

Edmund Power, Esq., Sub-Sheriff of Tipperary, has resigned that office.

Ireland has been emancipated eight-and-twenty years, and it is felt to be time that she should once more speak with a voice of her own, and enforce her own demands in the way in which she did enforce them, when she wrung Emancipation from the reluctance of those who had then a monopoly of power. The same means that served to gain Emancipation must be used to make Emancipation available. But let it be remembered that the same obstacles must be encountered and overcome. Nothing could then have been achieved without a leader; without a leader we should achieve nothing now. We had a leader then, and we have got a leader now. Let Mr. Moore look back to the early days of O'Connell's leadership, and he will see how little reason he has to despair or to repine at the opposition he encounters, or the perverse stupidity of even well-meaning friends. The people and the Priesthood are the same always. There is no mistake about their feelings; there is no doubt of their desires. But the same classes, the same interests, the same base jealousies and craven fears, which made men hold aloof from the struggle for Emancipation, still will make men hold aloof from the struggle for the fruits of Emancipation. As Emancipation was won by disregarding and trampling on these obstacles, so the fruits of Emancipation will be won by the same method. When O'Connell went down to Clare to contest the county against Mr. Vesey Fitzgerald, we know, by the memoirs of Sir Robert Peel, with what difficulties he had to contend. O'Connell and his party are nearly driven to madness—he knows not which way to turn himself. He finds himself so much opposed by some of the most respectable of the Bishops, and by many of the lower Clergy also, that he is quite wild. (P. 131.) A letter is quoted "from one of the most respectable Bishops," dated Maynooth College, June 22nd, 1823, saying—"The proposed measure regarding Clare is thought here to be most unwise, and, besides, not likely to succeed!" Happily, indeed, in 1857 the state of things in this respect at least is very different. And in the formation of an independent Catholic party, and the pursuit of tenant right, religious equality, and other objects, we have the solemn, express, and unanimous approbation of the entire Prelacy, headed by the Apostolic Delegate. We have all been wanting in faith; we had none of us realised sufficiently the enormous advance which our cause had made, nor the solid and substantial footing which it had acquired. There have been moments during the last twelve months when it almost seemed that our part was to be that of the watcher in the night, whose only business was to proclaim the flight of time, who would be called from his post long ere the break of day, and behold gradually and imperceptibly that the darkness has yielded to twilight, and the twilight melted into morn, and we have the day, before us, inviting us to set to work. The black clouds of Whiggery are broken, the poisonous mists of Sadeism are rolled away in wreaths, Ireland lies revealed in all her loveliness; her people and her Priesthood are ready, wakeful, and resolved to claim and to enforce her rights.—Tablet.

NOBLE CONDUCT OF THE ARKLOW FISHERMEN.—On the 16th ult., a boat laden with sulphur ore was struck by a heavy sea on the bar of Arklow, filled and sunk, immersing the crew, of five men, in the foaming surf. One man clung to a board and drifted in great peril until he was rescued by four fishermen who launched a yawl from the beach, and dashed through the waves to save him. Another was picked up by a lighter, exposed to the same sea that sank the boat, leaving the three remaining men in the utmost danger, seeing which four fishermen jumped into a small boat in the river, and drove through waves that nearly swamped it, and, at the imminent risk of their own lives, saved three poor men from watery graves. They could not have survived four minutes longer. Two of the last four brave fellows were lately under prosecution for the Irrawaddy; and thus have already nobly vindicated the character so often given of them by their parish priest, Father Redmond.

DISASTROUS FIRE AT COOLRANE MILLS.—LOSS OF LIFE.—One of the most serious conflagrations that has taken place in this country for years occurred on the morning of the 14th, at the above-named extensive concerns, the property of George Neale and Co., rendered more distressing from the fact that one poor man lost his life on the occasion. The fire was first perceived at a little after five o'clock, when every possible exertion was speedily made to arouse the inhabitants of the adjoining village. To save the shelling mill was at once given up as hopeless, so everything that could be devised was then put into operation to prevent the flames extending further, which we are glad to say proved successful. One man named Hayes, in a few minutes after the alarm was given, was seen to jump a distance of sixty feet down into the mill pond; he was immediately rescued from his yet dangerous position by Mr. Neale's clerk, Mr. Gibbey, to whom too much praise cannot be given. The other unfortunate man (McEvoy) must have been burned to ashes. Every search has been made and not a trace of his remains has yet been found. The fire was not got under until about 9 o'clock. The injury done is estimated at about £3,000, but we are happy to say the premises were amply insured.—Munster Express.

