

given two of them, and Cork the third. Thus the Irish clear gain is twelve seats won from the enemy, making a difference of twenty-four on a division. This, then, is Ireland's answer—and it is expected from all of these men and their elder colleagues that they will go to their work with a determination to complete it, and a resolve to do it quickly, and after a fashion that will demonstrate to the House of Lords that they and the country will endure no nonsense, and not suffer old ladies in ermine to mar the realization of that peace, unity and universal loyalty which is now within the grasp of statesmanship to secure throughout the length and breadth of this land. Now or never—now and for ever expresses the present mood of Ireland. Let there, then, be no foolish and vain obstacles raised, for if there be the people are not indisposed to sweep them away without ceremony.—[Dublin Freeman.

A young man named Arthur Clarke has died in Newry from the effects of a blow of a stone thrown at his head while he stood at the door of the Savings Bank, on the 21st ultimo. A warrant has been issued for the arrest of a man named Allen, who is said to have thrown the stone.

GREAT BRITAIN.

CONVERSIONS.—Some days ago a report was printed in some of the papers of the reception into the Church of the Hon. John Lindsay, late President of the English Church Union. It was premature, but he was received on Saturday by Dr. Newman, at Edgbaston.

TRON NOBILITY.—The London Morning Summary says that the Marquis of Sute has not only purchased the greater portion of the Hastings property, but has most delicately offered it to the family on such terms that virtually it will be referred to the old line. The two marquises were cousins.

Three constabularies, who went out to fish in the bay of Sligo, have been drowned, the boat having been upset in a gale.

One thousand and fourteen persons were killed, or wounded on the railroads of Great Britain last year—two hundred and nine of them killed; one half of whom were employed on the roads. When it is considered that more than two hundred and fifty millions of passengers were carried over the English roads alone, the number of serious accidents must be regarded as wonderfully small.

CHATHAM CONVICT PRISON.—The Fenians.—A batch of convicts will leave the convict establishment, St. Mary's, Chatham, in the course of the ensuing week, for Gibraltar, where they are to be employed on the defences and other public works now in progress at the station. The convicts will be conveyed to Gibraltar in the chartered ship Warwick, which will also receive on board parties of convicts from Portsmouth and Portland. Among the convicts to be despatched from Chatham are several of those undergoing their punishment for being concerned in the Fenian movements. The convict establishment at Chatham is to undergo considerable enlargement, so as to accommodate 1,650 convicts, instead of 1,470, the number at present under confinement. The new buildings will be erected by the convicts themselves, under the superintendence of officials employed for that purpose English paper.

There are questions which the country desire to settle, which it will have settled, and the Conservatives may take up their minds that there will be no peace until this is done. They may be able to stay their progress by implacable resistance, to mutilate them in Committee, to call their reserves, the House of Lords, into action at each favorable conjuncture; but as long as they prevent the settlement of such matters as the Irish Establishment or the religious freedom of the Universities, so long will they condemn themselves to the reprobation of the country, and, consequently, to exclusion from office. In our opinion, the most masterly tactics for the Tory party consist in the acceptance of the list of reforms on which the heart of the nation is set. It must be obvious that the sooner the causes of discontent are removed the better will it be for the party which in a general sense represents the contentment and the satisfied identity of the country. The Conservatives may take a lesson from the elections; and the contemplation may not be wholly disagreeable to them. In a party sense they have lost, but they cannot but pay a tribute to the moderation of the electoral body. The good sense and what we may call the good taste of the new voters have been everywhere conspicuous. The Liberal majority is immense, but the objectionable set of men who attached themselves to the Liberal party, and for the last three years seemed to represent it, have been everywhere defeated. The bitter, the acrimonious, the vulgar, the insolent, the abusive have found no place in the present Parliament. This should be a lesson how to deal with the people; and if the Conservatives will not learn it, they will only have themselves to blame if a future House of Commons be that Democratic assembly which the present election was expected by some to produce.—Times.

