

St. Mary's, Pope's-quay, in his native city, Cork, was, on the 1st of October in that year, consecrated Conductor Bishop, and has since discharged the principal duties of that extensive diocesan district. The late reverend Dr. Blake had attained his 85th year, and we are sorry to add that, for three or four days preceding his death, the lamented Prelate suffered most acutely. As parish priest in this city, he was beloved by us, may most truly say, the entire Catholic population of the metropolis, and the announcement we have to make this day will be a sore affliction to them as well as to every Catholic throughout the country. O'Connell, when speaking of his dearest, most trusted, and most beloved friend, the deceased bishop, said:—"A more pure apostle was not in the Church from the days of St. Peter to the present—a heart more disengaged from all that the world had of unworthiness—a spirit more pious never entered the presence of the Fountain of Light and Piety—a human being more devoted to all his duties—the fearless friend of the poor—the example of the wealthier classes—the dauntless corrector of the vices of the great—he whom no pestilence could deter from the dying bed of the wretched parishioner—whom no quantity of property could bribe to the desertion of his duty—that man had declared himself one of the foremost in the struggle for Repeal, and his adhesion gave a kind of sanctification to their cause, and, he would say, exalted the patriotism that animated them in seeking to restore to Ireland her national independence."—Dublin Telegraph.

THE IRISH REFORM BILL. We have now the text of the Irish Reform Bill before us, and though it undoubtedly extends the franchise to a larger number of voters in consequence of the lower standard of qualification—£6 for cities and boroughs, and £10 for counties—this extension is considerably narrowed in the Irish Bill by the fact that it is based on the poor law rating or valuation instead of being estimated according to the rental, as is the case in the English Bill. According to this standard the occupant of a tenement in Ireland, rated at £4 or £5 net value, though paying an annual rent of six or seven pounds, would be excluded from the parliamentary registry, whilst if he paid the same rent in England he would be qualified to exercise the suffrage. Moreover, by comparing the rating of tenements with the rents paid for them in Ireland, it will at once be seen that the former is generally 25, and sometimes more than 30 per cent below the latter.

Mr. Maguire has given notice that he will move the rejection of the fifth clause, by which it is provided that Irish peers may be elected to serve, and may serve in Parliament, as representatives of any county, city, or borough, in Ireland.

In committee on representation of the people of Ireland bill, Mr. Blake will move that £4 annual rating instead of £6 as proposed, shall constitute the qualification for cities and boroughs.

Mr. Hennessy intends to move that the Bill does not provide for the representation of the farming classes.

EVICTIORS IN GALWAY.—Galway, March 4. —A troop of the 15th Hussars, under command of Capt. Greaves and Lieutenant, arrived here by the train which leaves Dublin at 10 a.m., en route to Ballinrobe, where they will assist in evicting the unfortunate tenantry of Lord Plunket, the Bishop of Tuam. Much excitement prevails in the locality of Partry, Tourmakeady, &c., where the evictions are to take place, and it is feared a riot will ensue before the sheriff has completed his most unenviable task. It is also rumoured here that the cavalry will afterwards proceed to Castlebar of the purpose of assisting in conveying witnesses who will be examined in the case of the Tourmakeady murder to and from their dwellings to the court. It is feared that the suspicions of the authorities regarding an outbreak at Partry are not without foundation.—The Cavalry will leave Galway to-morrow (Monday) for their destination.—Freeman.

MOST MELANCHOLIC EVENT.—We regret to state that Mr. Patrick Tutbill, solicitor of Limerick labouring under occasional depression of spirits for some time back, consequent on the death of an amiable and excellent wife, whilst sitting after breakfast at his residence in George-street, yesterday morning committed suicide under the following circumstances:—A very few months back the death of Mrs. Tutbill occurred, leaving a young family. Since that time Mr. Tutbill has been labouring under certain depression of mind, and although having been abroad in society, with that usual calm and amiable demeanor that had at all times endeared him to every class, there was no doubt but the death of an excellent wife and mother was preying upon his fine feelings. Since the period of her death he had been staying at the home of his mother-in-law, Mrs. Guggin, George-street. Three or four days ago his medical adviser recommended him to remain in bed a couple of days. He was up and out as early as usual, yesterday morning, took his accustomed walk and breakfast in apparently as good spirits, as usual after which, not feeling well, he retired to rest in bed, at about eleven o'clock in the morning. While the servant was occupied making up a second bed in that room, a knock at the hall door brought her down stairs. She returned, and Mr. Tutbill said to her that he would see the person who had called "next day." While she was going down, Mrs. Guggin heard a noise, ran in, and found him in bed, his throat cut, the place covered with blood, and a razor on the floor. Medical aid called in was useless life only remained a few minutes.—Tipperary Examiner.

