

FOREIGN INTELLIGENCE.

FRANCE.

It is stated in the *Independence* that the French Government declined to second the demonstrations of Admiral Stewart in the Black Sea, urging as an excuse the insufficient number of his ships. The same journal adds that the Porte was desirous of following the example of the British Admiral, but was dissuaded by the French Ambassador, who urged that such a proceeding would give rise to complications which it was desirable to avoid.

FRANCE REPRESSING SARDINIA.—[We cannot say what foundation there may be for the following information, but it is by no means improbable that some intimation of the kind has been conveyed to the Sardinian Government.]—*Catholic Telegraph.*

It is stated in well-informed circles that the Sardinian Cabinet has recently received a hint from France to avoid taking any step which could lead a quarrel with this Government, and intimation received by the *Augsburgh Gazette* from its Paris correspondent tends to confirm the report. Before Count Walewski left for the baths of Hamburg, he, in the name of his Imperial master, confidently informed Count Cavour that he would do well to change his system towards Austria, and the French Government was resolved not to lend its countenance to any policy which could lead to disturbances in Italy and endanger the so recently restored peace of Europe. The Paris correspondent adds that the British Cabinet was now informed of what had been done by the French Government, who had also intimated to the Sardinian Court that the Western Powers were resolved neither directly or indirectly to countenance revolutionary movements in Italy. According to an *on dit*, the French Government has proposed to the British Cabinet to recall the Ministers of the two Powers from Naples, and to leave simple Charges d'Affaires there for the time being.

The *Patrie* officially contradicts the rumors of extensive forgeries having been discovered on the Bank of France—Only three forged notes of 100 francs each have been presented at the Bank within the last month.

LETTER OF HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER TO THE FRENCH BISHOP.—During the short stay which His Eminence Cardinal Wiseman made in Paris, on his return from Vichy, he addressed the following letter to their Lordships the Archbishop and Bishops of the recently inundated Dioceses:—

Paris, August 6, 1856.

"My Lord.—The sad details which had reached us in England of the evils caused in France by the inundation, excited among us the most lively emotions. After giving their offerings to the general subscriptions, the English Catholics, answering to our appeal, desired to give to the Catholics, their brethren, a special testimony of sympathy, and to confide to the French Bishops the distribution of their particular gift.

"In a few days, my Lord, I shall have the honor of placing at your disposal a sum of— Be pleased not to consider the smallness of the amount, but rather to look with kindness on the intention of those who offer it; and to recommend to the prayers of your Dioceses the spiritual wants of England, for which I beg with confidence those of your Lordship.

"I have the honor to be, with sincere veneration, &c.,

† N. CARDINAL WISEMAN.

Archbishop of Westminster.

The sums collected among the English Catholics has already amounted to 41,700 francs, which Messrs. Blount & Co., bankers, of the Rue de la Paix, No. 3, have brought over gratuitously from London to Paris.

Letters from the Spanish capital assert that considerable coldness is observable between the French and English embassies.

ITALY.

The Paris correspondent of the *Times* says accounts from Naples would not leave much room for surprise if any day brought the news of a revolutionary movement.

The statistics of education in the Sardinian States are very far from encouraging. Two-thirds of the population on the mainland, and fourteen-fifteenths of the population of the island, can neither read nor write. The fanaticism which persists in excluding the Clergy from educational posts in a country where efficient men cannot be found among the laity to fill them, is producing very apparent results; and a warm partisan of the present Ministry tells us that "the sudden secularisation of many colleges, consequent upon the expulsion of the Jesuits and other Monks in 1848, and the indiscriminate appointment to the place of professors and schoolmasters of candidates rather recommended by democratic principles than either by literary merit or even moral character, has caused the dawn of liberty to prove anything but beneficial to the educational institutions of the country," which, of course, is only another way of saying that Ministers hate the Church so much more than they love education, that they would rather men should be left without the former altogether than that they should receive it through the medium of the latter.

