

FOREIGN INTELLIGENCE.

FRANCE.

The Conference of Paris, for the regulation of the question of the Principalities, will probably be fixed for the middle of January. The reports of the Commission upon the wishes of the Divans is not expected before five or six weeks. An Imperial decree convokes the Legislative Assembly for the 28th of November. It is supposed it will be merely for the formality prescribed by the Constitution, and that, after the sittings dedicated to the verifications of power, the Elective Chamber will be adjourned until the end of December or the beginning of January. M. Abbateucci, Minister of Justice, died on Wednesday evening, after a painful illness, which for several days had taken away all hope of his recovery. The Emperor loses, in this respected statesman, one of his most devoted friends. Born in Corsica, in 1791, M. Abbateucci has filled several honourable offices in the Governments, and was created Minister of Justice in 1852. His end was that of the amiable Christian.

The touching ceremony of giving flowers to persons on the anniversary of their Patron Saint is kept up with great enthusiasm at Paris. The Festival of St. Eugene has filled the three flower-markets with the choicest productions of the greenhouse and garden. At Compiegne, the finest taste and most costly sums were brought into requisition in the composition of bouquets for presents to the Empress. The baby Eugene gave three violets to his mother, the flower and the number given bearing a rich signification. I believe I did not tell you of the discovery that the revolutionists had formed a plot to carry off the child, who used to be taken out for his daily drives without escort. Since the discovery, he is always escorted by a detachment of Cent Gardes. He is always simply but very elegantly dressed, like other Parisian children, with a round hat and a white or blue feather placed gracefully upon it, and continues to be a very noble, healthy-looking child indeed. While sympathising with your three great misfortunes, and hoping, as you have passed over the third, which superstition says is sure to succeed the two first, that your worst is over, I must communicate some of the *on dit*s of Paris, which, if realised, may lessen your need of steamships and sea-cables, and "Big Ben" can be refunded, and all will be right again. A very serious project is about to be submitted to the examination of a special committee—it is that of a M. de Gamond, to unite England and France by an under-sea tunnel. If a favorable opinion should be formed of the plans and inventions, negotiations will be immediately begun in order to realise the great enterprise. The tunnel is to run from Boulogne to Folkestone, and is to resemble the Thames Tunnel as to the entry by steps. The expected infiltrations are to be provided against by vast tubes issuing on the two coasts, having a sufficient inclination to render every accident impossible. The tunnel would be composed of three railroads; apparatus also to be provided for the electric telegraph. The expenses, calculated on a large scale, would not surpass one hundred and fifty millions of francs—that is £6,000,000 sterling. The project is considered by men experienced in such undertakings to be quite practicable. Indeed, it is very probable that the consent of M. de Gamond's opposite neighbours will throw more real obstacles in the way than the raging sea or the pathless sands; for if Lord Palmerston has a mortal dread of a water-passage in the piercing the Isthmus of Suez, which would give England facility of approach to where she so greatly needs to be—in India—why should he not see greater danger, under some future occurrences, in so easy a mode of transit being made from a country from which, within fifty years, every Englishman considered himself so happy in being divided by water? M. Lesseps has lately been with the Emperor of Austria about his great scheme. It is generally considered that England will be obliged to yield her consent at last.—*Correspondent of Weekly Register.*

