

CATHOLIC OFFICIALS.—The famous parable with which the Prophet Nathan brought self-conviction to the King David is not less applicable to the destructive dilemma under which the Synodical Pastors of the diocese of the Province of Toronto are placed. The dilemma is this:—If the Catholic Commissioners of the Marjiboro' (Street) Corporation, who are now in session, do not order the removal of the statues of the Virgin Mary and the Child Jesus from the National Board, if the Catholic Commissioners unavailingly protest against these, and if they actually approve of these practices then the delusion that their presence on the Commission affords any protection to Catholic principles. But if they actually approve of these practices then the danger becomes still more alarming. No protest has ever appeared from them, nor privately or publicly has any been made against the toleration for many months of the statues of the Virgin Mary and the Child Jesus in the National Board. No protest has been made against the change of rule which contemplates the proselytising of 70,000 Catholic Children who attend National Schools under Protestant Patrons, and in the face of the sworn testimony of members of Protestant and Presbyterian gentlemen, that in whole classes of these Schools the Catholics, as a general rule, are actually undergoing proselytising influences. When the honorable member for Hongkong scolded the House of Commons with the declaration that not only is this the case, but that the Board had presented a "fraudulent report" to Parliament, designedly omitting the Head Inspector's statement as to the prevalence of these proselytising practices in Ulster, did the Catholic members of the Board come before the country and clear themselves of the foul charge? Mr. Maguire moved for the suppression of the report, and the House of Commons has ordered its production. Have the six Catholic Commissioners ever protested against the monopoly of the Board's functions by Mr. Macdonnell? Did they ever protest against the dismissal of a young lady from the Head Mistress-ship of the Model School in consequence of her having become a Catholic? Do they approve of the perverts who in their own service have now become such, and now fill some of the highest offices in Marlborough-street? Has Dean Meyer, himself a Wexford man, protested against forcing a Model School into the Catholic town of Ennisicorty, in defiance of the opposition of the Catholic Bishop and Catholic inhabitants?—The Queen's Colleges are described by the highest authority, as "dangerous to faith and morals," yet Catholics educated therein have now a practical monopoly of all the Catholic Inspectorships which fall vacant in the National Board.—*Nation*.

Mock Religious Honors.—We understand that on Sunday last a Rev. Mr. Rogers "spiced" a charity sermon which he preached in St. Nicholas's Church, by intimating that "if they would be prepared to meet the Cardinal in Ballinacree." We wonder was he the Rev. genius who poked "the long pale face, quivering with emotion," out of a railway carriage, when the Cardinal was passing, and whined out a protest which few heard and nobody heeded? It is really amusing to see the pigmy aping the airs of a giant, and exhibiting itself for the admiration of those who fancy the burlesque and ludicrous in a religious impersonation.—*Newry Examiner*.

GREAT BRITAIN.

BRITISH PACIFIC RAILWAY.—It is greatly to be hoped the friends of the British Pacific Railway will not allow their energy to be dulled during the parliamentary recess, but rather will prepare for a triumphant campaign in the next session. The road must be built; and, if it be once safely established upon British ground, Mr. Roebuck may dismiss his fears (idle at best) of the "overshadowing of the world" by the United States. The Hon. William H. Seward has long ago prophesied for Canada the controlling part in the affairs of this continent, the advent of which the British Pacific Railroad will accelerate. This fact is clearly perceived by many American public men and journalists, and strenuous efforts will be used in December to bring from the South, in Congress represented, its consent to a railway through the State of Minnesota to the Pacific. This may or may not be done, but in any case it will be equally incumbent upon Canada and Great Britain to see that a pathway is open from the great commercial and naval port in Vancouver's Island to the waters of the Atlantic at Halifax and St. John.—*Morning Post*.

