

We regret to hear that in the general prosperity of Ireland the poor inhabitants of Capa Clear are in great distress, owing to an extensive failure of the potatoes.

It is calculated that a firm embarked in the corn trade in the South West of Ireland, lost ten thousand pounds by the sudden fall of prices consequent upon the peace news.

A terrific storm swept over Ulster on Thursday week, destroying a considerable amount of property in Belfast, Carrickfergus, Coleraine, Ballycastle, Larne, Killybegs, and other towns.

THE IRISH JUDICIAL BENCH.—The *Evening Post* has the following remarks, *apropos* of the motion of Sir J. Shelley in reference to the state of the Irish judicial bench. Referring to the case of the venerable Baron Pennefather, whose great mental faculties are as unimpaired and vigorous as they were a quarter of a century ago, the *Post* maintains that his defective vision—especially as regards the trial of criminal cases—is a disqualification so positive that it cannot be got over:—"As an illustrative case, we may refer to a remarkable circumstance on the trial of Kirwan for the murder of his wife at Ireland's-eye. The jury, after they had been some time in deliberation, returned into court and sought an explanation of a passage in the evidence. Mr. Justice Crampton, one of the presiding judges, told them he had left his notes at home, but, as he had a perfect recollection of the matter, he would state it from memory. And the learned judge did so. The memorial on behalf of Kirwan referred to this proceeding on the part of the judge, which was strongly objected to, on the ground that his notes were not actually produced, and the irregularity was relied upon as the chief point in favor of the criminal, whose sentence subsequently was commuted from death to transportation for life. It is clear that Baron Pennefather, from the loss of sight, could take no notes in a criminal or any other case, and, as such a duty could not be delegated, blindness necessarily involves complete disqualification for the discharge of judicial functions, no matter how clear and vigorous may be the faculties in other respects.

GREAT BRITAIN.

PUBLIC INCOME AND EXPENDITURE.—The official accounts published show that in the year ended the 31st of December, 1855, the public income of the united kingdom amounted to £63,364,605, and the public expenditure to £84,505,788; leaving the somewhat alarming deficiency of £21,141,183.

The publication of the Crimean Report has at least had the effect of convincing the accused Crimean officers that some explanation of their conduct during the period of their command is expected from them. In this report certain specific charges are made against many officers—among others, against the Earl of Lucan, the Earl of Cardigan, Sir Richard Airey, and Colonel Gordon. The representations made by Ministers in the two Houses of Parliament in palliation of the conduct of their chief military agents are now proved to have been totally untrue. The fatuous gossip of "good society," and of the fierce old gentleman in the clubs, has been duly weighed in the balance, and may now be estimated at its proper worth. The fact simply is, that between them the chief English officers in the Crimea destroyed one-third of the army committed to their care. Three-fourths of the misery and starvation, and suffering from cold and want of clothing, to make no mention of the absolute annihilation of our splendid cavalry, must be referred to the gross incapacity of the officers in chief command. These gentlemen are now strutting about our streets with all the halo of heroism around their heads; they are receiving rewards from foreign Sovereigns; they are promoted to honors and dignities at home, as though they had not done sufficient mischief in the East, and as if the past were to be slurred over and forgotten. The report of Sir John M'Neill and Colonel Tulloch has fallen like a Russian shell in the midst of these dreamers, and they appear to be at last convinced that a day of reckoning has come which they cannot evade. This report—this official report, set on foot by the Government, and conducted by the agents of the Government—must receive the amplest consideration, and every officer whose conduct has been therein impugned must be brought to the most exact account.—*Times*.

The history of the brigade of Guards during the campaign in the Crimea discloses some startling facts, and satisfactorily proves that the household troops have borne a full share of hardships on the battlefield with their gallant brethren of the line. From the commencement of the war up to the present time the Guards have furnished to the army of the East 213 officers, 193 sergeants, 82 drummers, 5,799 rank and file—total, 6,287. The amount of loss on the battlefield, in the trenches, and from disease has been enormous. By an official record just issued from the War Office, it appears that the loss of each regiment stands respectively as follows:—Grenadier Guards—1 field-officer, 2 captains, 4 subalterns, 32 sergeants, 5 drummers, 684 rank and file. Coldstream Guards—5 captains, 6 subalterns, 30 sergeants, 3 drummers, 578 rank and file. Scots Fusilier Guards—1 captain, 4 subalterns, 26 sergeants, 6 drummers, 611 rank and file. Thus showing a grand total of 1 field-officer, 8 captains, 14 subalterns, 88 sergeants, 14 drummers, 1,873 rank and file. The total number of the Guards Brigade invalided, as unfit for service in the Crimea, has been 58 sergeants, 12 drummers, 814 rank and file.