BRIAN BOROIHME'S HARP.—It is well known that the great monarch Brian Boroihme was killed at the battle of Clontarf, A.D. 1014. He left his son Donagh his harp; but Donagh having murdered his brother Teige, and being deposed by his nephew, retired to Rome and carried with him the crown, harp, and other regalia of his father. These regalia were kept in the Vatican till Pope Clement sent the harp to Henry VIII, but kept the crown, which was massive gold. Henry gave the harp to the first Earl of Clanricarde, in whose family it remained until the beginning of the eighteenth century, when it came by a lady of the De Burgh family into that of McMahon of Glenagh, in the county of Clare, after whose death it passed into the possession of Counsellor Macnamara, of Limerick. In 1782 it was presented to the Right Hon. William Conyngham, who deposited it in Trinity College Museum, Dublin, where it now is. It is 32 inches high, and of good workmanship; the sounding board is of oak, the arms of red sally; the extremity of the uppermost arm in part is capped with silver, well wrought and chased. It contains a large crystal set in silver, and under it was another stone now lost.—Tim's Curiosities of History.

A PROTESTANT MARRIAGE.—The Rev. Thomas McCool, a suspended Roman Catholic clergyman, was charged with celebrating an illegal marriage at Ballyneal, on the 11th of March, 1856, between James Wiley and Mary Rogers, both being Protestants.

Mary Wiley, examined by Mr. Smyly.—My husband's name is James Wiley; about the 11th of March last, James Wiley and I went to the house of Widow Boyle, of Ballyneal, and remained there all night; we are both Protestants; a person came into Widow Boyle's next morning, but I cannot be certain of who he was; we were drinking all night and were not in bed at all (laughter); the man who came in married us of a book; he went away and we went home; I saw no money given and there was no ring used; there was no one present but a girl named Margaret Farley, and a boy named Joseph Semple, the man who married us wore dark clothes; I was quite satisfied with the ceremony; when a body gets what they want they're always satisfied (loud laughter).

James Wiley, examined by Mr. Richardson.—Was married in Widow Boyle's house, but I don't know who married me; I was quite drunk; the man who married me was dressed in "midding kind of order;" there was some kind of ceremony, but I was so drunk that I fell off my seat on the floor. The Court then directed that the issue paper should be handed to the jury, who immediately acquitted the traverser.

PROTESTANT ESTABLISHMENT IN IRELAND.—Opinions of modern Statesmen, M.P.'s, &c., on the said establishment, in which every man having a particle of common sense, or an atom of impartiality, must necessarily participate.

"As long as the foulest practical abuse that ever existed in any civilised country continues untouched, or touched only with a flattering hand—the Irish Church, as lavishly endowed for a sixteenth part of the Irish people, as if more than double its whole number could partake of its ministrations, there assuredly never could be peace for that ill-fated land."—Brougham.

"It is my deliberate opinion that of all the institutions now existing in the civilised world, the Established Church of Ireland is the most utterly abused and indefensible. There is but one country in the world that presents to you the spectacle of a population of 8,000,000, of people, with a church established for 800,000 of that population."—Macaulay.

"I regard the Irish Church in the actual condition of that country, and upon the footing on which it is placed, to be opposed alike to justice, to policy, and to religious principle."—Lord Grey.

"I believe the Protestant church in Ireland to be one of the most mischievous institutions in existence. I believe it is so considered now. I believe it will be so considered by posterity; and it is only because your lordships are familiar with it, that you are not shocked by the picture. Can there be any wonder that the Roman Catholics are discontented?"—Lord Campbell.

"The appropriation of the whole of the revenues which the State allows, and recognises as the revenues of the Established church to the clergy of a small portion of the people is in itself an anomaly and a grievance."—Lord J. Russell.

"The Irish church was unjustifiable in its establishment, and is indefensible in its continuance."—Sir George Grey.