The address to the Swedish ambassador by Sir Culling Eardley and members of the Evangelical Alliance, the Protestant Association, and the Religious Tract Society, has been signed by a good many Protestant Bishops, ex-Chancellors and peers. It is a most impudent production. These men actually tell the ambassador that, "one chief secret of the moral power of Protestants lies in thoroughly carrying out their own principles, one of which is the right and liberty of private judgment. It is incumbent on Protestants to concede, even to their strongest opponents, the same freedom of conscience which they demand for themselves." But we are wrong to call it impudent. Impudence involves consciousness, and the sublime unconsciousness of Protestants on these matters is a natural wonder. These very men—Lord John Russell, and the Right Hon. Joseph Napier, Lord Plunket, Bishop of the Protestant see of Tuam, and the Earl of Shaftesbury, Lord Colborne, Edward Grogan, M.P., and Judge Crampton, Dr. Dunning and Dr. McNeill—are the men of all others who tell Count Platen that it is incumbent on Protestants to concede to others what they demand for themselves. The very types and models of Protestant bigotry and intolerance, of some of whom nothing in the world is known except that they have a diseased hatred for the Catholic religion, remonstrate with the Protestant persecutors of Sweden, and lecture Count Platen on the duty of tolerance. Count Platen could scarcely be aware of the character of the men who were addressing him, or he would as little have returned them a serious answer as if they had been a gang of lunatics escaped from an asylum praying that their neighbors might be restrained of their liberty on the ground of insanity.—*Ibid.*

BRITISH NORTH AMERICAN COLONIES.—The idea of uniting all the British North American positions into one great federation has for some time been under discussion among the people of the colonies, and has found much favor. The feeling will most probably receive an impetus from the rapid settlement of those western territories which have hitherto been little more than uninhabited wastes. And now the project is receiving official encouragement. The Governor-General of Canada, when proroguing the Provincial Parliament on the 16th ult., stated that during the recess he should ask the Home Government "to discuss the principles" upon which such a union "may perhaps hereafter be practicable." This phraseology would lead to the supposition that the desirability of a federation is already acquiesced in by her Majesty's ministers. The effect of such a change upon the colonies themselves will very much depend upon the powers which a federal congress may possess. In any view, it is, in the Governor-General's words, "a matter of very great importance."—*Leeds Mercury*.

The *Athenaeum* indicates some curiosities of the Atlantic Telegraph. "A message sent from the Russian capital at noon will actually reach New York at seven o'clock on the morning of the same day! On the other side of the Atlantic, the sender of a message having the difference of longitude between where he was and where he was sending, announced that his wife 'had just given birth to a boy, a minute after midnight to-morrow.' A not less striking coincidence is to be found in the circumstances, that on the 3rd of August the squadron left the Cove of Cork for Valentia Bay, and that on the same day, just 365 years previously—a grand year of years intervening—Columbus put out from the little port of Palos, in Andalusia, to go in search of that new world which is now really linked to our own."