THE "SABBATH" QUESTION.—Meetings have been held during the past week at the instance of several Religious Societies, for the purpose of getting up an agitation against the proposed opening of the Crystal Palace, British Museum, and National Gallery on Sunday. At Clerkenwell the working classes met in strong numbers, and succeeded in passing a resolution in favor of the opening of public institutions and places of amusement. A most extraordinary scene occurred on Monday at Kenilworth, where a meeting was attended by Lord Shaftesbury, who met with a very cool reception. At half past seven, about 700 persons were present. The Earl of Shaftesbury, having taken the chair, called upon a Rev. gentleman to open the proceedings with prayer. This was loudly protested against by several of the Working Men's League, who mustered very strong. Lord Shaftesbury said that he was at a loss to account for the senseless noise and uproar with which his proposition was received. He felt some chagrin and surprise that, in coming to preside over a large meeting in the en-

lightened parish of St. Pancras, he should be met not only with indignity, but something like insult. He sincerely trusted that both sides would be patiently heard, and that the minority would bow to the decision of the majority. Mr. Keith then proposed, amidst cheers from his friends and great uproar, that the business be proceeded with without prayer. This having been seconded, Lord Shaftesbury declared that, in all his experience, he had never heard such a resolution proposed before, and declined to put it to the meeting. This was the signal for renewed uproar, in the midst of which his lordship retired. A Mr. Garvey, a barrister, was then called to the chair, when resolutions expressive of gratitude to those who were instrumental in causing the museum and gardens at Kenilworth to be opened on Sunday, and pledging the meeting to use further exertions to secure the opening of the British Museum, National Gallery, Marlborough-house, and similar institutions, on the Sunday afternoons were carried by a large majority.

On the present state of the law in Protestant England, which legalises adultery, the *Catholic Standard* has the following pertinent remarks:—"The history of Protestantism strikingly illustrates the variations of Protestantism, even upon fundamental points and morals. Cranmer and his fellows drew up a Protestant code of laws (*Reformatio legum ecclesiasticarum*), which would have authorised the dissolution of marriage, with the liberty of re-marriage, at the suit of either party, for 'infidelity, desertion, long absence, or capital enmities;' and would have made marriage in England what it has long been among the Protestants of the Continent, a contract during pleasure. Owing to the death of Edward VI. this never became law, and an Act of Parliament which had been passed in his reign to declare valid a marriage contracted by the Marquis of Northampton (brother to Queen Catharine Par), during the life of his divorced wife was repealed on the accession of Mary. Under Elizabeth, the Star Chamber, under the influence of the then Protestant Primate Whitgift, set aside Cranmer's doctrine and re-adopted that of the Catholic Church, which is still the law of England. In the reign of Charles II., however, a new change of doctrine became convenient. The Protestant party was earnestly bent on setting aside his hated and dreaded brother, the Catholic Duke of York. To effect this, they resolved to get rid of the offending Catholic Queen, in hopes of an heir by some subsequent marriage. The first step was to create a precedent for the King's divorce by an Act to dissolve the marriage of Lord De Roos. Charles pressed it forward openly and indecently. By the Catholic Peers (not yet excluded from Parliament) it was unanimously opposed. The Protestant Bishops were (of course) divided. The most able speech for setting aside the admitted law of the 'Church of England' was made by the 'Bishop of Winchester.' Cosin—one of the most celebrated names in Anglican theology, who maintained (with great justice) that as the 'Church of England is a part of the Kingdom of England,' whatever was enacted by King, Lords, and Commons would thereby become the doctrine of the Church of England, whatever it might have been before. The Bill passed, and from this case arose the custom of dissolving marriage by a special Act of Parliament in each case, on the suit of the husband, and for the infidelity of the wife. The law of England, however, though overborne in so many instances by the absolute power of Parliament, has never been altered, and the practical result is, that whoever can pay for an Act of Parliament can get rid of a guilty wife, while the same liberty is refused to husbands who cannot afford it, and to wives in all cases. This state of things no man is hardy enough to defend; and as there is no inclination to restore the holy rule of the Catholic Church, which is still law, though practically set aside, the license hitherto granted against law is now to be made legal, and a court is to be appointed to sit in the name of Her Majesty, and to dissolve the marriage tie by her authority. The only question is, whether equal liberty is to be given to both parties, or whether the new court like the present Legislature, is to have one rule for husbands and another for wives. This is strongly advocated by Lord Campbell, not on any plea of justice or right, but because to concede to women the license which men demand for themselves, would altogether undermine the national morals. The probability is that the half-measure advocated by Lord Campbell and others, will for a time be adopted—but for a time only. Justice is evidently against it. *Facilis descensus.* Every year will habituate English Protestants to treat marriage as it has long been treated in other Protestant countries. The first step is to constitute a court with power to dissolve the marriage tie in certain cases. That once done, and we are evidently on the eve of it, the causes for which such relief may be afforded will gradually be extended. It will be allowed to women as well as men. Cases of extreme hardship and injustice occur often enough to make it impossible that such common fair dealing should long be refused. Mrs. Norton's Book (which we lately noticed) will help forward the change. Then cruelty and desertion will be held sufficient, as well as infidelity. Lastly, Cranmer's principle will prevail, and 'capital enmity' (that is, in plain words, that man and wife hate instead of loving each other) will be cause enough to dissolve a marriage. Lower than this law cannot go, unless it anticipates the reign of Antichrist, 'forbidding to marry.' This will suffice to reduce English morality to that of Protestant Germany, in which marriage as a permanent union of one husband with one wife is practically unknown, and where it is no uncommon thing for man or woman to meet in society three or four of their own divorced partners in the same party; nay, without so much as any awkwardness or embarrassment."