We quote the following remarks from the *Press*:—"The English victory at Delhi, at which we rejoice with all our hearts, was accompanied by some acts of excessive severity. These acts are to be regretted; but let us beware of exaggeration: and above all, let us avoid that ridicule which must ever attach to a display of indignation in cold blood. We love clemency, we admire generosity, and we are not of those who think that to strengthen the foundation of any power whatever it can be a good thing to bathe them in blood. This, in our view, is but an elementary teaching of morality, or, of what is the same thing, policy enlightened by experience. But, although these doctrines cannot be too often called to the mind of parties who forget and Governments which violate them, can it in conscience be said that they are rigorously applicable in India after the frightful tragedy which has been playing there for the last four months? Is it possible, is it just, to institute a comparison, as certain journals have done, between the Sepoys and the English soldiers—between Nana Sahib and General Havelock? The Sepoys surprised and cut the throats of defenceless English—men, women, children—without allowing them time to escape to the mountain and the jungle, there to trust to the tender mercies of tigers and hyenas. The English showed no mercy to soundfellow who had ripped up, cut in pieces, burnt, and violated their wives and children. There is, it appears to us, a very considerable difference between the two cases; and therefore the *Spetateur* very sensibly remarks 'when we think of the savage acts committed by the Hindus, and the horrible situation in which the English troops were placed during upwards of four months, one can neither wonder at their exasperation nor judge their conduct harshly.' Foreign Catholic papers announce that Mme. Rachel, the well-known tragedienne, was received into the Catholic Church at Paris on the 18th ult. A Protestant was lately received into the Church at Lemberg, under circumstances which evidently indicate that it was a special Providence that watched over the happy convert, and led him to the possession of the truth. At Gran, in Hungary, M. Leopold Gross, one of the chief surgeons in the Austrian army, was solemnly admitted into the Church by the Cardinal Prince Primate of that city.—*Limerick Reporter.*

ITALY.

Rome.—The Sardinian charge d'affaires at the Holy See, the Marquis Migliorini, has been recalled. According to the *Augsburg Gazette*, the reason is wholly foreign to the Ecclesiastical questions pending between the Pope and the Sardinian government. On the other hand, we believe that the recall is closely connected with these questions.—*Tablet.*

RUSSIA.

The Russian journals are unanimous, as they are persevering, in assuring the world not only of Russia's pacific policy, but of the improbability of the peace of Europe being disturbed again for a long time. The *Invalide* thinks that England and France have at the present quite enough to engage their attention without seeking to raise fresh misunderstandings, and "Russia requires quiet to complete her railways, to fortify her harbours against the new projectiles that have been invented by modern science, and to reform her fleet and her army." It seems that Russia is also paying attention to some matters of a more decidedly peaceful character. The *Gazette du Senat*, of St. Petersburg, publishes a ukase, by which foreigners are henceforth exempt from the two taxes which they have hitherto paid in the two capitals of the empire for the benefit of the municipality—viz., a duty of one per cent, which has been charged on the declared capital of those in business, and a tax of 200 roubles a year levied on non-commercial men residing in Russia for each house or property they may possess in either city. A reduction of the enormous civil establishment of Russia is also said to be in contemplation. Moreover, it is asserted, on the authority of a German journal, that the Emperor Alexander is firmly resolved on the abolition of serfdom, and it is thought that the 18th December, the *feite* day of the Emperor Nicholas, has been fixed on for the publication of the ukase, because his late Majesty, when on his deathbed, recommended it to his son.

SWITZERLAND.

The *Univers* communicates four facts from Switzerland, which illustrate the character of foreign liberalism, and which show the uniformity of the tactics everywhere pursued against the Catholic Church in violation of the rights of Catholics. The "Liberal" Government of Argau has published a decree forbidding the celebration of the "Month of Mary," and has ordered the suppression of the Society of the "Holy Childhood of Jesus." The "Liberal" Government of Lucerne has published a decree forbidding the parishes to confide poorhouses and orphanages to the care of Sisters of Charity without its previous permission, ordering all the parishes in which the Sisters are established to apply for leave to keep them, and reserving to itself the right of withdrawing, at any moment, the permission to discharge this duty of charity. The "Liberal" Government of Ticino has inflicted fines on the parishes which ventured to give an official reception to the Archbishop during his late visitation. The "Liberal" Governments in the diocese of Bale have imposed on the Bishop a *seminary* of which he cannot name the Rectors or Professors without their previous consent. Out of the seven cantons of the diocese four are Protestant.—*Tablet.*

INDIA.