With a population scarcely under 5,000,000, the Sardinian States contain only 21,000 Protestants, and 7,000 Jews. The Vaudois are almost confined to their own valleys, and, though they have recently erected a meeting-house at Turin, there are not above 1,000 of them in that city. The Church has forty-one Archbishops and Bishops, presiding over 4,173 parishes, and possessing 63 seminaries. Besides the ordinary Cathedral Chapters there are 79 Collegiate ones, and also 17 Abbeys. The religious houses, before the suppression, numbered 476, in the hands of 52 different orders, among which the Oratorians are, and the Jesuits are not, included. There remain unaffected by the recent bill 20 orders, forming altogether 145 communities.

The Paris correspondent of the *Times* writes that all the military precautions of the Austrians are continued, and this is considered to be in consequence of the threat implied in Count Cavour's project for the fortification of Alexandria.

DENMARK.

The *Deutschland* contains the following:—Letters from Schleswig state that Denmark has the intention of fortifying the Sound in consequence of the advice given by Russia; and that the proceeds of the sale of the domains in the provinces are to meet the expenses occasioned by the contemplated measures.

SWEDEN.

The official journal *Post Tidning* contains a letter from Finland, stating that orders have been given for the immediate construction of a first rate fortified naval arsenal and dockyard on the island of Kasko (to the northward of Christianstad, and nearly opposite Sundeswall), for which it offers great local facilities, and is in every way peculiarly well adapted, not only on account of the great depth of water all round, which would permit the largest line of battle ship to float close in to shore, but particularly with reference to the insular position, as the navigation opens earlier in spring and its island remains accessible later in autumn than any other spot in the Gulf of Bothnia.

RUSSIA.

A letter from St. Petersburg of the 20th ult., in the *Presse*, of Brussels says:—The Grand Duke Constantine, whose zeal and activity in everything connected with the navy is indefatigable, has decided, with the approbation of the Emperor, that all vessels comprising the Baltic fleet, shall, at the end of the present season, be fitted with steam engines and screws on the newest and best system. Between the opening of the present season and the end of May last three frigates, four corvettes, and twelve gun boats, and bomb vessels have already been fitted with engines, and are ready for sea, and it is expected that before the winter two line of battle ships and four more frigates and corvettes will also be similarly provided. The Grand Duke continues to make frequent excursions in a steamer from Cronstadt in the Gulf of Finland. The naval yards at Sweaborg and the arsenals are to be considerably enlarged this year, and the number of workmen employed has been already much increased.

DESIGNS OF RUSSIA IN FINLAND.—The last post from Finland confirms the report, already communicated, of Russia's intention to establish a new first-rate naval station and arsenal on the island of Kasko, in the Gulf of Bothnia, where she will be able to carry out the extensive designs originally formed for Bomarsund. The island lies so close to the mainland that it is connected to it by a wooden bridge 200 feet long. The little town of Kasko contains about 900 inhabitants, who carry on a thriving trade with the produce of their extensive fisheries, and have enjoyed the so-called right of staple ever since the year 1785. The harbor is considered the second best in Finland, only yielding the palm to Helsingfors.

THE DIFFICULTIES WITH RUSSIA.—It is expected that there will be a friendly settlement of all difficulties between Russia and the Allied Powers. Count Strogonoff, the Governor-General of New Russia, has visited the Isle of Serpents, and it is understood that his report to his Government will favor a conciliatory arrangement. All the Russian organs of the press maintain that Russia has only been observing necessary forms, and that the appearance of the English fleet in the Black Sea was an unnecessary exhibition of force.

RUSSIAN DISASTER IN ASIA.—The German *Frankfort Journal* states that General Churloff, who commanded a division at Sebastopol during the siege, and who was then sent into Asia, has advanced too far towards the Persian frontier. Deprived of all communication, and with his flanks threatened by the Kurds and Circassians, he has been compelled hastily to retreat across the vast steppes of that region, and the fate of his army remains yet in doubt.