DELAYS IN THE COURT OF CHANCERY.—The "law's delay" and its fearful consequences are strikingly exemplified in a petition just printed by order of the Commons. The petitioner, Mr. John Smith, of Bristol, complains that, having, in 1839, become plaintiff in a "Chancery suit," he has, with other unfortunate persons, been involved in litigation for nearly 20 years, "by reason of the present system of 'equity procedure,' together with tedious and expensive procrastination in the Masters' offices." As in the case of "Jarndyce v. Jarndyce," the original defendant is dead; but as Chancery suits never (legally) die, the proceedings are still continued by "new trustees." The "ruinous law charges" already amount to between £4,000 and £5,000, and are likely to be increased. The petitioner earnestly prays the House for an inquiry into the present most abominable system of Chancery law, with a view to its amendment.

MARRIAGE WITH A WIFE'S DAUGHTER.—Ere the controversy is settled whether a man may marry his deceased wife's sister, a Northumberland farmer has married his deceased wife's daughter! The old man was not a moment too soon in making the match! for he had not long been married a second time before his wife and daughter-in-law made him the father of a grand-daughter.—*Gateshead Observer*.

There are in England 708 Catholic chapels and stations, and in Scotland 141; total, 849. In England there are 944 priests, and in Scotland 135; in all, including bishops and priests unattached, 1,142. In England there are 11 Catholic colleges, and in Scotland one; and there are in England seventeen monasteries and ninety-one convents.

The *Record* contains a vehement attack upon the restorers of an ancient painted glass window at Ludlow Church. The window, being of Catholic times, contains figures of Our Blessed Lady and the Saints, which it denounces as "blasphemous and idolatrous," and praises a pamphlet, entitled—*The Restoration of Churches is the Restoration of Popery*. No doubt the Reformers would have taken the same view.—*Catholic Standard*.

