

REV. DR. CAHILL THE PRINCIPAL SOUPER OF KILKENNY TRIED FOR PERJURY.

One of the most singular facts associated with the history of what is called the Reformation, is that its preachers and official agents have ever employed for its propagation means more opprobrious, and indeed more iniquitous, than would be adopted in the most degraded scheme of political deceit or mercantile swindle.

Without going back on the crimsoned page of Irish history, to learn if this picture has been the true original of the Reformation: without referring to the plunder, the confiscation, the banishment, the torture, the gibbet, the exclusion, with which this system (in the name of God), has been formerly enforced, let us confine our inquiry within the last few years in Ireland, and ask what are the qualities by which modern souperism has sought to advance the Lutheran Gospel amongst the people.

In every town in Ireland where their Agents were employed, these wretched men were known as the irreclaimable outcasts of Catholic society: the scum of the purlieus of vice: the abandoned (in some cases) of the noted haunts of London; Birmingham, and Dublin infamy.

I shall now introduce to the reader the trial of a Souper-Catholic called Cashen, before the Mayor of Kilkenny. Capt. Rogers, the recruiting officer of a large military district, is the prosecutor. Capt. Rogers is a rigid, conscientious Protestant; and without wishing to flatter him, public consent assigns to him the highest character for transparent integrity and spotless honor amongst the fastidious even in military criticism.

Kilkenny to the Protestant Bishop, Dr. O'Brien, praying for the removal of the Souper mission from Kilkenny.

I shall also, in this article, present to the reader the name of Captain Helsham, of Kilkenny, in a letter which will appear accompanying this communication. It will be remembered that Capt. Helsham is also a Protestant: that he was the person whose name headed the memorial to Dr. O'Brien; and that it was he who wrote the memorial letter to the Bishop on that occasion.

The following is the account of the trial referred to, taken from the old, unflinching Kilkenny Journal:—

CASHEN THE SOUPER.

NETTY SESSIONS COURT—MONDAY.

Magistrates present—The Mayor, D. Cullen and T. Hunt, Esqs. and Colonel Jones.

Captain Rogers v. Cashen.

Clerk—Bring forward Cashen.

Captain Rogers—Let him out of the dock, and bring him on the table, till we shall have a full view of him (laughter).

Cashen was accordingly brought out of his den, and ordered to stand on the witness table; and he certainly was one of the most repulsive specimens of humanity it was ever our lot to witness—a fit disciple of Souperism, and a living illustration of the "mission."

Blind of an eye, with the head of a centaur, and hair standing out horizontally on all sides like porcupine quills, he was a perfect type of the swindler and the souper—the pervert and the perjurer.

Captain Rogers—Come up, Cashen, I want to show the Bench that you are blind. This (addressing the Bench) is a gross case of fraud—of obtaining money under false pretences, perpetrated by the prisoner now before you.

On the 3rd of February he offered himself for enlistment in this city, when he was rejected for blindness of one eye.

He then went over to Templemore, and enlisted there after his rejection in Kilkenny.

The doctor, before passing him, asked him if he could see well, upon which Cashen asked for a pen and ink to show the doctor how small he could write; and thus passed himself off as a person possessing good sight.

Templemore being in my district, he was sent to me as a recruit. I at once recognised him, and seeing that he had perjured himself, I asked him where he had received his religious education.

At this time I did not know the prisoner's antecedents. I did not know that he had belonged to the Mission house in Collier's lane. I was surprised at his utter indifference with regard to the perjury he had committed, and I accordingly asked him where he had received his religious education when he replied that he was "a Convert."

This was my first clue to his evangelical career. Upon which I said—"My boy I'll make a convert of you. I'll convert you from being a swindler and a scoundrel by getting you three months in jail, the penalty of your re-enlistment under the provisions of the Mutiny Act."

The prisoner did not commence his swindling on the occasion. It is not long since, as I have been informed, that he got a £1 note to change from the Rev. Mr. Drapes, and never returned with the change of the note (laughter). A most precious convert he is (laughter), and I am sure his superiors ought to feel proud of him.

I ask the court to inflict the full penalty at present, although it is for perjury, and not swindling that he should be tried (sensation). It is too bad that officers should be imposed upon by scoundrels of this class, but they may rest assured that they will not impose upon me, and if they attempt it they may expect detection and punishment.

Captain Rogers then requested one of the police to test the prisoner's blindness by covering his "bright eye," and leaving the blind eye to roam at large around the building.