A Berlin despatch states that the Russians have given up the Isle of Serpents to the Turks, and that all difficulties are smoothed, and also that it has been proposed by France to draw up and agree to an additional article to the treaty of March 30, for the purpose of settling the matters connected with Danubian Islands, which were overlooked at the conclusion of the Treaty of Peace.

The Russian commander of the city of Kars has announced to the Governor of Erzeroun that he is ready to hand over the place to the Ottoman authorities.

AUSTRALIA.

The Australian correspondent of the *Times* thus writes of Mr. Duffy:—

Mr. Gavan Duffy, who, not having accepted the Chiltern Hundreds, still retains the M. P. after his name, has been electioneering in the west, and will, I believe, come in for the county in which the towns of Belfast and Warrnambool are situated. The necessary property qualification is to be provided by his countrymen (£2,000 in real property, or a rental of £200 a-year). About £700 has been subscribed here, and as the list did not fill up as fast as was expected, the aid of the other colonies has not been excluded. Sydney will furnish £400 or £500, and Launceston about £300, so that there will not be much difficulty in completing the sum. I think there is a general desire, not confined to the Irish, to see Mr. Duffy in the House; and indeed he is far too good a man to be spared. But his last speech has somewhat taken people here by surprise. He was asked whether he would accept a government appointment. The best answer, he said, which he considered such a question required was—"That he might have come out to Victoria as its Governor, if he had chosen to traffic in situations. It was an insult to suppose," he continued, "that he would not accept an office under any government. It was the glory of the new constitution that he had a perfect right to aspire, if he were fit for it, to form a government, if ever the opinions he represented were in the majority." Has anything really passed between Mr. Duffy and the Colonial Department to justify the above unequivocal assertion? We are well aware how much the Colonial Department has been under the influence of the Irish party. The unfortunate appointment of Mr. Stonor

afforded evidence of that. The mode in which our emigration fund has been expended by the Land and Emigration Commissioners—a branch of the Colonial Office—affords another example. Has a desire to please that party in the House of Commons, i.e. to secure their votes—induced the government to bid as high as the Governorship of Victoria to Mr. Duffy? When Mr. Duffy's speeches find their way into the London papers—and, as coming from a member of parliament, I apprehend they have interest enough in English eyes for that—it would not surprise me if a question and answer in the House of Commons were to throw some light on the statement. The last part of the above quotation—that he aspires to form a Government—seems to me quite legitimate. But then it clashes with a similar aspiration on the part of Mr. O'Shanassy, who, I think, has far higher claims. He has served the public steadfastly, faithfully, and most laboriously for five years. Though not a classically educated man, he by no means wants useful education. He is what the Yankees call "well posted up" on all subjects of public importance. He looks to the lead on the Liberal side; and will, I think, have it. Some people fear his strong religious bias. He, like Duffy, is a Roman Catholic, and of course, the bigots are dead against him. I do not think the country would bear two of that persuasion in the highest places, and so they must clash.

GERMANY.

(From the Correspondent of the Weekly Register.)

No one needs to be told that Rationalism has prevailed in Germany for most part of a century; nor will any Catholic be likely to doubt that it was the natural and legitimate result of those principles which Luther had introduced more than two centuries earlier. It may be said indeed that, if this were the case, Rationalism ought to be equally prevalent in other Protestant countries—for instance, in England. And, in truth, a kind of Rationalism is prevalent in England. For how few persons receive the whole teaching of the Establishment—because she teaches it? One man says, "I can't reconcile to my mind the doctrine of Future Punishment;" another rejects the Apostolical Succession, or Baptismal Regeneration, or Our Lord's Atonement. If these persons do not go the same length as German Rationalists, it is partly because there is little dogmatic teaching of any kind in England; partly because the English mind abhors every sort of theory. But I need only refer to Dollinger's book on the Reformers (which I mentioned before) to show that *unbelief* was the immediate result of that overthrow of the principle of obedience which was brought about by Luther. But it was not till aided by that general laxity which became prevalent shortly before the French Revolution, that its progress was unchecked. During the 43 years while Fred. William III. reigned in Prussia, 1797—1840, Rationalism made great way in Germany; and it was favored by Von Altenstein, who, as Ecclesiastical Minister in Prussia, was for a long time its real Bishop. Yet there was a decent appearance kept up before the public. Hegel, who taught philosophy at Berlin, was eminently Conservative, and was for maintaining existing institutions; and Schleiermacher, his leading divine, though an avowed Sabellian, was a man of fervency and earnestness.

