

aware of the name of this person, who, no doubt, will be able to say whether the razor is the one he gave to Spollen or Mrs. Spollen's husband, on coming home at eight o'clock on the evening of the murder, remembered that he had forgotten his time-book in the office of Mr. Little, and fearing that it might be discovered, he went back to the room and found it there, and brought it home." The little girl (Jane Spollen) identifies the piece of cotton cloth in which the money found between the boundary wall of the railway and workhouse was wrapped up as hers. This piece of cloth she got from her aunt some time since to make a bonnet. The son of the prisoner, who is in charge of the police at Chancery-lane Station-house, is a well-looking lad about 16 years of age. He bore his confinement very well up to Thursday evening, when he became quite overpowered with grief at the position in which his father was placed, and called repeatedly for his mother. He is at present detained by the Crown as a witness. The search at the Broadstone terminus was to be resumed yesterday, and the further exploration of the river proceeded with, as the possession of the missing key of the door of the cash office is regarded as of the last importance. Spollen was originally employed by the Company as a porter, but being an intelligent, quick ingenious person, he soon acquired some skill as a painter, and was lately engaged in painting, glazing, and doing odd jobs about the terminus; in fact, he was regarded as a very useful, "handy man." He is described as a very industrious, hard-working man rather quiet in manner, steady in conduct, and of good address. He appears, too, to be a man of some taste; the walls of his neatly-furnished, comfortable cottage are profusely adorned with pictures in gilt frames, and the small piece of ground in front of it is laid out in pretty flower beds, with one or two little plots of peas, now in blossom interspersed. Scarlet runners are also trained in front of the cottage, and the garden is further adorned by an ingeniously constructed "rockery," as it is termed—a number of large stones, moss, flowers, and the roots of trees, arranged together in a very tasteful manner. Hanging outside the door was a handsome brass wire cage containing a pretty canary, which was a great pet of the prisoner's. He used to spend many of his leisure moments in training it. He also kept a small rabbit in a neat wooden cage, a portion of which is circular and rotatory like those in which white mice and guinea pigs are generally confined. The cottage lies almost exactly opposite to the room in which the murder was committed, and within a stone's throw both of the terminus and of the place where the murderer concealed his booty. Thus the first object which would meet the eyes of Spollen and his wife on going out of their cottage was the widow of Mr. Little's room, the recollection of the terrible tragedy enacted therein being constantly kept before the mind of the woman. The prisoner never evinced any disinclination to enter into conversation on the subject of the murder. He frequently discussed the matter with persons in the employment of the Company, always expressed his horror of the crime, and was noticed for constantly observing, "What a nerve the fellow must have had that did it." A few days ago he was in company with some of the workmen, when, the murderer having been referred to, one of the men remarked, "I wonder whether the murderer was among the batch lately discharged by the Company." "No," replied Spollen, "I am certain the fellow is still among us, and laughing at us." The prisoner had charge, among other matters relating to the building, of the cleaning of the windows, on which account his passing through rooms and corridors would not attract particular notice.

