

and so on. I find that, in the free States of America, where they carry out the principle that every man is born free, the proportion is one in six. Well, when I go to Austria, it is one in nine. When I go to Belgium, it is one in ten. When I go to France, generally, there is one in ten. When I go to Scotland, oh! I am ashamed of my country. They say, 'You find a Scotchman and a kirk wherever you go.' I believe the day was when it was true, and when Scotchmen were generally educated. I am only sorry to say that now, instead of one in five, one in six, one in nine, or one in ten, there is only one in eleven of the population of Scotland attending school." (Hear, hear.)

RELIGIOUS PERSECUTION.—Sir Culling Eardley has written to the Earl of Carlisle stating that the grievances of Catholics in Protestant countries on the Continent had been brought before the notice of the committee of the Protestant Alliance, who resolved to inquire into their truth, appointing as their agents the Count de St. Gorge and Sir Culling himself. Sir Culling requests the Earl of Carlisle "to propose to honorable and right-minded Catholic noblemen and gentlemen to do by Mecklenburg and Sweden what we have done by Tuscany." His lordship has declined to make another appeal to his Catholic fellow-countrymen, as the results of the first have not been very encouraging; but he expresses his satisfaction at hearing that the facts of persecutions of Catholics by Protestant sovereigns and states are to be sifted and ascertained.

PROTESTANT INTERFERENCE AT ELECTIONS.—THE CAMERONIANS.—Three members of the Cameronian Church, at Stranraer, have lain for many months under suspension (virtually excommunicated) for the offence of having voted at the last general election against Sir John McTaggart. The Synod of the Cameronian Church have, however, quashed the whole proceedings.—*Edinburgh Advertiser.*

"PROGRESS" IN ENGLAND.—Whether it is the political dullness which leaves our countrymen little to keep their hands in, or the prosperity which pampers bad passions, we know not, but crimes of a serious character are decidedly increasing, both in number and atrocity. At Ilford, a commercial traveller is murdered by a tramp in open day, and within sight of two persons who were not near enough to help. In Somersetshire, one Blackmore, a tax-collector, is killed, by Sparks, a laborer, for money which he had. At Brixton, a very old man is killed by a housekeeper, who kept him in tutelage. These are the worst cases; but the daily papers are blotted here and there with many a dark story of violence and crime.—*Leader.*

The army estimates for the year commencing 1st April 1853, have just been published, and although there is no material difference between them and those of the year just expiring (the estimates for 1852-3 being only £14,644 above those for 1852-3) it is worth while noting that the gross numbers, rank and file, of the regular army amounts to 116,176 effective men. Of this force there are—at home, 50,898, of which two-fifths are in Ireland; in India, 27,600; and in the colonies and isolated military posts, 37,678. The estimated charge for Volunteer Corps during the same period is £38,000.

It is said, with what amount of foundation we are at present unable to state, that the Austrian Government has resolved to demand the extradition, or, at least, the expulsion of Kossuth, Mazzini, and the other refugees now fomenting revolution abroad under the shelter of British hospitality; and that, on the anticipated failure of this demand, the Governments of Prussia and of France are prepared to address a joint note to the same effect. In the event of a continued refusal on our part, we are threatened, so it is said, with a withdrawal of the Ministers representing these three powers at this Court, and with such further inconvenience as may arise from the destitute condition in which England, it is supposed, will thereupon be left.—*Times.*

GOLD.—Should the anticipations ventured upon in the despatches received by Government prove correct, the production of gold in Australia may amount, within a twelvemonth from the present period, to a million sterling per week—a result, the mere contemplation of which is indeed startling.

GAROTTE ROBBERIES IN LEEDS.—These outrages, for which Leeds has been so notorious, after ceasing for a time, have been renewed.

