

THE SADDLER DEFALCATIONS.—On the 26th ult., the Committee of Investigation published their report of Mr. Sadler's connection with the Royal Swedish Railway Company. The gross total of Sadler's liabilities to the Company are estimated at no less than £346,413.11s.10d.

DEATH FROM GLANDERS.—A melancholy instance of the danger, resulting from contact with animals affected by this disorder, occurred in Ardee. A man named Owen McCabe, in the employment of Mr. Callaghan, of Ardee, incautiously washed his face and hands in water from which a glandered horse had been drinking. He was shortly after attacked by the disorder, and died on last Saturday, a most miserable object. He was about thirty-six years of age, and has left a wife and family.—*Drogheda Argus.*

GREAT BRITAIN.

THE REPORTED REDUCTION IN THE ARMY.—We are enabled to state that there is no foundation for the report that orders have been issued for the reduction of four companies from each regiment of the line that had been placed on a war establishment. It is intended to discharge all men of long service and suffering from illness.—*United Service Gazette.*

THE FLEET AT SPITHEAD.—There assembled at the Sovereign's bidding no less than 26 screw line-of-battle ships; nearly 40 frigates, paddle and steam; 2 mortar frigates; 4 wrought-iron floating batteries; 50 13-inch mortar vessels; 20 sloops, corvettes, and brigs; and 164 screw gunboats; in all upwards of 300 sail of men-of-war, having an aggregate tonnage of 150,000 tons, manned by 40,000 seamen, carrying 3,800 guns, and firing at one discharge a broadside of nearly 90 tons of solid iron.—*Morning Herald.*

The *Globe* gives the following as the accurate destination of the undermentioned regiments on leaving the Crimea:—1st Royals, 2nd battalion, 14th, 21st, 28th, 31st, 47th, 48th, 57th, and 71st go to Malta; 13th, 20th, 55th, 89th, and 92nd, go to Gibraltar; 3rd, 46th, and 68th to Corfu; 9th, 7th, 39th, 62nd, 63rd to British North America. The 51st are on their way home from Malta; and the 54th, 66th, and 94th from Gibraltar. It is probable that no relief to the East or the West Indies will take place this year.

A correspondent of the *Morning Post* recommends that the Queen should bestow a silver cross on the Ministers of religion, "of whatever denomination," who were with the army in the Crimea.

Last week, Mr. Byng objected in the House of Commons to the preparations for fireworks before Her Majesty's State Church had offered up thanksgivings for peace; and Sir George Grey, in reply, observed that "Lord Palmerston and the Archbishop of Canterbury were in communication on the subject." The *Observer* is well known to be Lord Palmerston's weekly organ, and in Palmerston's usual tone it comments upon Mr. Byng's objection in this wise:—"Fireworks," says the *Observer*, "take some time making, whilst a form of prayer only requires half an hour's cogitation." Consequent upon this, a contemporary says, in reference to the State service of the Protestant Establishment, "Our respect for orthodoxy would induce us to hope that Lord Palmerston's share in the composition of the thanksgiving may be but small. The last time he essayed theology he denied the doctrine of Original Sin; in the half-hour's cogitation he is to devote to the thanksgiving, we know not into how many heresies our formula may fall if he is not kept under vigilant archiepiscopal supervision. We hope that the collaboration, unlike the time-honored precedents of Sternhold and Hopkins, and Brady and Tale, may rather resemble the relative positions of the organist and the bellows-blower of Hamlet and the cock. Indeed, the less the Prime Minister has to do with the form of thanksgiving the better—for it would be possible to make the morning's public worship a more serious blunder than the evening's fireworks."

THE OLD FAITH IN ENGLAND.—"What would not the English, if they had remained true to the old faith, have done for it with their indefatigable activity, their indomitable energy, the propagandising influence of their commerce, their fleet, the munificence of their contributions, now so profusely given to error!—What strength—what help, the Roman Church would have found there!—what an abundant harvest in the race who gave to ecclesiastical liberty St. Anselm, St. Thomas, St. Edmund, the most valiant champions that the Church ever had—that race which now dedicates so many treasures of money and perseverance to the propagation of an erroneous and impotent Christianity! What a compensation it would be for the Church!—what a contrast with the Southern nations, which now, after two centuries of sterility and of decline, are on the high road to apostasy! But what a benign and salutary influence would Catholicism have exercised over the hearts of the English people! How it would have softened its unbending disposition, purified its asperity, and, above all, diminished its implacable egotism! She would then have realised the ideal of a Catholic nation, with all the civilization of modern days. But God decreed otherwise. The spirit of evil has prevailed."—*Montalembert.*