We are now told that after the fall of Delhi, and with the relief of Lucknow, there will come a pause until the large army upon its way to India shall be landed and concentrated, when Sir Colin Campbell is to enter Oude and the North-Western Provinces, and sweep the last remains of resistance from his path. It may be so, and that any effectual opposition will be made to the overwhelming force which he will shortly have at his disposal is out of the question; but in the meantime we see no indications of a pause. The issue of the struggle is no longer doubtful, but our isolated points there is still danger, which the capture of Delhi has increased rather than diminished. Large bodies of armed mutineers, numbering many thousands, are still in the field. The Europeans are divided into small groups, occupying widely distant posts, each of which has to be defended by its own garrison. The concentration of a Sepoy force of overpowering strength upon one of these isolated posts might yet give rise to a tragedy as horrible as the catastrophe of Cawnpore. Before the meeting of Parliament another mail will have arrived, after which the public attention will be fastened on the Indian debate. On many points it will be possible for the Ministry to baffle investigation by the allegation that the safety of the State precludes them from explaining for the present, but with regard to the cruelties alleged to have been practised by the British soldiery we trust that there will be a full and satisfactory discussion. We shall rejoice for the honor of Christianity, as well as for the future welfare

of India, if it should prove that the private letters which have been received have not been faithful records, and that the inhuman ravages of the *Times* have had no effect beyond rousing against that unprincipled journal the indignation of mankind. It seems certain that at Delhi the woman and children have been spared; that the Sepoys who resisted to the last should receive no quarter; that as stern necessity, but the treatment of the male inhabitants of Delhi is still involved in doubt. Ministerial responsibility has now become so obsolete a tradition that we can feel but little confidence that either Parliament or the country will do their duty by insisting on sifting to the bottom the causes of the mutiny, and requiring from the Cabinet a statement of the plan on which they propose to govern India in future. On this will depend the question, whether the blood and treasure which have been expended in crushing the Sepoys have been wasted, or whether truth and justice, which are the only solid basis of empire, shall preside over the destinies of that afflicted land.—*Tablet.*

An amusing occurrence that took place a few weeks ago at Burdwan may interest your readers. When the disturbances throughout India were at their height, and when each one kept a watchful eye upon his own personal safety, and the safety of his property, the rich Rajah of Burdwan (ever solicitous for the security of his immense wealth and princely estates) petitioned government to send up troops to guard his extensive lands. Soldiers, however, were not to be had; but in their stead fifty hardy sons of Neptune were immediately despatched to Burdwan. The arrival of British sailors in Burdwan was speedily known throughout the country, and as you may easily imagine, caused immense excitement, and crowds of Mahometans and Hindoos of all castes came to see their bronzed and weather-beaten protectors. As for the tars, they were not long in discovering that the discipline they were subjected to on *terra firma* was not by any means as severe as what they had been accustomed to receive at the hands of certain growling captives; the consequence was that Jack became jolly, treated his copper-colored friends to the Liverpool Horrapie, failed in his attempt at the "Highland Fling," but eminently succeeded in making the Hindoos regard him as the most outlandish and clamorous of Vishnu's children. Nor even did the great Rajah of Burdwan think otherwise. He had witnessed all—had found out to his horror that Jack had a fatal liking for his costly wines, and, although he had been anxious to enjoy the company of British soldiers for two or three months, promising each of them six shillings a-day, in addition to food and raiment, he lost no time in beseeching government to remove from his presence these dreadful defenders of his estates. The Rajah's petition was at once granted, and our tars, having received from their host a month's pay for having occupied themselves for three whole days in terrifying the poor Rajah and his men, returned again to Calcutta, quite content with their conduct at Burdwan, but somewhat low in spirits when pondering upon the words of the song, "We shall never see the like again."

There is a report in Calcutta that Canning is to be recalled, and that Lord Elgin is to be appointed Governor-General in his stead. Whether there is any truth in this report or not I cannot undertake to say. If Lord Elgin, however, is really appointed Canning's successor, there is no Catholic throughout the length and breadth of Britain, or throughout the fertile lands of India, who should not, or would not, rejoice in his appointment to so distinguished a post. Whenever I reflect upon Lord Elgin's speech at the great Wallace meeting in Stirling, the words he uttered on that occasion before 10,000 Scotchmen, respecting Ireland and the firm adherence of the Irish to the old faith, are ever uppermost in my mind. He ascribed Ireland's misery to English persecution, and (if I remember right) passed an eulogium upon the Irish nation for its unshaken firmness to the Catholic faith.