STATISTICS OF DRUNKENNESS.—The proportion of persons apprehended for being drunk and disorderly, is in London about 1 in 83—in Edinburgh about 1 in 60—in Glasgow about 1 in 23 of the population. This seems an ugly conclusion for Glasgow; and we are sorry to say that, on farther inquiry, the matter only looks worse and worse. A parliamentary paper has been published in return to a motion made by Mr. Hume, showing the number of persons taken into custody for drunkenness and for disorderly conduct by the metropolitan police force, with similar returns relating to the city of London, and to the cities of Edinburgh and Glasgow. In 1831, when the Metropolitan population amounted to 1,515,535, there were 31,353 persons arrested for drunkenness, and 10,353 for disorderly conduct; of the drunkards 11,605 were women, and 19,748 were men; among the persons who conducted themselves in a disorderly manner there were 7,287 women, and 3,096 men. In 1841, when the population had increased to 2,068,107, the numbers of the same offences were still enormous, the total for drunkenness, 15,006, and for disorderly conduct 15,810; there were among these totals 6,123 female drunkards and 9,883 males, and among the disorderly there were 7,913 women and 7,897 men. In the same year the city police took up 2,313 persons for drunkenness and 802 persons for disorderly conduct among a population, as shown by the census returns, of 123,563 persons. In 1851, when the population of the Metropolitan districts had increased to 2,399,004, the total number of persons arrested for drunkenness had decreased to 10,665, of whom 6,207 were men and 4,461 women, and the total of disorderly persons arrested was 6,138, 2,556 of whom were men and 3,762 women. In the city the numbers were in 1851—drunkards arrested, 280; disorderly persons arrested, 681. Edinburgh, with 140,000 inhabitants in 1841, shows, 4,834 arrests for the drunkenness and disorderly conduct in that year, and in 1851, when the population was 166,000 the arrests were only 2,793, while Glasgow, with 333,651 inhabitants in 1851, had in that year 10,012 arrests for the reasons mentioned above.—*Edinburgh Advertiser.*

THE BITER BRR.—Considerable amusement has been created recently in Liverpool by the following circumstance:—A widower, with property worth £3000, who owed a debt of £700, applied to a respectable attorney to devise means of shirking the debt. The attorney

at once ordered him to leave his place of business. The man then applied to a less scrupulous lawyer, who advised him to take a wife and settle the whole of his property upon her. He accordingly advertised in the London papers for a wife of strict religious sentiments, and succeeded in getting married. On returning to Liverpool, the creditor to whom he owed £700 applied for a settlement. "Oh!" said the Benedict, "I have no property; it is all my wife's, and I cannot pay it." The creditor at once got a writ, and lodged the debtor in Lancaster jail, when he deemed it best to be honest, and wrote to his wife to raise sufficient money to pay his debts, but she refused, saying the property was settled upon her, and she should keep it. The case then came before the Bankruptcy Court, and the Commissioner adjudged the debtor to suffer a twelve month's imprisonment for his fraudulent transaction.

RETURN OF THE REV. JAMES FORBES TO THE CATHOLIC CHURCH.

The Rev. James Forbes, a Catholic Priest, who unhappily apostatized about half a year ago, has returned to the One True Fold, and has addressed the following letter to the *Glasgow Free Press* and the *Tablet* in reparation for the scandal he has given. It gives us great satisfaction to add that we are informed that he has returned with all the symptoms of sincere repentance:—

"Sir—It is with sentiments of the deepest sorrow that I look back on the great and grievous scandal I have given to the Church of God during the last six months by the sad event of my unfortunate apostasy. In order to repair, in some degree, the awful scandal of my conduct, will you permit me, through the medium of your valuable journal, to state that I have reconsidered the arguments on either side, and that, glory be to God, I am now no longer a Protestant!—I am sick of Protestantism. My soul loathes heresy."