SUICIDE OF MR. JOHN SADLER, M. P.—The deceased was at his club up till half-past 10 on Saturday night at which hour he returned to his residence, 11, Gloucester-square. At the club his friends observed nothing strange in his manner, and when he arrived home he seemed in his usual calm state of mind. He then ordered coffee, and, as he required nothing further, the servants, as was usual with them at that hour, retired to rest, leaving their master up drinking his coffee. Whether he went out immediately after taking the coffee, or remained in until early the following morning, and then strolled up to Hampstead, no one can say, but the latter is the presumption, although at the same time it is certain that he did not go to bed that night, as his bed was found undisturbed the following (Sunday) morning, and when the servants got up they found their master absent. Indeed, his hours were so uncertain, on account of his Parliamentary duties, that the servants were not alarmed at his absence on the morning in question, for they considered he might have made an appointment late the previous night. He was in the habit of staying at Hampstead, at Jack Straw's Tavern and his lifeless body was found only a few yards from that inn. It has been erroneously stated that the deceased's remains were discovered by the police, but they were found by a man named Bates, a donkey driver, who at half-past eight o'clock on Sunday morning, was proceeding in search of a strayed animal, when he came upon the corpse as it lay at about 150 yards from Jack Straw's Castle, on the west side of the heath, and close to a small footpath which leads down from the flagstaff at the top of the hill. Bates immediately hurried to the police-station. Inspector Green (S division) and other members of the force at once proceeded to the spot, and there found the deceased lying as if asleep on a small mound, which he had evidently expressly picked out for the occasion, and a silver cup, together with a large sized-bottle, marked with several labels, "Poison" by his side. Life had been extinct some time, although the body was then warm. Inspector Green had the body removed to the workhouse, and, upon examining the deceased's pockets he found a small slip of paper, on which was written, in a clear, bold hand, "John Sadler, 11, Gloucester-square, Hyde Park" where was also some money, in gold and notes, in the deceased's pockets, as also a case containing two razors and several lumps of loaf sugar, which the deceased no doubt intended to take with the poison. Inspector Green, through the slip of paper alluded to, was at once enabled to send to town and have the deceased identified, the writing on the paper being recognised as his own, so that the poor man must have prepared it with the express intention of its being the means of leading to his identification. The silver cup was immediately recognised as the deceased's own property through its bearing his crest. The bottle which had contained the poison, and which would hold at least half a pint, [was not only labelled in several places with the word "Poison," but the leather covering over the stopper had the same word written thrice across it in large letters. The deceased was a bachelor, and the melancholy event was in the course of yesterday telegraphed to his only relative, a brother residing in Ireland.—*Times*, Feb. 9.

MEDICAL STUDENTS ENTRANCED.—When Mr. Caird was one of the ministers of Edinburgh, he preached in a church one gallery of which is allotted to students of the University. A friend of ours was one Sunday afternoon in that gallery, when he observed in the pew before him two very rough-looking fellows, with huge walking sticks projecting from their great coat pockets, and all the unmistakable marks of medical students. It was evident they were little accustomed to attend any place of worship, the church, as usual, was crammed to suffocation, and Mr. Caird preached a most stirring sermon. As he wound up one paragraph to an overwhelming climax, the whole congregation bent forward in eager and breathless silence. The medical students were under the general spell. Half rising from their seats, they gazed at the preacher with open mouths. At length the burst was over, and a long sigh relieved the wrought-up multitude. The two students sank upon their seats, and looked at one another fixedly; and the first expressed his appreciation of the eloquence of what he had heard by exclaiming aloud to his companion, "Damn it, that's it!"—*Prozer's Magazine*, February 1856.

UNITED STATES.

RELIGIOUS INTOLERANCE.—The acts of the Massachusetts Legislature, making Catholics, on false pretences, incapable of holding office in that State; of the New York Legislature opposing the known will of the vast majority of the Catholics of that State, with regard to the tenure of Church property; of the 77 seceders from the American Convention at Philadelphia, disfranchising Catholics; of Mr. Griswold, of this State, attempting gratuitously to restrict the legal rights of Catholics to convey property for church uses in the mode their own judgment approves, are all proof strong as Holy Writ that not Catholicity, but Protestantism, in all its various deformities, is essentially intolerant. Go on, gentlemen, you are writing your history.—*Catholic Telegraph*.

KNOW-NOTHINGISM IN TROUBLE.—The delegates to the Know-Nothing National Convention, who voted for George Law and Sam. Houston for President, have protested against the nomination of Mr. Fillmore.

REPEAL OF THE PROHIBITORY LIQUOR LAW.—In the New York State Assembly the majority of the committee to whom was referred the bill to repeal the prohibitory liquor law of last session, consisting of Messrs. Glover, Matteson, and Fowler have reported in favor of the repeal, in a written report and by bill. In the report, the committee take general ground against the legislation that seeks to dictate to man what he shall eat or drink, or to restrain his appetite by laws. The question of constitutionality is not touched upon, other than a brief paragraph, which declares that the conflicting opinions as to the constitutionality of the law, entertained by eminent legal authorities, should be considered a sufficient reason for not pressing its enforcement. The bill submitted re-enacts the old excise law, with some alterations and additions, and repeals the law of last session.

