

## IRELAND.

Since the success of the great Dublin Exhibition, even the *Times* has a civil word for Ireland and Irishmen:—"The Dublin Exhibition has closed after six months of uninterrupted success. Undertakings have so seldom prospered and the ends of designs have so rarely been reached in Ireland, that the success of the Exhibition induces the hope that Ireland, having now shown that she can persevere and can carry her projects into effect, will not stop short in the road to prosperity; but, stimulated by the example which has in this instance been given her, will untiringly labor to emulate her neighbors in their endeavors to promote the advancement of industrial and artistic enterprise. It is highly creditable to all connected with the undertaking that no difficulties should have prevented them from opening the building upon the day fixed for that purpose. They in so doing gave an earnest of their determination to fulfill their engagements, and to spare no trouble in their efforts to insure the success of the enterprise. In this they appeared in favorable contrast to the New York Exhibition, the opening of which was so frequently postponed that the public lost confidence in the ability of the managers to complete their task. In short, Irish enterprise and Irish industry produced a building which showed the world what Irishmen, really united, could accomplish, and afforded an opportunity to Englishmen to evince their solicitude for Irish interests by liberally contributing some of their most valuable gems of art. After this practical refutation, it can never again be asserted that Irishmen can design, but not carry into effect; but they must be careful not to forfeit the reputation which they have so lately gained, and they must remember that, having once shown what they can do, no excuse for the future can be accepted."

At Mr. Gamble's preserved meat manufactory, Morrison's Quay, Cork, a boy named Patrick Crowley lost his life on Thursday in a shocking manner. He was working at what is called a "ring machine" used in manufacturing the tins in which preserved provisions are encased, and was stooping down to pick up some material, when he came in contact with the machinery and was driven violently against the wall his head being mangled and crushed in a frightful manner.

WRECK OF AN EMIGRANT SHIP.—"Achill, Tuesday night.—There has been a very sad scene at the colony to-day. The California emigrant ship, which left Sligo on the 18th of September, was wrecked about 150 miles from land, on Friday morning last. The passengers, consisting of men, women, and children and crew, left the vessel in three boats two of which arrived here (one at Duogh last night, and the other at Dugert this morning), with sixty persons, about fifteen of whom have died, some at sea, and some since landing. The survivors are in the hotel, hospital, and private houses in the colony in a most pitiable condition. We have heard nothing of the third boat, but it is likely she is safe, as her crew were supplied with provisions, a compass, &c. Those poor creatures in the colony had not a drop of fresh water on board, and suffered dreadfully from thirst. The vessel sprang a leak, and went down immediately."—*Dublin Evening Mail*.

## GREAT BRITAIN.

THE STATE CHURCH AND THE STATE PRISONS.—The established Church (says a writer in the *Dispatch*) is omnivorous. It feeds on fish, flesh, and fowl—on beasts, clean and unclean. In pretty pickings it delights; and it does not disdain paltry pickings. Amongst its ways and means of a minor kind, jails are not overlooked. Something is to be got, even out of the filth of a prison. Jail chaplaincies are not, indeed, to be compared with deaneries and canopies, nor with snug livings in hunting localities, where there are fat tithes, a thin population, and (as clerical advertisements often add, by way of a primary recommendation) "no tall chimneys in the vicinity." Still, they are not to be despised. Their aggregate is not insignificant. In round numbers, and in England alone, jail parsons are paid to the tune of £23,500 annually. And, generally speaking, a rare set of reverend agents we employ for this purpose! Some illustrious exceptions there are—wise, noble, and truly Christian spirits, but, as might be expected in a Church which has degenerated into a secular corporation, so unpleasant a flock as one of jail birds is usually left to the care of those who cannot better themselves elsewhere. The annual £23,000 is wasted upon the very refuse and sweepings of the clerical corps. Solemn nonsense is set to reform reckless blackguardism. With the paltry exception of between £100 and £200 per annum to the Catholic priests, who are sometimes paid by the job, at the rate of 10s per visit, no other spiritual persons than the established clergy receive any remuneration for their attention to prisoners. One and all, they are ready to do the work for the love of souls. The Catholic priest (generally) the Dissenting minister, the Presbyterian clergyman, and the Jewish rabbi, resort, unfeignedly to the jail, and cheerfully devote their time and efforts to the recovery of those who have strayed. No other sect than the Episcopalian, the wealthiest of all, can be called mercenary in this matter. Papists and Baptists, and Jews and Gentiles, all reckon this duty a part of their pastoral. They see after those of their sheep who have strayed into the wilderness, or are shut up in the pound. It is only your established clergyman, a member of the most richly endowed Church in the world, who must be paid for his charitable interference. He cannot plead Scripture. When it is said "I was in prison, and ye visited me," there is no such additional clause as, "and ye were well paid for the same." It is true, the Church of England furnishes the great majority of criminals. Many more go to jail from the Church than from all the other religious denominations together. On the 25th of September, 1852 (according to a parliamentary return obtained by Mr. Lucas), there were, in the prisons of England, 21,026 persons. Of these 16,077 belonged to the Church of England, and only the 5,549 to all other religions put together, including 323 of "no religion," and 339 of undefined denominations. The Church of England is, therefore, comparatively an immoral Church. It furnishes more than its quota of criminals. We have no authentic statement as yet; but it passes belief, that the Established Church can claim anything like four-fifths of the entire population of England as belonging to it. It may, perhaps, have a greater number of honest men, a simple majority, than the other sects; but in thieves it beats them all hollow. It follows that the country is already put to a greater expense, in the article of jails by Church of Englandism, than by all the other religions. Church of England thieves cost the country three times as