The contrast between Catholic and Protestant is curious. The Catholic agitates for his own religious liberty; not that others may be compelled to submit to his hierarchy, but that he may do it himself; not that others may not pay Ministers' money; but that he may not be compelled to do it, and the like. The grievance of the Protestant is, that other people are allowed to enjoy on Sunday an amusement strictly in keeping with their own religion, but which he thinks inconsistent with his.—*Weekly Register.*

GAVAZZI AT OXFORD.—During the past week Gavazzi has been lecturing at the Town Hall, Oxford; but his reception, as at Cambridge last week, has been a stormy one. The subject for the first lecture was "The Papal army of Great Britain and its Protestant allies." There were upwards of 500 persons present, chiefly under-graduate members of the University, who, in the course of the address, manifested their disapprobation by incessant rounds of hooting, hissing, cock-crowing, and cries of "Apostate," "Go back to Rome." Several fireworks were ignited, causing the greatest confusion, and rendering it almost impossible to hear the lectures. "Tractarian Encroachments" was the text of the second lecture, and on this occasion the under-graduates, who had entered into an alliance with a number of the younger inhabitants of the city, kept up a continuous storm. The names of Dr. Pusey, and the Bishop of Oxford, which were shouted out several times, were quickly caught up, and received with long and general applause.

The strike of colliers in the Glasgow district continues, and causes local uneasiness. Nearly 30,000 men are idle, and the masters, rather than give 5s a day instead of 4s., are letting their furnaces "out of blast." The local militia have received orders to see that their arms are in good trim, and be prepared to turn out in marching order.

UNITY IN THE LAW CHURCH.—Bishops, both the obedient and the rebellious, were greatly solicitous for the preservation of an absolute unity of doctrine, both in the English (law) Church and the Irish (law) Church, and the colonial law churches in communion with that United (law) Church. Solicitous they may be; but the union is a joke, and a very bad joke too, seeing that it is at the expense of sincerity. "All the world knows that this absolute unity is absolute fudge. We have on record the solemn and deliberate testimony of a Bishop, spoken first in the House of Lords, and then revised, printed and published, to the fact that the clergy, as a body, do not believe the entirety of the dogmas to which they subscribe. "In fact, with respect to subscription, I never met with one single gentleman—and I have spoken with almost numberless individuals on the subject—whoever allowed that he agreed in every point, in every iota, to the subscription which he took at ordination." (Vide speech of the Lord Bishop of Norwich, in the House of Lords, on Tuesday, May 26, 1840.) In fact, to believe all is an impossibility. The prelate just quoted has shown this by demonstrating their contrariety. Unity with the Church, indeed! Why the Church is not in unity with itself. It blows hot and cold; it paints black and white with the same brush. The Articles, the Canons and the Prayer-book are a huge mass of contradictions, all of which, they affirm, may be proved by the Word of God, which word in many points they contradict also. Such a unity as this is, in vulgar terms, all humbug; in legal phrase, it is a "mockery, a delusion, and a snare." It cannot be obtained; and if it could, it would not be worth having. There never has been unity in the Church of England, and by such means there never will. Sometimes a Popish spirit has predominated, and sometimes a Protestant. It long vibrated, like a pendulum, between Calvinism and Arminianism. Bigotry has reigned at one time, laxity at another. The ethics of Epictetus have changed places with the mysterious speculations of St. Paul's Epistle to the Romans. Now it has stimulated the mob to pelt the Methodists; and anon it has talked of opening its arms to hold them to its bosom. Its unity at this moment is but that of Janus; and its two faces have two voices, one of which talks Puseyism and the other Evangelicalism. It is time to give over this vain attempt. It does violence to human nature. It organises hypocrisy, and calls it unity. It fails in Ireland, where the constant presence of a hostile, powerful and popular Church might be expected to compel some degree of unity in self-defence. It fails in England, from the mere force of that tendency to free thought which accompanies that stage of intelligence and civilisation at which we have arrived. And as to the colonies, why, it is sheer craziness to suppose that they will long be bound down by the cobweb chains of English formularies.—*Weekly Despatch.*