Who are the MORMONS?—If the benevolent ladies and gentlemen in England, who spend so large a quantity of money annually in endeavoring to evangelize Ireland, be really sincere in a desire to do the thing that lies in their power, they will thank us for suggesting to them a more suitable field for their pious labours than they have chosen. In Ireland we have a people ardently devoted to a religion which they must allow, is the most ancient form of Christianity; and so deep is their attachment to it, that all the efforts of missionary rogues and zealots amongst them have only resulted in the purchase of a few miserable creatures, unable to remain steadfast before hunger and the religion they believed in on the one hand, and the "pales" and "scrap" on the other. Amongst the mass of the population these have only awakened feelings of contempt, their anger being only displayed occasionally, and in slight and transient fits. Let the promoters, therefore of these hopeful schemes, turn their efforts where they may be crowned with more success, and where they may be really productive of practical benefit. In what quarter, they may ask, are they to look for this sphere of operation? We reply—at their own doors. In the heart of the great metropolis, in the midst of the busy homes of manufacture, in the rural districts of their great and civilized nation, away among the collieries and smelting foundries and iron works of Wales, and even amongst the educated Scotch race, they will find the miserable votaries of Mormonism, blindly rushing to swell the tide of sensual iniquity which is ever tending westward to the shores of Utah. These every doctrine which Christianity has enjoined is set at naught. The beauty of law and order is unknown, and the light of education is extinguished. Murder and assassination are there unpunished, the arm of the government of the country being as yet unable to reach that remote region. The beautiful feminine influence, which has refined and elevated the Christian world is there almost a nullity; because a base mockery of religion has degraded woman into the mere slave of sensual appetite. Nay, the very divinity of the founder of that common faith which lies at the bottom of all Christian sects is ignored by them, and the false prophet set up in his place is Brigham Young. Our telegraphic intelligence informs us that the outrages of these wretches are extending themselves—that they are about to give the "Gentiles" out of their territory. It would seem, indeed, as if the vulgar impostor at their head is animated by a desire to emulate his great prototype, and spread an empire founded on fanaticism like that which Mahomet in earlier ages erected. But times are now changed. Should the insanity of this miserable tribe lead them on to such a conclusion, the offended majesty of the American nation will arise and crush them. In the meantime, however, what can be more painful than to reflect on the condition, not only in which the ruin and dispersion of these people—which can only be a question of time—will place them, but also of the moral degradation in which they at present exist? Can the pious spouters at Exeter Hall, can the bigoted contributors to the Irish missions it sends forth find in the conversion of the English, Scotch, and Welsh Mormons no fitting subject for their exertions? In Ireland, strange to say, there are no Mormons. Our poor country, so despised, so vilified by virtuous and wealthy England, has never furnished a convert to this shocking belief. We beg pardon—there was one. He was "converted" on the souper system. Paddy became a Mormon, in order to get a passage to America; but on his safe arrival in New York he instantly abandoned the "Haythens." The conduct of this ignorant peasant is undoubtedly reprehensible, but such a convert—just so sincere and disinterested in his apostasy—would be hailed with shouts of exultation by the noble band of missionaries whose interest it is to Christianise us. If then those who support this band are not wilfully and obstinately blind, they will desist from attempts to spread the religion of this country, whose followers are pious and devoted, and whose morality may bear a proud comparison with that of any other nation in the world, and they will set themselves with all their might and zeal to wash away from their own country the stain of contributing to the great mass of miserable pagans who sit at the feet of the Mormon impostor.—*Cork Examiner.*

call upon her as she needed his assistance under circumstances of perplexity in which she was involved. The clergyman took a time to "call," when he was ushered into the presence of an elegantly attired lady, who occupied private apartments in the hotel. Having apologized for the trouble she had occasioned to a gentleman whom, though personally a stranger to her, she had often heard exhort for his kindness and liberality, she with well-acted confusion revealed to him the delicate circumstance which occasioned her seeking his assistance. She stated that on her way from the Dublin train her purse had been fished, and she was left in the awkward predicament of being without the necessary cash to defray her expenses "back to the metropolis." The clergyman, with a readiness which did more honour to his heart than to his head, handed to her from his own private resources a sum sufficient to meet her requirements, which with a profusion of thanks and apologies she accepted, promising repeatedly that the money should be returned the moment she arrived in Dublin. Scarcely had the rector quitted the hotel than the lady sent a similar message to the Rev. P. P. of parish, and having told him the same tale of the lost purse, she obtained from him a sufficient sum to discharge her hotel bill, promising to repay the money immediately on her return home. However, although representing herself to be highly connected in Dublin, she has not since communicated with either of the clergymen; but it is stated that one of the reverend gentlemen having since been there, had the pleasure of seeing her drive through the streets in a handsome carriage, but not of receiving a recognition.—*Cork Constitution.*

To the Editor of the Dublin Freeman.
Sir,—The hoisted bubble of the "superior prosperity of the Protestant North," compared with the Popish South, is so continually inflated before our eyes, that I beg permission, through your columns, to blow the argument to atoms.

In the year 1855 Belfast alone numbered more bankrupts than Dublin, Cork, and Limerick united! In 1856 Belfast numbered ten bankrupts, Limerick three, Cork none! There's Protestant superiority for you. But, perhaps, the religious Northerners were right—these failures may have been the making of them.