Of a truth the many years Elgin spent in America had a beneficent effect upon the mind of the Scottish lord. As you are, doubtless, anxious to know what the feeling in India is respecting the Indian government, I may mention that an almost universal desire prevails here for the establishment of the Queen's Government. John Company is heartily detested by all, if we except those alone who have government appointments. The conduct of the civilians here in general is also greatly to be reprehended. We will suppose a youngster arriving in India, fresh from college. A few weeks residence in Calcutta suffice to initiate him in Anglo-Indian ideas. Perchance he meets at a friend's house some military man—perhaps a major who has served in the Kaffir war, or a colonel whose prowess has been tried at Sobroon, Punjab, and Chilianwallah. However, all this avail the veterans nothing. The civil servant, though scarce out of his teens, has been taught to regard the military man as his inferior; and, though the son of Mars equalled in courage the Bruce of Bannockburn, or brave young Massey of the *Redan*, the civil servant will still regard him as an inferior being. Again, if a civil servant met by chance, say an architect or engineer, and engaged in conversation with the same, of a certainty the latter (no matter whether he be worth lace or rupees) would be rude, indeed, should they ever allow themselves to forget the honour conferred upon them: but if, wonderful to relate, John Company's servant should condescend to enter the house of that same architect or engineer, and joining with them in testing the quality of some newly-imported champagne or sparkling moselle, our business men would certainly be guilty of the greatest *impropriete* if they do not engrave in letters of gold upon the walls of their houses the name of the civil servant who had so lowered himself as to visit them, the day on which this interesting personage had entered their residence, and the exact time he had remained therein.

But this *hauweur* is not confined to civilians. A Protestant friend of mine told me a short time since that the Rev. Mr. M. of the Free Church, could never condescend to enter his residence, but contented himself with sending in his card, although he often perceived my friend (a wine merchant) sitting at his desk. This my friend could not brook, forthwith pronounced his Minister "no follower of Christ," caught the worthy man on one occasion repenting the "card-calling," informed him that St. Paul used no cards when visiting, and requested the son of Calvin not to try the "card experiment" again. The well-paid Minister ran over the Bible in vain for an excuse, took the hint the merchant had given him, and never afterwards made his appearance at my friend's house with either Bible or card in hand. In my last letter I spoke of the Hindoo converts to Protestantism, of whom so much noise is made in England. They are here termed by their fellow countrymen "rice converts," as their Hindoo friends assert that it is for food and money they call themselves Christians. Indeed the only difference I can distinguish between Hindoo converts to Protestantism and Irish ones of the same stamp consists in this, the one become Protestant for the sake of soup and clothes, and the other for the sake of rice and rupees.—*Cor. of Tablet.*

The following has been communicated to the *Pennath Observer*:—"By recent letters received from Brigadier Havelock's force, it appears that on the arrival of the detachment of the 78th Highlanders at that place of skulls, Cawnpore, after the massacre of our countrymen, women, and children, they by some means or other found the remains of one of General Wheeler's daughters. The sight was horrible, and aroused them to that pitch, that, gathering around, they removed the hair from the poor girl's head, a portion of which was carefully selected and equally divided amongst themselves; and on each man receiving his carefully served out portion, they all quietly and very patiently applied themselves to the tedious task of counting out the number of hairs contained in each individual's lot; and when this task was accomplished, they one all swore most solemnly by Heaven and the God that made them,

that for as many hairs as they held in their fingers so many of the cruel and treacherous mutineers should die by their hands, inasmuch that they will no doubt, most religiously keep."

The *Bombay Catholic Examiner*, received by the last mail, reports the death of Fr. Agas, "by cruel deaths." From Lucknow, Fr. Adeodatus, nearly eighty years of age, of which he had spent fifty as a Missionary in these provinces, escaped with another Priest, his assistant, to Cawnpore, where they both, and two other Secular Priests—Irishmen—received the crown of martyrdom. At Delhi, Fr. Zacharias, the Catholic Chaplain, also suffered. The Catholic Chaplain at Mhow narrowly escaped. We fear that as order is gradually restored, we must expect to hear more of such losses—losses to India though, doubtless, gain to the devoted sufferers.

