

he were returned, and he therefore earnestly implores the clergy to dissuade their flocks from taking such a course, and to direct the energies of their flocks in such a way as to secure the return of two Liberal members. Accounts from Dungarvan represent that Mr. Matthews, the opponent of Mr. Serjeant Barry, retains his hold upon the populace, and is most likely to be returned. He made his public entry yesterday, and if report speaks truly it was one of the most imposing demonstrations witnessed since the days of O'Donnell. He was accompanied by 15,000 people, who escorted him in triumph through the whole town before proceeding to his hotel. Major Knox, the Conservative candidate, has been canvassing in the borough of Sligo, with, it is said, most successful results. His supporters calculate upon a considerable majority, and suggest the propriety of Captain Flanagan's retiring, but he is not at all likely to best a retreat. In Youghal Sir J. McKenna has commenced proceedings against some of the electors for bribery. It is stated that in Bandon some of the electors in the interest of Mr. Shaw, the Liberal candidate, are about to be proceeded against on a similar charge. The Hon. W. Fitzwilliam has issued his address to the electors of the county of Wicklow. He declares himself an advocate of a genuine Liberal policy. On the Church question he says:—'The Church question at present stands foremost among these subjects, and my votes will be in favour of securing complete religious equality to all. In carrying out such changes as may be necessary all vested rights and private endowments must be respected, and care must be taken that all funds which may become available shall be devoted to strictly Irish objects. He hopes to see some measures adopted with respect to the land question which will enforce on landlords principles of liberality and fair dealing. A Conservative candidate is spoken for the city of Waterford. Even with three Liberals in the field, he has little chance of success, especially at a late period.—Times Cor.

GRAT BRITAIN.

CONVERSIONS.—In addition to Mr. and Mrs. Pye, the daughter of the Bishop of Oxford we have to record the reception into the Church of Captain Pye which took place in Staffordshire on Sunday last. On Monday, Mr. J. M. Bellow, with his wife and family, made their submission to the Church. Mr. Pye, in leaving the Anglican communion, was called upon to give up a stall in the Cathedral of Lichfield and a rich family living. Mr. Bellow also has had to resign the incumbency of one of the London churches, the value of which is estimated at £1,000 a year. In the literary world Mr. Bellow has earned a high and well-merited reputation as one of the most accomplished and telling readers of the day.—Tablet.

ARCHBISHOP MANNING AT WHITEHAVEN.—On Thursday last, Dr. Manning, the Archbishop of Westminster, opened a new Catholic Church at Whitehaven, which has been erected by public subscription at a cost of £5,000. The architect was Mr. Welby Pugin, and the building is in the Gothic style of architecture of the Edwardian period. It is proposed to convert the old church of St. Joseph's, which is superseded by this new erection, into a school to be taught by nuns, for whom a convent is to be prepared close at hand; and to the new church is to be attached a priory for the use of the Roman Catholic priesthood. Archbishop Manning preached the opening sermon, at the close of which he said:—'It is impossible to read Christian history and not perceive in the Vicar of Christ the representation of the Eternal King in the power which, for 1,800 years, has maintained a conflict with schisms, intrigues, concenarities, revolutions, infidelity, and corrupt philosophy, and during that time has never yielded, but stood firm and inflexible. Was it not wonderful that in 300 years 30 Pontiffs died as martyrs, but in the same time 30 Emperors died violent deaths? The blood of the martyrs sunk in the streets of the empire, but the blood of those who caused their death sunk in greater profusion. The empire is not, but the throne of the Pontiff is firm. It has been assailed by insult, intrigue, and violence, and yet continues its succession. Its authority is never paralyzed, but, whether from Rome or Avignon is obeyed wherever it is made known. The archbishop concluded by expressing a hope that a blessing would rest upon the work which that day had begun in Whitehaven, and that those present would strive to become more perfectly and truly the disciples of Christ, and persevere day by day in the true spirit of their great Master.

London, Nov 20.—Peter Burns and Martin Constantine, were arrested at Ashton yesterday, on suspicion of belonging to the Fenians. Valuable papers, understood to give details in regard to the organization, were found on their persons.