While the test was being applied the whole court was in a roar of laughter at the ludicrous scene. While the Souper was looking through the "blind peep."

Capt. Rogers said—Well, Cashen, what can you see?

Cashen (gruffly)—Nothing.

Capt. Rogers—Turn your eye to the Mayor and me, we are the two largest men in the court, and tell me if you can see us.

Cashen—I can't.

Capt. Rogers—Your Worship, he has admitted the blindness.

The Mayor—Was he blind at the time he was trying to convert us all?

Mr. Quin (sollicitor)—Oh, as for that, Cashen would give you Scripture for it (great laughter).

Cashen (To Mr. Quin)—Let you hold your tongue—you have nothing at all to do with it.

Mr. Quin—Oh, Cashen, you villain, I knew this would be the end of you (great laughter).

Capt. Rogers—Your Worship, his enlistment in Templemore, I can also prove. Here is Mr. Mason's (the magistrate's) signature which I can swear to; and though the prisoner having made a false statement on oath, may be tried after perjury, at present I seek only his conviction under the provisions of the Mutiny Act, as a rogue and a vagabond, the penalty of which is three months imprisonment; and we shall see if a lesson of that sort will not make a convert of him (laughter).

Cashen—I did not know I was taking a false oath—I thought it was all about loyalty, and sure, Sir, I'm a loyal subject (great laughter).

Capt. Rogers—Your Worship, I need not tell you that one of the questions which he answered on oath is—Have you ever enlisted before, and have you ever been rejected? to which he has replied, and I have proof of it in this document (producing the certificate of his enlistment at Templemore, signed by Mr. Mason)—No; although he had been rejected only a few days previously in this city (sensation).

The Mayor—Prisoner, were you asked these questions before the magistrate?

Cashen—Yes, Sir.

Capt. Roger—I'll make a convert of you before I'm done with you (laughter).

The Mayor—He can be prosecuted for perjury.

Cashen—I was going to my mother.

Mr. Quin—Oh, Cashen, the only place you'll ever go to is Gallows-green (laughter).

The Mayor—The prisoner is sentenced to three months imprisonment, with hard labour; after which I shall communicate with the law officers of the Crown, in order to have him prosecuted for perjury.

Mr. Quin—Ah, Cashen, there's your Scripture and soup for you—that will be the end of more of you (laughter).

Cashen was then removed by the police, and we were surprised not to see some of his former asso-

ciates there to sympathise with him in the hour of adversity, and supply him with some of those tracts which he had so often distributed throughout this city. Even the Rev. Mr. Firebrand was absent on the solemn occasion, and there was not even a word of Episcopal sympathy for the perjured Souper.

CAPTAIN HELSHAM'S LETTER.

TO THE PROTESTANTS OF KILKENNY WHO SIGNED THE MEMORIAL TO THE BISHOP OF OSBURY AND FERNS.

Gentlemen and Fellow Protestants.—Had we presented our Memorial to the Bishop of our Diocese without maturely weighing its purport—had we found our opinion on the *ipse dixit* of the day—had we not delayed the public expression of our dissent (unsupported by facts), against the manner of propagandism pursued by the Irish Church Mission Society, we might be charged with too hasty conclusions and by confounding hypothesis with facts lay ourselves open to censure and rebuke.

The columns of the Kilkenny Journal of Saturday last, recording the judgment of our Chief Magistrate against the "convert" Cashen, late member of the Missionary Society, fully corroborates how carefully the Protestants watched the progress of this mission. How deeply we felt the unjustifiable insults hurled by such miscreants at the Roman Catholic religion; disgraceful to Christianity, and debasing and degrading to the Protestant and his creed.

The Roman Catholic may well feel proud of his mild and unostentatious propagandism, while we Protestants blush at the scenes of levity and ribaldry enacted daily in the lanes and outlets of our city, by the quondam associates of the converted convict.

It is to be wondered at then that our churches are so thinly attended, that so many of our Protestant fellow-citizens have deserted their places of worship and adopted another creed more in accordance with their feelings and opinions of the sanctity and respect for the use of the Gospel?

Both Protestant and Roman Catholic honor and respect those ordained clergymen who think it no disgrace to visit in their lowly cabins the poor and the afflicted—to read to them—to comfort them, and to instruct them—doing themselves the work of their Great Master, treading in His footsteps, and not banding over holy mission to the unordained street rangers of the Missionary Society.