TORY EDUCATION.—The Daily News says that the education of the Tory party proceeds rapidly, though only yet in its first stage. The progress which has been made by the party whose mission it is to stand still or, like the crab, to go backwards, consists rather in what they have unlearned than in any positive acquisitions. Their old faiths have been shaken; but new convictions have not yet been gained. This state of mind is very favorable to Mr. Disraeli's leadership. Where all natural guidance fails, when the pathway can no longer be discerned, and the goal is obscure, the leader who wants himself most is most likely to be followed, less through trust in him than through distrust in everything else. This is the nature and degree of the trust which Mr. Disraeli receives. The old and intelligible language of English constitutionalism has been abandoned by the party which, to hide its apostasy even from itself assumes the name of 'Constitutional.' The political dialect now fashionable in Tory speeches and essays is borrowed in about equal proportions from the slang dictionary of American demagogues of which lately we have heard most in 'the popular vote.' It is used in disparagement of the constitutional majority gained by Mr. Gladstone in the House of Commons by the votes of the constituencies. The term is borrowed from the political vocabulary in America, in which it is used to distinguish the votes given in the States from the sum total of individual votes on either side. Has the popular vote in England gone against Mr. Gladstone? The popular vote is even more decided in his favor than the voting by constituencies. A contemporary has taken the useful trouble of casting up the number of votes polled in England and Wales on either side, and has found that 1,108,857 Liberal votes have been recorded, and 799,175 Conservative votes. In other words the popular vote in England and Wales for Mr. Disraeli is only two-thirds the popular vote for Mr. Gladstone. The proportions are as 8 to 12, or 2 to 3. If these proportions were accurately reflected in the election of members of Parliament, Mr. Gladstone's majority from England and Wales would be much more than doubled.

The Pall Mall Gazette says: 'That England is not innocent of Mormonism is evident from statistics in an account of a half yearly conference lately held by the London Mormons. The metropolitan district alone has nine branches, with upward of a thousand members, the receipts amounting to £279, nearly the whole of which has been devoted to emigration. Now Mormonism in London is weak compared with other cities and towns. In Liverpool, for instance, it is believed to flourish more than most persons are aware, while in the Principality the progress it has made would astonish us all, if it could be accurately measured. But such an estimate is impossible, because the Mormon population is constantly thinning off by emigration. None but the Mormons themselves

can reckon on their converts, for as fast as they are won they are shipped off to Utah. The Non-conformist Ministers in Wales could probably supply the materials for an interesting work on this subject if they were so disposed, and if some one with a turn for writing the history of peculiar religions would take it up. We present this suggestion to any brilliant writer anxious to produce the 'sensational' book of the forthcoming season.'

Some considerable difference of opinion appears to exist as to the duties to be performed by Archdeacons; indeed, it has been a mystery for a long time past as to whether these gentlemen were retained for use or for ornament. This related of Lord Palmerston that on being asked what an Archdeacon was, replied, 'one who performs archidiaconal functions' an unobscure but sufficient answer. The definition of the Lord Chief Justice in the Court of Queen's Bench, the other day, was, 'It seems that the chief functions of the archdeacons are to scold the clergy.' Archdeacon Allen, of Shrewsbury, is apparently horrified at the profane scoffs of the Lord Chief Justice, and writes to the papers explaining matters. He brings forward several acts, of which few people ever dream the existence, and in which many duties are enunciated. Unfortunately, the existence of duties is not always a guarantee for their performance. London Cor of Montreal Herald.