London, Nov 21.—Attempts have been made to organize anniversary obsequies in commemoration of the hanging of the Manchester Fenians, in this city and Dublin to-morrow. The proceedings will doubtless prove abortive through the action of the Government officials.

London, Nov 22.—The election returns show that the Liberals have at least 150 majority in a full house. It is estimated that they will have 130 majority on the amendment which will be proposed to the Parliamentary Address in reply to the Queen's Speech. Some people are disposed to think that such strength will be dangerous to the Liberals, fearing that it will tend to produce discord in the party. This apprehension is perhaps imaginary, as nearly all the Liberals who have been elected have pledged themselves to their constituents to sustain Mr. Gladstone, and the fate of the Addulmites, who have all come to grief, is a warning to bolters. The following fortunate results are considered to have been secured, viz: The displacement of Conservatives and the acquisition of power sufficient to exert a decisive pressure on the house of Lords for pushing through the measures for the disestablishment of the Irish Church. The aristocratic section of the Whig party are charged with intriguing to have Earl Granville invited by the Queen to form a new Ministry, and the Radicals are indignant at this underhanded course. It is anticipated that the new House of Commons will be, on the whole, remarkably practical and business-like in character. The exclusion of Mr Osborne, Mr. Roubuck, and other eccentric individuals, is a matter of general congratulation, nor is the loss of the Conservative lawyers, including the Attorney General and Solicitor General, lamented. Regret is felt that none of the working men's candidates, who failed for want of money and organization, will be in the House to represent that new element in the Government.

London, Nov 24.—Speculation is rife in regard to the composition of Mr Gladstone's cabinet. It is considered as very nearly certain that the Earl of Kimberley will be the Secretary of State for Foreign Affairs.

The Right Hon. W. E. Gladstone and his Liberal colleagues, Mr. Grenfell, have been defeated in South West Lancashire. The vote stood as follows:—For Mr. Cross, Conservative, 7,730; for Mr. D. Turner, Conservative, 7,670; for Mr. Gladstone, Liberal, 7,300; for Mr. Grenfell, Liberal, 6,930.

THE PROSPECTS OF THE MINISTRY.—The Pall Mall Gazette of the 10th says: With anything like good leadership, meaning and discipline in the Liberal party, the overthrow of the present Government must be easy. But when we remember that for practical purposes a majority of 60 is as good as a majority of 100, and also remember that in the last Parliament the Liberal party, with such a majority, did nothing but rage and fall to pieces, it is impossible to dismiss some doubts which otherwise would be preposterous. These doubts are not so much as to Mr. Gladstone's getting power—though when depends upon the tactics of the worst tactician in Par-

liament—as to his holding it. The great question is not likely to be disposed of so easily as many people imagine; it is a mistake to suppose that the whole body of Liberals is as eager for the disestablishment and disestablishment of the Irish Church as the whole body of their opponents is eager for its maintenance; compromise, Mr. Gladstone cannot possibly assert to; and yet it is at least imaginable that the debate may be so managed that before we get to the end of it compromise may appear the wisest solution. That it may be made to appear so we have no doubt at all; which does not mean that it is our own view. An important consideration is, that whereas Mr. Gladstone and Mr. Bright can with no consistent accent compromise, Mr. Disraeli, in opposition, can work for compromise with perfect consistency. He can always say, 'Anything short of destruction' and with a shrewd use of amendments and resolutions, concurrent with a display of the really great difficulties of the matter, there is no saying where he may be landed at last. Another important consideration is, that whereas Mr. Bright's admission to the Cabinet is a settled question, it is not likely to be an agreeable thing to a considerable number of Whigish persons and others who are numbered with the Liberal party; and of these many may think that to allow him full swing in Church matters may be too much encouragement to the prosecution of such views as he declared before the workmen's meeting at Edinburgh. And what is Mr. Bright to do in a Cabinet with such views? He must either stink them for the country no more than Parliament will permit him to put down the fleet as of 'no necessity' or to make leaps in the dark as to the disposition of property in land—or bring destruction on his Government by their advocacy. However, what he will probably do is to sink such notions at present. But while they are known to exist they will be resented, and not the less because somehow he has succeeded in bringing upon the scene books other notions bated in their time at least as much. And in this way Mr. Bright's speech at Edinburgh may do much to further what is probably Mr. Disraeli's first hope of resigning the power he will presently lose, by training the country and Parliament into such a spirit of compromise on the Irish Church question as will drive Mr. Gladstone to resignation, and lead in Mr. Disraeli a more triumphant minister than his Reform bill exploits made of him.