CATHOLIC PROGRESS IN ENGLAND.—Cardinal Wiseman is at this moment the most prominent personage of these islands. Distinguished by talents of the highest order, by attainments at once elegant and sound, by information both varied and accurate, and a taste critical and delicate, he unites in his own person the high office of an Archbishop of the restored Hierarchy of the Catholic Church of England with the eminent dignity of a Prince of the great Church of the Christian world. But it is as the head, as the representative, as the champion of the English Church that Cardinal Wiseman is most eagerly welcomed to these shores. For many years past he has been the mark for slander, and calumny, and malice, simply because he has been for that time the acknowledged head of a Church which, trampled upon and despised for nearly three centuries, has of late flung off the garb of humiliation and sorrow, and arrayed herself in the bright robes of triumph and rejoicing. Had the Catholic Church of England remained in the same position in which she was even some twenty years since—struggling, amidst the most discouraging difficulties, to provide for the spiritual wants of her poverty-stricken congregations, mainly consisting of expatriated Irish, who brought a pure and earnest faith with them to their adopted country—she might have excited contempt, but not awakened hostility. But far from remaining stationary, there is not an instance, in the history of modern times, of a more wonderful progress than that made by this once-despised and now much-dreaded Church. Go where you will throughout broad England, you behold, not merely the invading footsteps, but the triumphant banner of the old faith. In the quiet village, the remote town, the fashionable watering-place the great city, or the mighty metropolis—Catholicism is everywhere. The stranger perceives a graceful structure, perhaps in some out-of-the-way place, which, by its simple beauty of design, recalls an age of greater piety, and purer taste; and on inquiring by what congregation it has been erected, he is told it belongs to the Catholics, who have recently established a mission in the district. It is, however, in the great towns, especially in London, that the progress of the Church is most marvellous. There, on every side, in every district, in its central parishes as in its outskirts, churches—many of them imposing, and some of them actually beautiful—have been, are being, or are to be, erected; and near them, under the shadow of the Cross, convents, schoolhouses, institutions dedicated to every charity are being annually multiplied. Seminaries and colleges are also increasing in number, and extending in influence.—These are what may be regarded as the outward and visible signs of progress. But who can adequately describe what may be termed the internal revolution—the change wrought in individuals, in families—the conversion of bitter enemies and scoffing assailants, into devout worshippers and zealous propagandists—in fine, the wonderful tendency of the cultivated mind of England towards that Church which alone realises the aspirations and satisfies the longings of the soul! Become aggressive by the force of its own truth, the Catholic Church in England is assailed with a rancor and a malignity worthy of the worst days of persecution; and thus it is that Cardinal Wiseman is made a large partaker of the animosity with which her triumph is viewed by those who find their revivings pointless and worthless as a means of resisting her progress. The Cardinal was not wanting in timid, even hostile doubters of his policy amongst those who, calling themselves Catholics, were, in reality, time-servers and slaves—men, who had not the wisdom to comprehend or the courage to applaud what was right. When the fury of the Durham-letter storm bowled in the public streets, and England was given up to the paroxysms of fanatical rage, there were Catholics who were found to add bitterness to the hour by their cowardly condemnation of a course which their selfish fears rendered them unable to appreciate. To bear them, one would suppose the progress of the Church was finally arrested—that her course was to be a retrograde course from the fatal hour when a desperate politician sought to make capital out of his and his country's bigotry, and a parliament, too faithfully representing the insanity of the public, passed its idle edict against Ecclesiastical titles. These men, however, have lived to behold the folly of their alarm and the falsification of all their gloomy prophecies. Since that abortive assault upon the Church she has sprung forward with increased vigor, and spread her conquests far and wide into the dominions and strongholds of her great Protestant rival. The noblest in the land worship at her altars, the purest and most intellectual of the closet and the cloister minister at her sanctuaries. Yet, amidst her triumphs, she cannot be unmindful of the services which the people of this country—who now hail with affection the presence of her most illustrious Bishop—have rendered her.—When she was lowly and despised it was from this island that the life-blood was poured into her exhausted veins—it was from this country that she acquired strength, and energy, and power. It was the poor Irish exile who helped to lay the foundation of many of her churches; it was he and his family who formed most of her congregations—it was the bold, courageous spirit of the Irish Catholic that inspired the timid Catholic of the sister country with confidence in himself, and a belief of the future that awaited his Church. And when the English Catholics were assailed in 1851 by that outburst of popular frenzy, it was in Ireland, her people and her representatives, that she found sympathy and support against her enemies. Since then the fusion of the two branches of the Universal Church has become more complete, and the feeling between both more kindly. The visit of Cardinal Wiseman to Ireland, and the manner of his reception by her people will do much to wipe out forever the lingering jealousy which had its origin in political causes, and to convince Catholics at both sides of the Channel that, by a cordial union and earnest co-operation, they will best advance the glorious cause which they equally honor, and would equally promote.—*Cork Examiner*.

The *National Standard*, a Protestant newspaper, calls attention to certain facts which are stated to have been communicated, unsolicited, to a well-known and esteemed Clergyman in the diocese of Oxford, by the Rev. Edward Randall, late Curate of Lavington, Sussex. It may be necessary to premise, says the *Standard*, that the rectory of Lavington, in the Diocese of Chichester, is in the gift of the Bishop of Oxford; and that when his brother-in-law, the late Archdeacon Manning, succeeded to the Romish Church, the Bishop presented the living to the Rev. Richard Randall, the present incumbent, son of the Rev. James Randall, Chaplain to the Bishop of Oxford, and Archdeacon Berks, by the Bishop's appointment. The Rev. Edward Randall (the Curate) is no relative of the present Rector of Lavington. He was formerly in favour of the Bishop of Oxford and the Archdeacon of Berks, and we believe him to be a High Churchman; but he appears to have more honesty and tenderness of conscience than some of his party. The Rector of Lavington is a Clergyman of the most extreme views. During the time that Mr. Edward Randall was his Curate he was guilty of gross violations of the Rubric, and of sundry most unchristianlike irregularities. For instance, it was his habit to cross himself during Divine Service, to make the sign of the cross upon the water at baptism, to mix water with wine at the Eucharist, and to bow to the elements after consecration. . . . On one occasion, Mr. E. Randall, while catechising the children at the school, asked them what other name there was for the Lord's Supper. To his astonishment, they answered "The Mass." Upon his remarking, that that was the name the Pope called it by, they informed him that they had been so taught by the Rector. He then asked them how many sacraments there were. They answered "Seven," and enumerated the Romish sacraments. He called upon the Rector, and informed him of what the children had said, and of the manner in which he had corrected them. The Rector rebuked him, and expressed his determination to go