Again on the debate on the Maynooth Grant, in April 1845, Sir George Grey is reported to have spoken in this manner:—"Now what was the course pursued in Ireland at the time of the Reformation—we found large and extensive revenues in possession of the Roman Catholic clergy; and what I ask was the course pursued? Why by an act of arbitrary power—(hear, hear)—we deprived the Roman Clergy of those revenues, and transferred them to the clergy of another faith. (Hear, hear.) By a strange misnomer also we called that change, in a country where the people have generally remained Roman Catholics down to the present day, a Protestant reformation. (Hear, hear.) And by an equally strange misnomer—an equal contradiction in terms—we call the clergy of the endowed church upon whom we had conferred the Roman Catholic revenues, the church of Ireland."—Times, April 18, 1845.

Mr. Trelawny in the same debate says:—"Ireland has been shamefully misgoverned, with one or two exceptions, for centuries. The revenues of the Catholics had been confiscated, her priesthood had been treated like felons, a price had been fixed upon their heads."—Ibid.

Mr. Ward, in his motion on the Irish Church, on the 1st of August 1843, says:—"The conduct of England towards Ireland was harsh, and had in it no redeeming principle—nothing of conciliation, and at the period to which he was referring, the reason was obvious; the maintenance of the Church was made the pretext, while the real object was to foment rebellions with a view to forfeitures. It was said the evils of Ireland were social, for many could be traced to the statute book. The great majority, indeed, of her grievances law had created, and law could remove. Sitt them and the Church was found at the bottom of them all. Sir F. Buxton, who was a warm supporter of the Church, said in 1836, that the abuse of the Protestant Church had been a great impediment to the progress of the Protestant religion. He (Mr. Ward), was very sorry for it, but the whole history of the Church demonstrated it beyond the possibility of doubt—it was tainted throughout with the views of a rotten political system—it never was a missionary agency. The union Bishops were a byword all over Europe. Every one knows that men stipulated for bishoprics, as they would for a commission in the army. It was the case with Lord Richard Tottenham, the present bishop of Clontarf. When preferred to his first living he had never read prayers, or performed any ecclesiastical duty whatever; but then he commanded six votes, and the bishopric was the price of them, at an income of £9,000 a-year or more. Dr. Stewart Archbishop of Armagh, who died in 1822, and was Archbishop about twenty years, was a poor man when made primate, but he left £300,000. (Hear, hear.) Dr. Porter, bishop of Ogher, left £250,000, though dying at an age by no means advanced. These were proved by the probates of wills now in existence. Before Emancipation the conduct of England had driven thirty Irish generals into the Austrian service. These things were understood everywhere but here, and it was in Ireland only that the delusion clung to us. Nothing like it could be found in foreign states—nothing like it could be found in our own colonies. Look now to the want of church accommodation on one side, and the immense superfluity of it on the other, in a country where thousands were to be seen kneeling round the straw-thatched hovel they called a church, while two or three Protestants occupied the comfortable well-warmed church of the Establishment, abounding in every accommodation and supported by the Roman Catholic population—at least such was the case before the abolition of church dues."

Lord Listowel, in the same debate, "declined against the Irish Church settlement as contrary to principle and common sense."

Mr. V. Stuart also says in the same place, that "The Protestant Church was that grievance which had hitherto kept the people in misery."—Edinburgh Courier, August 5, 1843.

Mr. Charles Butler, on the debate on Sir Robert Peel's Arms Bill for Ireland, "asserted that another cause of the misery of the people was an Established Church, the eye-sore of the country, whose clergy spent the endowments intended for the instruction of the people, either in disgraceful absenteeism or more deplorable residence."

Mr. Roebuck, on the same debate, says:—"Ireland was unfortunately a conquered country. The Reformation had been unsuccessful there. Some of the greatest friends of liberty in England had been amongst the greatest tyrants of Ireland, and one of the results was an Arms Bill. There was no essential difference between the policy of the late and present Government in treating Ireland. The chief mischief was the rampant church of the minority in that country, whose revenues he would freely rob—he used the word fairly and above board—and apply either to the support of the religion of the majority or apportion them amongst all sects indifferently."

Mr. Murrough, on Spooner's motion against Maynooth, denounced the Established Church in Ireland as at evil which, if the Irish members had done their duty, would long have been carried away as so much rubbish."—The Sun, May 2, 1855.