The public will learn with much satisfaction from the speech of Mr. Revere's Johnson, at the Guildhall that the questions in dispute between England and the United States of America have been so far settled that they can no longer disturb the relations of the two countries. After long and earnest negotiation, though carried on in a very friendly spirit, certain principles have been agreed upon and a machinery has been provided by which the questions at issue may be fairly decided, each party stipulating to submit to the award. It has been before stated that three separate matters form the subject of discussion between the two Governments, the most important being the liability of Great Britain to make good the damage inflicted on American commerce by the Alabama; and the other two being the question of Neutralization and the old San Juan difficulty, which, though looked upon as serious enough before the war, has long years been almost forgotten. It has now been determined to remove at once all cause of dissension by a general examination and settlement of the claims on either side. For this purpose it has been agreed between the two Governments that a Commission shall be appointed, consisting of four members, two to be named by each Government, with the power to choose a fifth person as a President or Umpire. To this Commission will be referred whatever questions have arisen since the year 1853. This data has not been arbitrarily selected since up to the year mentioned the questions in dispute between the two countries had been disposed of by a similar machinery. The Commission will not have any lack of work, since there are not only claims against us on the part of Americans, but claims against the United States on the part of British subjects on matters arising out of alleged invasions of the rights of neutrals and damage done to neutral property during the war. But with respect to the Alabama there is an important political question on which it is desirable to have the decision of an authority higher even than that of such a Commission. The liability of the British Government for the losses inflicted by this vessel and her consorts is a matter to be judged by the principles of international law, and it has been thought that the decision of an independent arbitrator will be more satisfactory than that of a Commission, which would possibly decide only by a casting vote. It has, therefore, been agreed that this primary question of the liability of Great Britain shall be referred to a European Sovereign of the first class. The Emperor of the French and the Emperor of Russia were both inadmissible, inasmuch as each might be represented as having acted somewhat as a partisan during the war. But there is another Sovereign of the highest rank to whom no such objection applies—one whose character inspires the highest respect on both sides of the ocean. To this monarch, and to the able lawyers whose advice he will command, will be submitted the question whether Great Britain, under the circumstances of the escape of the Alabama, is liable for the deprecations which she committed. Should the decision be in our favour, the claims drop to the ground; should it be against us, the Commission we have mentioned will receive the statements of the parties aggrieved, and proceed to examine each case in detail. It will thus be seen that the claims arising out of the late war are now taken out of the sphere of political controversy, and placed in the way of a definite legal decision.—[Times.]

BLACKBURN.—The adjourned inquest on the death of Patrick Gallagher, aged 26 who died last Wednesday from injuries received during the rioting on the 2d inst., was resumed yesterday at the Blackburn Town-hall. The Mayor of Blackburn and the Town Clerk gave evidence of the fighting and the reading of the Riot Act in two of the wards. Police-constable Ramabottom deposed that deceased was busy throwing stones on the morning of the 2d inst., and observing that he and others were beating a man named William Pinfret, witness ran after Gallagher and struck him with his fist behind the head. The medical evidence was to the effect that deceased had died from a blow on the head, which had caused compression upon the brain. There was no evidence to show that other parties might not have inflicted the injury from which deceased died. The Coroner pointed this out, and explained that, even if the fatal blow was given by the policeman it was done in the discharge of a most arduous, difficult, and dangerous duty, after the Riot Act had been read, and the policeman would be quite justified by the law. After deliberating nearly 40 minutes the jury returned a verdict of 'Justifiable homicide.' The Mayor of Blackburn and one or two leading Conservatives have received threatening letters of which the following is a copy:—'Blood! blood! blood! Death's head! Gallagher. Cross bones and coffin, with a cross and Bible on either side.' The following inscription was written on the coffin:—'Died Nov. 1868, a nation's wrongs, a widow's wail (a cross). Children's tears rest ever on his soul. Death! death! death! We have sworn.'