Two powers conflict in this world—God and the Devil. On which side are we, Catholics? Napoleon, Victor Bonaparte, and the Italian conspirators are on the latter. It would be unnatural to say that anything infernal can have influence in England, the home of all the virtues. But Catholics will do well to consider the statement of Count Cavour, that the spoliation of the Church has received "irrepressible vigor" from Lord John Russell's propositions. What placed that noble lord in power? Catholic votes. What was the first result of his accession, and that of his friends, to office?—The exaltation of the Italian revolutionists. The Whig Government was on their side. It would control France. Violent in its hatred of Catholicity, and mischievously reckless in propagating its "constitutional" principles without heed to conditions which must vitiate them, it would support with its whole heart, with its power, and its wealth, the cause of revolution and, above all, the plunder of the Holy See. The revolutionists knew their friends.—The Whig Government did control France, and rendered the Congress impossible by insisting on the breach of the solemn engagements of Villafranca.—It cheered on the revolutionists; insulted and calumniated the Pope; permitted the subscription of funds for the brigand Garibaldi; and asked Europe to sanction a mode of arbitrament between the Dukes and their subjects which had already been found favorable to the revolutionists, and was as candid and honest as a packed jury. Catholic votes enabled it to do all this. And Irish Catholic members still hold up and nerve the arm which strikes at the Vicar of Christ!—Tribune.

APPROXIMATION OF THE RECENT IMPRISONMENT OF FATHER KELLY. The Northern Whig, a Protestant paper, which avows that it has no sympathy with what it calls "that portion of the ritual of the Italian Church," says—"In Ireland the secrets of the confessional have ever been held as the most solemn and sacred of all the obligations of the priesthood. No influence, however great, nor any temptation, however powerful, has ever yet been able to shake the ecclesiastical honor of Roman Catholic clergy, or cause them, in the slightest instance, to violate the faith reposed in them by their hearers. Of this peculiar characteristic of the church, some of the most astonishing illustrations, could be given. Widely as we may differ from many of the tenets of the Church of Rome, we cannot help feeling something of reverence for the man who truthfully upholds the confidence reposed in him."

REPRESENTATION OF LONDONDERRY.—A vacancy has just been created in the representation of the city of Londonderry by the death of Sir Robert Alexander Ferguson, an old and faithful follower of the Irish Whig Liberal party. The event took place yesterday in Dublin, at the house of a relative, where he had been residing since the commencement of his illness, which was of not more than a fortnight's duration. The deceased baronet was 65 years of age, and had sat for Londonderry during many Parliaments. It is long since any opposition was offered to his re-election, so universal was his popularity with the constituency of the Maiden City. The lieutenancy of the county of Londonderry is also vacant by the death of Sir Robert.

STATS OF CRIMES IN TIPPERARY.—The assizes will open in Clonmel next Friday, and in order that our good friends of the Irish Orange Press, and the English Tory ditto, may not lose the opportunity of contrasting the fearful condition of Ireland, in a criminal point of view, with that of happy, peaceful, virtuous England, we think it only right to prepare their minds for a feast of horrors! There are upon the calendar for the entire South Riding of Tipperary, just eight cases, the only serious one of which is that of the soldier of the 10th Regiment, who was committed last week to take his trial for the murder of the unfortunate girl Mary Larkin, whose body was found in the Suir, near Carrick.—Tipperary Examiner.