Though far from quoting the number of Protestant authorities who speak up against the rotten Establishment in Ireland I shall just this time finish with the following, lest I should trespass, too, much on your space.

The Rev. Sidney Smith said—"There is no abuse like it in all Europe, all Asia, in all the discovered parts of Africa, in all we have heard of Timbuctoo."

Mr. Keogh's speech on the adjourned debate on Maynooth, in the Times of Thursday, June 7, 1855:—"Sir, the above is a terrible commentary on the state of the Protestant Church in Ireland, and the people, the nation that would willingly lie under this execrable onus after an opportunity had once presented itself of shaking it off, are no longer worthy to be called a people; they would deserve to have all the plagues of Egypt put on their ears; they should not have been emancipated, but ought to have changed places with the slaves of South America. England

is in arms against the intolerable nuisance, Scotland is in arms against it, even Wales is in arms against it; but Ireland, which it most concerns, seems to sleep on the subject! A noble opportunity occurs just now to slay the foul monster: it is to let no candidate appear on the hustings, no M.P. cross the Channel who has not pledged himself to vote through thick and thin against the enormous expenditure and for the just apportioning of the revenues of the said Establishment amongst all sects."—Correspondent of Dublin Catholic Telegraph.

GREAT BRITAIN.

The Revenue returns for the year and the quarter just ended are published. From the 31st March, 1856, to 31st March, 1857, no less a sum than £72,334,062 of taxes was taken, chiefly from the produce of the industry of the country, being an increase of two millions and a half upon the preceding year's revenue. The next increase in the last quarter is £115,074; and every source of revenue shows an augmentation both on the year and on the quarter—except the tea and coffee duties, which have fallen off, principally owing to the anticipated reduction of these duties in April. The excise shows an increase of nearly a million on the year, chiefly on spirits, hops, and paper; and the income tax was more by a million in 1857 than in 1856.

At the last sitting of the late parliament, on Saturday, considerable amusement was caused by the Speaker calling upon a new member to come forward; when The O'Donoghue, the newly-elected representative of the county Tipperary, advanced to the table and took the oath as administered to Catholic members. The honorable gentleman was introduced by Mr. Bowyer and Mr. McEvoy, and so far his career has been distinguished by his having retained a seat in parliament for a shorter period than any member ever returned to the House of Commons. He occupied the seat of the expelled James Sadleir for nearly half an hour.—London paper.

CODDEN AND BRIGHT.—The constituency of Manchester have rejected Mr. Bright and Mr. Milner Gibson. Mr. Cobden has shared the same fate at Huddersfield.

The Kilkenny Journal says:—"We lose one of the most useful members of the present Parliament, S. Hutchins, the late M. P. for Lymington. He was a practical member, always at his post, and voting for true reform, economy and retrenchment in the public service, and ever advocating liberal measures. By his conversion to the Catholic faith, last year, however, he has, of course, offended many of his former supporters, and finding that he has no chance of re-election, he wisely retires rather than incur a costly defeat."

At Tamworth, Sir Robert Peel said he would not vote for an abolition of church rates without an equivalent being made to the Church (hear). Two years should not elapse before he took steps with a view to the equalising of the poor rates throughout the kingdom. In Tamworth the inhabitants of one side of the street paid six shillings, while those on the opposite side paid ninepence. He would vote for the continuance of the Maynooth Grant, on the principle of educating the poor of the Catholic religion, and upon the principle of justice to the Roman Catholics of Ireland, where the proportion was so much larger than that of the Protestants; and should advocate the extension of education by giving grants to those who applied, and not by adopting one great national scheme.

There was a disgraceful riot at the election contest at Kildermister, on Saturday. Mr. Lowe, the successful candidate, has sustained a fracture of the right parietal bone of the head, in addition to a scalp wound and a severe contusion on the side of the head. 100 of the people were out or wounded about the head or face. The mob consisted of four or five thousand persons. A telegraphic message was despatched to Birmingham for the military, and about 8 troops of the 11th Hussars arrived and order was restored, the Mayor having read the Riot Act under their protection.