The following letter has appeared in the Liverpool Mercury:—'I am in a position to say that the Government was in possession of information implicating some 15 or 20 persons as having conspired against the life of the Duke of Edinburgh, a very few weeks after the atrocious attempt was made. The Government had proclaimed a reward of £1,000 for information leading to the conviction of any person or persons accessory to the deed, and it was communicated to that such an organization existed. I made inquiry, and ascertained such to be the fact, and that overtures had been made to the Government by an ex-officer of the Victorian police to surprise these persons at their house of meeting—'

public house in Sydney. The rumor spreading, I conceived it to be my duty in my place in Parliament to put the question to the Colonial Secretary (Mr. Parkes), who on the part of himself and his colleagues, disavowed any knowledge of the subject to which I referred. I immediately moved the adjournment of the house for the purpose of expressing my dissatisfaction at the answer given, and plainly stated that the Colonial Secretary was in possession of certain information relative to a Penian conspiracy, and that he had already accorded several interviews to the person I have above alluded to, who had agreed to denounce the conspirators for the sum of \$500, only to be paid on conviction of one or more. The Colonial Secretary still disclaiming all knowledge of the matter it was allowed to drop; but I am perfectly satisfied that he was in possession of the same, or a portion of the same evidence, as he now admitted, at the latter end of March. I shall look forward with much interest to the explanations promised to Parliament, which was to have met on the 15th September. I can only attribute the denial of the Colonial Secretary to a disinclination, in the then excited state of the public mind, to reveal all that had been communicated to him. Being on leave of absence, I have revisited this my native city, after many years' residence in the colony, and think that the facts that I have stated may be interesting to your readers.—George Ferrers Pickering, M.P. for the Northern Gold Fields, New South Wales. Queen Dragon Hotel, Chester Oct. 23

THE HOLY PROTESTANT CHURCH.—For a century and a half it has been a maxim with our makers of bishops that no man of force should be ever raised to the Primacy. Since the Revolution, the Church has been treated as one of the greatest means of maintaining the system of Government by patronage.—Every political memoir is full of anecdotes, proving how true successive Ministers have been to this tradition. Church preferment, like promotion in the army, has, with rare exceptions, been treated as a perquisite of power; not always for distinctly recognizable reasons of a political kind, but always ready to be so used when there was occasion. Dearies, livings, canonries, and bishoprics have floated through the dreams of indolent young sons from generation to generation, as part and parcel of their inheritance in life; and they have been habitually dispensed to the partisans and dependants of the political men of the day, without disguise, and without popular protest. Unwholesome, and even turbulent men, have been thus quieted, regardless of the price paid by the Church in their unmerited elevation.—Only in the case of Canterbury, no Minister has ever ventured to place a man of energetic or original mind. What has been the effect of this policy of setting in the chief steeple a bell that could never ring, we leave to our ecclesiastical contemporaries to determine. Of one thing, however, we are sure, that never did the Church stand in so much need of a man at its head capable of discerning the signs of the times. It is not from without, but from within, that the Established Church has real cause for fear. The enlightened laity are fast learning to regard a free literature, instead of a dogmatic and anomalous Liturgy, as the fountain of religious thought. Unless the forms prescribed three centuries ago can be brought into harmony with the mental development around us, it will cease to hold its place among the living influences of the time. Ritualism has desired to have it that it might sift it as wheat for its own anti-Protestant purposes. We do not say that its rescue from Ritualism necessarily depends upon the character of the man who shall succeed Dr. Longley in the enjoyment of £15,000 a year, and two palaces; but it is impossible not to believe that a great deal may turn upon the choice which the Government may make. Mr. Disraeli's has to choose the man upon whose sayings and doings, more than upon those of any other, may depend the stability of the Church of England.—[Examiner.]