The Daily Express will make comparisons, notwithstanding the proverb, will he like to see these comparisons brought face to face? Well, in extent, trade and population, Belfast about equals Cork; Newry does not, by long odds, equal Limerick; nor does Derry approach Waterford. Arrang is behind Kilkenny, Clonmel, Westford, and Tralee, and Enniskillen is nowhere beside Carlou or New Ross.

If you look at these cities and towns in an architectural point of view, the trumps of the north dwindle down to penny whistles. I do believe that it would be most difficult if not impossible, to find such an aggregate of ugliness in a town as is concentrated in Belfast; indeed, Derry far surpasses Belfast in the architectural aspect of its public buildings. But for real classic beauty the Popish Cathedral of pauperised Tuam "licks" the whole north to a coal-scuttle.

Again, if you look at the beauty and extent of the shops, why, the "Manchester of Ireland" is actually "walked round" by "darling Kilkenny" while Cork, with her Spanish blood, moves proudly on, and disdains to notice the comparison.

Now I wish to give Belfast its merits. It has made vast steps in advance during the last fifteen years; its quays and docks were an abomination of filth, but they are now something to be proud of. But the natives of Belfast are jealous, and ever will be, of our classic and magnificent public buildings, and they would go any length to ensure our destruction as a regal or viceregal city. They may deny this, but I have lived among them for three years, and I know well their feelings.—Yours most respectfully,
A COMMERCIAL TRAVELLER.

GREAT BRITAIN.

We have the great pleasure of announcing that, at the moment of our going to press, a new trial of the case affecting the Cardinal Archbishop of Westminster has been definitely granted by the unanimous decision of the Judges of the Court of Queen's Bench.—*Weekly Register.*

The Catholics have always supported the Jews, and they do not now wish to "keep them standing at the door." No less than twenty Irish Catholic members voted against the Tory amendment against the Jews on Monday night. The Catholic (says the *Dublin Evening Post*) are true to the principles of religious liberty when they protest against the continuance, in a new form, and on the occasion of a general readjustment of Parliamentary oaths, of an exclusive form of oath by which they are injuriously marked out and stigmatized as a religious community. Surely it is not necessary for the emancipation of the Jew, to dishonor so large a portion of the Queen's loyal subjects as the Catholics. So long as the invidious distinction established by that intolerant form of oath is maintained, Catholics are stigmatized as unfit to be placed on an equality with other classes, and they are therefore bound, in self-vindication, to resist a measure that would operate so unjustly against them. In taking this course, there are, as they have heretofore been, earnest advocates of the civil privileges of the Jews; but no one else would respect them, and they would lose their own self-respect, if they were to give any sort of sanction, direct or indirect, to the bill of the government, in its present form.

PARLIAMENTARY.—The Divorce Bill was passed by the House of Lords on Tuesday. Lord Redesdale, supported by the Bishop of Oxford and the Lords Malmesbury, Wicklow, and Carnarvon, proposed an amendment to limit the powers of the new court to granting divorces *a mensa et thoro*, and so to keep the marriage law of this country from directly contradicting the law of God, and assailing the basis of society; but a majority of 37 peers (31 to 34) voted for the essential feature of the Bill, the permission for married people to live in legalised adultery. The question was confined to the single point raised negatively, shall the doctrine of the Catholic Church, that marriage is indissoluble save by death, be denied or affirmed, and on this question a Catholic peer, the Lord Camoys, the same who lately avowed his intention to vote for the Bill which compels men to deny on oath the spiritual power of the Pope, voted in the majority. On the motion of the Lord Chancellor the Bill was improved by striking out the power to sentence persons convicted of adultery to fine, or imprisonment, or both, and inserting, instead, a power to fine the adulterer, or to make him pay the costs of the aggrieved party. The attempts of Lord Nelson and the Bishop of Exeter to exempt the Clergy of the Established Church from the necessity of performing the marriage service for divorced persons failed, the plea set up being clearly bad, that they had contracted with the State on the terms of the Thirty-Nine Articles and the doctrines of the Church of England, and therefore, that these terms should not be altered against their will. The Bishop of Oxford made one last effort on the question that the Bill do pass, but 46 peers to 25 voted for it; the Lords Petre, Stafford, and Vaux of Harrowden opposing it to the last, and Lord Camoys not only supporting it, but acting as teller for the Ministerial majority. The question of Lord C. Hamilton in the House of Commons on Friday what steps had been taken to obtain compensation for the destruction of British property by the bombardment of Greytown by an American captain, whose act has been adopted by the Government of the United States, called forth a discussion, in which Lord Palmerston was handled by Mr. Roebuck, Mr. Disraeli and Lord J. Russell in a way which, if he were not well armed against every reproach save one inflicted by an anti-Ministerial majority, must have made him wince. The champion of Pacifico, the *Civis Romanus par excellence*, has allowed the British flag to be insulted, and the very house of the English