Let bigots ponder well and consider how much further they may proceed. Mischief grave and deep has been done already. Mild argument and wholesome example may remove prejudice, and ultimately induce conviction, where premeditated insult rouses every evil passion in our natures, and clouds our reason with the dark curtains of bigotry.—Trusting to your kind indulgence, I remain, gentlemen, yours in very great truth. GEORGE P. HELSHAM, LL.D., February 22, 1858.

Sheriff.

Shame on Dr. O'Brien to have lent himself to a system which has been sustained by wretches such as Cashen: well will it be for his lordship to take a lesson from this failure of Souperism in Kilkenny, and to commence a new career of charity and Christian dignity towards his Catholic fellow-citizens. It is a pity that Dr. O'Brien has been seduced into this unholy alliance with the ferocious bigots of Exeter Hall: he deserves to hold a higher position than Lead Souper of Ireland. Dr. O'Brien is, without doubt, a man of profound learning, of extended literary attainments: and all admit that if he could unlearn what may be called in him an unnatural bigotry, he is otherwise universally acknowledged to be what in ordinary phrase is called "a fine and elegant fellow."

The exposure of this nefarious Souperism in every part of the country will be attended with the most beneficial results, in the restoration of good-will, and in the social confidence between the rich and the poor. Of course, no person competent to judge had ever entertained the idea that this infamous mission could have inflicted any injury on the Catholic Church of Ireland: no, one thousand times no. When we defied the axe of Elizabeth, the ripping knives of Wentworth, the roasting spits of Cromwell, and the perfidy of William, we surely can take no alarm from the Cashens of Ireland. No, no; what we dread, and what we do still fear, is the persecution of the poor; the threat to deprive them of employment; to unhouse them; to exterminate them; to banish them; to kill them, in order to force them into Souperism. These are the cause of our fears; but when the vile system is uprooted, its emissaries expelled, its patrons exposed its funds withdrawn, and the entire scheme abandoned, there is then no longer a pretext for torturing the poor; and national peace and confidence will be restored.

Feb. 25, 1858. D. W. C.

PASTORAL OF HIS GRACE THE MOST REV. DR. CULLEN, ARCHBISHOP OF DUBLIN.

We take the following extracts from the Pastoral of the Archbishop of Dublin which was read at the conventual and parochial mass in each chapel of the archdiocese on Sunday, 23d February:—

After deploring the heathenism and degradation in which a great part of the population of India is sunk, and alluding to the glorious efforts of Catholic missionaries in all parts of the world, the Pastoral says:—

We cannot, dearly beloved, be indifferent to the condition of our brethren in India, who during the past months have had to undergo the severest trials and sufferings. One of the venerable Bishops of that country, the Vicar-Apostolic of Agra, Dr. Ignatius Persico, in a letter lately addressed to us, describes the afflicted and desolate state to which the revolutionary movements of the Mahometan and Hindoo population of Bengal have reduced his flock.

In this general catastrophe, all that our brethren in the faith had done for the last century to build up the house of God had been brought to nought. By great exertions and great sacrifices several convents had been established in the Vicariate of Agra, in order to afford a good education to the children of that district, and to present to the Pagan population the edifying spectacle and the virtues of a religious life. Many French and Irish ladies, filled with a true spirit of charity and Christian courage, leaving their friends and their homes and everything that is dear in this life, had engaged in the arduous mission, and consecrated themselves to the meritorious task of promoting, in a Pagan country, the arts of civilized life and the blessings of Catholicity. All the convents have been destroyed, but providentially their religious inmates have been saved, and those pious ladies, though exposed to great sufferings and privations, are still pursuing their career of usefulness in the midst of the din of arms and unceasing destruction. The various schools and colleges erected by the zeal of our missionaries have shared the same fate as the convents, and several Catholic Churches, one of which, erected by a converted Princess, Begum Sombre, was of great magnificence, have been completely destroyed. Some natives have suffered death for their attachment to the Catholic Church, confirming, like the martyrs of old, the truth of their faith by the effusion of their blood. Several European Mission Priests, one of whom studied in the College of All Hollows in this city, have been cruelly massacred.