A DIVORCE BILL FOR INDIA.—We (Tablet) learn from a correspondent from Madras of the Church News, that a Divorce Bill for India is about to become law. His words are: 'I am sorry to say that, with one exception, the Madras Churchmen, the whole non-Roman press, religious as well as secular, appear to have gone wild with joy at the prospect of legalized adultery. The Church Gazette, which enjoys the special favor of the Metropolitan, looks upon the new bill as a great 'bron.' No doubt your readers are aware that both Hindus and Mahometans are allowed a plurality of wives; but probably they are not aware that a native Christian, if he apostatize, may marry as many wives as his new religion permits, beyond what St. Paul permits. There is one notable feature in the Bill which I must not pass over in silence, though it is as much to the discredit of our Bishops and Clergy as it is to the credit of the Roman Catholic missionaries, viz. Roman Catholics are totally exempted from the effects of the bill, being left under the provisions of the Canon Law. Of course the reason is the old, old story—our Clergy could not agree. Some, in spite of marriage being called 'Holy Matrimony' and a 'Great Mystery' (or Sacrament) in the Prayer Book, persist in declaring that it is only a civil rite and no sacrament; others, forgetting that anyway the State has no right to interfere with the Church in spiritual matters, think that divorce is permissible for the cause of fornication, with which they confound adultery, and so are willing to concede the right of divorce to the State; consequently there was no united action among them; those who protested being branded by the secular press as fanatical High Churchmen. The Roman Clergy, on the other hand, showed a determined front in their opposition, and one of their most learned priests, a professor in the Jesuit College of St. Joseph of Negapatnam, was deputed to go to Calcutta to fight the matter out with the Government; he also published a very able pamphlet on the subject in English, which did him all the more credit as he is a foreigner.'

LAMENTABLE IGNORANCE.—One of the late Mr. Justice Maule's innumerable moils was on this subject. Having asked a little girl tendered as a witness if she knew where she would go to after death if she told a lie, and the child replying 'No, Sir,' the judge was overheard to mutter to himself, 'No more do I!'

UNITED STATES.

THE SOCIETY OF JESUS.—A writer in the New York Herald, in a communication on the above subject, vindicates the character of those noble priests, as follows:—'Though the well informed portion of the country is beginning to have correct views about anything which is Catholic, yet there still exists within the pale of the Catholic Church a small body of men, the Jesuits, of whom many continue to entertain wrong ideas. When their name is mentioned some take them to be strange beings whom, indeed, they do not know; but whom they fear and hate; others think that the Jesuits form some secret and mysterious society, that they are the sworn enemies of the temporal and spiritual powers. With some the name of Jesuit awakens every feeling of distrust and abhorrence; others it arouses every sentiment of love and reverence. Some, even, are under the impression that the Jesuits are straining every nerve, devising every expedient of acquiring worldly honors, wealth, and influence, &c. What is then, Jesuit? What is he aim at in reality? A Jesuit is not an imaginary being, something which can neither be understood nor defined. Nothing in the world is easier to solve that question. A Jesuit is a person who,

after the strictest examination and probation for the space of two years, having been found possessed of all the requisite qualifications of the soul, mind and body, has been admitted into that religious order known as 'The Society of Jesus,' which has been established to promote the four following objects:—The education of youth, preaching, defending the Catholic faith, and propagating Christianity among heathen and other infidels. 'The Society of Jesus' had for its founder St. Ignatius of Loyola, a noble Spanish chivalier, whom nature had endowed with the most noble inclinations, lofty ideas, greatness of soul and an ardent passion for glory, which prompted him to embrace the profession of arms. After having achieved many deeds of valor, won many laurels for his earthly king, he took the resolution to become the chief of a new militia, whose mission was to fight the battle of the King of Kings under the command of His representative on earth. The Society of St. Ignatius was declared a religious order by Pope Paul III., in his bull, 'Regimini Militantis Ecclesie,' dated on the 27th of September 1540. 'The Society of Jesus' have never been the opponents of the Vicar of Jesus Christ; on the contrary, from very cradle, not forgetful that she owed to the successor of St. Peter her very existence, she ever professed towards him the greatest devotion, and looked up to him as to a good father to whom she owed obedience, reverence and submission. She never ceased to devote her talents and exertion to support the interests of the Church and uphold the rights and privileges of the common father of the faithful. On account of that devotedness she has deserved to be called the 'body guard of the Pope,' the 'vanguard and the flying camp of the Church.' And for that devotion we may account also why the enemies of the Church are always aiming their first blows at the Jesuits. Neither are the Jesuits the enemies of the temporal power, disturbers of the peace, seekers of worldly honors, wealth and influence. The aims of their order oblige them to refrain from seeking or thinking unfavorably of any party or nation, but to have for all parties a universal charity, in order to be able to do good to all, and thereby also avoid defeating the noble cause for which they are working—the salvation of all men. Nor do Jesuits thirst after worldly honors and wealth; in becoming religious they renounce them. They are not even allowed to aspire after ecclesiastical dignities, for their constitutions forbid them to seek and receive clerical honors unless the Pope urges them to accept them.