much as all the Papist thieves, the Baptist thieves, the Independent thieves, the Methodist thieves, the Jew thieves, and the thieves of no denomination, and of no religion, put together. This being the case, it is hard that we should be put to still further cost in paying for the reformation of these Church thieves, the very Church which failed to keep them honest. The clergy have already been paid, and very handsomely, too, for the duty of making these prisoners honest, by the State. Having failed in that, they are now paid again for botching up their own bungling work. And what is the success of that botchery? The search for it is not easier than that for two grains of wheat in a bushel of chaff. There are no returns of reformed criminals; there are voluminous ones of re-commitments.

MORE FUN IN THE ESTABLISHMENT.—The Council of King's College have dismissed Mr. Maurice from his Professorship, on a charge preferred against him by Principal Jeff, of heretical teaching, in reference to the doctrine of future punishment. Mr. Maurice asserts, that neither Scripture nor the Formularies of the Church of England contain, implicitly or explicitly, the dogma of the "endless duration" of such punishment; but that this dogma is an arbitrary interpretation of certain passages and phrases of Scripture, and the Formularies, of which, though current in the popular theology, the Church has more than once formally refused to adopt, and which is therefore not binding upon the consciences of those who sincerely accept the Scriptures as the inspired Word of God, and sign the Articles as the guiding marks of their systematic theological teaching. The King's College Council, in expelling Mr. Maurice for the publication of his opinion, have therefore decided, that the Church of England does insist upon the belief of this dogma of the endless duration of the punishment of those who depart this life without "regeneration," "conversion," or whatever name may be given to that act, state, or process, which is, in the opinion of theologians, essential to man's salvation. So stands the question at present. That it cannot rest there, both the importance of the question itself, and Mr. Maurice's position as a clergyman—to say nothing of his zeal as a preacher of what he believes to be vital truth, or of the sympathy and admiration his character and talents have won for him on every hand—sufficiently indicate. The Council have brought to a head symptoms that have long been spreading; and a contest is begun, perhaps more important to the Church of England than any which our age has witnessed.—*Spectator*.

The Protestant Bishop of Winchester, by assisting at the opening of a Protestant Unitarian Chapel at Geneva has given great offence to the Orthodox of the Anglican establishment. The *Record*, the organ of the Low Church party, comes out in his defence, and endeavors to palliate the Bishop's conduct by urging that the Bishops was a native of Geneva, "and it could not be expected that the bishop should stand up for the Orthodox faith, at the risk of hurting the feelings of his wife's relations. The *Church Journal*—(Protestant)—to whom we are indebted for the above report, adds—"the less said about such excuses the better."