THE FUTURE OF THE ESTABLISHMENT.—In looking at a general election, one conclusion is forced upon us—Whoever can remember five or six, must see that Parliament more and more represents the feelings of the mass of the nation, and less and less those of any one exclusive class. The change is slow, but certain. The waves rise and fall, but still the tide comes on steadily; and we should look with very unbecoming eyes upon English history, if we did not see that for three hundred years the popular power has on the whole been growing. There have been moments when it has gone back, there have been moments when it has swept on with a force which it has not sustained. But compare twenty years with twenty years all down that period, and the Government has been more and more in the hands of the people. We heartily rejoice at it, and we rejoice the more that the progress has been slow. That is the old English way of carrying on political changes; and we have seen nothing in the sudden developments of liberty, or even of anarchy, followed by as sudden re-establishment of despotism, of which other countries have given us so many examples, to excite our envy. It is plain how things are going. Life may not be long enough for us to see them arrive at the goal, but they will get there in time. One certain result of the gradual increase of popular power must be the abolition of the Established Church. It is a great institution; it stands on the favour of the English people; they have made it for themselves, and for themselves they mean to support it against all comers and especially against the Catholic Church. Yes; but what English people? How many of them, and of what classes? Does any one believe that the shopkeepers care for it? or the mechanics, or the manufacturing or agricultural labourers? Of course not. Some twenty years ago, when the manufacturing districts were in tumult, and large bands of gentlemen were sworn in as special constables, and proceeded against "the mob," as soon as they were seen the cry was raised, "The Churchmen are coming!" for "Churchmen" meant a well-to-do, well dressed, well fed man, respectable no doubt and comfortable, but necessarily believing much or practising much, but a steady upholder of "our venerable Establishment." As long as things remain as they are, so it must be. Many good Catholics have no wish it should be otherwise. They say, "The Establishment does much to relieve and look after the poor, maintain schools, and the like; and even the religion it teaches, though miserable enough, is better than none, and none would be the alternative in the country villages." There is much in what they say. But, in truth, we doubt whether the mass of the people would have less religion if the Establishment were gone, for on them it has no hold; and as for the wealthy classes there might be a more open acknowledgment of irreligion, but we do not believe there would be less religion. Meanwhile, it is to be remembered that this same Establishment is which is really the great antagonist of the truth, by maintaining for its own purposes the hatred and prejudice of the English people against the Church. Were it once gone, there would be nothing more than the supernatural hatred of the Church which pervades all Protestant countries. It is plain that in England there is more than that. As the Devil, the world, and the flesh, combine against each individual Christian, so the Devil and the Establishment interest combine in England against the Church. Of the first we cannot be rid. That goes on wherever the Church stands face to face with a false system. The other we might be rid of, and a great gain it would be: for we should have to contend only with our unseen and supernatural enemies. We would gladly, then, see the Establishment cleared away.—Weekly Register.

The Union, an Anglican journal, has the following remarks in reference to the judgment of the Lords Justices:—"The trial of Stourton v. Stourton, in which judgment has just been given by the Lords

Justices of Appeal, presents, when compared with the recent case of Alicia Race, a curious similarity in the circumstances, and a curious discrepancy in the decision. In both instances the father had died without leaving any directions as to the religion in which he wished his child to be educated. That Mr. Stourton should have omitted this seems natural enough. Both his wife and himself were Roman Catholics, and he had no reason to apprehend that she would ever cease to be one. The Court, however, professes itself unable to ascertain what his wishes on the subject were. Sergeant Race, on the other hand, knew his wife to be a Roman Catholic; but yet left his children wholly under her management. Here the Court thinks that it can discover a desire on his part that they should be brought up Protestants. As a matter of common sense it seems most reasonable, in the absence of an agreement between the parents on the subject, that the children should be trained in the religion of the survivor. But we again protest against the doctrine that an infant of ten is fitted to decide on such matters for itself. On the present occasion the child displayed, we are told, an acquaintance beyond his years with the erroneous character of the doctrines of the worship of the Virgin Mary, Transubstantiation, and the Invocation of Saints. It is matter for regret that Lord Justice Knight Bruce did not avail himself more fully of the privilege of communication with this precocious theologian. He states that he is unable to pronounce whether the Jesuits are changed since the publication of the 'Provincial Letters,' or even whether they are fairly represented in that work. Can we doubt that an application to Master Stourton—aged nine—would at once have settled the question?"