CHINA. The story circulated by some of the London journals, to the effect that Lord Elgin, being disgusted with his mission, was about to return to this country is not supported by the news from China. Lord Elgin returned from Calcutta to Hongkong on the 20th September, and it was there rumored that his lordship intended to visit Shanghai; but at the date of the last advices (September 25th) it was not known what course of policy was to be pursued in adjusting matters between England and China. *Pekin Gazette* to the 9th of August have been received, but they contain no further mention of the Canton question. An old Chinaman at Hongkong has propounded what he conceives to be the fitting or probable method of settling all differences. He says that "the Chinese are very glad that Mr. Elgin (Lord Elgin) has come for Mr. Elgin, very good man; he no like war. He writes chit (i. e. a letter) to Commissioner Yeh (or, as they pronounce it, Yeh). Yeh writes chit to Mr. Elgin—write all same two or three times. Mr. Elgin say, 'You give 1,000 dols.' Yeh say 900 dols; By-and-by Yeh give 950 dols; soldier man all go home; Chinaman go back to Canton."

DO NOT TAMPER WITH HOLY THINGS.—How just the retribution which falls on those who meddle with and distort, even for what they suppose a justifiable end, that which, emanating from Almighty God himself, involves sacrilege to alter or pervert, will be found exemplified in the following letter. Protestant missionaries, fearing that the untaught ignorant idolaters of India would be misled by the simple Word of God, if taught to them as it is written, have thought it advisable to alter the Holy Scriptures in the Bengalee translation, so as to render plain and clear the interpretation they think fit to give to certain texts. Through their unholy fraud has God defeated them. He has in truth put down the proud ones in the conceit of their hearts. And the poor Indian, turning with terror from a religion in which he can find neither unity nor even simple truth, clings with the entire faith of his regenerated heart to that Church which is its pillar and groundwork.—*Translated for the Dublin Telegraph from the Armonia.*

LETTER FROM A LOMBARDESE MISSIONARY IN INDIA.—KESENAPORE, JULY 27, 1857.—Here, as everywhere, the Divine hand guides all things. As I told you some time since, we opened a school for boys; there were then but six, but now there are thirty. A few days ago a girls' school was opened, and we have already ten pupils. This happy sowing in the spring-time promises an abundant harvest. Observe that all these children belong to Protestant parents. When we came here, so many calumnies had been disseminated against Catholicity, that Catholics were considered as being another species of idolaters; but it soon came to be felt that our holy faith was not the monster it was represented to be; and many Protestant parents came of their own accord, to place their children under our care, and to be instructed in our holy religion. As Catholicity gained ground, Protestantism lost it. For those who knew English, and who came to me, saying the Bible says this and that, I opened the English Protestant Bible, and placing it side by side with their Bengalese Protestant Bible, made them note the difference purposely made to mislead them in innumerable texts. For example, the English Bible gives the words of our Lord Jesus Christ at his last supper, "This is My body," this is my blood," whereas the rendering in the Bengalese Bible is, "This is the image of My body, this is the image of My blood." Those who could read this difference themselves, appeared confused and astonished, asking could it be an error in printing. They would then inquire from their Protestant teachers the solution, saying, "Why do your Bibles differ from each other?" and these latter are forced to allow that there are many such errors. Thus it is that Catholicity ever true to itself and the Holy Scriptures, daily gains ground in public opinion.

The serenity or "stunkeism" of those Catholics, who, whilst ever howling and whining about their wrongs and persecutions, have not the pluck to right themselves by the bold but constitutional exercise of their political rights—is well hit off by the *Dublin Tablet*, in following severe but well merited castigation it inflicts upon the "Government hacks."