The following sketch of the "popular Protestant minister" is from the *London Times*. We think that there will be no two opinions as to its fidelity; for what Protestant community—either in the Old, or New, world,—is without its "popular preacher?"—some smooth faced, greasy looking, man of God:—

THE POPULAR PREACHER.—"Everybody knows the popular preacher. His meekly arrogant countenance is in every print-shop of his district, and his *Babylon or Belshazzar* is in its twentieth thousand. No man succeeds better in life. He has gained the reputation of a saint by depicting his own unworthiness, is asked out to dinner for preaching abstinence to the poor, and doubles his income by his vehemence against filthy lucre. The fair sex overwhelm him with those productions in silk and worsted which are the usual tokens of their regard. He has enough ottomans for a Pacha, and enough slippers for a centipede. Mothers consult him as to the marriage of their daughters, and learn from him to consider their husbands and sons as unregenerate. These are the persons from whom the demand comes for these spiritual vagaries. They are all-powerful among a large and opulent section of the middle class, and it requires a man of some courage to oppose them in their respective circles. Such an one is at once complacently denounced or spitefully forgiven.

THE *Times* on "Progress."—Possibly, there may be progress as compared with a past age, but there is not as compared with a past epoch in the present age. It may be that working men are better housed than at the time of the Great Plague, but such a comparison is merely trivial in presence of the fact that, in spite of all that sanitarians can do, the dwellings of a great part of our population are, in the present age, every day becoming worse. That want of self-respect, that contempt of decency, that filthiness of habits, and that grossness of manners, which have always characterized the outcasts of our towns, are now extending to a class above them; and, though temperance has done much, and education more, yet the dress and appearance of a considerable body, in the capital especially, have gradually become less decent through the great evil which checks all efforts at self-improvement—the impossibility of being clean.

The following announcement from an English paper is almost incredible:—"A church is about to be built in Liverpool on a somewhat novel plan—novel, that is to say, to Protestants. The accommodations will be, not for sitting, but for kneeling. There will be no galleries, no pews. The poor are to have equal rights with the rich."

## UNITED STATES.

Cholera, of a very malignant type, has broken out in New Orleans, the victim generally succumbs within twelve hours after the commencement of the attack.

His Lordship the Bishop of Buffalo has addressed a moving appeal to the congregation of St. Louis, church, in which he warns the refractory of the inevitable consequences of a prolonged opposition to the laws of the Church. This address concludes:—"For, dearly beloved, though it will greatly grieve us, yet our duty will force us to pronounce sentence of excommunication upon those who resist. With anguish of heart we now warn you! Oh, may God grant to our tears and fervent prayers, your return to the obedience of the children of God! to the arms of your Bishop and Father in Christ, who would cheerfully give his life for your salvation."—*Buffalo Sentinel*.

CATHOLICITY IN THE UNITED STATES.—Such traits as the following are worth recording were it but for the pleasing and honorable contrast which they afford to the conduct of the pseudo-Catholics of St. Louis, Church, at Buffalo. We are indebted to the *N. Y. Freeman's Journal* for the following interesting correspondence between the Catholic Trustees of St. Peter's Church, at Belleville, and the Bishop of Newark:—

The Catholic Trustees of St. Peter's Church, Belleville, N. J., to their Pastor.

Rev. and Dear Sir,—We, the undersigned, trustees of St. Peter's Church, Belleville, N. J., hope it will not be out of place, if for ourselves and the rest of the congregation, we respectfully solicit you to express to our Right Rev. Bishop the joy we feel at his elevation to the episcopal dignity over us and the entire State of New Jersey. We are also full of gratitude to the Sovereign Pontiff for having made us the spiritual children of one, whom we and our families already regard with veneration and love, and whose admonitions, for the greater glory of God and the welfare of our souls, we will ever obey with simplicity and alacrity.

We also take this opportunity of declaring to you, our Rev. Pastor, and through you also to our Rt. Rev. Bishop, that from motives of conscience, and in order to stand in complete conformity with the laws and discipline of the Catholic Church, as lately explained to certain trustees in Buffalo by the Nuncio of His Holiness, we divest ourselves of all supervision over the local ecclesiastical revenues of our Church, feeling, as the Nuncio has said, that "nothing can be more exclusively subject to the ecclesiastical ministry than such kind of revenue," and that "the offerings at Mass and contributions for pews being made only for the carrying on of divine service, such revenues are but the direct result of the sacred ministry, and consequently must be subject to the free administration of ecclesiastical authority."