LOSS OF THE SHIP LORD GEORGE BENTINCK.—HORRIBLE SUFFERINGS OF THE SURVIVORS.—The British ship Lord George Bentinck. Captain Irving, outward bound to San Francisco, from Shields, founded on the 22nd of last November, in lat. 44 S., long. 54 W., her master, two seamen, and the steward, perished in her. The survivors, sixteen in number, who escaped in the boat, endured the most frightful sufferings before they were rescued. Mr. Williams, the first mate, and Mr. Whiteman, with fourteen of the crew, took to the boat to go round the stern; but the plug being out of it, and having no oars, the boat drifted away from the ship. About three or four minutes afterwards they saw the ship founder, and those on board going down in her. By means of the midship thwart they managed to keep the boat before the wind, and continued that course until the 24th, when the weather moderated. By means of the bottom boards of the boat, they constructed small paddles, and made for the north-west, considering they were making the nearest land, which, as near as they could guess, bore distance 400 miles, steering by stars by night, and the sun by day. On the third day they fell in with a part of the poop of the ship, and found a piece of lead piping about five inches long, which was shared in 16 parts for their mutual support. They also found a piece of pork, about four inches square, and immediately turned their attention to contriving a fishing line and hook, which they formed out of a few spun yarns and a small copper nail. It failed, however, several birds neared the bait, but they did not touch it. On the fifth day they were all too much exhausted to paddle. They endeavored to make sail with their oil-skin coats, still keeping watch and watch, and baling and steering continually. The first mate resigned himself to the care of his companions, feeling himself dying as he supposed, from the effects of drinking a quantity of salt water. On the sixth day it was proposed that lots should be drawn to sacrifice one of their number in order to save the rest, which was strongly objected to by Mr. Williams, who still entertained hopes for the morrow; which hopes were realised by the appearance of a vessel bearing down upon them on the morning of the seventh day. The vessel proved to be the brig Cuba, of London, Capt. Gray, who immediately rescued them from their perilous situation, and whose kindness and generosity they feel anxious to acknowledge. Captain Gray bore up, and put them on shore at Stanley Harbour, Falkland Islands, where they were received by the English governor, who attended to their wants, and eventually provided them with a passage to England on board her Majesty's ship Electra. The names of those who perished in the sinking ship were: Captain Irving, David Seiverwright, steward; John Myers and Abel Smith, seamen.

ATTEMPT TO POISON A BROTHER.—A man, named Bell, is in custody at Driffield, charged with having attempted to poison his brother, Mr. Thomas Bell, farmer, of Grindale, near Bridlington. Twelve months ago he sent his brother a hamper containing a stone bottle of sherry wine, poisoned with prussic acid. The farmer and some of his family finding the taste queer, spat it out, and several of them were very unwell, and a cat to whom some was administered died. Bell, the poisoner, has a life interest in a farm in the neighborhood, and if he died without children (he having none at present) it would go to his brother. Bell was suspected, and it was found that he sent his shepherd with a hamper to the nearest railway station. In a week or two afterwards the accused promised to give the shepherd £50 or £100 if he would say that he (the shepherd) had sent something. On a policeman going to the prisoner's house to take him into custody he escaped by leaping out of the bedroom window, and he had kept out of the way until recently, when he was apprehended at Wakefield.—Manchester Examiner.

HORRIBLE CRUELTY BY AN ENGLISH CAPTAIN.—At the Exeter assizes, on Friday, Hugh Orr was indicted for the wilful murder of Edward Devue, on the high seas, on the 3rd of July last. A case of such fearful cruelty and atrocity as detailed in the opening of this case was, perhaps, scarcely ever heard of. The prisoner, a fine looking man, was the captain of a vessel called the Hannah Jane, of about 120 tons burden. The deceased was a black man, a native of Boston, in the United States, about 32 years of age, and was engaged as cook in the ship. The crew of the ship consisted of the captain, six men and a boy. In February, 1856, the vessel sailed from London to Newcastle for a cargo of coals, and then proceeded to Senegal, to the Cape Verde Islands, to Rio Grande and then back to England. While they were in the Senegal river the captain commenced a series of cruelties—beating and flogging the cook day by day for four weeks until, becoming weaker and weaker from these cruelties, death, more merciful than his persecutor relieved him from his sufferings on the 3rd of July. He was beaten by the captain and mate with ropes, with broom handles, and with a "cat," and when his back was raw he was scrubbed with a brush. The poor fellow used to cry for mercy, and called upon the crew to come and help him, but they dare not interfere. On one occasion the unfortunate man was lashed down to a chest by his thumbs, and flogged by both captain and mate—the former giving him 48 and the latter 36 lashes. The prisoner was only found guilty of manslaughter, and sentenced to be transported for life.