vice-consul, from which it was flying, to be burned by American sailors, acting on behalf of their Government, without any demand for redress, even without any demand for explanation. His exquisite reason is, that if he were to ask he deems that he would be refused.—*Tablet.*

THE DIVORCE BILL.—The following is a copy of a Protest by Bishop Phillips against the third reading of the Divorce and Matrimonial Causes Bill—"Dis-sentient.—Because the Bill authorizes the inter-marriage of the adulterous parties, but does not relieve the clergy from the legal obligation of celebrating matrimony in such cases with the office of the church. Yet that office expressly declares that holy matrimony, instituted by God in the time of man's innocency, signifies the mystical union between Christ and His Church, whereas adultery is constantly spoken of in the Holy Scripture, as symbolising apostasy from that church and the violation of that blessed union. In contempt of this sacred truth the bill not only sanctions the marriage of parties whose ability to marry is founded altogether on their being adulterers, but it also compels the clergy to marry them in profanation of the most sacred words of Scripture, and with perversion of the most solemn truths of the Gospel. For, even if the use of the office could be tolerated in the marriage of adulterous parties who are repentant of their adultery, yet no security is given or can be given by any statute that the parties concerned are really penitent; and yet those parties have by their adultery incurred the Church sentence of excommunication, which, if duly pronounced, would render them incapable of being married with the rites of the Church. If the circumstances of the times prevent the due exercise of the Church's discipline, yet the least that might be expected from a Christian Legislature is that it be careful to protect the State from the guilt of countenancing such fearful profaneness, and to respect the conscientious feelings of all faithful churchmen, who cannot be shocked by such wanton trifling with the gravest spiritual matters; and especially of the clergy, who if the Bill shall finally pass, will not be able to perform what belongs to their office without violating their sense of duty to God, and cannot refuse to perform it without incurring the heavy penalties of human law. The enactment is the more grievous because there already exists a mode of contracting matrimony between such parties, which not only leaves the rites and sanctions of the Church unviolated, but would also relieve the parties themselves, if truly penitent and sensible of their own degradation, from the anguish and misery which they must feel in repeating vows to God which they have already broken, and bearing pronounced over them the curse of God against all who have, as they already have, put asunder those whom God has joined together."—*H. EXTER.*

The Weekly Dispatch says the Exeter Hall speculation "takes." "The novelty and comfort and size of the place attract, and the Church draws crowded houses. Lord Shaftesbury declares they consist of the industrial classes. But what then? He has got the hearers; but what are the preachers? Those that come to pray will remain to scoff, unless they are told something worth listening to. Is there a man that has addressed them who knows how? Is there any man earnestness, any quaint genius, any Doric eloquence, to keep them after they have come? If they had a Thackeray, a Dickens, a Kingsley, in the pulpit they might do good; but the sticks and turnips of the Evangelical Alliance, what can such do to regenerate our 'multitudes'?"

We have heard (says the *Union*) but we do not vouch for the correctness of the report, that it was the intention of the worthies who assembled last Friday at Lambeth Palace under the patronage of Dr. Sumner, to have proposed at their meeting "the Apostles' Creed" in a series of resolutions; but the idea was afterwards abandoned, as it was discovered that, though the first article might have been carried unanimously, the remaining eleven would in all probability, have been rejected.