MR. GLADSTONE AS MINISTER.—Whether we criticize or approve what Mr. Gladstone does, we shall never doubt anything but his expediency. We shall never have to fear that his attitude towards Ireland will be adopted in deference to the exigencies of a tottering administration, or that a great principle will be suddenly conceded while the House is dining, as a sort of after-dinner joke. The country may trust: the incoming Administration, for a Liberalism that will not be disgraced by the slightest taint of that jaunty indifference which Mr. Disraeli has anxiously copied from Lord Palmerston—for a Liberalism that has its roots deep in sympathy for the whole people, British and Irish, and in respect for their divergencies of genius and gifts; for a Liberalism that will be grave conscientious and compassionate, for a Liberalism founded on the determination to be just to wishes and qualities we do not share, firmly resolved to make the political equality we have accepted as the basis of our Constitution a reality, and anxious to crowd measures of justice with measures of compassion, to sit at the bottom the administrative aggravations of pauperism, and so far as possible to attack them at the root. This we look for without any misgivings, an Administration which its enemies may call puritanic, but which will be puritanic in its steady resistance to the bigotry of Puritans,—which its enemies will possibly call rash and imperious, but which will be admitted by all to show its rashness and imperiousness—if rash and imperious it should be—not on behalf of dominant races or traditional privilege, but, in opening a new life before the children of the despised Celts, and of the wretched, and the ignorant in our own kingdom. This is to be, we trust, a middle-class Government bent on expiating the worst growths of the middle class prejudice and selfishness. [Spectator.

It is an error, only too common among the Catholics of this country, to suppose that the contemplative and inactive orders were of little or no use in promoting the spread of our holy faith in this infidel land. They think because these holy women lead lives of prayer and penance, hidden from the eyes of the world, that they are there solely for their own sanctification. Little do such know of the life of a Carmelite, a Franciscan, a Redemptorist. Abroad we see the Sisters of Charity on their mission of Mercy, saluted by all, for all respect and love her. But higher reverence is still kept for those consecrated souls, who in their convent chapels are heard but never seen. Their cloisters rise up about our cities as an impregnable barrier between God's justice and sinful man. Whilst legions of Christ's chosen ones work and suffer in the plain below, these are in the Mount, face to face with God; with pure hands uplifted in supplicant prayer and hearts burning before His tabernacle of love. It is said of St. Teresa, that she was made beautiful with gazing upon God. As much may be surely said of these watching angels who bear upon their countenance the impress of that close though mysterious union between Christ and his hidden spouse. If God in his mercy would have spared the wicked city of old, if only ten just men were found within its walls, who can tell what judgments have been averted what graces showered upon those paradises of love, those gardens of chosen flowers, where we strain the ear to catch an echo of that endless song of the one hundred and forty thousand who follow the Lamb. In this our capital, perhaps one of the most wicked cities in the world, there are cloisters where the tabernacle is never left, and where Jesus dwells with joy because His spouses are ever prostrate there. Impious men call such things lazy, and useless, because they are far from the busy din of life's incessant toil. It is true that that abode of peace is to some a forest of heavenly joy. But there are many beneath that humble garb whose lives ebb away in one painful act of love, strip of all spiritual consolations, and tried as God only tries his loved ones. 'Tis not to human means we must look for the fulfilment of that hope dear to every Catholic; man's heart is hard to move, and God's grace alone can do it. But what is more likely to draw Heaven's blessing upon our dear unhappy land than prayers ascending from hearts that have never wavered in their loyalty. Such prayers must be heard, though England may never again be what it was—herself will ever lurk within its bosom. Still God is all-powerful, and none hope in Him or see His mercy in vain: 'For with Him there is plentiful redemption.'—[London Weekly Register.

THE HOLY PROTESTANT CHURCH.—For a century and a half it has been a maxim with our makers of Bishops that no man of force should ever be raised to the Primacy. Since the Revolution, the Church has been treated as one of the greatest messes of maintaining the present system of government by patronage. Every political memoir is full of anecdotes, proving the true successive Ministers, have been in this tradition. Church preferment, like promotion in the army, has, with rare exceptions, been treated as a perquisite of power; not always for distinctly recognizable reasons of a political kind, but always ready to be so used when there was an occasion. Denaries, livings, canonries, and Bishoprics have floated through the dreams of indolent young sons from generation, as forming part and parcel of their changes in life; and they have been habitually dispensed to the partisans and dependents of the political men of the day, without any disguise, and without popular protest. Troublesome, and even turbulent men have been thus quieted, regardless of the price paid by the Church in their unwarranted elevation.—Only in the case of Oastbury, no Minister has ever ventured to place a man of energetic or original mind. What has been the effect of this policy of setting in the chief steeple a bell that would never ring, we leave to our ecclesiastical contemporaries to determine. Of one thing, however, we are sure, that never did the Church stand so much in need of a man capable of discerning the signs of the times. It is not from without, but from within, that the Established Church has real cause for fear. The enlightened laity are fast learning to regard a free literature instead of a dogmatic and anomalous Liturgy, the fountain of religious thought. Unless the forms prescribed can be brought into harmony with the mental development around us, it will cease to hold its place among the living influences of the time. Ritualism has desired to have it that it might sift it as wheat for its own anti-Protestant purposes. We do not say that its rescue from Ritualism necessarily depends upon the character of the man who shall succeed Dr. Longley in the enjoyment of £16,000 a year, and two palaces; but it is impossible not to believe that a great deal may turn upon the choice which the Government may make. Mr. Disraeli has to choose the man