CHICAGO, Nov. 31.—Bishop Duggan, of Illinois has refused to permit requiem masses to be celebrated in the Chicago Churches for the repose of parties executed in Manchester, England, for participating in a Fenian riot. The Bishop grounds his refusal on the principle that he did not wish to have the church brought into connection with any political party. A telegram from Memphis, Tennessee, says:—R. V. J. N. Rogers, the rector of the Church of the Blessed Virgin and the leader of ritualism, published a card in the Appeal this morning renouncing his allegiance to the Episcopal Church, and declaring his intention to unite with the Catholic Church.

The practical suppression of freedom of voting in several States the enfranchisement of hundreds of thousands of ignorant negroes, and the disfranchisement of a large proportion of the people of the South the possession by the Radicals of the Executive power and the control of the polling booths in the most of the States, and their notorious readiness to abuse that power, compelled the Democratic party to fight the battle of constitutional government and renounce at a terrible disadvantage. In the moderation, good sense, and principle of the new President, and in the formidable strength of his opponents—which he will not forget merely because it is unrepresented at Washington lies the only hope for the restoration of the unshaky South, and for the eventual safety of the Union. The more complete the victory of the Radicals the worse is likely to be their use of it. The only check upon their excesses lies in the power which such a molester as General Grant must derive from the knowledge that on any question on which he may differ from Congress he will probably have a majority of the people on his side. It was the absence of that silent but strong support that rendered nugatory the well meant efforts of Mr. Johnson, and his successor is at once a stronger man, and holds a stronger position.—[London Standard.]