THE FATAL WRECK OF THE NIMROD STEAMER.—ALLEGED GROSS INHUMANITY.—Considerable feeling was manifested at Lloyd's on Saturday, by the receipt of an announcement alleging a very serious want of humanity on the part of those in charge of the City of Paris, one of the Millford and Waterford line of steamers, on the occasion of the mishap of the ill-fated Nimrod steamer, which ended in her total loss at St. David's Head on Tuesday. Mr. Williams, Lloyd's agent at St. David's, forwarded a letter to Captain Halstead, the secretary at Lloyd's, from which we take the following extract:—"St. David's March 3. The Nimrod steamer was spoken with on the 27th ult. (Monday) fifteen miles off the Smalls, by the City of Paris, which refused to render assistance to the Nimrod under £1,000 salvage." That the City of Paris eventually went on without rendering assistance to the disabled ship is almost beyond a doubt, although there seems to be some difference as to the sum demanded for giving the aid. It is stated that the Nimrod was fallen in with off the Smalls, about ten o'clock on Monday night, by the City of Paris, and her machinery having been broken down she was under sail. The City of Paris hove to, and it is stated offered assistance to the disabled vessel. Captain Lyall of the Nimrod, offered the commander of the City of Paris £100 to tow him into port (Millford being about some three or four hours' run from the spot). The Captain of the City of Paris, it is alleged, declined to make any agreement, and the result was that the vessel parted, the City of Paris continuing her voyage to Waterford, and ten hours afterwards the Nimrod was cast on the rocks and immediately went to pieces, not a soul on board being spared. The whole of the circumstances, however, are to be investigated by the Board of Trade, who will direct an official inquiry under the Merchant Shipping Act, into the loss. The agent for the Cork Steam Navigation Company has arrived at the scene at the wreck with a view of seeing that proper respect is paid to the bodies of the sufferers, and taking charge of the property as it cast up. Nothing is to be seen of the wreck, which, after breaking in three pieces, disappeared in deep water.

THE REVIVAL OBSCENTITIES.—The Dublin Telegraph publishes the following:—

FATHER MAHER.
(To the Editor of the Telegraph.)
March 7, 1860.
Sir—Please to insert the following letter. Although written to restrain, and if possible correct local abuses, it may yet be read with some advantage where it reverberates in your circulation—honestly exhibiting the folly, fanaticism, and irreligion of Revivalism, which some of the persons—"the stricken ones"—having nothing else to do, have resolved to propagate at home and abroad, at every risk. They will, if they can, bring discredit on the holiest cause.—Yours, truly,
JAMES MAHER.

REVIVALISM—THE REV. SIDNEY SMITH V. THE REV. J. GARRETT.
Come all ye sinners now's your time,
If up to glory you would climb;
No matter what's your guilt or crime,
There's grace in the revival.

Agnes T. Was the first to faint.
Next Rachael O., a bright-eyed saint;
No poet's pen nor painter's paint
Could sketch that blessed revival.

"I believe that neither men nor devils shall ever regain a final ascendancy over the stricken ones. I was privileged to attend a meeting of nearly 2,000 persons, presided over by the Lord Bishop of the diocese. Above 100 clergymen were present.—Letter of the Rev. James Garratt.—Evening Packet, 28th June, 1859.

TO THE REV. MR. GARRETT.
Rev. Sir—What about the blessed revivals of last year? The beautiful convulsions, the sweet screaming, the pious fainting of the Belfast factory girls, the bodily manifestations, and the brilliant eyes of the "stricken ones," which so intensely attracted attention, when you visited the seat of revivalism last summer;—what about them now, Mr. Garrett? I have, beyond all doubt, a clear right to ask the question, as you were the first in this locality to bring revivalism under public notice, otherwise I should not have intruded on your attention.

Were those strange exhibitions which you, with over zeal, declared to be the work of the Holy Spirit, nothing more, after all, than impious humbug, base fanaticism, or downright hypocrisy? Pray enlighten us, Sir, on the subject.
Your celebrated letter, written in the dog-day excitement of Ulster revivalism, was read with some degree of pleasure; I foresaw at once that it would bring its author to shame, and I had hoped to a sense of duty, but having criticised the revival bulletin at the time it first appeared it would be ungenerous to a defeated opponent to revert to it now, were it not that the folly of revivalism through your means, is making some little way around us. Ranting prayer meetings on the Belfast model have been held in Killeslin, in Carlow, Kellistown, Clogrenna, and an old woman, it is said, has been stricken at Millford. Now, although we would not say anything to give you pain, we cannot permit you to have a rehearsal in Carlow, of those scandalous scenes of revivalism which so disgraced other parts of the country.