BARBAROUS CRUELTY IN ENGLAND.—SKINNING CATS ALIVE.—At the Bow Street Police court, on Saturday, Mary Beckett, a dirty ragged woman, of about 45 years of age, was charged with skinning cats alive. It appears that this horrible practice has of late been very much on the increase in London, as is shown by the number of skinned cats found every morning in the areas and cellars of back streets. The prisoner, who had long been suspected, was watched on Saturday morning last, about five o'clock, by a coster-monger named Payne, who saw her stoop down and thrust two skinned cats under the flap of a cellar. He then went for a policeman and gave her into custody. At first she denied what she had been doing, but afterwards admitted it. Upon the bodies of the cats being taken up they were found to be warm and quivering. On examining the carcasses a mark of a spike was found on the head of each cat; the usual mode of performing the horrible operation being to fix the head of each animal to a spike, by which it is

half stunned, when the skin is removed. In answer to questions put by the magistrate, it was stated that the value of a cat's skin, when taken from the living animal, is 2s 2d, otherwise it is not so valuable, as the fur loses its gloss. Mr. Henry said it was a most barbarous and atrocious act, and he should inflict the highest penalty he could, which was three months' imprisonment with hard labor.

UNITED STATES.

NEW WESTERN BISHOPS.—Rev. Henry Damian Juncker has been appointed by the Holy See first Bishop of Alton. He received his bulls on last Monday. Rev. Mr. Juncker was born in France. He was the first priest ordained by Archbishop Purcell. He was ordained on Passion Sunday, 1834, and has been, therefore, twenty-three years a priest. During all that time, it can be said with perfect truth that whatever he was directed to do he did well. He organised the first German Catholic congregation of Cincinnati. He bought from the Episcopalians the first Church for the use of the Catholics in Chillicothe; he built the first Catholic Church in Columbus; he procured the lot and built the first Church in Circleville. Rev. Mr. Juncker and Rev. Mr. Wood leave not among their brethren in the clergy, whom they have so highly edified and among whom they have so diligently and disinterestedly and successfully labored, any who have surpassed them in services to religion, although so many have emulated and do emulate them in zeal and well doing. The two estimable prelates will be consecrated in the Cathedral, on the second Sunday after Easter.—Cincinnati Catholic Telegraph.

Just before going to press we learn that the Rev. Father Smith is appointed Coadjutor Bishop of Duquesne, and the Rev. Mr. Duggan, of St. Louis. No new is erected in Prairie du Chien, or at Leavenworth. Nebraska is made a separate vicariate, under the temporary charge of the Right Rev. Dr. Miege, Vicar-Apostolic in Kansas.—Ibid.

THE LATE DR. KANE.—About the time of the funeral of Dr. Kane, we noticed in some of the papers a report that, previous to his death in Havana, our chivalrous countryman made profession of the Catholic religion. We made no mention of this at the time, as we had no particulars, and no verification of the fact. Advice direct from Havana confirm this report. We hope to be permitted soon to give further details, but the fact is itself the principal thing. It is not as a glory of the Catholic faith that we heed it, but as a heartfelt consolation that the gallant and generous soul of the Arctic explorer did not pass to its eternal account without being furnished and prepared by the firm and infallible faith of the Catholic Church.—Requiescat in pace.—N. Y. Freeman.