This was the state of things when, five years before the death of Frederic William III., Germany was startled by the appearance of Strauss's *Life of Christ*. The chief philosopher and the leading divine of Berlin had recently been withdrawn. Hegel had died in 1831, Schleiermacher in 1834. But the world had not understood the full tendency of the prevalent system till it was boldly and distinctly put forth by their more consistent disciple. Strauss, though himself a Swabian, had received the teaching of the Berlin Doctors, which spread all over Germany; and the work in which he embodied the results of their teaching was written with a power and clearness which produced a wonderful effect. It now became evident that the system of Rationalism was avowed infidelity, and that of Hegel undiluted Pantheism. Rationalism throws overboard all the Scripture narrative, and thus denies that there is any proof that our Lord has come in the flesh. Hegelianism maintains that it was impossible that He should come in the flesh, for it affirms that the Godhead is not really a Person, but that He first becomes personal in each one of mankind. Hegel in short, taught that no one could be called the Son of God more than another, because God was only a name for that which had no personal existence: the Rationalists taught that there was no history of the Son of Man, and that no man had ever possessed supernatural gifts, so as to raise him above his brethren.

Such was the teaching which was plainly put forth by Strauss in 1835, as being the real conclusion of those systems which were prevalent in the Protestant Universities of Germany. His book was eagerly received by the public. Four large editions of it were sold within five years. And though Strauss himself was dismissed from his position as an assistant teacher at Tubingen, yet his instructor, Baur, continues to be Professor there, and the Tubingen school of writers has since called in question the authenticity of almost every book in the Bible. The reckless and arbitrary manner in which this school has assailed one sacred book after another, with a view of showing their ingenuity apparently, rather than out of any serious purpose, is almost beyond belief. Baur himself appears at present to reject all of the New Testament, except the Epistles of St. Paul to the Romans and Corinthians, and the Revelation of St. John: the last he keeps, not out of any reverence for its sublime contents, but as a weapon for assailing the authenticity of St. John's Gospel.

The publication of Strauss's *Life of Christ* in 1835 may be considered then as the era when Rationalism and Philosophy in Germany fairly threw off the mask, and exhibited themselves in their true colors. But unfortunately they had far too great a hold on public opinion to be eradicated. And that which especially favored their growth was the *Union*, as it is generally called, which Frederic William III. had introduced in 1817, and which has spread through a great part