You are, Rev. Sir, evidently delighted with evangelical rowdism—that is your proper element, but it will not answer. You would go any distance to see a saint in spasms, "blind and speechless," and foaming at the mouth. The sober unobtrusive piety of the old Parson, and the moderation of the respectable lady of the Church of England are not much to your taste; your religion is of a noisy, turbulent, aggressive character, you are always at war with a phantasm you call Romanism, it haunts the life out you; of Catholic doctrine, you know nothing, and your weapons, as far as I have seen, are extravagant misrepresentation, hypocrisy and craft, you seem incapable of using any other. You have made a name for yourself by getting up, in this neighborhood, the annual meetings for those sham societies for Protestant evangelisation; and your reports are more offensively untrue than the ordinary run of those mendacious biblical publications. In one of them, which now lies before me, you coolly state that tens of thousands in Ireland have openly left the Church of

Rome, and tens of thousands have done the same in America! Wonderful, Mr. Garrett, but not satisfied with this, you announce in another report, the number rescued from ignorance and superstition at about 700,000, and then you exclaim in your own canting dialect "Vast is the turning from Romanism!" to which we take the liberty of respectfully adding, "Vast also is the power of hypocrisy and lying." Now, how sober Protestants can tolerate those manifestly false statements upon religion, wrapped up in such puling twaddle, I cannot, I confess, comprehend. All truth will be relegated from the world if this reckless system of mendacity be not severely reprovod.

But to return to revivalism; when you calmly review the past year, and reflect on the number which revival and fanatical prayer meetings have sent to the Lunatic Asylum—the number thrown on the street a prey to the lowest vice—the number given up to drunkenness and other excesses; crime, according to a Protestant journal, the Northern Whig, and the Police-office returns for the last Christmas week, as compared with the corresponding week of the previous year, has increased forty per cent in Belfast—when you look back on those results, perme to ask, how do you feel as to the part that you and the hundred clergymen have taken in that insane movement, opposed not less to the decencies of life, than to all correct notions of true religion?

But have you heard, reverend Sir, of the last act in this fanatical agitation? It is worth recording. The following account from the New York Observer, a biblical gazette, will let you fully into the secret. It announces "That the great work of reformation and revival in Ireland, which has awakened such deep interest throughout the Christian world, has opened up many ways of access to its Roman Catholic population. Indeed, many of them are turning unto the Lord, and becoming active agents in extending the work; but the means of supporting them are limited. The General Assembly has sent a deputation to the Churches of America, consisting of Dr. Edgar, of Belfast, the Rev. S. Dill, of Ballymena, and the Rev. Mr. Wilson, of Limerick, to solicit aid in the prosecution of their missionary work among the Roman Catholics."

What a contempt for truth is shown in every line of this biblical paragraph! The screaming and delirium of Presbyterian Ministers and foolish parsons in Down and Antrim, are, forsooth, awaking a deep interest throughout "the Christian world"—(nothing less)—and Catholics, it is added by the father of lies, are becoming active agents in extending the work. Money, too, must be had to keep on the blessed movement with all its jumpings and bodily manifestations! But pray observe and mark well, the glaring hypocrisy of this paragraph. All this revivalism is for Romanists, for them too, the cash is needed. Was mendaciousness ever carried to a higher pitch? The vast turning from Romanism is not equal to it! See how the farce is managed. It is announced at this side of the Atlantic "that tens of thousands have openly left the Church of Rome," and the falsehood is re-echoed back that they are turning unto the Lord and becoming active propagators of the blessed revivalism. What scheming and hypocrisy, and shuffling, and jurnies by sea and land, are required to keep up Protestant evangelization. Oh! for the pen of a Junius! to expose this drivelling fanaticism—this base unreality—this ghastly hollowness—this sham and mockery of true religion and enlightened piety!