We are told that the slaves of the Scythians once on a time set up for themselves, and defied the power of their masters; but as it happened, signally without success. The Scythians knew their men, and instead of going forth to battle with bows and arrows, or what other weapons of war they had, they grasped the hunting whips with which they managed their horses, and made a rapid rush upon the thick battalions of the revolted slaves. When these latter saw the well-known instrument of correction they turned their backs upon their masters, and had recourse to the usual refuge on such occasions a loud howling and a rapid run. There was little or no blood shed on the occasion, and the Scythians had their slaves as usual tame, patient, and submissive. It was worse than useless to treat them as men, and the sight of the whip, with the harsh voice of command, brought the mutiny to an end. A slave, is a slave, and is superfluous, if not unprofitable, to treat him as if he had the instincts or the sense of a man. The rule of the world's morals is to take people as you find them, and the old Scythians acted upon it, and found it answer.

It is a very humiliating confession to make, but it is not the less a true one. The Government of England, with the applause of all, treats the Catholic portion of the Queen's subjects precisely as the Scythians treated their slaves. It is the standing policy of the State, whether we are rebellious or not. We are not thought worthy of a civil answer when we ask a question, or of the ordinary decencies of political propriety. The right hand of our masters grasps the whip, and upon the slightest murmur, down it comes with a stinging smartness, which makes the blood tingle in our veins. We bear it magnificently, with a patience quite unparalleled; the only relief we permit ourselves is a loud wail whenever we are not really hurt. But if at any time the whip does not the flesh and draw blood, we are then silent, absolutely silent, so potent is the charm; we suffer with the courage of the Martyrs, only not quite in the same cause. We howl only when we are not sensibly hurt, when the skin is uncut, and when the whip does not accelerate the motion of our languid blood. Having no sensation of pain, we have the more time to cry; but, if we are touched to the quick, the pain is so acute that we cannot afford to waste our energies in howling and crying.

The Government, like the old Scythians, knows our weak points, and deals with us accordingly. If we show symptoms of independence, it uplifts the whip, and the incipient rebellion is quieted. If we remonstrate, we are kicked as well as whipped. The treatment answers, and there is, therefore, no

reason why the Government should change it. We are not content with as if we were men; but simply as if we were slaves; without conscience, honour, or property. The Government can even lie to us with impunity, because it looks upon us as an ill-bred nurse does upon the children she tends. All this does not kindle in us the slightest spark of right feeling. The maladministration of the Crimean and Patriotic funds begs no horror among us; we accept it, and what is more to the purpose, we are ready to suffer a similar wrong in the distribution of the Indian Fund. This is a matter which concerns souls, on the issues of which depend Heaven or Hell, and we are perfectly tranquil, as if nothing was going on amiss. It was not so in the matter of the Oatka Bill, which was uncomfortable for aspiring barristers and candidates for the House of Commons. We then screamed, and kicked, and made our voice heard throughout the three kingdoms; but if the Government kidnaps the souls for which Christ died, we have nothing to say; we hold our tongues when thousands of Catholic children are consigned annually, by the deliberate malice of the Government, to the pains of everlasting fire.

SANCTIMONIOUS DECISION.—Somebody has sent us the *American and Foreign Christian Union Magazine* for December. It contains a dunning leader, a lying little article on Ireland, a Report from Dr. Blair on his labors at the Evangelical Alliance, and several letters from colporteurs in different countries. We have neither time nor space to devote to the analysis of the last heap of trash, but a few words on Dr. Blair may not be amiss. The Dr. states that the object of the late Evangelical conference was—"the manifestation of the essential unity of evangelical Protestants who hold the great system of doctrines which the Reformers of the sixteenth century maintained, and for the maintenance of which, and protestation against the opposite errors, they obtained the name of Protestants. This Unity, says the Dr., 'is well set forth in the nine articles of the 'Doctrinal Basis' or Creed, which was adopted at the outset.' Now, the Doctor knows, as well as we do, that not one of the Nine Doctrinal Articles adopted by the London Conference of the Alliance was held in common by the Reformers of the sixteenth century;" and that the absence of this "essential unity" was the cause, not only of their quarrels, but the main origin of the late Berlin gathering. Besides, there is not one article of the nine which, if discussed in a Vestry Session of any Protestant Congregation in New York, would be adopted without dissent. Then, again, the aforesaid nine were cut and dried before the Berlin meeting; and we have the authority of our Protestant exchanges for saying that no free exchange of views on matters of doctrine was permitted from its opening to its close. Was this an evidence of the "essential unity of evangelical Protestants?" How could they differ if they were united? The Dr., knowing in his heart that he is humbugging his readers, goes on to state, that "no man who has seen the action of the three last of these great meetings, can with truth assert that there is nothing practical in their proceedings—far otherwise has been the case," and we forget his phraseology, while anticipating the proof of his assertion. But the Dr. has no proof to offer—and there we leave him. *New York Tablet.*