to the school and instruct the Curate's instructions. He assured him, moreover, that his teaching in reference to the Seven Sacraments had been approved of by the Bishop of Oxford, who heard him so catechise the children publicly in Lavington Church. A few days afterwards Mr. Randall happened to go into the school again, during the Rector's absence from the parish, the schoolmaster put into his hands a paper containing what are evident translations of the Romish definitions of the so-called Seven Sacraments. This paper was in the Rector's handwriting; and was subsequently forwarded by Mr. Randall to the Bishop of Chichester, with an affidavit from the schoolmaster that it had been given to him by the Rector, in order that its contents might be taught to the children. The Bishop wrote to the Rector for an explanation. This was given; and it satisfied him. No step was taken by the Diocesan; on the contrary, he took a strong part against the Curate, threatening to withdraw his licence if he did not resign his curacy immediately! We can state, positively, that as soon as Mr. Randall had made known the above facts to the Bishop of Chichester, he received three letters in one day—one from the Rector, requesting him to give up his curacy; another from Archdeacon Randall, father of the Rector, recalling a testimonial which he had recently given him; a third from the Bishop of Oxford, recalling a similar testimonial, which he had given him as Squire of Lavington.

THE LORD MAYOR OF LONDON AND THE ATLANTIC TELEGRAPH.—When a remarkable ill-favoured *servant* pleaded, in extenuation of his features, that men were privileged to be ugly, Madame de Staël retorted, "Yes, but you abuse the privilege of your sex." Lord Mayors, in like manner, are privileged to be ridiculous, but the present holder of that distinguished office certainly abuses his privilege. Whether laying down the law at a public meeting, or beslobbering men in power at a Mansion House dinner, or lecturing a drunken prisoner on morality from the bench, Sir Walter Carden, Baronet and Lord Mayor, never fails, except when he condescends to a joke, to excite the merriment of his audience and the laughter of the public. Not the least amusing among the many ludicrous performances of this civil dignitary, is his reply to the congratulatory message of the Mayor of New York on the successful laying of the Atlantic Telegraph. The American Mayor, who evidently knows his place, writes like an ordinary mortal in the first person, but the Lord Mayor of London is duly mindful of his high position, and following the high example set by the Queen and the President in their interchange of congratulations on the same occasion, acknowledges the Republican missive in the following dignified terms:—"The Lord Mayor of London most cordially reciprocates the congratulations of the Mayor of New York upon the success of so important an undertaking as the completion of the Atlantic Telegraph Cable." There is a charming tone of condescension in this sentence, but some little confusion of terms. It is not the completion of the cable, but of the telegraphic communications through it, which was the subject of rejoicing. "It is indeed one of the most glorious triumphs of the age; and reflects the highest credit upon the energy, skill, and perseverance of all parties entrusted with so difficult a duty." How gratifying for the age to be thus patted on the back by a Lord Mayor! And how richly are all dangers, hardships, and sacrifices repaid by such a compliment! The difficult duty of achieving the glorious triumph of the age has been performed to the satisfaction of the Lord Mayor of London, and all parties concerned receive a certificate to that effect under his official seal. "And the Lord Mayor sincerely trusts that, by the blessings of Almighty God, it may be the means of cementing those kindly feelings which now exist between the two countries." Whether it is the difficult duty, or the glorious triumph, or the blessing that is tacit as a cement is not quite clear, but the "sincere trust" of a Lord Mayor is something more than a mere *façon de parler*. Not long since he told the world he had passed many years in praying for the advent of a Derby Ministry, and lo! his prayers were heard and the thing came. Can we doubt that his "sincere trust" will be equally efficacious? "To God be the praise!" concludes the American missive; but this thanksgiving the aristocratic Mayor does not echo. The undertaking was completed under the Premiership of Lord Derby, and under the Mayoralty of Sir Walter Carden. Do them be the praise! A blessing is, however, thrown into the concluding sentence as a make-weight, and in order to increase the resemblance to a Queen's speech, and thus make the more powerful impression upon the Republican Mayor.—*Examiner*.