of Protestant Germany. It is well known how much the Protestant cause had been weakened by the division between Lutheran and Calvinists; and how much the German Protestant Princes had tried to heal it. After this had been in vain attempted during nearly three centuries, Frederic William renewed the effort in 1817. But, instead of drawing up any new formula of doctrine, the King contented himself by uniting different parties by giving them a common name, and requiring them after a time to employ the same ritual. Those who were attached to the old Lutheran system were outraged by such a proceeding, and in 1835 they held a Synod at Breslau for the maintenance of their ancient system. This drew down upon them the severest oppressions: the police put down their meetings; they were punished with fine and imprisonment; and instances are recorded of poor people who, for adherence to Lutheranism, had their only cow driven off, and the shirt taken from their very backs. (These particulars are mentioned in No. 46 of the Munich "Historisch-Politische Blätter" for 1855, p. 786. The volume contains a series of most interesting articles on the recent History of Protestantism, to which I shall often have to refer.) While Frederic William was thus endeavoring to coerce his subjects into a nominal acceptance of the Union, he left their old formularies of faith untouched. But these formularies were wholly incompatible with one another. So that his Union, as the "Politische Blätter" expresses it, was "not an Union of Teaching, but an Union of Life, out of which an Union of Teaching might be expected to arise." Yet, considering the nature of the Confessions which were thus forcibly united, it is difficult to understand what could be the result, except an indifference to all forms of belief. The Confession of Augsburg affirms the Real Presence—it is denied by the Calvinistic Confessions. What can be the belief of a community which receives both as of equal authority? Something of the same kind happens in the English Establishment, where the Prayer Book is framed on one system and the Thirty-nine Articles on another. But these have always been in alliance, whereas history testifies to the discrepancy between the Lutherans and the Calvinists, Calvin himself exhausted all the resources of language when he poured forth his bitterness against the Lutherans, Westphal and Hesshus: and if the Lutherans were not a match for him in cruel words, they made up for it by the severity of their actions. Peucer, the son-in-law of Melancthon, was twelve years in prison in consequence of his leaning to Calvinistic opinions; and Crell, the Chancellor of Saxony, was put to death for the same cause in 1601, after an imprisonment of ten years. With such memorials of the hostility of their several creeds, it is plain that the two parties cannot be united on the principle of retaining the creeds of both, except by becoming indifferent to either. So that the formation of the Union has only had the effect of sanctioning that famous mode of subscription which has been invented in Germany—subscription, namely, with a *quia* instead of with a *quia*. Those who disbelieve the Lutheran formularies can subscribe them of course, so far forth as they agree with Scripture, not because they agree with it. [*Non quia, sed quia.*]

THE FRENCH ASSAULT ON THE MALAKOFF.—The heroic pen of Homer were required to picture worthily that solemn moment of expectation, which made every eye sparkle, and every heart throb with impatience. The generals are standing upon the breastworks, calm and attentive—their eyes fixed upon their Watches. Every officer stands sword in hand. The soldiers, crouching in the trenches, with their bayonets advanced, wait only for the signal. Even the thundering reports of the artillery seem overmastered by this awful silence. The batteries have already abruptly changed their aim, in order to relieve the ground destined for the attack, and concentrate their power upon the reserves of the enemy. It is twelve o'clock. The generals spring forward, waving their plumed hats, living signals, they leap upon the parapets, the first to show themselves, entirely unprotected above the breast-works—and shout—"Soldiers! Forward! Vive l'Empereur!" That cry, a thousand times repeated, thrills upon every lip. It is the signal of assault. Officers and soldiers are blended in one superb and simultaneous rush. It seems as if the earth had suddenly opened to throw upon those dismantled ramparts this host of combatants. At the same moment, General Bosquet's pennon is planted upon the outer embankment of the trenches to indicate to all the honorable post which the general has chosen, and to serve as a rallying point for the officers coming to him for orders. Drums and trumpets sound the charge; the warlike music spreads far and wide, and wakes the martial music in every soldier's breast. The scene and the moment are full of grand and stern excitement, and present as solemn and superb a spectacle as ever was gazed upon by man.—*Bazemour's History of the Crimean Expedition.*

THE CONNAUGHT RANGERS.—At the grand review of the British troops in Turkey, previous to their embarkation for the Crimea, the Sultan asked Lord Raglan to point him out some particularly distinguished regiment. His lordship immediately called attention to the "Guards." The Sultan quietly and politely replied, "I know all about the Guards—I mean a fighting regiment." Lord Raglan, rather nettled, replied that all British regiments were fighting ones; but, said he, if you want to see a regiment very remarkable in that way, please rise this way and I shall let you see the Connaught Rangers.

INTERESTING ORIGINAL HISTORICAL DOCUMENTS.