"With regard to the circumstances which led to my apostasy I need merely, in the meantime, state that I blame no one but myself. *Adsum qui feci.*—From my superiors I always met with kindness and consideration. If remiss I was admonished in charity. In well-doing I was encouraged. From my brethren in the Ministry I ever experienced kindness and courtesy. Even in my fall I have been treated with leniency and forbearance, while they and their faithful people have never ceased to offer up fervent prayers to the throne of God for mercy in my behalf. No wonder, then, that my heart yearns with intense anxiety to be received back again into the bosom of that Church where alone truth is to be found, and where once I was so happy. Oh! that I could repair the evil I have done, even by the effusion of my blood; but, alas! I tremble at the hideousness of my guilt. I vowed to serve the Church of God to the best of my ability, and I have betrayed her. Almighty God, by a special privilege, called me to be an Apostle, and, by a base perversity, I became an apostate. Happy would I now be could I but think that I alone have been injured—that no erring Christian has been induced to remain in his errors; that not one fluctuating Catholic has been encouraged to abandon the Rock of Ages, the pillar and the ground of truth; that not a doubt has been introduced into the mind of any human being by my wicked example."

"I intend soon to publish a few of the many considerations which have induced me to return to the Catholic Church. In the meantime I may merely add, that I have vainly sought, during the last six months, that food for the soul, that consolation for the heart, that true spiritual life, which can be found only in the Catholic Church. Out of her pale all is emptiness and sterility. Protestants, with the best intentions, are straining every nerve to catch a shadow. Many desire to wash their soul in the blood of Christ, but they possess not those divine institutions whereby the blood of Christ is applied to our souls. Many desire to become united with Christ, but they possess not that great and united mystical sacrament whereby we live in Christ, and Christ in us. With regard especially to the Calvinistic doctrines of grace, as they are called—the doctrine of election leads to despair—it is an insult to the justice of God, who loves all mankind, and shed His blood for all. Their theory of assurance is a delusion which encourages the greatest crimes, engenders pride, and produces a fatal security, far removed from the doctrine of the Apostle, who tells us—'To work out our salvation with fear and trembling.'"

"The fruitlessness of Protestant efforts in the works of proselytism, of which I might speak much, if silence were not prudence, is a glorious proof of the strength of Catholic Faith, and a clear demonstration that Catholicity alone can convince the intellect and change the heart. The Irish mission, in particular, I consider to be a mere 'mockery, a delusion, and a snare.' But of this more afterwards."

"In the meantime, allow me once more to express my deep and heartfelt contrition for the sin I have committed. I earnestly implore pardon from Heaven; and with all the feelings of a bleeding heart I humbly solicit the prayers of the Faithful, that I may yet be enabled to repair all the evil I have done—all the scandal I have given.—Sir, I remain yours, most sincerely,

"Glasgow, Feb. 24th, 1853."

[We are informed that in announcing, at the time, the unhappy apostasy of the Rev. James Forbes, we designated him as 'the Rev. Mr. Forbes, late of St. Mary's, Glasgow.' It appears he was the Rev. Mr. Forbes of St. Mungo's, not St. Mary's, a mistake which caused the Rev. Peter Forbes, of St. Mary's, who is remote indeed from heresy, the annoyance of having an immense number of letters addressed to him on the subject. We have not time to refer to our file to see whether we or some other paper were to blame for this provoking mistake, which we regret extremely.—*Ed. Tablet.*]

Mr. Butt asked a question in the House of Commons, on Tuesday, to which he got a curt answer, which must not have pleased those who induced the hon. gentleman to make the enquiry. The matter stands thus in the report:—"Mr. Butt, in pursuance of notice, wished to ask the noble lord the Secretary of State for the Home Department, whether, since his accession to office, any instructions had been issued from the Home Office to the authorities at Dublin Castle, with regard to the awarding of rank and precedence to the Catholic Bishops in Ireland; and if so, whether there was any objection to lay the despatch containing such instructions on the table of the House? Lord Palmerston.—No instructions have been sent on the subject (laughter.)"

DESECRATION OF OUR PARISH CHURCHES.