upon whose sayings and doings, more than upon those of any other, may depend the stability of the Church of England.—Examiner.

PROTESTANT MISSIONARIES.—The Missionary zeal of our country, coming into collision, as it does, with every religion, every opinion, and every institution in the world, is becoming a fertile source of political embarrassment. Any day we may hear that Her Majesty's representatives at foreign cities or ports, as well as her forces by land or by sea have been engaged with more or less activity in backing up persons hitherto unknown in undertakings upon which the State has never been consulted, and upon which it must still remain ignorant. A company of Missionaries, assuming the title of the 'Chinese Inland Mission,' proposes to plant and establish some denomination of the Christian Faith in the interior of China. The attempt has the sanction of all ages and countries in the civilized world, inasmuch as we should never have been what we are but for similar operations many centuries ago. To the principle there can be no objection whatever, nor will any be alleged. But it is quite easy to disturb and annoy a foreign people and even to give it just offence, in a good cause as in a bad one; may, perhaps somewhat easier, as it is notorious that people are less disposed to recognize what may be called the laws of the game and trifling punctilios when they stand, as they think, on the impregnable ground of absolute justice and truth. If persons whose ambition is confined to smuggling prohibited cargoes or cheating the foreign custom houses have sometimes brought us all into trouble, and engaged us in wars we take no pleasure to think about, much more may these consequences be apprehended when the design is to demolish the ancient faith and overthrow the peculiar institutions of an empire. It stands to reason that the Gospel of Peace ought not to be made an occasion of universal war; and when we revert to the early precedents bearing on the question we find that at the Apostles and early Missionaries certainly did not propagate their faith under the protection of armies and fleets. They did not bring war in their train, and avenge themselves upon unbelieving heathens or rebel persecutors by invoking fire from heaven and destroying their place and their nation. The argument of fire and sword was first imported into polemics by an Arabian fanatic in the seventh century, and in British eyes is now utterly abominable. We all dread the least approach to it, and are carefully searching our laws and customs in order to eradicate every trace of the evil. When, therefore, we read that imposing displays of force are made, heavy guns pointed against unincorporated cities, and severe ultimatums addressed to municipal authorities, all on behalf of men whose mission is to preach and pray, we may be excused if we feel rather shocked, and if we venture to say there must be something wrong about it. These Missionaries, after trying to force their way first to one city, then in another, and fusing the people as well as the authorities dead against them, thought they had found an opening in Yang-chow, on the Grand Canal, fifteen miles from the great river Yang-tze, and the cluster of popular cities at its mouth. Here they made themselves comfortable with their families, adopted the Chinese dress, and set about the work of conversion. What doctrines they preached, and what they denounced, we are not told, and all that actually appears in the intelligence is the antagonism between the two systems, the native and the foreign. It is stated that the Missionaries were followed and beset by a conspiracy of the Lic-ai, or educated men, with the connivance of the authorities, and with the aid of the Tartar soldiers, brought over by the usual means. Curiously horrible columns are circulated against the Missionaries and their creed. A mob—a mercenary mob, not of the populace—is assembled; and the Missionaries are forcibly expelled, with the loss of their house and all their property, and with severe personal injuries. Up to this point the narrative reads not very unlike one of the chapters in the life of the first Apostle to the Gentiles. What follows is a chapter in the history of the British Empire. It presents us with the intervention of Her Majesty's Consul-General at Shanghai; his abortive visit to the offending Prefect; his progress in Her Majesty's ship Rinaldo to the Vicinity at Nankin; the trickery of the Prefect defeated by the promptitude of the British Consul-General; and the negotiation with the Vicinity under the guns of the Rinaldo. All this reads as if it were stereotyped. Nor will the rest be very strange to English ears. The guns of the Rinaldo obtain the usual full amends in the shape of dismissals, punishments, compensations, humiliations, and a public inscription on stone for all readers for all time. All is settled, and the Church is triumphant. Suddenly the Captain of the Rinaldo falls sick, and instead of taking his passage in one of the steamers plying regularly down the river, chooses to go back in his own ship. The guns once out of sight, everything is changed, and the negotiation is fruitless. Thus far it is evident that at the city first introduced to European notice by Marco Polo the Gospel can only be preached under the guns of the Rinaldo. Besides the fact that both in China and in Japan the Missionaries of our faith have always contributed largely to their own failure by their imprudent conduct and extravagant pretensions, it ought not to be forgotten already, before the close of this present year, that the quarrel of Europe with the Abyssinian Emperor arose out of the political indiscretions of some Missionaries. It is idle to proclaim the doctrine of non-intervention, and the right of every nation to manage its own affairs, if we are to be liable to be called in every year to avenge the quarrels of Missionaries upon whose character, selection, operations, and discipline the British Government has no check whatever. It can oblige its own servants to observe the rules of common sense and international civility. It can impress upon them that nobody can expect to do with public sanction, or even impunity, in a foreign land what he would not be permitted to do at home. If a Confucian Propagandist presented himself in this metropolis, and began to assail publicly our faith, the Bock that contains it, and the men who preach it, he would certainly fare ill, and would not be protected or even compensated for injuries and losses. Mr. Murphy has had to hold his hand, and we cannot think he would be allowed more licence if he chose to carry his operations into France, Germany, or even New York. The substitution of one faith for another is a most delicate operation and the work of time. It is not to be done with hard words, often worse than hard blows. In the great examples that should be always in the mind of every Missionary there was a careful adaptation, and even accommodation to the opinions, the traditions, the religion and the philosophy of the people addressed. If our Correspondent be correctly informed, the English Missionaries neglect this rule by needlessly outraging the sentiment which reigns supreme in every soul in China, and is the foundation of their religious and moral system.—[London Times.