M. KOSSUTH IN SCOTLAND AGAIN.—If we are to credit a number of newspaper paragraphs, which have been going the round of the press of late, there is great sympathy just now with the Red Republican Anarchists on the Continent in the Scottish breast.—Invitations have been sent from several towns and cities to one of the leaders of these political Anarchists—M. Kossuth—to favor Scotland with his views, by the medium of the platform, on the Austrian Concordat with the Holy See. What particular interest or business our cannibals may have in the discussion of the question abstracted from their hatred of Catholic nations in general, and Austria and the Holy See in particular, it is not for us to say, but if they imagine any influence which they may bring to bear upon the matter will change the conditions of that Concordat they will be egregiously mistaken, if they do not credit our assurance they had better write to France about it. This invitation to the ex-Governor may have been given on other grounds. He has written himself out of the journals with which he became connected in London, and in his endeavors to set England politically right, nearly wrote down the journals themselves. His views were not sound.—The far-seeing people of England repudiated them, and not only denounced them as "base coin," but nailed them down. The ex-Governor was told his services were no longer needed, as a paid political reformer of Great Britain. Hence, we presume, being somewhat out at the elbows, this method has been resorted to by the schools to which he belongs, to "raise the wind" and insidiously spread those principles of which Kossuth, Mazzini, and Garibaldi are the exponents.—*Northern Times.*

UNITED STATES.

THE CROPS.—The papers in various quarters of the country are giving good accounts of the prospects of the coming crops. The season is backward, but that is said to be very favorable to the wheat, which was sown in immense quantities last fall. In Ohio the wheat is splendid, but the grass is yet thin. Fruit was a great deal injured in the West. Peaches there will be none, but a very abundant yield of apples is expected. In New York State the wheat is in good condition, though backward. Barley and oats are likely to do better than corn this season. Their growth does not require so much heat, and they are not so easily injured by late frosts. All English grains and grasses promise well on good land, which is properly managed. It is now too early in the season to say what will be the yield of corn, for it depends mainly on the weather in July, August and September. Should it be favorable in June, and in the months named, this country will have unprecedented quantities of breadstuffs on hand next autumn. Fruit in New York State will be abundant. In New Jersey, in low lands, the wheat has suffered severely in some counties, but in the high lands it promises a fine crop. In Pennsylvania the general accounts are that there is a present prospect of a large crop of wheat. The high prices of wheat last year caused the farmers, from Maine to California, to sow largely of this cereal.

WHO ARE THE SLAVEHOLDERS?—There are six hundred and sixty thousand five hundred and sixty-three slaves owned in this country by Ministers of the Gospel, and members of the different churches, viz.:—219,563 by the Methodist, 77,000 by the Presbyterians, 125,000 by the Baptist, 88,000 by the Episcopalians, 101,000 by the Campbellites, and 50,000 by other denominations.—*Platdealer.*

The following remarks from the *Irish American* upon the sad condition of the immigrants, would seem to indicate that our cotemporary, is ready to co-operate with the friends of the "Buffalo Convention" in encouraging to ameliorate the condition "of the most cruelly treated humans in the world":—"The sad truth is that the most cruelly-treated humans in the world are the emigrants who arrive on these shores. Year after year for the past six years we have had to take up this subject of Emigration with a view to expose the abuses connected not only with the runners and robbers who swarm around emigrant ships but the mismanagement of the Commissioners themselves. And now that we may reasonably expect the increase of emigration during the approaching summer and autumn, we shall not lose sight of the subject until we see every abuse connected with it corrected. As far as we can see at present we are inclined to believe that the interests of the emigrant will never be properly cared for until we have a voluntary and an independent association organized to protect them. Appointments by the Governor, as they take place, render the commission a mere honorary dignity;—whereas what should be the real animating motives to accept such appointment, by which its members should be actuated, namely, benevolence and sympathy, we fear need not be expected under the present system.

COUNTERFEIT AMERICAN GOLD COIN.—The appearance of a quantity of spurious gold coin should put the public on their guard in the reception of money.—Gold dollar pieces have become quite common and are not easily detected except by the weight, the necessary apparatus for determining which all are not possessed of. Beside this coin there are quarter and half eagles, which are not so well executed, but which are calculated to deceive except by close examination. In color they are lighter than any of the genuine coin, having more the appearance of brass.—We were shown on Saturday two spurious half-eagles which would be readily accepted by those not perfectly familiar with the weight and appearance of gold. They bore the date of "1855," and though somewhat defective in the stamp, could easily be imposed upon the unwary.—*American.*