The following letter appears in the last number of the *Scottish Ecclesiastical Journal*, accompanied by a commentary by the Editor of that periodical. Surely it is the duty of the Supreme Court of the Church to take steps to prevent, if possible, such irreverent misappropriation of the sacred edifice—the House of God.—*Edinburgh Advertiser.*—

"20th January, 1853.—When staying a short time since, for a few days, in a small parish in the neighborhood of Edinburgh, I was asked by the friend in whose house I was living, if I would accompany him and his family to a *soirée*, to be held that evening in the parish kirk. 'A *soirée*?' said I; 'then you have even here adopted the French term for spending an evening; however, when the evening is to be spent in a church, one must not quarrel with the name; I will join you, and take my children.' I was told that tickets of admission were to be purchased at 1s each for adults, and 6d for children, and that, in return, we should be regaled with fruit and sweetmeats! This did not at all suit my notions, and somewhat staggered me; refreshments to be sold in the temple of God!—Nevertheless, a very strong feeling of curiosity tempted me to be present; and our children having preceded us by half an hour, my friend and I took our way soon after seven p.m. to the kirk."

"On entering, I was struck by observing a kind of 'buffet' raised at the further end of the church (where the communion table, and all its sacredness of effect, should have been) loaded with all sorts of fruit and confectionary. Behind this stood the Rev. Mr. —, (not the parish minister, for he was prevented attending by illness, but) the minister of a neighboring parish. Scarcely more than his head was visible above plates piled up with oranges, apples, grapes, &c.; and he appeared to be endeavoring to make himself heard in an address to the congregation, which consisted of from three hundred to four hundred persons, chiefly young girls and boys, who, from their continual whispering, and looking about, before, behind, and in every direction but that of their minister, rendered his efforts to gain their attention quite unsuccessful. Such was the hum of voices, though up to this moment in some measure suppressed, that I heard nothing; and, had I not known otherwise, I might have supposed Mr. — to be a vendor of oranges, wholly engaged in a desire to dispose of his fruits, so entirely did he, in his anxiety to be heard, identify himself with the said well supplied table. This, however, was far from being the worst part of this sacrilegious entertainment; for, as I have already hinted, up to this period the conversation (which, to their disgrace be it said, was almost general throughout the congregation) was in a suppressed tone; but as soon as the minister had ceased to speak, the uproar of voices, clapping of hands, and stamping of feet, in token of applause, presented one of the most monstrous scenes I could have imagined. This was followed by a rush of twenty or thirty confectioner boys into the 'sacred edifice,' each bearing a large open basket containing paper bags filled with fruit and sweetmeats. Each person in the church was presented with a bag, myself amongst the rest. I quite recoiled from accepting it, and when the boy had passed on, I wished I had refused. I felt a degree of horror and repugnance at all that was going on, which I can scarcely express. However, I placed the bag on the seat beside me, and tried to hear what another reverend gentleman was saying, amidst the apples and oranges; but, what with the rustling of paper bags, the increase of whispering, and the general and growing excitement of the audience (for surely it were mockery to say congregation) so much more like a scene at a theatre than a church, his attempts to make himself heard were as futile as his predecessor's.—Upon his retiring, the noise became still more general and tumultuous. The popping of a couple of hundred paper bags, added to the most profane whistling, yelling, stamping, throwing of orange peel in all directions, and even tossing aloft their caps (as I had reason to know, one having descended upon my bonnet) formed a scene certainly profoundly disgraceful, in such a place, to any assemblage of Christians. At this stage of the proceedings, a small gentleman came forward, amidst this most unseemly clamor, to receive from Mr. —, the first speaker of the evening, a Bible, as a farewell present and token of respect (he being about to emigrate) from the scholars of the Parish School, to whom he had for some years been chief instructor. . . . The little schoolmaster, after having submitted to the children of the congregation a series of Scripture questions—to which, as far as I could hear, they appeared to reply with perfect accuracy, but as if by rote—bowed himself out. The singing of several psalms then commenced, which, had one's mind been in any way previously attuned to religious feeling, might have had a devotional effect,—as I observed more than one fine melodious voice among the singers—such are the gifts of Nature's God, if they are not perverted by the mismanagement and misappliances of man. But the attempt seemed little suited to the time, and the scene continued one of confused murmur and most indecorous bearing to its close. I have seen much, and travelled far; I have resided amongst and mixed with persons in various and distant countries, of very many different religious persuasions, but I never witnessed, in any place, a scene so replete with sacrilege, or a congregation, that seemed to me so bent upon desecrating their place of worship—and this under the countenance of the ministers and elders of their own body."