NEW POTATOES.—THIRD CROP THIS YEAR.—We have seen a sample of excellent potatoes, which were brought to this office by Mr. Raddt, gardener, Government House, Londonderry. The potatoes were grown in the open air, and independently of artificial means. It is the third crop of the same ground this year, the two former crops being the produce of last year's potatoes, and the present of this season.—[Derry Journal.

UNITED STATES.

Every intelligent person is now forced to confess that the financial affairs of our country are in any but a satisfactory condition. The public debt is forty-six and a half millions greater than it was thirteen months ago; yet during this period the pockets of the tax payers have been drained pretty well—about as much as their owners wish to see them. But with all the efforts thus made to keep up the credit of the government, it has marched steadily onward in the road toward bankruptcy. There can be no doubt on this point. The present indebtedness is enormous. It would be a bad feature in the affairs of an individual largely in debt, that with great exertion he could only keep his indebtedness from increasing during the year. He would be regarded as on the verge of bankruptcy. The case of a government is somewhat different; yet the addition of forty-six and a half millions to the debt in thirteen months, with taxation at about the utmost limit which the tax payers can bear, is certainly an ominous footing for the year's accounts. It requires no prophet to foretell that there 'must be better management,' or the public debt will never be paid in anything.

Is there any hope of reform from the present Congress? We fear not. Its members were lavish of promises during the campaign; but we fear that those who put trust in the promises and send the members back again, are doomed to disappointment. This Congress seems to be utterly lacking in either the disposition, or the ability, to inaugurate the needed financial reforms.—Portland Argus.