EXECUTION OF A CATHOLIC STUDENT IN 1800, DESCRIBED BY A CLERGYMAN.

The following letter, addressed to an Irish Bishop, in the year 1800, has fallen into our (*Catholic Telegraph*) hands. It refers to the cruel fate of an unhappy young man, seduced into Secret Societies and conspiracies by bad company, and by the reading of dangerous and revolutionary publications. How fortunate for the people of Ireland that the seditious emanations of the press in 1848 did not bring many of our poor countrymen to the same untimely end which was the lot of Francis Hearn, whose death is so pathetically described by the writer of the letter. The document itself is most creditable to the Colleges of Maynooth and Carlow, though Hearn happened to be a student in each of them for a short time.—

Waterford, January 6, 1800.

Most Rev. Sir—I beg leave to address a few observations to you on the melancholy occasion of the execution of Francis Hearn—an unfortunate young man, who was for some little time, both in the College of Maynooth and in the school of Carlow, pretending to prepare himself for Holy Orders. He was expelled from Maynooth on account of the United business, as you cannot but recollect. Through the means of his uncle's finding some reasons to expel him from that charge, he was unfortunately ad-

mitted into the school of Carlow. On his coming home, during vacation, he fell in with some misguided persons in and about Dungarvan, where his mother lives. It seems while there, in one of his drinking fits, he happened to be concerned with the United men, by taking an active part in meditating on, and devising means to counteract, a supposed design of another set of miscreants, known by the appellation of Orangemen, who, they believed, were determined to destroy and massacre the Catholics of that vicinity. On the morning after, this meeting took place, and that his muddled head cooled, he cautioned his equally "crazy" associates against such meetings in future, telling them that it was a bad business. On his dying words he declared that he could not bring to his remembrance his being there sworn by any of them, or that he himself had tendered an oath to those present; hence he inferred that this affair would be laid aside. The magistrates in and about Dungarvan fished out that meetings of a seditious nature were carried on in that place for some time before, and in the course of their inquiries discovered that this Hearn was a leading member of them, together with one Edmund Power, whose brother called John, was with him at Carlow. In consequence of this a party of the army were sent to bring both these young men prisoners down here, as Dr. Stantec can tell you. I feel exceedingly for the good man, in seeing his regular house attacked in such a manner, from his having been imposed upon to admit subjects of that description into it. Soon after their arrival here, a Court-martial sat on this Hearn, Edmund Power, and others. The two former were the only persons found guilty, and that was by their being advised by their friends to submit to the charges exhibited against them and throw themselves on the mercy of the Court. The two clergymen here, uncles to Hearn, were, it seems, promised that by so doing they would be allowed to transport themselves to some foreign country; hence it was thought they would not suffer. The contrary, however, came to pass.

It now became a painful part of my ministerial duty to be called upon to prepare them for death. Accordingly at nine o'clock on Sunday night, the 20th of October last, I had to go to the gaol, where I remained with Hearn until one; and in three hours after I was with him again to administer the last Sacraments and continued with him in prayer until eight o'clock. I then repaired home to take some refreshment after my fatigue of four hours in a loathsome dungeon, and but with little rest before. I was with him a third between nine and ten, and continued with him until twelve o'clock, when his execution took place. On his arrival at our bridge, where his death happened, and that every apparatus was ready, he was asked by some of the Cavalry officers, in the presence of General Johnson, and many other officers and private gentlemen—if he had not been for some time in the College of Maynooth? He answered, "Yes." He was next called upon to declare—whether he was sworn there or elsewhere? it being well known that he was expelled from the College on that score. To this he replied in the most solemn terms, and as he expected salvation from God, that he was neither sworn there himself, nor did he swear any of the subjects of it. He next confessed that he had been sworn in Dublin. On being asked where there and by whom? He answered in Pill-lane, by a Mr. Jackson and a Dr. Drennan. It was then required of him to tell, if he knew, where these persons were now. On his saying that he could not tell, one of the Cavalry officers replied, "No matter, these two persons are very remarkable characters." Afterwards he was called upon to tell whether he had sworn any of the subjects in the Carlow house. He solemnly called God to witness, and on the faith of a dying man, said he did not. Here a certain officer swore "by G—d he lied." I now thought it incumbent on me to remark to General Johnson and the other bystanders, that it was rather severe to doubt the truth of this declaration, circumstanced as he was at that awful juncture.