THE N.Y. 'TRINITY' ON TRAIN.—Of all the delightful scenes in the vast realms of Aesdod, George Francis Train is the most charming. It does no good to put him in prison. Stone walls cannot a prison make, nor iron bars a cage, for him. Though he is now immured in a British Bastille, as he calls the Dublin Marshalsea, the tyrannical Government which punishes him for not paying his debts has not yet subjected him to gagging, and so long as it does not gag him he might as well be at large. Out of the darkness of his dungeon he bellows most musically, and not being handcuffed, as we are inclined to think he should be, he writes the longest, most extravagant, most amusing letters that have been indited since the days of Wilkins Macawber. The latest we are happy to say not the least, epistle of this delicious nature is another edition of his own biography. Train may, it is within the bounds of human faith to believe, get tired of boarding the British tyrant; he may become weary of chanting what he calls the grand music of the Irish Melodists; but he will never tire of talking about George Francis Train. If he patents the Pyramids he places himself on the extreme pinnacle of the biggest. Is it Liberty? Train is her great apostle. Is it Oppression? Train is her most wretched victim. 'I have only one passion,' he says in this recent letter. 'Born an egotist, I believe in self, and self alone. I feel that I could have crossed the bridge of Lodi, and would have provided against the burning of Moscow. I would not have been four years, with a million of men back of me, making Lee surrender ten thousand, as Grant did.' Humility, he said, is high-art swindling, and of that crime he is resolved not to be accused. His mature greatness is founded on experience in childhood. At twelve years of age he went to market alone. Strange as it may appear, he did, and sold his sausages and fruit before noon returning with ten or twenty dollars in his pocket to his grandmother. 'And yet to-day,' he exclaims, after reaching this climax, 'men who edit newspapers call me a 'fool,' a 'lunatic,' a 'charlatan,' a 'mountebank,'—men who never sent to market alone before they had arrived at the age of puberty.' Then he bursts out with this characteristic deduction: 'Who wonders I feel such terrible self-reliance in my manhood? Of Mr. Train's religious opinions we prefer to say nothing; it is enough that he says, 'My impressions of the Bible are not good,' and speaks of that volume as the 'National Police Gazette of Jerusalem.' It is far more pleasant to hear him talk of his grandmother, 'one of the best of women,' who taught him to put the best teacher always on top of the basket, in his market days; or of the times when he 'did not know that George Washington used to swear like a pirate; or of those when Lola Montez, after dancing the Tarantula, threw her leg over my head in the green-room with astonishing grace. These things are in Train's best style, and so is the way in which he anticipates our surprise that a man who is a greater military genius than Napoleon or Grant should suffer himself to be imprisoned for debt. 'With a yacht at my disposal at Newport, half a dozen horses or more in the stable, as many servants in the cottage, and carries in the coach-house, &c., do you suppose that I remain here six months in a British Bastille without an object, and that a noble one? Some time I shall be understood by my countrymen.'—Certainly he has an object as well as a yacht, and could at any time leave his dungeon, either by the door or the chimney, just as certain men of immense intellect, unjustly confined as lunatics, possess the power of flying, and could soar to the moon, if they should choose to, which they don't. We know his

object: It is to remain in chains and fetters, suffering untold agonies for the glory of Ireland, in order to have the best material for epigrams on the British Government, and fresh claims to be dined and wined as an escaped victim of monarchy, and a half-fledged Marquis. But the most terrible of all the terrible things that Mr. Train has done or written is his—'Regardless of the peace of mind of his unhappy countrymen, he deliberately says: 'I think I shall live to a great age, and have much to do with the governing of my country and the financial, commercial, political, theological, and medical education and representation of my people.'

A remarkable case of spiritual doctoring comes to us from Rhode Island. In many respects it resembles the celebrated Home case, tried in England recently, when, as our readers will remember the exercise of spiritual influence over a rich old lady caused her to bestow large sums of money on the professor, which were subsequently sued for and obtained. In the Rhode Island case, the victim was a gentleman, and the facts as we obtain them from a Providence (R. I.) paper, were substantially as follows. About a year and a half ago, a wealthy old bachelor who for some years had been subject to a painful disease wrote to a Spiritualistic 'doctress,' asking if she could cure him. She said she believed she could. So he visited her abroad and in a short time the invalid appeared to grow stronger. Of course the experience of better health made the opulent invalid generous. His fees were profuse. Money was of no account. He gave at almost constantly. Down one day came a check for forty thousand dollars. When it was presented at the bank for payment, it was thought to be a mistake, and a clerk was sent out to hunt up the drawer, and ascertain its correctness. It was paid, however; and the greenbacks went to carpenters, masons and laborers who were building new and elegant houses for the fair and successful doctress. The gentleman came at last to believe in things spiritualistic. He and the 'doctress' spent hours together, and he told his friends that during these mysterious interviews 'angelic visitors came down and uttered words of godlike import.' A few weeks since however, his health rapidly became worse, and he felt that his days were numbered. Then a will was made, in which in consideration of the unwonted care, the delicate patient treatment, the respect that the dying man had for the woman, and for her cause, all of his large estate, estimated at four hundred and thirty thousand dollars was given unreservedly to her and to her heirs, in fee simple. And after the slow hours of pain, of waiting with Christian courage for the sundering of body and soul, the lonely bachelor died, and was gathered to his fathers, and his place on earth knew him no more forever. As is perhaps naturally to be expected, the relatives of the deceased are very much enraged, and are trying to prove that when the will was made, the testator was not in his right mind. So the matter stands at present.