We do not judge too severely the authors and admirers of revivalism. They have received from one who has witnessed their proceedings—the Rev. Mr. Millwain, a far more unmeasured reprobation.—"To those," he says, "who were cognizant of the real facts of the case, the spirit of lying which prevailed became disgusting in the extreme, nor was this the only sample of laxity in morals which the revival organs presented. Anger, wrath, malice, vituperation, and misrepresentation were the weapons wielded with all the energy imaginable against any who differed from revivalism."

With these weapons, Rev. Sir, the blessed work of Protestant Evangelization has been carried on in Ulster, and now money is being collected to extend it to the other provinces.

You and the hundred ministers whom you met at the prayer meetings, if you imagine by such practices you are promoting religion and doing what is acceptable to the God of truth, you are most mistaken men. The Kingdom of Christ, Rev. Sir, is not in clamour, nor convulsions, nor the screaming of fanatics, nor in wholesale falsehood. It will be found in pious meditation at the foot of the Cross on the great truths of Christianity, enlightening your mind—in works of charity—relieving and consoling the neglected poor—in careful examination of conscience, and humble and unostentatious confession of sin—in the daily celebration of the holy eucharist—in the diligent study of the Gospel of our Lord, wherein you will discover nothing like the bodily manifestations of revivalism, except in those possessed by the devil. The collects of your book of common prayer, which are generally taken from the Catholic missal, you may read with some advantage but better in your case the Papers on Methodism, by the Rev. Sidney Smith—(I can lend you his works)—in one of which he observes—"It will excite in us no manner of surprise if a period arrives when the churches of the sober and orthodox part of the English Clergy are completely deserted by the middling and poor classes of the community.—At all events, we are quite sure that happiness will be destroyed, reason degraded, sound religion banished from the world, and that when fanaticism becomes too foolish and too prudent to be endured—(It has come to that just now)—it will be succeeded by a long period of the grossest immorality, atheism and debauchery."—(See his works, p. 99.)

To prevent these evils, to save society from that utter degradation which ranting and revivalism are calculated to bring about, is the object of this letter. I have no objection to any rational effort at persuasion; but the attempt to throw men into convulsions or paroxysms of any kind must be resisted.—Enlighten the intellect by argument if you can, but do not extinguish human reason, and send the congregation to the Lunatic Asylum. This has been the invariable result of rantism at all times and in all places.

"There is not a madhouse in England," says the writer above quoted, "where a considerable part of the patients have not been driven to insanity by the extravagance of these people. We cannot enter such places without seeing a number of honest artisans calling themselves angels and apostles, who, if they had remained contented with the instruction of men of learning and education, would still have been respectable masters of their own trade, sober Christians, and useful members of society."—Works by the Rev. Sydney Smith, p. 97. "Curse us," he continues, "with any evil but the evil of a ranting, debased methodical populace."—p. 137.

Enough I trust has been said to open your eyes to the enormous evils of your revivalistic and biblical operations. They exhibit an extraordinary farago of delusion and folly, and if you take to read the sober pages of that clever and witty divine, whom I have just quoted, and restrain your swaddling and Presbyterian propensities, leaving Catholics to the care of the church of our forefathers, you will save me the trouble of ever again noticing your labors.—Yours truly,
JAMES MAHER.
March 6, 1860.

The Freeman's Journal says, Mr. H. McDermott called at our office on Monday to communicate the arrival of a telegram from the O'Connor Don, announcing his departure from Rome for Roscommon.

The Tribute to the Pope goes bravely on. The most sanguine anticipations, as to the extent of the Dublin collection, have been considerably exceeded. The amount now actually paid into the committee is far in excess of £15,000, and will be further augmented when the returns of all the parishes have been made.—Freeman.