The officers' inquiries being over, I begged to be indulged in putting a few questions to him, which was granted. I began with asking him—To what he principally attributed his misfortune? He replied, chiefly to the reading of French pamphlets on "liberty" while at his studies in Louvain. I next asked—Whether he had ever heard it taught in any of the Halls of that University, or in the College of Maynooth and school of Carlow, that it was lawful for him to be concerned in such practices as contributed to bring him to such untimely end? He exclaimed, in answer, "Oh, no!" and added, "that if he had but paid a due attention to the wholesome advice, and to the sound Christian instructions, given in these places, I should not witness his dismal appearance there that day." My next care was to know—Whether he considered a Mr. Jackson or a Dr. Drennan to be in any respect persons fit to move in any orderly, well regulated community? He answered in the negative, and most bitterly lamented his ever having seen them. I then told the multitude present of every rank, that my motive for putting these several questions to him was precisely to vindicate Religion from the many uncharitable aspersions thrown on it by narrow minded individuals, who are well known to pronounce the whole body of Catholics to be, from principle, equally disposed to foment disorder, as were such giddy misguided persons as the culprit and those concerned with him.

After repeating some pious ejaculations and other devout prayers with him suitable to his tragical situation, for some moments, he was launched into eternity! His disorderly companion, Edmund Power, was executed on the following day, at Dungarvan, beavelling bitterly his folly and madness, through the means of liquor. He being an ignorant, drunken mechanic, it is not worth your notice to hear more of him. I think now that I behold you sympathizing with me on the subject of this doleful narrative. May God incline the hearts of our rulers to cast an eye of pity on the folly and blindness of the foolish people, who always suffer themselves to become the dupes of artful, designing villains, and to turn their attention to the effectual prosecution of those who mislead them and all this to compass a wicked purpose of their own! The peace of this neighbourhood seems, at present, to be restored to its former tranquillity. May it ever continue so, I pray God.

I have the honor to be, Most Rev. Sir, most respectfully your ever devoted and most faithful humble servant,

WILLIAM POWER.

MAINE-LAW BIBLES.

(From the New York Tribune.)

The case of Joshua Keener was the most important which came before the consideration of the Court. Mr. Keener was a man of about twenty-eight years of age. He was tall, slim, and thin visaged. His eyes were small, grey, and penetrating. His hair was a genuine yellow. He was dressed in light, thin pants, somewhat too short; a small thin sack-coat, made of blue striped material, (a near relation to bed-ticking), a fancy vest, ditto cravat, and a white hat. His socks hung over a pair of cheap, patent leather shoes. Mr. Keener talked through his nose with a decided nasal twang, which, together with his other characteristics bespoke him to be of New England birth.

Officer Slasher testified that about one o'clock on Monday night he was patrolling the corner, when he fancied he heard a noise around the corner. He proceeded to the spot where he found Mr. Keener elevated on a dry-goods box, making a speech on Temperance to a quite a number of persons who were standing about him and laughing at his remarks. He soon discovered that Keener was drunk, and was only able to hold himself in a perpendicular position by keeping hold of a lamp-post with his left hand. In his remarks he expatiated largely upon the beauties of Temperance, and adverted to himself as an instance of the evil effects of using intoxicating liquors to excess, and he advised them all to take warning by his example. In conclusion, he offered to administer the total abstinence pledge to any who desired it, for a six-pence, and for three cents more, he offered to give a drink of brandy to the convert to temperance.