PESSIMISM.—It will be hard work, and it will not succeed in making Catholic customs and practices flourish in Protestant soil; one cannot play fast and loose at will with the ordinances of the Church. Catholicity forms a complete system, all the parts of which cling together and belong one to another. To wish to obtain the good results of confession without carrying out all that forms the efficacy of the sacrament of Penance, is only to build castles in the air. This is the illusion of the Puseyites. They have too much ability, sincerity, and disinterestedness not to perceive it, and agree to it sooner or later, as the most eminent and influential among them have done already. In fact the great fault of the Puseyites (as has been remarked), is their not comprehending that Anglican Protestantism is essentially Calvinism arranged in the English manner, and that the forms, the rubrics, and the canons which have retained something of Catholicism, were preserved by Queen Elizabeth, only as a varnish for the purpose of deceiving the people, by making them think they were not changing their religion, and that no more was done than the destruction of superstitions introduced into the Church. The Puseyites, dazzled by this deceitful varnish, think that the Church of England is Catholic, but they now ought to see that the great mass of the nation, and almost all the Anglican bishops, protest against this opinion; they declare that their church is essentially Protestant; that it has nothing in common with the dogmas and the discipline of Rome, and that he is worthy of excommunication who does not interpret the rubrics and the canons in this sense.—*L'Univers*.

EMIGRATION REPORT.—There was printed by order of the House of Assembly, a short time ago, the "Report of the Chief Emigrant Agent for Canada for the year 1857," which contains much interesting matter not yet made public through the Press. The following is an abstract:—*Montreal Gazette*. The number of persons embarked for Quebec from Europe during 1857 was 32,335, of whom were children 9,151. The deaths on passage and at quarantine were 238, leaving 32,097 the number landed in this country. The number of vessels engaged in the conveyance of emigrants was 231; 213 of which were of the ordinary class of sailing ships, and had an average passage of 44 days. The remainder were steamships, 180 of the sailing ships from ports in the United Kingdom. The foreign immigration employed 51 ships, of which 7 were British. The immigration was very free of disease, the mortality among passengers of the United Kingdom having been no more than one-third per cent., chiefly of children. The foreign passengers suffered more, the mortality among them having been not quite 1 per cent. The deaths at sea were on sailing vessels, not a single death occurring on the steamers. The increase of arrivals over 1856 was 9,658, or 43 per cent., principally on the English and Norwegians. There was an increase also from Scotland, and a small one from Ireland and Germany. From Belgium and the Lower Provinces a decrease of 837 persons. The number of emigrants admitted for medical relief at Quarantine Station and at the Hospitals in Quebec and Montreal was 537: of these 40 died. The total number of males who embarked for Quebec was 12,443, divided as follows: farmers and agricultural labourers, 3,518; mechanics 2,185; merchants, clerks, &c., 327; servants, 134;

labourers, 6,279. The total number of emigrants landed at Quebec since 1829 is 901,005, or an average of 31,070 per annum.