THE DIVISION LIST.—It will be seen, by referring to the division lists of the last week, that some Irish Independent members voted on the side of the Government. Mr. Maguire, who was one of these, has written to the Cork Examiner to explain his vote. He voted for the Budget because it is a Free trade one, he says, and because he remembers with gratitude how many lives were saved in Ireland in the famine time by the repeal of the Corn Laws. In the close of his letter Mr. Maguire remembers the Pope, and says that he will be always found defending him, but that he cannot see what the Papal question has to do with the commercial policy of England. The commercial policy of England has a great deal to do with the Papal question, and the Papal question with it. England stretches a point in his financial policy for sake of a treaty with France, and Napoleon is anxious for the English alliance to back him out in his treatment of the Papal question. It is very kind of Mr. Maguire to promise to defend the Pope, and as he has done it well before now, we are sure he will do it again. But the most eloquent speech, though it might relieve Mr. Maguire's feelings would not do much for the relief of the Holy Father. Lord Palmerston and Lord John Russell have been too long accustomed to censure to mind it now.—The best way to serve the Pope is to put the present Government out of the position which, with all its material and moral power they will use against him, and for his arch-enemy Napoleon. Palmerston's slavish subservency to the French Emperor has been publicly shown, and visited with public disgrace, both by the queen and the people. The foreign correspondence, recently laid before Parliament, proves that the Pope was justified in calling Lord John Russell one of his greatest enemies. We find that he suggested every possible difficulty to the fulfilment of the Villafranca treaty to the French Government, and insisted presumptuously on "the rights of the Italian people," and that there should be no armed interference to restore the former state of things. This contrast rather unfavorably with the despatches of Lord Malmesbury, in which the worst he said was, that England would consider any changes which might be agreed on between the two Catholic Emperors and the Pope. No matter whether it is a Free-trade Budget, a Protective Budget, or a tinker's budget. That is not the question.—The thing to be done is, to put out the Whigs, the friends of France, and to bring in the Tories, the friends of Austria and the friends of the Pope. We have just received a letter from Mr. McMahon in reference to the Budget, which combats the arguments on its intrinsic merits, to which we have alluded above.—We feel convinced, however, that if there had been a real, instead of a sham fight, between the Whigs and Tories last week, and consequently a chance of dislodging the friends of Napoleon from their position, our upright and able representative would have been found voting against them. His letter came too late for publication, but we shall give it next week.

The Kilkenny Journal says:—We are glad to perceive that the Most Rev. Dr. Cullen has suggested the idea of recording all the subscriptions for the Pope in a pamphlet, to be preserved in Rome; but as this probably refers only to Dublin, we hope every Diocese in Ireland will adopt the same course.

STARTLING PHENOMENON.—The correspondent of the Saunders' News Letter, writing from Drogheda, March 12, says:—"On Saturday night last a phenomenon occurred over this town, which for some time struck with the deepest terror those who happened to be outside doors. The moon shone out clearly, the atmosphere was calm, and the sky was dotted over with stars, when, about nine o'clock, a rumbling noise was heard above, and suddenly the heavens seemed to cleave asunder, when a ball of fire, the most brilliant that fancy could imagine, rolled along the blue vault, and appeared to descend with the most fearful rapidity. For a few seconds the entire town was lighted up."

GREAT BRITAIN.
We (Weekly Register) are instructed to state that a Pastoral is on its way from the Cardinal Archbishop, which will inaugurate a general collection for the Pope in the diocese of Westminster. It is gratifying to us to be able to state that the health of His Eminence is improving. In a private letter to a distinguished ecclesiastic in England His Eminence says: "I am much better than when I came to Rome and I believe much better than I should have been had I encountered an English winter." The Bishop of Nottingham left Rome en route for his diocese on Sunday last. With regard to the collection of money for the Government of the Holy Father we are thankful to say that it is going on well. Among the last sums received is one of £1,000 from the Duchess Dowager of Leeds. No doubt there has been a degree of difficulty as to small sums in England and Ireland, because there are no official representatives of the Holy See by whom in other countries they would be received as a matter of course. We can, however, now state that Messrs. Plowden and Chalmsley, bankers of Rome, have undertaken with the approbation of the Government to transmit any moneys, great or small, and that their agents will receive them on their behalf. These are—The National Bank and its branches; The National Bank of Ireland and its branches; The London Joint Stock Bank, 69, Pall Mall; The Commercial Bank of London, Henriette-street, The Union Bank of London. We trust this may remove all difficulties as to the mode of transmitting money. The Bishops of England in their several dioceses are now giving to their flocks an opportunity of making such offerings as they may desire for assisting His Holiness in the present calamitous conjuncture. The Bishops of Birmingham and Newport leave to the judgment of their own clergy the mode of organizing such an offering as each may think best adapted to the circumstances of the mission. The Bishop of Clifton directs that a general collection be made throughout that diocese on the 4th Sunday of Lent, and we feel sure that his Lordship's hope will be realized in this, and every other diocese, that no Catholic, however poor, will fail to avail himself of this opportunity of testifying his filial devotion to the head of Christ's Church by contributing something according to his ability.