Too well we know, as Catholics, the ruin and desolation that have fallen upon our church-properties in the apostate Protestant countries of Europe, since Henry VIII., Calvin, and the others of them ecclesiastically wrested their revenues from Catholic ecclesiastical management and subjected them to lay control. If ever Protestant laws should accord us any sinful privilege of this sort, God forbid we should avail ourselves of it to oppose our Bishop and Clergy in the free discharge of their duty. On the contrary, if from some civil cause or other, obliged to use such privilege, we would in the words of the Nuncio of the Vicar of Christ on earth, "make it a duty to consult the principles of our faith, to ascertain when and how we ought to use it, and would ever feel bound in such a crisis, to make our action harmonious with our duty as Catholics." Indeed, we are fully convinced, that to act otherwise, would not only be to deviate from what we owe to the highest authority of the Catholic Church, but from being, as we now are, her faithful children, devoted to the Right Rev. Prelate whom the Vicar of Christ has sent to govern us, and of whom, through you, reverend and dear sir, our immediate pastor, we remain, humble servants in Christ.

DECLINE OF PROTESTANTISM IN THE UNITED STATES.—The statements of Catholics respecting the dying out of Protestantism, as a form of positive religion—for as a system of bare negation, Protestantism is rapidly on the increase—are open to great suspicion. The lamentations of Protestants themselves however cannot be objected to, when they testify against themselves. In this point of view the following extract from the *New Englander*, the avowed organ of the New-Haven Theology is extremely valuable. The article from which we borrow is entitled "The College and the Church," and affords us the following statistics from whence we may infer the state of Protestantism as a positive form of religion, in the United States:—

"We give the whole number (of theological students) connected with the theological schools of our order in New England, as they stand upon the catalogues for the year 1840 and also for 1852:—

	1840.	1852.
Bangor Theological Seminary,	40	35
E. Windsor, "	29	23
New Haven, "	75	38
Andover, "	150	99
Gilmanton, "	25	00

"This is certainly a remarkable depression, and deserves to be well considered by all those who have the well-being of the Church at heart. . . . The enlargement of the field of labor since 1840 has been very rapid. . . . In the great field of foreign missionary labor also, the demand is rapidly increasing. . . . In our colleges, there has been no decline in the number of students at all corresponding with this depression in the theological schools. . . . With our increase of population, and perhaps a still greater increase of wealth and ability, the theological seminaries of our order in New England, contain, at the present time, a little more than half the number of students that were found in them thirteen or fourteen years ago.

"Already the tendencies which are so obvious from a survey of our theological schools, begin to reveal themselves pretty distinctly among the Churches. The following table, the items of which are copied from the minutes of the several State assemblies of New England of the Congregationalist order, for the years 1851 and 1852, exhibits very clearly a downward tendency:—

	1851.	1852.
Ministers.	Ministers.	
Maine, -	165	155
N. Hampshire, -	165	152
Vermont, -	161	156
Massachusetts, -	422	406
Connecticut, -	229	232
Rhode Island, -	22	20

"We cannot doubt, from various kinds of information, touching this subject, that the general tendency at present is fairly exhibited in this table, and that the same order of things will continue for some time to come."

From another article, in the same number of the same Review, headed "The Discontented Classes," we extract what follows:—

"Large and increasing numbers of our people are retiring from the cheerful light of Christianity into the darkness of sensualism and unbelief. Even in New England, it is set down that one-half, often not so many, of the people, regard with favor the institutions of the Gospel, or take any responsibility for their support."

[What says Nick Kirwan?—Ed. T. W.]

MR. MCGEE'S LECTURES.—Mr. McGee's lectures in St. Louis have been triumphantly successful. This was due to his subject, to his masterly style of treating it, and to the unaffected grace and ease of his delivery. The last lecture was received with perfect enthusiasm. Mr. McGee will always be welcome to a St. Louis audience.—*Shepherd of the Valley*.

MORTALITY AMONGST EMIGRANTS.—Since the 9th of Sept., 44 emigrant ships have arrived at New York, and out of their living cargoes of 16,273 passengers no less than 1,118 have died on the passage. On board of 29 ships, and out of 12,769 passengers, the deaths during the voyage amounted to 1,067. The agents, and masters of these emigrant vessels have much to answer for.

VICTIM OF THE "RAPPINGS."—Nine months ago, a young man and woman, both residing in Evans in this country, received notice through a medium, that it was the will of the "powers that be" above that they should become man and wife. They were firm believers in the new dispensation, and, although scarcely acquainted, immediately went before a Justice and were "consolidated." The woman, who had not been well before, grew worse, and was placed under the care of a "spiritual" physician who gave prescriptions hitherto unknown. She would go out at his command, and stretch herself upon the ground, face downwards, and there remain for hours, for the purpose of getting the electricity from the ground. Other performances equally absurd were gone through, till the victim died two week since. Her body was kept for a week without burial. Her limbs, though cold, did not grow stiff for three or four days, and if the finger was drawn across her cheek with a slight pressure, a red spot was left, which gradually died out, as a rash of blood in the living body would follow. Neither did the corpse show symptoms of decay. She was buried at length.—*Buffalo Courier*.