THE MEN WHO DO NEW YORK LEGISLATION.—The following are given by the *Tribune* as literal copies of official papers from the hand of the Alderman of the Sixteenth Ward: New York Sept 1st 1857. The Police officer will please let the Beirer Thomas Smith have the Body of Sophia Smith to Remove her to his House No 246—Nenth Avenue Now Lying Drowned at the foot 21 Streete Dock and Notafy the Coraner of the Plac you have Removed her for the inquest and you will Confer A favor on Your friend. Yours truly Peter Fullmer Alderman 16th ward

N B you will accopy the Body to No 246—9th Av and Retain Supteveton over her yous P. F.— New York Nov. 1st 1857 This Citrafees I have this Day Granted permission to Mrs Wordenkie & Hopper permission to have their Bay Horse killed as he has the Glanders A Disease Dangerous to Horses and Should Not Be Permitted to Live their fore he Shal be kild According to Law. Peter Fullmer Ald 16th ward This is one of the luminaries of the New York present Common Council, and a candidate for re-election.

THE POPULAR CREED. Dimes and dollars! dollars and dimes! An empty pocket's the worst of crimes! If a man's down, give him a thrust!— Trample the beggar into the dust! Presumptuous poverty's quite appalling— Knock him over, kick him for falling! If a man's up, oh lift him higher! Your soul's for sale, and he's a buyer! Dimes and dollars! dollars and dimes! An empty pocket's the worst of crimes!

I know a poor but worthy youth, Whose hopes are built on a maiden's truth, But the maiden will break her vow with ease— A hollow heart and an empty head, A soul well trained in villany's school, And cash, sweet cash—he knoweth the rule: Dimes and dollars! dollars and dimes! An empty pocket's the worst of crimes!

I know a bold and honest man, Who strives to live on the Christian plan; But poor he is, and poor will be, A scorned and hated thing is he; At home he meeteth a starving wife, Abroad he leadeth a leper's life: They struggle against a fearful odds, Who will not bow to the people's gods! Dimes and dollars! dollars and dimes! An empty pocket's the worst of crimes!

So get ye wealth, no matter how! No questions asked of the rich, I trow! Steal by night, and steal by day, (Doing it all in a legal way,) Join the church, and never forsake her. Learn to cant and insult your Maker; Be hypocrite, liar, knave and fool, But don't be poor—remember the rule. Dimes and dollars! dollars and dimes! An empty pocket's the worst of crimes!

—Phil. Catholic Herald.

WHAT IS LAGER BEER?—In an article styled "Garb ling," in Hunt's Magazine for the present month, the following articles are enumerated which Lager Beer is adulterated: Gentian, flag-root, maywort, wormwood, quassin, catechu, heat, broom, the common garden box, pounded oyster shells, egg shells, chalk, marble dust, whitening, sugar, molasses, beans, liquorice, cartaway seeds, aspic, ginger, pepper, mustard, grains of paradise, salt, cocculus indicus, (poison), opium tobacco, henbane, hemlock, oil of vitriol, sulphate of copper, capers, alum, strychnine, snake wood, angustura bark, and the St. Ignatius bean, There is a compound worse than the witches' broth in Macbeth.

It is stated that the government has determined to send, with all possible despatch, 14,000 additional troops to India, viz.,—2,000 cavalry, 2,000 artillery and engineers, and ten battalions, each 1,000 strong of infantry; 5,000 of these troops to proceed via Egypt.