MORMONISM IN ENGLAND.—The English correspondent of the *Christian Advocate* has some lugubrious remarks on the progress of Mormonism in England, and is rather puzzled to account for the number of converts to that miserable fanaticism in Bible-reading England. When will he see that the true cause of this is the very cure he prescribes as a remedy—England is overrun with sects, almost equally absurd and abominable with Mormonism? Why is there not a general and a generous effort made by the Methodists of this country in behalf of the Heathen of London? To how much better purpose, at least in their own opinion, would not the money be devoted, that is spent in raising beautiful Protestant basilicas in this city, were it spent in bringing the Gospel within reach of the benighted British. But listen to the correspondent.—*Pittsburgh Catholic*:—"The half-yearly conference of the Church of Jesus Christ of the Latter Day Saints" (?) for London, was held on Sunday week in St. George's Hall, Southwark. Asa Calkin, President of the Church in the British Isles, was present, and J. D. Ross, his first chancellor, presided. The numbers present were computed to be, in the morning, 500; in the afternoon, 600; and in the evening, 700. The Conference was remarkable for the vain glorious confidence and the false enthusiasm displayed. The orators who addressed the meeting confidently expected the conversion of England to their tenets. It is by no means consolatory for Englishmen to learn that Mormonism is on the increase, not merely in London, but throughout the British Isles. The zeal of the advocates of this abortion appears to be in the inverse ratio of its truth—a circumstance which, doubtless, goes some way to account for its startling success. From the proceedings of the Conference, there seems to be some sort of connection kept up between the English and American Mormons, as Brigham Young has sent over orders to the Saints to renew their covenants and be re-baptized. 'To slake themselves and get the scales from their eyes; and out of those who called themselves Saints, but would not obey counsel.' The London Mormons have been running somewhat wild, and the result is, that, while there has been an increase of 400, 192 have been cut off. It is matter for the deepest humiliation that such a system should find favor in such a country as ours in the latter half of the 19th century. As to the specific methods of dealing with the Mormons, it is a difficult matter; for hitherto, in spite of all past measures, the evil increases, and the numbers are daily multiplying. All hopes of exterminating such as are already caught in the meshes seems desperate; nothing can be done beyond endeavoring to prevent, as much as may be, fresh conversions. This is an evil which can be cured only by sending a Bible into every cottage, a preacher in every village, and bringing every soul of the juvenile population under the full influence of the Sunday School. Tracts have, too, been found useful;—larger treatises have served to explode the fanatical farrago of preposterous doctrine; and itinerant lectures have also done good; but chiefly in the way of prevention, not of cure."

ROMISH TENDENCIES.—One or two Anglican Clergymen were lately seen sitting in the choir at a church festival "with crossed legs." A correspondent of the *Union* was "greatly shocked."

IMPROVE THE OCCASION.—There are many Methodists near Whiteby, and their hymns must be curious, to judge from the specimens given by Mr. White. Here, for instance, is an account of the "Railway to Heaven," written in perfect good faith:—"Of truth divine the rails are made, And on the Rock of Ages laid; The rails are fixed in chairs of love, Firm as the throne of God above. About a hundred yards or so Wesley and others said they'd go, A carriage Mercy did provide, That Wesley and his friends might ride. —*English paper*.

LEARNED BOYS.—I have seen silly parents trying to get their children to say that they liked school better than holiday-time; that they liked work better than play. I have seen, with joy, many little fellows repudiating the odious and unnatural sentiment; and declaring manfully that they preferred cricket to Ovid. And if any boy ever tells you that he would rather learn his lessons than go out to the play-ground, beware of that boy. Either his health is drooping, and his mind becoming prematurely and unnaturally developed, or he is a little humbug. He is an impostor. He is seeking to obtain credit under false pretences. Depend upon it, unless it really be that he is a poor little spiritless man, deficient in nerve and muscle, and unhealthily precocious in intellect, he has in him the elements of a sneak; and he wants nothing but time to ripen him into a pick-pocket, a swindler, a horse-dealer, or a Whig statesman.—*Fraser's Magazine* for September.

UNITED STATES. Through their agent, Col. Kelly, the ladies of New York intend presenting to Capt. Waters, commander of the Galway and New York steamship Prince Albert, an Irish commercial flag, on the occasion of his next departure from this port.—*N. Y. Vindicator*.