ILLUSTRATING AND CUBA.—The United States Government has directed its agents to look sharply after expeditions designed for Cuba. Per Contra we learn from the Chicago Tribune that the filibustering mania, which has been rampant in New York and New Orleans, has finally reached Chicago, and is creating a flutter among adventurous and daring spirits. The agents make no secret of the fact that Cuba will be the objective point of the expeditions, which they claim are nearly ready for a forward movement; and they are confident that the extensive scale of the preparations will ensure their success. While there is no doubt that agents in the filibustering business are among us it is rather difficult to arrive at any definite data concerning their intentions. To one not in the secret, it would appear as if two distinct interests are represented and while both may be striving for the same result, they apparently work in opposition. The one party composed of men with Southern, if not Spanish American, characteristics, is established at a pretentious boarding house, while the other party, among whom are rare specimens of the genuine American adventurer, is quartered at the Clark-street Hotel. The former represent their rendezvous to be New Orleans, the other New York. The New York party, has apparently made little headway, and at present there is some pretty tall swearing among them. One well-dressed, heavily bearded man, who calls himself Bardsley Knowles, takes pride in giving himself to understand that he held a Major's commission in the Rebel service, and fought in 17 battles for the Lost Cause. The acknowledged head of the New Orleans delegation is a quiet spoken Creole, 50 years of age, who has the appearance of substantial merit, and is calculated to make a good impression.

Let us examine ourselves and ask whether we are really mere destructionists or true revolutionists? We desire a change merely for change's sake, or only to remove what is evil and dead and rotten? Often have I heard the question put to an Irishman. After you have freed Ireland, what do you propose to do? And seldom I have heard an intelligent or truly patriotic answer given to it. One would say, 'We shall remove all Ireland's grievances.' How? By sweeping them away—by destroying every bad institution. 'What will you do with landlordism? 'Abolish it: we shall have no more landlords. How can you avoid having them? We shall make every man his own landlord.' Then you will increase landlordism and abolish tenants which England is effectually doing for us; or what is to prevent fifty little landlords selling their 'bits of land' to some gentleman who comes among them with a long purse? And what is to prevent the new proprietor, with a revolutionary title to his estate, from letting it out in farms to fifty tenants-at-will, and thus reproducing the old grievance? To this question all sorts of absurd suggestions of a communistic complexion are generally the only answer. I am not discussing Irish questions now. I bring forward this one as an illustration of how necessary it is for us, who are engaged in a great revolutionary movement, where the lives, fortunes and sacred honor of ten-thousands of our race are at stake, to know where we are drifting and what we are going to do. If we are mere destructionists and anarchists, aiming only at pulling down, and having no idea of building up again, no plan of reconstruction, no rule whereby to distinguish what should be removed from what should be left standing—

If this be our character, then the infamous 'Nagle Barry Lie' was God's own truth, and we deserve the worst anathemas which have been hurled against us. Let us follow the example of Spain whose rulers seem to know what to conserve, as well as what to destroy. The Spanish patriots have no idea of sweeping away, under the name of revolution, every custom, institution, law and social order which form the distinctive characteristics of the Spanish nation. Take away these, and create everything de novo, and the result would be a new national community, but the Spanish nation it would be no longer. Spain would be annihilated; and a great gulf would be fixed between the glorious old Spain of tradition and of the past and the mushroom growth which would usurp her name. It would be just the same in Ireland, if we were to adopt a policy of abolishing everything which we happened at the moment to dislike, without having anything to fill its functions or occupy its place. There might be created a 'New Ohio,' where Ireland war, but the old Ireland of beloved memory would exist no longer, and her interesting features find no reflection in the Americanized Republic's face. I can never agree with those 'patriots' who would divorce the Ireland of the future from the Ireland of the past. And I am sure that the devoted men who sacrificed so much to restore the Ireland of their traditions and dreams would feel sadly disappointed if they returned to find her, free indeed, but 'swept and garnished' tricked out in spars-new robes of the latest transatlantic fashion, a dwarfed and indolent caricature of one of the United States.—[Cor. of New York Irish People.]

The State Lunatic Asylum, at Columbus, has been destroyed by fire. Seven lives lost.