Great complaints have been made at various times of the nuisance of street preaching. At the Obelisk St. George's Circus, a crowd of persons assembled, and various persons held forth—the loudest voice generally denouncing Popery—another extolling Teotalism, while infidels and socialists endeavor to disseminate their views. While this is going on an evening never passes without a disturbance and wholesale picking of pockets. On Monday Andrew Morton, who had been holding forth on the benefits of teotalism, while he was himself tipsy, was charged with drunkenness and disorderly conduct. The preacher admitted his drunkenness, and was fined 21. Several persons spoke of the nuisance permitted at this spot: among others Mr. Solly, a medical gentleman residing in the circus, declared that the scenes that took place at the Obelisk, particularly on Sunday evenings, must be witnessed to be believed. The controversies between the lecturers or preachers were discordant, clamorous, and unseemly, and the language not infrequently of a blasphemous and improper character.

Two other of the directors of the Royal British Bank are in custody; one was taken by Inspector Field in the Juré Mountains on Tuesday last, the other at Boulogne. Too much praise cannot be given to Messrs. Linklater and Hackwood for their untiring exertions in bringing about so desirable an end. We hope to be able to give further particulars in our next. We at present omit names for obvious reasons.—*Globe.* (Cameron, the late manager, has been arrested at Lausanne.)

A return on Tuesday shows that in every week of the quarter, ended at Lady Day last, the number of paupers relieved in England and Wales were less than in the corresponding weeks of the quarter ended at Lady Day, 1856. The difference varies from 1.6 to 3.8 per cent. in doors, and from 0.2 to 3.2 per cent. out of doors.

MURDERS IN ENGLAND.—On Sunday morning a dreadful murder was committed near Woodford, in Essex. At Clifton Hatch, a few miles from the town, is an ancient farm-yard, the property of a gentleman named Small. While Mr. Small and his wife were at church, a man who has not yet been discovered, entered the house, cut throat of the old woman who was left in care of it, then broke open the drawers and boxes, and carried away a quantity of plate and a large sum of money. At Wallingford, on Tuesday evening, a most melancholy murder and suicide was committed. A woman named Couner, wife of one of the country postmen, was seen to take her three children (the eldest a boy of about eight and the other two, much younger), towards the bridge, as if going for a walk, at about nine o'clock. As she did not return all night an alarm was raised, and after searching the river for some time, the bodies of the three children were discovered cold and dead. After a further search, the body of the mother was found, also dead. The bodies were removed to the Town Arms, there to await the coroner's inquest.—*Notion.*

UNITED STATES.

The Merchants of New York contemplate the erection of a time and weather observatory in that city. They estimate the cost at \$200,000, and have asked permission to place the structure upon the Battery.

The Western papers before us give the most gratifying accounts of the prospects of the harvest now commencing in Ohio, Indiana and Illinois. The only unpropitious item is the appearance of the weevil in some quarters.

MONMONS.—Five hundred recruits for Utah City arrived in the ship Tuscarora at Philadelphia on the 3d inst. These emigrants consisted principally of Welsh, Danes, Swedes, English, and Scotch, all heretofore Protestant, and "well versed in the Scriptures," says the Philadelphia *Bulletin*. There was not a native of Ireland amongst them.

HORRIBLE CASE OF POISONING, BY NEARNESS IN VIRGINIA.—A case of the most diabolical poisoning has just come to light in the county of Chesterfield, near Latocoe, about a mile from Petersburg. Mr. Edward Gill, an excellent citizen, and his entire family, eight in number, have been poisoned by some two or three of his own servants. Two of his children have died from the effects of the deadly potion, another now lingers in extremis, and the remainder of the family are quite ill. Two of his own negroes, and the husband of his cook, have all been arrested and lodged in our jail for safe keeping. An examination by the authorities in Chesterfield led to their arrest.—*Richmond Whig.*

HYPOCRISY STRIKINGLY ILLUSTRATED.—In the National Convention assembled at Louisville, Kentucky, the delegates passed resolutions declaring that they were in favor of reforming abuses which have endangered the peace and liberties of the country. At the very time when these were being concocted, their subordinators were, under the advice and control of their leaders here, shooting down peaceful citizens, and driving those entitled to vote from the polls—thus committing the greatest possible abuses, breaking the peace, and destroying the liberties of the people in the most horrible manner. Such resolutions, passed at such a time, and upon the blood stained ground of Louisville, by a party who applied the torch, and committed unprovoked murder there, are a mockery, which none but the most hardened could possibly indulge in.—*Wash. Union.*