PROTESTANTISM IN NEW ENGLAND.—In a recent number of the *Vermont Chronicle*, we find the following statement purporting to be from the report of the Massachusetts General Association:—"From reliable statistics it appears that in Maine, New Hampshire, Vermont, and Massachusetts, not more than one quarter of the whole population are in the habit of attending church. There are one million and three hundred thousand people in New England, who, as far as attending church is concerned, are practically like the heathen. There are twenty-six towns in the State, which have not evangelical preaching." The *Congregational Journal*, Concord, New Hampshire, of a later date, says:—"It has repeatedly been stated in the public prints, upon the authority of investigating committees, and of others qualified to judge, that not more than one-third of the population of the Northern New England States, including those necessarily detained at home, are a church-going people, and that probably one-half of the population are under no direct evangelical religious influence." Upon the publication of the first of the extracts, the *New-York Observer*, of July 8, said it thought it to be incredible, yet at the same time presuming it to be correct, it drew the inference that there must be a greater destitution in the State of New-York. In its remarks on the second extract as above, which it publishes on the 12th inst., the *New-York Observer* says:—"This is the most astounding statement which has yet been made on this subject. When the *Vermont Chronicle* stated that it was reported of twenty-six towns in Massachusetts, that they were destitute of evangelical preaching, we remarked that it was almost incredible. But in the passage above, we are assured by those qualified to judge, that 'probably one-half of Northern New England are under no direct evangelical religious influence.'"

THE PROTESTANT CHURCHES IN NEW HAMPSHIRE.—An exchange paper gives the following as having taken place on a recent Sunday, in Exeter, New Hampshire:—"Just as Rev. Mr. Lamphere (Orthodox) was entering his church, two females in the singing seats got into a most desperate fight, much to the damage of the faces, bonnets, and clothing of the belligerents. After the fight had proceeded for some time, a few gentlemen, mastering up courage, interfered to put a stop to the disgraceful scene. Jealousy, it is said, was at the bottom of it. In the same town, on the afternoon of the same day, in the Unitarian Church, a man, supposed to be deranged, astonished the clergyman while praying, by informing him 'that he prayed long enough.'"

FATHER DE SMET AND THE ARMY.—The *Indian War in Oregon*.—We learn that Father De Smet has received a dispatch from Washington requesting him to join Gen. Harney at New York as chaplain to the army in Oregon. Apart from all considerations of a religious or spiritual character, there is eminent propriety in the selection of Father De Smet for this position. It was he who first preached the doctrines of Christianity to the Northern Ultramontane Indians, and he is consequently regarded with especial reverence by those tribes who dwell in the country which is the theatre of the Oregon Indian war.—There can be no doubt that his influence over them will facilitate the realization of the purposes of the government. In no part of Oregon is the "Big Black Gown" unknown or unappreciated. His influence over the Blackfoot nation is supreme, and the Flatheads and adjacent tribes are scarcely less submissive to his counsels. The government has, therefore, consulted its own interests in his appointment to the chaplaincy of the Oregon army.—*St. Louis D.*

We have the gratification to announce that the Sixty-ninth Regiment, commanded by Col. J. Ryan, has decided to take a pleasure trip to Ireland in one of the Lever line of steamers as soon as they can complete the necessary arrangements. The Regiment will number four hundred men, forty officers, and a band of thirty-six musicians.—*N. Y. Vindicator*.

There are twenty-one German religious societies in Philadelphia. Of these three are Catholics, five Lutheran, three Reformed German, one Baptist, one Methodist, seven Synagogues, and one Free Thinkers Association.

A CASE OF HARSHNESS.—Justice moves very slowly in Guilford, Connecticut. Some six weeks ago a girl was charged with stealing a diamond pin worth \$100, and was committed to await her trial for the theft. The pin, which had not been stolen, but only lost, was found ten days after the charge was made, and yet, it is stated, the girl still remains in jail.

A FRIEND.—A Frenchman residing in Lewis County, New York, in the absence of the other members of the family—a few days since—poured boiling water from a kettle into the mouth of a sleeping babe, two months old. He and his wife have been married but a few months, and he believes the child to be illegitimate.—*Argus*.

How wonderfully inconsistent are these Jesuits!—Instituted for the express purpose of keeping the people in ignorance, (as the Protestant world well knows) they seem to take a wicked pleasure in running counter to the intentions of their founder. We find them, not only deep in penetrating and elucidating all mysteries of science; but we find them, too, at the bottom of many of the most useful and important inventions and discoveries. And Rome meanwhile forgetful of her interests, recant to that mission which the Protestant world has so kindly conferred upon her—instead of punishing these evildoers, blindly applauds and rewards them for their suicidal conduct.—*U. S. Biographical*.