THE LAW AND THE CONFESSORIAL.—The commitment of a Roman Catholic priest at the Durham assizes, last week, by Mr. Justice Hill, for contempt of court, cannot have escaped the attention of our readers. The contempt of which the learned judge held him to be guilty was, in refusing, on the trial of a prisoner charged with felony, to answer questions as to a fact of which he became cognizant under seal of the confessional. . . . The question arises, whether it is desirable to retain a law which is calculated to outrage the feelings and the consciences of our Catholic fellow-subjects. The object of the law is to secure the due administration of justice, by preventing the escape of criminals through the refusal of the Catholic clergy to state in the court, of justice facts which have come to their knowledge by the confession of the prisoner. How is it that criminals are induced to make their confession to the priest? It may be, and no doubt is, the desire to relieve themselves from the burden of guilt which weighs upon their souls; but they know perfectly well that they cannot obtain relief from that burden unless they comply with the terms which are imposed by their confessor. Those terms, at the very least, must involve, in cases of theft, restitution of the property stolen, with what other kind and degree of punishment or penance we need not stop here to inquire. This was, in point of fact, the very thing which placed the Rev. Mr. Kelly in the disagreeable position in which he had found himself at the Durham assizes. The prisoner charged with the theft had confessed his crime to the rev. gentleman, and the latter had insisted, in the first instance, on the restitution of the property stolen. The thief then gave up to him a watch, and it was the priest's

refusal to state from whom he had received it that rendered it necessary for the judge to commit him for contempt. . . . But surely in acting as he did Mr. Kelly had done good service to society, and yet, in consequence of rendering this service, he has been subjected to what, in any other case would have been a degrading penalty. Had the thief not felt perfectly secure that his secret would be inviolably kept by his confessor, he would certainly not have confessed; and though the perpetrator of the theft might afterwards have been discovered by the efforts of the people, it is extremely improbable that the watch would ever have found its way back to the owner. Cases such as this of the Rev. Mr. Kelly do not appear to be of frequent occurrence, but to whatever extent they do occur they must have the effect of deterring criminals from confessing their crime previous to conviction, and thus not only the object of the law defeated, but the injured persons are prevented from receiving restitution. The object of the law is to prevent the escape of criminals; but in this it must fail, because, whatever be the consequences to them individually, the priests of the Roman Catholic Church will refuse to disclose that which has been confided to them under an oath of secrecy, and if they did not, the only effect would be to prevent criminals from making them the depositaries of their secrets. Under these circumstances we arrive at the conclusion that the law requires alteration, and that its unwise as it is unjust to make Catholic priests liable to be committed for contempt of court, under such circumstances as those to which we have been referring. Such, we believe, will be the conclusion at which most persons will arrive who consider the matter dispassionately; and we would recommend Mr. Bowyer to endeavor, without loss of time, to obtain the consent of the legislature to the alteration of a law which is at once an insult to the body to which he belongs, and an injury to society.—Star, (Protestant.)

EASTERN PROTESTANTISM.—A letter by a layman, addressed to the Lord Bishop of London, and published by Pickering, makes the following allusion to the Rev. Hugh Allen, the former lecturer at St. George's-in-the-East, and now rector of St. George's, Southwark:—"I dare not venture on any description of the manner and doctrine of this favorite preacher, save such as may be given in his own words; and if it be considered that these words are not such as should find place in a letter addressed to your lordship, let it be remembered that they were originally delivered from the pulpit of a church in your lordship's diocese, and under the sanction of your lordship's licence and protection. Two brief quotations shall suffice.—"I see you are all down there," exclaimed the lecturer one afternoon, looking and pointing straight into the rectory-pew, then occupied by some of the rector's friends, "I see you all down there, you damned souls!" No doubt this was a mere figure of speech scarcely adapted for use in the house of God, and the "congregation" which had just hooted the rector from the church was not slow to give the accompanying gesture a different significance. "Paul," said he, on another recent occasion, "Paul never troubled his head about baptism; sure he had something else to think about." That such a preacher should find favor in the eyes of a vestry, in which the rector was openly designated "a perverse, rebellious devil," and a congregation which attended the service for the purpose of singing "Hot Colldins," and "We won't go home till morning," is not unnatural."