The New York World has commenced a crusade against the 'Stupendous Swindling' which it alleges is daily practiced by the retail grocers in that city. The World estimates the yearly loss to purchasers of groceries and provisions to be \$54,600,000, and affirms that housekeepers are habitually cheated to the extent of 15 cents on what they purchase. This is done by means of false weights and adulterated goods, and the World has not only attacked the system in its editorial columns, but has taken practical measures to expose the culprits. An Analytical Chemist has been engaged for the purpose of testing the goods sold in New York and to discover in what proportions they are adulterated. A special reporter is sent round to purchase groceries, &c., at different stores, carefully noting the weight and price, and these are handed to the chemist—Professor Seely—for analysis. A number of purchases have already been made and experimented upon, and the results show an amazing amount of fraudulent smartness. Sugar, Tea, Coffee, Tapioca, Sago, Raisins, Citron, Prunes, Mace and every article used for household consumption was included in the chemical analysis, and in no instance of those houses already tried has the result been satisfactory. In the samples of Tea the weight was nearly always short, and in those cases where the weight was true the goods were adulterated. The Coffee chests seem to have been made the receptacles for burnt sugar, chicory and roasted peas: the tea is invigorated with leaves 'supposed to be willow' and also 'broken leaves agglutinated by some artifice.' Sugar seems to be less adulterated than other articles; in spite of the numerous traditions about sand, &c.; but other articles which people imagine are never adulterated have been otherwise reported upon by Professor Seely. In some ground Cinnamon he found a starchy matter supposed to be Tapioca. In the sample of ground Mace he found a farinaceous substance which he supposed to be pulverized crackers, and in his experiment upon a parcel of Cloves, he found Cloves predominating, but the sample made up in a great part of Spice, from which the essential oil had been extracted. These are only the beginning of the World's researches into the tricks of the trade, but the editor promises to continue them and publishes the name of each house at which purchases have been made, with the results of the test that has been applied to their goods. By this means the Sheep and the Goats are separated; that is when there are any sheep amongst them; and housekeepers can see for themselves, and conduct their business accordingly. In the meantime the lesson that is being read to the inhabitants of New York may be studied with advantage by other places, and this point remembered that those samples which exhibited adulteration were necessarily of Crushed Goods, and that when the customers could not be got at, by means of adulteration short weights were found to answer the purpose as well. Some of the more 'enterprising' tradesmen adopted those measures. We are far from asserting that such horrible villany could ever find its way to Canada, still there is much virtue in a pair of scales.

IS PROTESTANTISM A FAILURE?—The New Yorkers—a portion of them at least—are undergoing a new sensation, in connection with the discussion, whether Protestantism is a failure. Some weeks ago the Rev. Dr. Ewer, of Christ Church, Fifth Avenue—a Protestant Episcopal Church—quite disturbed the depths of New York Protestantism, by boldly asserting that Protestantism was a failure. The grounds of this assertion were: 1st. That it failed to get hold of the masses; and even where it once had this hold it lost it. 2nd. That the logical issue of Protestantism was Rationalism, and this was destructive of Christianity. 3rd. That the history of Protestant nations substantiated these charges; for such nations as Germany and Switzerland were honeycombed with infidelity. From these premises Dr. Ewer argued Protestantism a failure. He admitted, however, at the same time, that Rome, too, had proved a failure in some respects; not, however, he asserted, on account of her Catholicity, but her Romanism. These charges very naturally stirred up the Protestant divines to reply. To these replies Dr. Ewer made answer on Sunday evening last. In this he avers that none of his opponents have met his points, or answered his arguments. It is Dr. Ewer's mistake in this, he would not be the first controversialist who has made this mistake. In the meantime, we hope the discussion will go on. Protestantism has no reason to fear discussion. If she has failed to reach the masses, she should search out the cause of the failure and remedy the great evil with all possible despatch. Protestantism, we admit, has not much hold on the masses in this country, nor has any other un-fidelity—unbelief in some form—is the religion of the masses in this country, and we apprehend elsewhere also. But that that unbelief is not a logical issue of Protestantism is evident from the general prevalence of infidelity in France, which has for centuries been the bulwark of the Romish religion. We honour Romanism so far as it has brought the rich and the poor together in the worship of a common Lord and Master; and have long mourned that the prevalent tendency of all sects and denominations in our country was, to separate what God had joined in His worship—the rich and the poor. But that Protestantism can reach, and does reach the masses, when the right men with right measures, at tempt it is evident from the whole history of great denominations in this country and in the old world, as well as from the success of individual workers in nearly or quite every religious denomination of Protestantism.—Boston Traveller.