UTAH.—The difficulties to be encountered in Utah are more numerous and complicated than is now generally supposed. Among them may be incidentally mentioned that Brigham Young claims a title to all the lands in the territory, and has never recognized the United States surveys. None of his followers have purchased lands in accordance with our laws. Hence one of the delicate duties of the federal courts of that territory will be to establish and maintain the rights of those who may hereafter purchase in accordance with our laws. Not an individual in all Utah now holds a foot of land the title of which is derived from the United States, and it follows, under this strange condition of things, that all parts of the territory are at the present time open to pre-emption.—*Washington Union.*

A "physician" was arrested in Manayunk, Philadelphia, some time since, as a swindler at the instigation of an old lady whose rheumatism under his treatment grew worse and worse. The materia medica of this physician was composed of the two simples—water and turpentine.—After his arrest, the sham doctor refunded all his fees, and went back to his legitimate occupation of shoemaking.

LOVE IN A MEAL TUB.—The Worcester *Say*, belonging to the Republican branch of the Fusion party, speaks of the Know-Notings, another ingredient in the Fusion compound, as an "infamous set of political scoundrels and desperadoes, who have impoverished the Commonwealth by their unscrupulous plunder of the public treasury; and whose legislative and administrative course have made Massachusetts a reproach to her own people, and a disgrace in the eyes of her sister States."

YANKEE CIVILIZATION.—GANGS OF DESPERADOES.—Associated gangs of thieves and desperadoes are almost as dangerous in this State as they ever were in Arkansas. The *Vincennes Gazette* says: "It has been rumored that a gang of thieves, robbers, counterfeiters and desperate characters generally, has its headquarters somewhere along the Wabash bottom, in Crawford County, Ill. It is said that from their hiding places they sallied forth to Vincennes and Terra Haute, stealing whatever they can get their hands upon—horses and money they seem to have a particular desire for. The regulators who cruelly murdered Bingham in Monroe County it appears have maintained a rule of terror in that county for a long time, committing the most terrible outrages with impunity; every one who became obnoxious to these villains was treated with the most barbarous cruelty. Only four out of the fifty who whipped Bingham to death—because he had the courage to serve a warrant as constable on one of their members—have been identified and arrested. In their examination at Bloomington, the evidence disclosed numerous instances of similar outrages by the same gang, upon highly respectable citizens, who barely escaped with their lives. Upwards of thirty persons have been cruelly scourged, some eight or nine of them females. Several houses have been burned, and in one instance \$100 that had been laid up by a very old woman was stolen. Last winter an industrious, respectable and inoffensive old man, upwards of 70 years of age, a cripple bent with age, was taken from his house naked, and dragged over the frozen ground and fences into the woods and tied to a tree, and kicked and struck him with their fists and scourged him with rods until he was lacerated from head to foot. He sunk to the ground insensible. For some days the physician pronounced his fate uncertain. At the same time they assaulted and beat all the members of his family, the old lady and a little boy and girl. They took the lad with them and tied him to a tree near by where his father was, and scourged him also. Mr. Holland, a respectable merchant, was spending the night with a sick family in Smithville. The regulators perceiving him through the window, rushed into the house, seized and dragged him out about half a mile, with his son, a small boy, and tied them to trees about ten or twelve feet apart, and stripped and scourged them unmercifully. Mr. Holland was terribly cut from the top of his shoulders to his knees. The scourging was about similar to that given to Mr. Bingham, and would probably have resulted in his death if his constitution had not been able to bear more suffering. The details of Bingham's murder are most revolting and shocking. It is hardly credible that such fiends can exist in a civilized State; that they should be able to continue their barbarous outrages for weeks and months, and finally escape all punishment through the meshes of the law, and by perjuries, is sufficient to destroy all confidence in the protection of law and legal authorities. They took poor Bingham about a quarter of a mile from the house and tied him to a tree. He had on nothing but his shirt, drawers and socks when they took him. They scourged him for some time before his voice appeared to sink. Mrs. B. heard them several times exclaim, "G—d—n you, get up." He had sunk to the earth under the torture. Mrs. B. attempted to follow them, in her noble devotion to her husband; they had whipped her first and d—d—d her, and ordered her not to come further, and finally not being able to deter her otherwise, one of them fired a pistol, apparently aiming at her. They at length brought Bingham back on a horse, perfectly naked except his socks, and throwing him off in the road opposite the house, and calling for Mrs. B., told her, "There he is, d—n him, if you want him, come and take him." She went to him, and found his head hanging in a wagon rut, apparently dying; she raised his head up in her arms, washed his face and asked him several questions. He told her he was dying and unable to go into the house. He spoke but a few words before he breathed his last.—*Evansville Journal.*