There are at present about twenty Catholic Bishops or Vicars-Apostolic in various parts of India, and about eight hundred Missionary Priests, many of

them from France, Italy, Ireland, and other Catholic countries. There are several excellent schools for females conducted by religious ladies, and several convents of Nuns; there are also schools for boys managed by Christian Brothers, and some Catholic colleges destined to prepare Levites for the service of the altar; probably the Catholic inhabitants of the country exceed a million in number. It is to be observed that everything that has been done in British India to promote our Holy Religion is the work of charity; no Catholic schools or colleges, no episcopal sees have been endowed by the ruling powers; and if some few Clergymen are paid by the State for services rendered to the military, their salaries are miserably small, especially when compared with those of the Protestant Chaplains. Thus in the "Sixth Parliamentary Report on Indian Territories," page 213, we find that at Fort St. George, at Madras, the Protestant and Presbyterian ministers receive three thousand six hundred and eighty rupees per month as Chaplains to the army, whilst only one hundred and fifty rupees are granted to the Catholic Clergy for discharging duties more onerous, and for attending probably one half, or at least one-third of the troops at that station. The entire amount granted to the Protestant Church exceeds £113,000 per annum, but the paltry sum granted by the East India Company to Catholic Chaplains scarcely amounts to £8,500, and whilst Protestant churches and chapels are built and repaired by the State, no provision whatever is made for erecting or repairing Catholic places of worship, though, as we have said, the Catholics exceed a million, and the protestants are only a mere fraction of the population. This partial way of acting is, indeed, a grievance, but what renders it still worse is, that every obstacle has been thrown in the way of Catholicity; and as it were to prevent its growth, the Hindoo and Mahometan have been regularly preferred to the Catholic where patronage was to be exercised.

Under such circumstances, if Catholicity has grown, its progress cannot be explained by human favor or the protection of the hand of man; but it must be attributed to the benediction and graces of heaven, and to the efficacy of the Divine mission to teach all nations, which was given to the Church. But it is not to be omitted that praiseworthy efforts have been made by men not belonging to the true Church to preach the doctrines of the Gospel in India, and to teach Pagan and idolatrous nations the knowledge of God. Several missionary societies, not only of England but of other countries, have engaged in this work, and have carried it on for more than a century and a-half. In a temporal point of view, nothing was wanting to secure their success. Abundantly provided with money, they were able to promise great pecuniary advantages to converts, and to afford a good and gratuitous education to their children. According to the Sixth Parliamentary Report on India, p. 92, the Church Missionary Society alone expended £45,000 per annum. We learn from the same source that the following societies were engaged in the same work; namely, the American Missionary Society, the Society for the Propagation of the Gospel, the London Missionary Society, the Wesleyan Missionary Society, the American Board of Commissioners, the Baptist Missionary Society, the Free Church of Scotland, the Basle Missionary Society, the American Presbyterian Mission, the General-Baptists' Mission, the American Baptists' Mission; but we are not informed what their expenditures amounted to. Undoubtedly they were well supplied with money as well as with Bibles and religious tracts of every description, and what was of more importance for them, they enjoyed the full protection of all the civil and military authorities of the State, who, being Protestants themselves, were ready to give every encouragement to the spread of their religious opinions.

The Pastoral then quotes largely from 'McFurlan's History of British India,' from parliamentary papers and other sources in support of these remarks, and says:—

Should we not expect that, under such favorable circumstances, Protestantism would have cast its roots deeply into the earth, and spread its branches widely over the land? But what do we find in reality? Have millions of Pagans and Mahomedans been converted by the bishops and missionaries who enjoyed the favour of the ruling powers? Have the schools and orphanages been fertile in producing new generations of Protestants? No; notwithstanding all the advantages to which we have alluded, Protestant preaching has completely failed, and it has in India, as well as elsewhere, displayed the greatest sterility.

Evidence is then quoted from parliamentary sources to show that the system of mixed education adopted in the government colleges in India, makes not Christians, but infidels of the pupils. The Pastoral then shows that Protestant missionaries cannot possibly succeed in their endeavors to convert pagan nations for these reasons:—

1st—The Christian religion professing to teach mortification, self-denial, and penance, and being most hostile to the corrupt tendencies of fallen nature, it is clear that those who undertake to preach it to the heathen, must resemble the apostles of the Redeemer, and with them be able to say, 'Behold we have left all things and followed thee.' 'Be ye imitators of us, as we are of Jesus Christ.' 'No man,' says St. Paul (11. Tim. ii. 4), 'being a soldier to God, entangleth himself with worldly business.' Protestant missionaries are burdened with the cares of this world, and occupied with the duty of providing for their support and future prospects of their wives and children, they are far from devoting themselves exclusively to the cause of Christ, or giving an example of that self-denial and voluntary poverty which enabled the apostles to say that they were dead to the world, and had no thought but that of gaining souls to God.