By the way, we got a new religion out of this 'progressive' Protestantism, called 'The first Positivistic Society of New York,' in which Theology,—in other words, God,—is to be excluded, and Science, as understood and interpreted by Positivists, is to be the sole arbiter of truth. I have not time just now, nor am I in the humour of going minutely into the 'creed' of this new Creed. For the present I will content myself with giving your readers what John Mitchell, in his Irish Citizen of last week, says of it: 'There is nothing which these poor devils of 'Positivists' seem to have so dearly at heart as the utter denial and final crushing out of creation by God Almighty. This is their great point. They, for their part, are created by cells, sacs and gemmules; they are living under no moral government in this world, and do not mean to give any account of themselves in going out of it. Duty is what your 'correlated forces' impel you to do. As for the author and creator of the world, the Positivists simply ignore Him—that's all. They are willing to let Him alone, if He lets them alone. The trouble is, that He will not let them alone: He will see them damned first.' However, notwithstanding the 'Positivists' ignoring Theology, and their 'exalted' faith in Science—cells, sacs and gemmules—we poor benighted priest-ridden Catholics will obstinately hold to our 'theology,' and build churches to our God—that God who created us, and who assumed our nature and paid the penalty of Father Adam's first Positivistic paper.—[Western Oracle.

WARRANTS FOR DEPORTATION IN EUROPE.—The following extract is from the report of a lecture recently delivered in New York:—'We cannot see ourselves properly until we get outside the atmosphere of our own society or class. The first thing that strikes a Yankee, if the term might be pardoned, in Europe, and especially in England, is the great personal independence and frankness and individuality of the people. We have an idea that having the freest possible government in its form, the result must necessarily be the freest men and women. De Tocqueville, who let the line and plummet down into the Swiss nature lower than any other man, said he 'Never knew less independence or less frankness of speech than in America; and Miss Martineau said, 30 years ago, she never found so much concealed infidelity whispered confidentially into her ear as in New England. In England there is the nobility, there is art, there is trade, and there is literature; the man who can stand well with his own set can afford to laugh at the other three. But there is no such shelter here, and America is the most prudent of countries. But prudence is only a skulking virtue. We repress our emotions lest Mrs Grundy will have something to say. About a year ago, at a great public meeting, Berryer made a famous speech, and when he had finished Favre ran from the other side of the table, and those two men kissed each other for about five minutes. Think of Vallandigham and Fernando Wood in that situation. Those are independent men; their nature wells out. There is no doubt that more of us than of those people can read and write; but it does not necessarily follow that we are better educated. The porter who carries your trunk can speak three or four languages, while here no other than our own is an accomplishment. An Italian peasant will explain to his ragged child 10 years of age their magnificent bas-reliefs, unfold their beauty, and analyze it better than ninety-nine Americans out of a hundred could do, and with appreciation and loving admiration. In conclusion, Mr. Phillips said he wished to say a good word about the Catholic Church. We are Protestants; we have got the enterprise, the social prestige, the education, the wealth, and the truth on our side, and we can afford to say a word in favor of the traits of Catholic nobility. He had seen the blood royal of Naples kneeling down side by side with the beggar who had been begging alms at the door. In America, the doors of most of the churches are shut to all but the wealthy. In Europe, religion is not at ten percent investment as it is here.'

