, for, like a nameless personage, who is said to be busiest in a gale, he is at home in storms and tempests. His restless energy and eccentricities remind us of the monomaniac, who laboured under the singular delusion that one of his legs was of one religion, the other leg of another, and who was in the habit of punishing the heterodox limb for its contumacy by putting it outside the bed clothes at night. But in the case to which we refer, the bishop, by the issue of trial by battle, is *hors de combat*. That he will renew the conflict in some shape or other, judging by his antecedents, can hardly be doubted; but at present he has, questionless, received what is vulgarly called a *floozer*.

It will be remembered that the Bishop of Exeter refused to induct into a living in his diocese Mr. Gorham, the gentleman alluded to on the ground that his views of the doctrine of regeneration by baptism were not sound. The clergyman came before the Ecclesiastical Court, where he was met by the Bishop of Exeter.—Sir Herbert Jenner Fust sided with the bishop, and Mr. Gorham appealed to the Privy Council, which has declared in his favour and against the fiery Exeter prelate. "Our church holds," says Mr. Gorham, "and I hold, that no spiritual grace is conveyed by baptism, except by worthy recipients; and as infants are by nature unworthy recipients being 'born in sin, the children of wrath,' they cannot receive any benefit from baptism, except there should have been a preventer act of grace."

The question at issue is one in which the high and the low sections of the church have long been at variance. With respect to that large portion of easy-going people who trouble themselves but little about spiritual speculations, they have been sadly scandalised at the whole proceedings. Had the Bishop of Exeter succeeded, no doubt at all exists that the church would have witnessed a disruption not less extraordinary than that which occurred in the Church of Scotland a few years since, when so many ministers sacrificed their manses in deference to their conscientious convictions.

It is in no part of our business to go into the theological bearings of the case. A discussion of the kind would be entirely out of place in the columns of a newspaper; but we cannot omit saying that exhibitions so unseemly as those which took place recently before the Privy Council are highly detrimental to the cause of genuine religion. To see paid combatants, laymen, arguing such a subject with all the fierceness of forensic invective, before a court composed of lawyers and bishops, is a sight which was never witnessed in any other country in the world. These dialectic squabbles are peculiar to the Church of England. Dissenters and Catholics know them not. Why do the dignitaries of the church allow the most sacred matters to be defiled by public quarrels and law court bickerings? A church without a fixed discipline, with the Archbishop of Canterbury entertaining one set of opinions and the Bishop of Exeter another set—high church against low church—and the bishops standing by with folded arms, indifferent, apparently, as to the result,—for, if they desired unanimity, a convocation of their body could readily effect it,—is a spectacle sufficiently irreverential to shock sincere believers, and drive others into the ranks of dissent or the maze of scepticism.

GOOD HUMOR.—Persons who are always innocently cheerful and good humored are very useful in the world; they maintain peace and happiness, and spread a thankful temper amongst all who live around them.—*Miss Tabbot.*