ORANGEISM AND KNOW-NOTHINGISM.—The affinity which exists between these politico-religious isms, or sects, is much closer than the distance of time which each dates its origin would lead the generality of persons to suspect. Orangeism had its beginning in the subjection of Ireland to British rule, when the faithless portion of the inhabitants bartered their faith and country for English gold and patronage. The descendants of these are now found banded together by the disreputable and slavish tie of secret oaths, to complete the subjection of the religious conscience as well as the political rule to English dominion. Know-nothingism is of puritan origin, and is to be traced to the Scotch Presbyterians, who sold their country and its independence for gold and patronage to the English, and the descendants of whom are constantly reaping the reward of the treachery of their ancestors, in obliterating the remembrance of Scotland in the aggrandisement of the English name, and the Anglo-Saxon ascendancy. If any one thing more than another has inflicted this deep mortification upon a brave people, it is Protestantism. Puritanism and Orangeism first elevated the love of money and worldly gain above the faith, and the descendants of these sectarians are fast reaping the unenviable reward of seeing the first worshipped and the last despised, and the prestige of noble acts and a worthy name rooted from the remembrance of the nation.—*Catholic Vindicator*.

COMING EVENTS.—Mr. Mann in reporting to the Republican Convention at Pittsburg, an address to the people of the United States, among other things said:—"While, therefore, I counsel you to peace and submission to all laws which do not undermine and overthrow your natural rights, I feel bound to declare to you solemnly, upon my responsibility as a citizen of this republic, that it is my deliberate opinion, that if a single drop of the blood of a Freeman is shed in Kansas by the authority and command of the Executive Government, in order to enforce the bloody and tyrannical code of laws imposed upon those freemen without their consent, it will liberate every slave in the country, if not in every other." [The Convention heard this remark in tremulous silence, which was immediately broken by the response of vociferous approbation, demanding to have it repeated.]

The Albany *Knickerbocker* tells of a very remarkable petition presented in the Assembly one day last week, by Mr. Reilly. It comes from Herkimer Oneida Counties, and asks for the passage of a law making every alternate year a "leap year." The petitioners set forth that for the past few weeks of the new year, many mere marriages have taken place, and much more courting has been going forward; and believing that the institution of leap year, as now established by law, is a beneficent and useful institution, calculated to do much for the cause of "woman's rights," and the advancement of the interests of humanity, the petitioners, therefore, for the passage of a law making every alternate year a leap year, with all the rights and privileges at present appertaining to the old leap year. The petition was referred to the Committee of Internal Affairs.

A WARNING AND A RECOMMENDATION.—The mortality among children born in American cities, bears an immeasurably higher ratio to the whole mortality than in any of the cities, even the most unhealthy in the Eastern Hemisphere.—*New York Sunday Mercury*.

Like that Eastern tree, which, instead of throwing its shoots and branches sun-ward and sky-ward, turns them again towards the earth, where they take root and grow, so Young America grovels in the dust to plant and root powers which will blossom and bear the fruits of infidelity—of treason—of tyranny—of defiance to all the laws of religion and morality, and finally Ruin. These are the fruits Young America is preparing for the next generation. He, with his disciples, will rule the Land with a rod of iron. He has begun his antics already in the American Congress at Washington, where, in the sacred walls of the Capitol, where setting in defiance to all law and order, he tries to put his foot on the Constitution, and his grip around the throat of a safe and most honest administration, holding back from the people the rights of legislation to which they are entitled, and the information they officially demand. This is, however, only the beginning of the end.—Young America is a fast fellow, he has been from his birth, and will never rest until he is the Last Man.—*Boston Pilot*.

SOCIAL POSITION OF CATHOLICS IN THE U. STATES.—In relation to the family, we will contrast them. A tradesman in moderate circumstances has a few children; he is obliged to look about for situations for them, to place them frequently among the bigoted, the infidel, the vicious, who swarm in our workshops. We have had our own experience in workshops in this land, even after we had our opinions and habits formed, and we now shudder at the fearful trials our morals and our sensibilities were put to, and with a knowledge of what we say and mean, and of the responsibility thereto attached, we aver that despite of home influence, early impressions, good native disposition, it is a miracle for a boy to pass through his apprenticeship without having his morals vitiated, his faith endangered, his sense of manly honor impaired, so many, so unceasing, and so virulent outrages are perpetrated every day, against religion by one portion, and morals by others of his fellow-workmen. Our experience as a workman and as an employer, in this matter is equal to any one of our age and we put it to parents to ponder well on, and see where and how their adult children are lost to them and the Church. In our present complex social system this evil cannot be well remedied, and necessity will force us to run these risks for a means of living. We must continue

"In bondsman's key,
With luted breath and whispering fearfulness"
until we make an effort to help ourselves.—*The Catholic Herald*.