A Mrs. Margaret Douglas, has been tried at Norfolk, Virginia, for teaching colored children to read and write, and has been sentenced to six months imprisonment. It is not expected that the friends of Rosa Madiai, in the United States, will stir in this business.

A CONTRAST.—In the report of a lecture given at Newark by W. E. Robinson, Esq., we find the following spirited contrast between the Sisters of Charity, and their unmanly calumniator, Gavazzi:—"Consider the spirit which vomits its malignity against the Sister of Charity, that devoted woman who has abjured the world, its pleasures and vanity, to live a life of noiseless benevolence, in the service of Him who came to succor and to save; who, during the past summer, when the yellow fever was carrying off its victims by hundreds and thousands, when even the nearest friends had left those victims to wrestle with the fearful destroyer alone, with the love of an angel in the heart of a hero, soothed the last sigh, and smoothed down the pillow of the victim of this swarth King of terrors; while the slanderer was enjoying himself in the saloons of Saratoga, or showing his 'majestic form,' as he calls it, to the elite of Newport; rioting in wealth accumulated by abuse, and wrung from the pockets of crazy fanatics, who shout with ecstasy over the unmanly attacks on these angels of mercy upon earth."—*Irish American*.

A LADY LECTURE.—Our village has just been visited by Miss Rebecca Donovan, of Rochester, agent for the Ladies' State Temperance Society. Saturday afternoon she addressed the Ladies in the Session Room of the Presbyterian Church, and on Sunday evening lectured before a large audience at the Wesleyan Chapel. We could not attend her lecture, but learn that she delivered an excellent discourse. She is a lady somewhere in the neighborhood of thirty, petite in stature, with an intellectual cast of countenance, and a very delicate hand hardly robust enough, we should think, 'to pound the velvet' with much effect.—*Kearville Gazette*.

KNUD IVERSON.—The martyrdom of a little Norwegian boy named Iverson, at Chicago, for refusing to steal, turns out to be a hoax, and akin to the "Pious Frauds" chronicled amongst the superstitious of old. A boy of this name, however, was drowned, and a jury of his own countrymen mostly decided that his death was purely accidental. We derive these facts from the *Chicago Tribune*. Quite a sum of money has been collected from church members, Sunday-school children, and others, for the erection of a monument to little Knud's memory, in different parts of the country, but the whole thing is viewed as a humbug at Chicago. They have \$1200 at Chicago for the Iverson monument.

CRIME IN THE UNITED STATES.—It is true that crimes, the result of drunkenness and ignorance, can be traced to the foreign immigration in a great degree; but the intellectual murderers, educated villains, and accomplished swindlers and speculators, are made up principally from the ranks of the peculiarly American portion of the population, and it is well to remember this.—*N. Y. Freeman's Journal*.

HORRIBLE MURDER OF A SLAVE.—A fiend in human shape, named Thomas Motley, has been convicted at Wallerborough, S. C., for the murder of a runaway slave. It was proved on the trial that he first shot the slave, wounded him severely, and then whipped him; after which he put him in a vice, and subjected him to the most excruciating torture. He then set him loose, started bloodhounds after him, who ran him down, mangled him horribly, and finally cut him up and fed the dogs with his flesh.

In Cincinnati almost every portion of the hog is put to some use. A distinguished philosopher of that city is now trying some method to turn the squeal to account.

BEWARE OF AMERICAN NOTES.—The *Peterboro' Review* of the 25th ult. contains the following important caution against taking American money. Farmers, and dealers generally, should be on their guard:—

On Monday last, intelligence was received in town, to the effect that the Patchin Bank, of Buffalo, had failed; since which time the following have been added:—

Chautauque Bank,  
Bank of Massillon,  
City Bank, Oswego,  
White's Bank, Buffalo,  
New York and Erie Bank,  
Osego County Bank,  
Atalanta Bank, Georgia,  
Metropolitan Bank,  
Wisconsin, Marine Insurance Bank,  
Pratt's Bank, Buffalo.