2ndly—Those who undertake to preach the Gospel must be sent by legitimate authority in order to secure success. 'How can they preach,' says St. Paul, (Rom. x. 15) 'unless they be sent?' This mission was given to the apostles by our divine Redeemer, when he said, 'All power has been given to Me in heaven and on earth; going, therefore, teach ye all nations; and it was evidently to be perpetual in their successors, for He added, 'Behold I am with you all days, even to the consummation of the world.'—Matt. xxviii. But it was through St. Peter that the ordinary power of sending preachers of the Gospel was to be exercised in after ages. If a Catholic be interrogated as to his right to preach the Gospel, he has only to point to his connection with the Holy See, and to trace back his mission through the successors of St. Peter to Christ Himself.

But it is not so with the agents of Protestantism. If one of them be asked who he is, or by whom he has been sent, with what authority he is invested, he must admit that his commission is derived from some Bible society, or some self-constituted association for promoting Christian knowledge, or from some Baptist or Anabaptist meeting, or some Methodist conventicle, or from some benevolent or enthusiastic, or perhaps fanatical layman, or at most from some Protestant ecclesiastical dignitary, who, although sending our missionaries, confesses that he has no jurisdiction outside his own district, and who in reality has no authority except what he derives from the state of which his church is the creature and the slave.

3rdly—As there is but one God, one faith, one baptism, so also the teaching of the truth must be marked by unity. Contradictory doctrines cannot be all from the Author of truth; new fangled and transitory doctrines, which vary every hour, cannot be from God; for the heavens and earth will pass away, but one iota of His doctrine will not pass away.

The Pastoral thus treats of the extraordinary doctrine with regard to marriage lately put forward by Dr. Cullen and Archbishop Whately:—

Some of these agents of Protestantism, in order to compass themselves to the errors and prejudices of those whom they undertake to instruct, in the economy adopted by some Protestant missionaries in regard to polygamy, we find an illustration of this manner of proceeding. It appears that the Kathris and other natives of Africa, living in pagan ignorance, have adopted the custom, like the Mahomedans, of keeping several wives; at the same time, the Protestant missionaries themselves, if they required those natives to restrict themselves to one wife, when about to be received into the Christian church, their conversion would be rendered very difficult. How was this difficulty to be removed? We know how Catholic missionaries met it. They proclaimed to the heathens that if they wished to save their souls, they should observe the law of Christ; and as it was contrary to that law to have more wives than one, they required of them to conform their lives to its enactments, it mattered not how great the sacrifice which they might be obliged to make. In the words of the Gospel, they said—'If thy hand or thy foot scandalize thee, cut it off, and cast it from thee.'—Matt. xviii. 18—that is, if anything that appears most useful or dear to thee be the occasion of sin, or prevent thee from embracing the Gospel, remove it without hesitation—for it is better for thee to go into life maimed or lame, than, having two hands or two feet, to be cast into everlasting life.—It is better for thee to restrain the desires of thy heart, and adhere to the strict rule of Christ, than for having gratified thy passions in this life, to be cast into eternal torments, where the world dieth not, and the fire is not extinguished. Such was the teaching of the Blessed John de Britto, of the Society of Jesus, in Madure and other parts of India. Having converted a nobleman of distinction, he compelled him to act upon the teaching of the Gospel, by dismissing all his wives but one, and rather than allow a practice contrary to the universal discipline of the Christian Church to be introduced, he exposed himself to the suffer and most cruel martyrdom. In the year 1693 the hands and feet of this holy man were cruelly cut off, and after undergoing many tortments, he was beheaded, because he insisted that the converted nobleman could have only one wife, and firmly adhered to the teaching of Jesus Christ upon the important subject.