METHODIST REVIVALS AND BACKSLIDINGS.—The Southern Churchman gives us an excellent article on this subject, of which we here give the conclusion: "But it appears also, that the persons who profess to be converted by the means employed, do most earnestly believe they are converted, and they are encouraged to this belief, by the preachers and conductors of the revivals. The process is one after this kind. A series of meetings are originated, in which a given congregation is taught to expect a revival. Many go to the meeting. Exciting subjects are the themes of exhortations. A peculiar kind of singing is resorted to, tending to produce excitement. When this is finished, prayers are offered, accompanied by 'catchings of the breath,' groans, tears, and loud Amens. We doubt whether there is generally, much hypocrisy in this. These are considered the means of producing a revival, and as such are used.

When these means have been tried a sufficient length of time; then the conductors proceed, through the aisles, clapping their hands, crying 'Glory, glory, and such like. It is not at all strange that after all these efforts, some nervous female or weak-minded man, should begin to 'fidget' and 'grow' excited.—When this is seen in any field, he or she is approached by a preacher, and exhorted to come up to the altar. When this is done, it is no wonder the person should give way to loud cries and even convulsions. And this is the signal for the pent up feelings of others to show themselves. Here take place loud cryings and groans from others. These are brought forward to the altar also. They come with minds exceedingly agitated and with feelings deeply depressed. And this, these persons are taught to look upon as 'conviction of sin.' That with some there may be an Evangelical conviction, we have no doubt. But we are to speak of the majority. We have to account for the 'army of backsliders' made known to us, by our Methodist contemporary. These depressed, awfully depressed feelings; being looked upon as a wholesome conviction of sin; the groans and tears and bodily contortions, as true evidences of a genuine repentance, this is the beginning of the fatal error. From this all the evil originates. True conviction of sin, is by reason of the feeling: 'It is against God that I have sinned.' True repentance is given up sin; not crying out about its consequences. It is very well indeed to look at the consequences of sin—even the eternal torment in reserve for it. But this, only in order to the making us forsake it. But when people look upon cries, and groans and tears and faintings and convulsions as true conviction and genuine repentance, it is no wonder all the work is spoiled.—Those at the anxious bench, believing that their misery is the sign of conviction, also believe, if their miserable feelings can undergo a revulsion, that from great unhappiness, they are suddenly made to feel 'happy,' then this revulsion of feelings is a conversion, the new birth of the soul from Satan to God and from sin to holiness. Why, all these things can take place, do take place at every modern revival, and yet are only the natural acts of the mind, in which the Spirit of God may have nothing more to do, than life has with the unhappiness of every day.

Here then we have the secret of the "backslidings;" (1) Deep distress and excitement, are looked upon as conviction of sin. (2) The cries, groans, convulsions, &c., are regarded as true evidences of repentance. (3) The natural change in the feelings from unhappiness, to happiness, is called "Conversion." Thousands upon thousands who have undergone these "experiences" and nothing more; called "converts," so called by the preachers themselves; these persons are after some probation admitted to the Church. But their hearts have not been changed at all. Is it any wonder that in time of temptation they should fall away? They do fall away, as we seen by the statistics given by a Methodist paper, by thousands. Some of them, who believe this is the only way of conversion, repeat the process quite often.—At every revival they are seen at the altar; they "get through" again; and again go back. Others are made infidels. They had what Christians told them was "religion;" they found there was nothing in it, and hence they believe nothing. They have found out the falsity of the whole subject. Others, without becoming infidels, are hardened in their sin—the Gospel has but little power over them, and their prospect of eternal life, is far worse than before.—These are great and serious evils connected with this matter of "revivals." We have written with no unkind feelings towards those who practise such things. Much has Methodism for instance, done for the world. We rejoice at it. All we could ask of them or any others who do such things, is, enquire first, how they may keep the converts, but first enquire, have they been converted at all.