FREE LOVE REFORMERS RECEIVED INTO THE BOSOM OF THE CATHOLIC CHURCH.—A contemporary says:—"Two well known advocates of the 'free love' philosophy, and preachers of all sorts of sedition, have recently been received into the Holy Church of St. Xavier at Cincinnati. Mary Gove Nichols, and Dr. T. L. N., her husband, received last Sunday week the rite of baptism. It is said they were warned, like M. Hume, in Paris, to seek salvation in the bosom of the church. Dr. Nichols, the husband, confesses that he has been led, through the interposition of the Holy Spirit, and by the blessed teaching of St. Ignatius Loyola and St. Francis Xavier, to the renunciation of infidelity, and to the humble acceptance of the faith and guidance of the church. Whatever in their writings, and teachings, and in their lives, has been contrary to the doctrines, morality, and discipline of the Holy Catholic Church they retract, repudiate, and, were it possible, atone for. The spirits have done wisely in converting these moral maniacs into sober, sensible members of the church. The Freeman's Journal says, in reference to this conversion:—"The gospel describes the church as a net cast into the sea, which gathers fish of every kind. All along its course it has drawn to itself the best and purest of men that were formed outside its pale. It has equally opened its doors to the chief of sinners, and to the most scandalous of evil-doers, upon their repentance."

THE BURELL AND CUNNINGHAM MARRIAGE.—This would seem to be pretty well proved, says the Boston Traveller, by the testimony of Mrs. Cunningham's daughters, given in detail at the Surrogate's Court at New York on Monday, which is considering the question of the legal heirs of the murdered man. The girls were upon the stand all day, and their self-possession and coolness during their cross-examination were wonderful; their answers occasionally were both curt and tart. With faces unvoiled and countenances unmoved, they seemed prepared to withstand and boldly respond to the most trying and searching cross-examination. The answers of Helen, who was present at the alleged marriage, were all given in a bold, unflinching voice.

LANDLORD DESPOTISM ENACTED AT ALBANY.—We talk of the despotism of Irish landlords sanctioned by British law. But what is it compared with the edict just passed as law by the Assembly of the Empire State of this free country? On Friday a bill passed the Assembly making it a misdemeanor for any person to squat or erect a hut, shanty or other habitation on vacant lots in any city or incorporated village in this State, and giving power to recover immediate possession. Formerly it required an action of ejectment and six months' notice to dispossess a tenant.—By this bill ten days' notice is sufficient and if the tenant does not "clear out" before the expiration of that time, the landlord may proceed to pull down the building about the ears of the inmates. This is importing British law with a vengeance—copying the "crowbar brigade" to the letter. The Herald remarks: "There are now more than three thousand shanties erected by Irish and German squatters on vacant lots in this city alone, and their summary removal would create a rebellion." This action shows the revolutionary tendency of the Black Republican party who have a majority in the Legislature—equally revolutionary as regards the State Government and the Federal. The bill was at first lost, but on a vote for re-consideration it was carried. There is nothing half so despotic as this in the landlord code of the British islands, which is held up to the scorn of the world as unparalleled infamy. What are we coming to in America, when any man dares to propose such a law in a legislative body?—N. Y. Citizen.

A TERRIBLE DOMESTIC TRAGEDY IN KENTUCKY.—A fearful tragedy was enacted near Mount Washington in Bullitt county, on Tuesday evening, at the residence of Julius Duke, an old gentleman, who first took the life of his daughter Bettie, and then his own. The particulars of this bloody deed, from what we can learn are these!—A young man, named John Ruby, a neighbor, had been paying his addresses to the daughter, who was partial to him, but the match was strenuously opposed by the father of the girl. He had an intimation or impression that they were about to elope to get married, and on the fatal evening of the young lady, who was about 17 years of age, told her father who had but a moment before entered the room, that she would pay a visit to a neighbor. This excited the suspicions of the father, who remonstrated with her, and refused to let her leave the house. Angry words ensued, and in the heat of passion, he struck her, and then drew a revolver and shot her twice, both shots taking effect, one through her head, and the other in her back. The unfortunate girl fell dead at his feet, in the presence of the horror-stricken wife and mother. The wretched man on the instant of committing the deed, rushed from the house with the fatal weapon in his hand, pursued by a son, who had been hastily attracted to the scene by the report of the pistol. He tried to seize his father's arm to prevent further bloodshed, and to wrench the pistol from him, but he eluded his grasp, and after retracing a few steps, placed the pistol to his own head, and blew his brains out. Mr. Duke was a man of some property, and much respected by his neighbors, and was over fifty years of age.