But how far different is the mode of acting adopted by the Protestant missionary! Not inclined to expose himself to persecution for justice sake, and afraid to ask sacrifice from his neophytes, he has permitted them to remain after baptism in the degraded and anti-Christian state of polygamy. Such has been the practice attributed to Dr. Cullen, a Protestant Bishop of the Anglican persuasion, engaged in preaching the Gospel in Southern Africa. And oh! tell it not in Gath, that practice has been sanctioned by the authority of the Protestant dignitary who fills the See of Dublin, and enjoys its revenues. In letters lately published, that dignitary not only permits a convert from paganism to keep as many wives as he had before his conversion, but declares that it would be immoral to prevent him from keeping them. What a pity that this convenient doctrine is not preached to the Mahomedans and the Mormons! It would soften down the prejudice very much, and some Christian church might present the edifying spectacle of an oriental sultan or a latter day saint renouncing the errors of his sect, professing Christianity, and receiving for himself and the fifty inmates of his seraglio the permission of a Protestant Archbishop to persevere in their former pagan practice of polygamy.

Martin Luther, the Father of the Reformation, laid down that in some cases a man might have two wives; the learned Melancthon sanctioned the same doctrine; another great light of the Reformation, Henry VIII., illustrated this doctrine in his mode of living; but we believe that the toleration of polygamy was never carried to such an extent in Christian times as it has been in our days and by the highest Protestant authority in our city. If, as all Christians teach, it is necessary for the welfare of families and society in general, that the marriage contract should be looked on as the most holy and inviolable, may we not fear the approach of great evils, when divorce is solemnly sanctioned by law, though Christ has said, what God hath put together let no man separate, and polygamy is declared to be lawful among persons calling themselves Christians? But these strange phenomena are only a new illustration of the unsettled and ever varying character of Protestantism.

IRISH INTELLIGENCE.

The Dublin Freeman announces:—"The Prelates of the ecclesiastical province of Ulster met at the residence of the Primate, the Most Rev. Dr. Dixon, in Drogheda, on the 23rd inst. The following prelates were in attendance:—His Grace the Most Rev. Dr. Dixon presiding; the Bishop of Kilmore, Dr. Browne the Bishop of Meath, Dr. Cantwell; the Bishop of Down and Connor, Dr. Donavin; the Bishop of Clogher, Dr. McNally; the Conductor-Bishop of Derry, Dr. Kelly; the Conductor-Bishop of Down, Dr. Leahy; the Bishop of Aradagh, Dr. Kilduff; and the Conductor-Bishop of Raphoe, Dr. McGettigan. The meeting having been private, a full statement of the proceedings is not likely to come before the public. We have reason, however, to believe that his Lordship's attention was largely occupied with the consideration of the position of Catholics in the military and naval services, and that efficient steps will be taken to remedy the evils under which they now suffer from the deficient arrangements for providing religious instruction for them. We have reason also to know that similar provincial assemblies will be held in the other ecclesiastical provinces, and that these questions, together with the question involved in the present arrangement for religious teachings under the poor law system, will be carefully considered and proper remedies provided."

We receive this announcement with unusual satisfaction, as a sign that the Irish Church will quit in using its great influence to prevent the enlistment of Catholics in any branch of the service, naval or military, until the present iniquitous system shall have been effectually remedied by which the practical result of enlistment is, that the recruit gives up not his liberty merely, and his life, but his own, and still more certainly, his children's souls. All our endeavors to procure justice in this matter, have hitherto been met by special pleading and pettifoggery; by professions of perfect fairness, accompanied by the practices of the most extreme unfairness and injustice. The simple fact is, that the Government, and still more the military officers, and most emphatically those of the East Indian Service, desire to unite the effectual reality of proselytising with the idle profession of religious equality. They do not desire the real remedy of the grievance, but only a specious profession of it. In one way only can we make them sincerely desirous of a thorough change, and that is by making them feel that it is a matter of necessity to themselves; that the British army and navy cannot get on at all without Catholic soldiers and sailors, and that Catholics will no longer enter either service unless their religion is put upon terms of perfect equality with that of their Protestant comrades. The power of effecting this great and happy change rests at this moment with the Prelates and Clergy of Ireland, and with them alone. We rejoice to believe that they have resolved to effect it. The necessity must be painful to them as loyal subjects. But their apology to their Queen, to their country, and to posterity, is plain. A Christian, in whatever degree of life, owes a duty to his country; but he has another duty which stands even before that—the duty of a Christian towards his God.—Weekly Register.

Mr. White, organ-builder, is at present erecting the grand new organ in the parish chapel of Finis. Its cost, when erected, will be £200. A very handsome gothic gallery has been made, according to Mr. McCarthy's design at a cost of £230. One half of the entire sum has been collected.—Clare Freeman.