It is a source of pride to us to feel that South Carolina is the only State in which Divorce has not been granted, or, as Dr. Woolsey expresses it, 'In South Carolina no case of divorce ever came before the Courts, and no divorce was ever granted by the Legislature until the overthrow of the State Government in the late war.' But this non-interference on the part of our State with the solemn ties of marriage did not remove the abuse of Divorce. Discontented parties could and have taken the privilege of this extraneous proceeding in any neighboring State. In fact to obtain this boon Divorce, has become a specialty in the legal profession. The following advertisement taken from a New York paper is familiar to the readers of these papers:—

PROFESSIONAL.
Absolute Divorces legally obtained in different States; desertion, non support, &c., sufficient cause. No publicity. No charge until divorce obtained. Advice free.
M. HOWES, Attorney,
78 Nassau street, N. Y.

This shows but too plainly what will be the ultimate of such an evil. But this state of things is in perfect conformity with Protestantism since it holds marriage as a simple contract and distorts the Sacred Scripture to prove that it is dissoluble. 'Quod Deus conjunxit homo non separet,' and the man who writes with this sacred contract is the accused of God.—[Charleston Gazette.

BILL TO PROTECT CRIMINALS FROM PUNISHMENT.—The bill recently introduced into the United States Senate by Mr. Trumbull to prevent a repetition of such crimes by popular violence that which was recently committed at New Albany, Indiana, has, it is understood, the approval of the Secretary of State. It is as follows:—A bill further to provide for giving effect to treaty stipulations between this and foreign governments for the extradition of criminals: Be it enacted by the Senate and House of Representatives of the United States in Congress assembled, That whenever any person shall have been delivered by any foreign government to an agent or agents of the United States and tried for any crime of which he is only accused, the President shall have power to take all necessary measures for transportation and safe keeping of such accused person and for his security against lawless violence, until final conclusion of his trial for the crimes or offences specified in the warrant of extradition and until his final discharge from custody or imprisonment for or on account of such crimes or offences or for a reasonable time thereafter, and it shall be lawful for the President or such person as he may empower for that purpose to employ such portion of the land and naval forces of the United States, or of the militia thereof, as may be necessary for the safe keeping and protection of the accused as aforesaid. Sec. 2. That any person duly appointed as agent to receive in behalf of the United States the delivery by a foreign government of any person accused of a crime committed within the jurisdiction of the United States and to convey him to the place of trial, shall be, and hereby is, vested with all the power of a marshal of the United States in the several districts through which it may be necessary for him to pass with such prisoner, so far as such power is requisite for his safe keeping. Sec. 3. That if any person or persons shall knowingly and willfully obstruct, resist or oppose such agent in the execution of his duties, or shall rescue or attempt to rescue such prisoner, whether in the custody of the agent aforesaid, or of any marshal, sheriff, jailer or other officer or person to whom his custody may have lawfully been committed, every person so knowingly offending in the premises shall, on conviction thereof before the District or Circuit Court of the United States for the district in which the offence was committed, be fined not exceeding \$1,000 and imprisoned not exceeding one year.

HOW TO GET UP A REVOLUTION.—In a late letter Mark Twain writes: 'They have a "revolution" in Central America every time that the moon changes. All you have to do is to get out in the street in Panama or Aspinwall, and give a shout, and the work is done. Shout, "Down with the administration and up with somebody else," and the revolution follows. Nine-tenths of the people break for home, slam the doors behind them and get under the bed. The other tenth or two and overturn the government and banish the officials, from President down to notary public. Then for the next thirty days they inquire anxiously of all the camera what sort of a stir their little shivers made in Europe and America. By that time the next revolution is ready to be touched off, and out they go.'

TUS ALASKA BRIBERY INVESTIGATION.—It has come out in the course of the investigation that Mr. Robert J. Walker got \$26,000 for his services in writing up the case for the newspaper, of which sum he paid \$5,000 to Fred P. Stanton, his associate in business, for riding him in the matter. It also appears that the publishers of the Chronicle newspaper were given \$3,000 for opening his columns to a long discussion by printing several articles over Mr. Walker's name. This gentleman testifies that nothing was said about compensation in any way until after the appropriation was made; that the editor of the paper refused to receive the money, and that the amount would no more than have paid for the insertion of matter at the advertising rate.