CHRISTIANITY AND CINCINNATI.—Our readers will be glad to learn that the Church has at last begun to take into earnest consideration the excesses of its female members in the enlargement of their phylacteries to a degree never dreamed of by Scribner or Pharisee of old. The movement has not, indeed, begun in any of the high places of any of the great sects; but what reformation ever did spring from the spiritual or social influences of society? We have not even learned the name of the Luther that has set it on foot, but should the revolution proceed to a triumphant issue he cannot escape the gratitude the name he will deserve. It is the Quarterly Conference of the Miami Annual Conference, held at Rumley Station, we have to be particular, though we have a very confused notion of the whereabouts of this locality,—which has taken the initial of this vital reform. Talking into consideration the enormity to which this abuse hath grown, and that it is believed the wearing of hoops by females is inconsistent with a truly Christian character, and is indeed, "by some even considered indecent" the said Conference at its last meeting, adopted the following resolution, to which they humbly ask their dear sisters to give a serious consideration. *Resolved*, That we, at a Quarterly Conference, disapprove of the wearing of hoops by members of our Church. That the dear sisters will give this action of the Conference their consideration whenever it is brought to their notice, we think it may be well assumed; but we cannot with equal confidence affirm that it will be a serious one; they will bestow upon it. We would not dampen the zeal of the Rumley brethren by throwing any cold water upon it; but we think they have undertaken a most difficult task, and one which will require their utmost efforts to accomplish. Sages, satirists, and divines have set themselves to work in all ages to correct the superfluities and reduce the redundancies of female costume, and with very indifferent success up to this time. It is indeed recorded in the early history of the Puritan colony of Massachusetts Bay, that one Sunday morning the Rev. Mr. John Cotton preached at Salem against the fashion of wearing veils with such effect that in the after part of the day there was not a veil to be seen in the whole congregation. But we fear that this was but as the morning cloud and early dew and soon vanished away, as the General Courts of the colony found it necessary to forbid by statute the wearing of "Gold and silver laces, girdles or hat bands, embroidered caps, immoderate great veils, and immoderate great sleeves," which are all subject to forfeiture. But neither the thunders of the Church nor of the State were sufficient to control the instinct of the fairer half of the race for making themselves more destructive to the peace of mankind by the capricious graces of their costume, as many sound divines had occasion, even in those early times, to lament. Still we think these indignations of apparel, as James Laylor might have termed them, are suitable occasions for the restraining and correcting hand of ecclesiastical discipline. For, firstly, crinoline in its present immensity of circumference certainly interferes with the good walk and conversation of the fair sinners, as any unfortunate victim that has ever attempted to accompany one of them along Broadway can feelingly testify. And if it be thus mischievous in its tendencies upon the Broadway, how fatal must be the obstacles it will present to their progression along the Narrow-way, if indeed it would not hinder entirely their entrance at the straight gate that gives entrance to it? Then, secondly, the space which a worshiper in crinoline occupies in the sanctuary acts as a very material curtailment of the sphere of Gospel influences; it having been ascertained by accurate calculation, based on actual measurement, that for every two women one man is excluded from the possible operation of the means of grace. Thirdly, and to conclude, the boundless contiguity of crinolines is of evil influence over the souls of mankind by the profane cursing and swearing—curses deep, if not loud—which it is apt to provoke on the part of impatient sinners in omnibuses, concert rooms, theatres and other places where room for the expatriation of the downward determinations of the human form divine is annihilated by the circumscription of these epicycloid enormities. As Burke said of another mischief—"Crinoline has increased, is increasing, and ought to be diminished." We commend it to the calm consideration of all Bishops, Presbyters, Ministers, of all Conventions, Conferences, Assemblies, of all Associations, Conventions, Presbyteries and Synods, as well as individual Churches, to see what effect ecclesiastical censures may have in retrenching these eccentricities—or rather concentricities—and bringing the extravagating and erring sisters of their communions within reasonable bounds and compass again. We fear that the lovely offenders will be too many for all the spiritual artillery of their pastors and masters, and that Fashion will set all rebuke and remonstrance at defiance, as she generally has done; but, at any rate, we and the Rumley Quarterly Conference will have nothing to reproach ourselves with on the premises.