AN EUROPEAN'S VIEW OF AMERICAN LIFE.—It is not surprising to us that intelligent Europeans, even those whose opinions are entitled to the most weight, speak, as the great majority do, of American life with great disapproval, if not disgust. We can readily conceive that a foreigner, resident in New-York for a few months, must think of a great deal which our people look upon with unconcern, or with a hopeless feeling that there is no good in complaining about what cannot be helped. A foreigner could not be a day in our city without making some such reflection as this: "It is certainly on some accounts an advantage for residents in American cities not to be taxed as heavily as they are in European cities for the support of an efficient police, and for having clean streets and public avenues in which one can ride or walk with some comfort; but certainly such things are very convenient." Imagine his surprise when told that there are few cities in the world where the taxes are heavier than they are in New-York, one of the dirtiest, the worst governed, the most unsafe cities in the civilized world. "Are these some of the proofs that the people know best how to take care of themselves and their affairs?" he would naturally ask. Much else he would be tempted to think, if not to say, if he had his eyes and ears open, and remained here for a week or two. In what other country could he have ever seen so much bad manners, not among vulgar, ill-dressed people, but among those styled distinctly, though erroneously, ladies and gentlemen? In what country save this did he ever see a lady receive, even from an inferior, a respectful and needful act of attention, without making the slightest acknowledgement? When before did he ever hear a gentleman sitting next to him at breakfast-table at a fashionable hotel relieving his throat by long protracted hawking and spitting, or in an omnibus or steamboat see women shrink with disgust at the filthy shower from the lips of gentlemen passed within half an inch of their skirts or faces? Rowdyism exists in all European cities; but it does not send its representatives to Parliament, or elect or overawe municipal officials. It is not a power in the state to be consulted, or conciliated, or apothecized in the persons of its Rynders or Pools.—*Christian Inquirer.*

PROTESTANT MARRIAGES NO JOKE.—The Montpelier (Vt) *Freeman* says that at a social gathering in that vicinity, recently, a young gentleman had the task of "getting a wife" imposed upon him during the evening's amusement, and with a young lady went through a mock ceremony, as they both supposed, of being married; but after the motions had been gone through with, it was discovered that the person who married them was a real justice, and the matrimonial knot could not be untied! The parties are satisfied with their bargain, but are considerably nettled at the manner in which they were launched upon the sea of matrimony.

A Keokuk correspondent tells a story of the Rev. Julius Caesar, a colored preacher of Missouri, which he thinks goes to show that some of the sable brethren are quite as "cute as any of the Hard Shells of whom we have heard so much of late.

Mr. Caesar had made an appointment to preach about twenty miles from his master's plantation, and there he made his appearance with his saddle-bags on his arm, and out at once that he had come to preach the Gospel to the niggers thereabouts.

"Yah! yah!" responded a hundred voices; but one of the negroes, more bold but not worse than the rest, sung out; "Well, now, look here nigger, if you jus bring a pack o' cards wid you, you mout done sumfin, but preachin' is a little too slow for dis congregation."

Caesar remonstrated with them, as they seemed to fall in with the old-fellow's ideas; but they told him to go home, and "de nex time he come to bring de cards." Caesar started off with his saddle-bags on his arm, but hatred, opened them, and turned about as he said, "if dat's what you must have, why, den, you must!" and pulling out a greasy old pack sat 'down on the grass.

"Dat's the talk: O de laud, jis look! dat nigger got some little sences left arter all: sensibil to de last!" they cried out one after another. The preacher commenced operations, and after some five or six hours' playing had skinned everything around, cleaning them out of all the loose silver they had picked up in many a day; Caesar shoved the documents into the bags, and started off again; told them, by way of a parting benediction, that whenever they had a little more money to support the Gospel in that way, just to let him know.

A PRIEST DUED FOR \$10,000 DAMAGES FOR PERFORMING HIS PASTORAL DUTY!—Rev. Mr. Quinn, of Meridan, Connecticut, has been called to answer in the above sum for having told one of his parishioners, who sought his advice, to leave the bed and board of a man with whom she had been living as a wife, while he had a lawful wife still living. The individual with whom she had cohabited, was some time since divorced from his wife. The other unfortunate woman being moved to repentance, sought the advice and direction of her pastor, and consequently abandoned her sinful state. The suit is brought for having interfered with the domestic matters of the husband. These are all the facts we have been able to obtain concerning the matter. We believe, however, from our acquaintance with the Rev. Gentleman, that he is on the safe side in the performance of his duty.—*N. Y. Freeman.*