DR. CUMMINGS.—It is not to be expected that the notorious Dr. Cummings will ever intentionally say anything favourable to the Catholic Church, yet somehow the truth does transpire in some of his outpourings. For instance, in a lecture this month at Brentford, he says:—"He would do the priests of the Church of Rome the justice to say that a more earnest, more energetic, more industrious body, he did not know in any portion of our church; they were labouring incessantly for what they believed to be the truth, and he would that he could say without success, but he was sorry to say, with great success. He saw going over to the Church of Rome, a section of the nobility and many ministers of our Church. These were well instructed and ought to have known better. In England, account for it as they could, it had made progress to such an extent during the last 20 years that it had doubled its churches and doubled its priests. In Scotland, he regretted to find that the Duchess of Inceuchlench, the wife of the most popular nobleman there, had become a Roman Catholic, and the Dowager Duchess of Argyll, a member of his own flock, had also joined that church. If they went into a Wesleyan chapel they would hear simple melody, which, perhaps, might sound very well. But in harmony there were four parts, and each singer took his own part, and though each sang differently the result was a grand harmonious whole. In the Roman church they had a unison or more melody. The Pope of Rome sounded the key-note.—Let it be A or B flat, or C with three sharps—and then throughout the whole church every bishop and priest sounded exactly the same note. And they did it perfectly, and we only marvel that we failed to imitate them. In some English churches—is for instance in the parish called St. George's-in-the-East—an attempt had been made to imitate the Romish priests, but it was a very poor attempt after all. (Cheers.) It was not in their nature, and if we wanted to see it well done we must go to the priest. The priest was a superb master of the ceremonies, and if we attempted to imitate him we should certainly fail."

The English Churchman deeply regrets to observe that a Clergyman has been found willing to join in what should be "Holy Matrimony," a "noble" adventurer with the partner of his guilt, who has been recently divorced from her husband.

It is said that the Prince of Wales is going to his Principality on a tour of visits this spring, and, prior to leaving for Canada, he will go to Ireland for a short time. The fleet for his conveyance and the maintenance of the dignity of the first royal visit to Canada will assemble at Plymouth.

The famous clerical bigamist, the Rev. H. L. Blackerstaffe, was tried at the York Assizes on Monday.—He pleaded guilty, and Mr. Justice Blackburn sentenced him to three years' penal servitude.

It is said that Mr. Whitworth has offered to shoot a cannon match with the Government and their proteges, Sir W. Armstrong, for £10,000 a shot.—Liverpool Albion.

THE MILITIA.—In compliance with a motion of Mr. Byng, a return is made of the actual strength of the militia at present embodied in the United Kingdom. The grand total of all ranks is 23,735, and 8,831 are wanting to complete the nominal establishment of 32,523. The number of these men belonging to England is 13,580, to Scotland 2,684, and to Ireland 7,471.

PROSPECTS OF THE WAR-OFFICE.—A noble earl, lord-lieutenant of one of the eastern counties, addressed a letter to the War-office a few days before Christmas, with reference to one of the volunteer rifle companies in course of formation in his district. His lordship received a reply last week, about sixty days after the despatch of his missive! One concluding fact may be gleaned from this official procrastination—viz., that we are not considered in any very urgent danger of foreign aggression.—Times.

MACAULAY'S MISCELLANEOUS WORKS.—The Messrs. Longman are preparing for the press a complete edition of Lord Macaulay's miscellaneous works. They will include essays contributed to Knight's Quarterly Magazine, essays in the Edinburgh Review which have not been reprinted in the collected edition of his Essays, the biographies of Atterbury, Bunyan, Goldsmith, Johnson, and Pitt, from the Encyclopaedia Britannica, various pieces of poetry from Knight's Quarterly Magazine, and others existing only in manuscript in the hands of private persons. These miscellaneous, with the critical and historical essays, will form the complete edition.—Athensum.