We append an extract bearing on this subject, taken from Rev. Dr. Alexander's "Religious Experience" on the power of *Sympathy*, well worthy of reflection: "I should be unwilling to bring before the religious public all the scenes that I have witnessed under the name of religious worship. But as the subject of sympathy is still under consideration, I will relieve the reader by a short narrative. Being in a part of the country where I was known, by fact, to scarcely any one, and hearing that there was a great meeting in the neighborhood, and a good work in progress, I determined to attend. The sermon had commenced before I arrived, and the house was so crowded that I could not approach near to the pulpit, but sat down in a kind of shed connected with the main building where I could see and hear the preacher. His sermon was really striking and impressive, and in the language and method, far above the common run of extempore discourses. The people were generally attentive, and so far as I could observe, many were tenderly affected, except that in the extreme part of the house, where I sat, some old tobacco-planters kept up a continual conversation in a low tone, about tobacco-plants, seasons, &c. When the preacher came to the application of his discourse he became exceedingly vehement and boisterous, and I could hear some songs in the centre of the house which indicated strong emotion. At length, a female voice was heard, in a piercing cry, which thrilled through me and affected the whole audience. It was succeeded by a low murmuring sound from the middle of the house; but, in a few seconds, one and another rose in different parts of the house, under extreme and visible agitation. Casting off bonnets and caps, and raising their folded hands, they shouted to the utmost extent of their voice; and in a few seconds more the whole audience was agitated, as a forest when shaken by a mighty wind. The sympathetic wave, commencing in the centre, extended to the extremities; and at length it reached our corner, and I felt the conscious effort of resistance as necessary as if I had been exposed to the violence of a storm. I saw few persons through the whole house who escaped the prevailing influence; even careless boys seemed to be arrested and to join in the general outcry. But what astonished me most of all was, that the old tobacco-planters, whom I have mentioned, and who, I am persuaded, had not heard one word of the sermon, were violently agitated. Every muscle of their brawny faces appeared to be in a tremendous motion, and the big tears chased one another down their wrinkled cheeks. Here I saw the power of sympathy. The feeling was real, and propagated from person to person by the mere sounds which were uttered; for many of the audience had not paid any attention to what was said; but nearly all partook of the agitation. The feelings expressed were different, as when the foundation of the second temple was laid; for while some uttered the cry of poignant anguish, others shouted in the accents of joy and triumph. The speaker's voice was soon silenced, and he sat down and gazed on the scene with a complacent smile. When this tumult had lasted a few minutes, another preacher, as I suppose he was, who sat on the pulpit steps, with his handkerchief spread over his head, began to sing a soothing and yet lively tune, and was quickly joined by some strong female voices near him; and in less than two minutes the storm was hushed, and there was a great calm. It was like pouring oil on the troubled waters. I experienced the most sensible relief to my own feelings from the appropriate music, for I could not hear the words sung. But I could not have supposed that anything could so quickly allay such a storm; and all seemed to enjoy the tranquillity which succeeded. The dishevelled hair was put in order, and the bonnets, &c., gathered up, and the irregularities of the dress adjusted, and no one seemed conscious of any impropriety. Indeed, there is a peculiar luxury in such excitements, especially when tears are shed copiously, which was the case here. But I attended another meeting in another place where there had been a remarkable excitement, but the tide was far on the ebb; and although we had vociferation and outpouring of a stunning kind, I did not hear one sound indicative of real feeling, and I do not think that one tear was shed during the meeting."

A LADY SWINDLER.—A short time since the rector of one of the city parishes received a message from a lady who was stopping at a hotel, begging of him to