The Cincinnati *Catholic Telegraph* noticing the rapid progress that the Mormon sect is making in America, asks "how are we to account for the facility with which men and women in this, and the old countries profess and practice a system of belief which surpasses paganism in profligacy?" The *Telegraph* attributes it rightly to their previous Protestant training:—"Men are now astonished to see their sons and daughters running into these shameful excesses; but let them remember the pious Sunday readings which they had prepared for them, the Maria Monk stories, the evenings with Gavazzi, and such like ruffians, ever standing on the borders of Christianity to assail the faithful; let them remember the Calvinistic and Methodist details of vice ascribed to our Church, but never having had existence except in the minds of the reverend writers, who know how to convert calumny into gold,—the exemplary Doctor Coxes, the sharp-rifle Beechers,—let parents remember the company which they had provided for their children, and they will not be astonished at their adoption of Mormonism. Even in the political arena we have seen the same spirit preparing the way for the advent of the Book of Mormon. What value was there attached to oaths to support the Constitution, when men entered the dark lantern lodges and swore on the other side, when justice was trampled on, the innocent murdered and these violations of law, human and divine, were sustained by such ludicrous statesmen as Spooner of England and Garrit Davis, of somewhere in Kentucky! What wonder is it, then, that we have the young despising Christianity and adopting the corruptions of Mormonism! The press, the pulpit, and the politician have been laboring to prepare the world for the reception of the impostor. But from what lands do the recruits come? From the free lands of England, whose language, according to the Hon. Mr. Buchanan, is "inconsistent with political slavery!" From the principality of Wales, where hatred of Catholicity is invincible. From the crowded cities of Scotland, from Sweden, where the profession of Catholicity is a penitentiary offence, from Lutheran Denmark and Norway! Mormonism is the natural child of Protestantism and infidelity. It has yet a great part to play. Every thing social and educational seems to be preparing the rising generation to advocate its errors and practice its corruptions. New England, ever ready for any monstrosity, from the blasphemy of the Wakemanites to that of Joseph Smith, has filed up the Utah Territory, and when the time arrives for its admission into the Union, with all its peculiar institutions, who will have a better right than its people to proclaim their attachment to the Rock of Plymouth, and boast of their Anglo-Saxon origin! Like a city preacher the other night, they will be able to say—"O! Lord, we thank thee for a free Bible, free schools, and free consciences."—Amen. And all the congregation did say "Amen."

Protestants themselves begin at last to find out that Colporteurs or Tract Distributors, are common nuisances, that ought to be abated. Witness the following, and note especially the refreshing epithets with which it is mounted. It is from the *Christian Freeman*, a Universalist paper of this city.—*Boston Pilot.*

ROWDYISM.—We regret to see religious officials and leaders of any Christian denomination sink to the character of mere vulgar rowdies. It is a dishonor to the name of religion, and tends strongly to skepticism among unenlightened but disgusted observers. Such if we may judge from their own reports, is the character of many of the colporteurs employed by the American and Foreign Bible Society,—and such we perceive is becoming the character of the organ of that Society, which ought to be a pattern of Christian dignity and manliness. The organ we refer to is the Magazine published by that Society, called the *Colporteur*.

The *American Celt* complains, and we fear but with too good cause, that—not only do the second generation of Irish Catholic parents in the United States renounce their faith, and abjure their fathers' God—but that they are ashamed even of the names of their parents who beget them; and strive to conceal their glorious Irish origin, by dropping all that savors of the letter "O" and "Mac." So true is it that the Yankeeified Irishman is the most contemptible mongrel on the face of the earth. We copy from the *Celt*—

"What neither Tudor state craft nor Orange hate could extinguish in the native land of the Gael, the folly of fashion, combined with emigrant ignorance, bids fair to effect, in this land of our retreat. We meet every day with Doretys (for O'Dohertys), Gallars (for O'Gallaghers), Carls (for O'Carrolls), and other such mutilations. Some of the fathers of these people must have done something very shabby, or their sons must be very ignorant of the orthography of their own names. Either conclusion is irresistible. If not ashamed of their parents, they ought to be ashamed of themselves.

"Why the man doesn't know how to spell his own name,"—could there be a severer reproach to these back-sliding individuals? Yet it is a deserved reproach, and one which ought not to be spared, if we are to combat apostasy's first symptoms with success.

We cannot indeed say that this back-sliding is confined to the more ignorant. No! we can all remember an Irish patriot who went to Australia with an "O" to his name, and landed in America without it. What became of the "O"? Was it good enough for a convict colony, but not for a rich republic? Was it left on the ticket-of-leave to which the body of the name refused to stick? Was it so awkwardly grafted that it fell overboard on the Pacific? Or was it, perchance, when airing itself on the deck, caught up by trade wind and whirled away in its current? These are questions "to puzzle posterity," over its future toothpick and tumbler of punch.