"My friend (an excellent man in all the social relations of life) being one of the latter fraternity, I was rife to him, on our return home, in expressions of the intense surprise and positive disgust which I felt at what I had seen; to which he quietly replied, 'This will add, then, one to your many experiences.' Seeing him so indifferent, or rather, perhaps, 'so wise in his own conceit,' I observed, 'Yes, indeed, and a most unhappy addition it will be; one, I hope, not to be met with out of the pale of the Presbyterian Kirk.'"

A PUZZLE.—We recommend this original riddle to the careful consideration of those of our readers who think it applies to them. By a careful and continued application for a time it may be solved; and we cannot but think that when solved, a very great length of time will not elapse before the benefit of the solution will be felt in a form that we can readily appreciate. This conclusion, however, may be problematic, but we shall anxiously await its determination, trusting that it may be in our favor. If it is yet an enigma, please read it again.—*Yankee Paper.*

A NEW PROTESTANT THEORY OF THE MARRIAGE CONTRACT.

When we look for examples of goodness or perfection we naturally turn to the Priesthood as a class specially destined, not only to teach virtue, but also to practice the very lessons which they are bound to inculcate. They are the ministers of the heavenly law, and under strict obligations not only to teach it, but to know it. So in civil matters we turn to the lawyers of this world, and expect from them not only a precise knowledge of our own obligations, but moreover a decent observance of those obligations on their part. So strongly is this felt to be the case that the judges discourse most vehemently against an attorney or barrister who shall have transgressed the legal limits of chicane. Motions are occasionally made to remove a solicitor from the rolls of the court, and the benchers threaten to disbar the advocate who shall have conducted himself improperly. There is a sort of public opinion that all lawful things are not always permissible, and that law, which is the perfection of reason, may become sometimes unreasonable.

It appears, unless the whole story be a fiction, that an ingenious attorney in one of the midland counties of England has made a great improvement on the law of marriage. The story seems certainly incredible, but very often incredibility is a proof of the truth of the fact alleged. The story is that a man lawfully married quarrelled with his wife, or ceased to love her, or disliked her, and, under these circumstances, abandoned her. The devout secretary of Henry VIII. had recourse to the principles of his religion for help under his embarrassments. Catherine of Aragon was abandoned, and Anne Boleyn appears on the scene. This second Anne, for such is her name, was not entirely without fear of Catherine, and before consenting to sin, stipulated for a legal sanction to the divorce, and to her own unlawful marriage. When persons are determined to do wrong, they like to do so in a lawful way if possible, and in the usual course of business, with as little risk as the nature of the case may admit of. The ordinary practice in these cases is, unhappily, the perpetration of bigamy. But it is attended with considerable danger, and may end in transportation.

The people in question were wise in their day; they would run no risk of this kind; neither transportation nor imprisonment seemed to suit their views. They struck out a new line, original and apparently safe. They went to a lawyer, and stated their grievance, and demanded the benefit of his legal knowledge and skill. The new Trebonian consulted his books and told his clients that for five-and-thirty shillings he could stifle the voice of their conscience, and keep them clear from the pains and penalties which they so much dreaded. It seems that the man would not do what is occasionally done in England, strangle or poison his wife, and the modern Anne was afraid of a disturbance unless the law intervened for her protection. The learned attorney came to the rescue, and put them in a social condition perfectly original.

He drew up a deed for five-and-thirty shillings by which the rights of the wife, without her consent, were extinguished, and transferred to Anne. They called the document a lease, and it seems to have been produced in court to the great astonishment of the midland magistrates, who were taken by surprise at this new development of the law. The conscientious criminals seemed thoroughly satisfied with what they have done, and the more particularly so because they had paid for the lease no less a sum than five-and-thirty shillings of lawful money of Great Britain.

The high contracting parties to this deed covenanted to live together as man and wife, without the usual celebrations attendant on that condition, but solely in virtue of this lease. They seemed to forget that the man had no power to enter into such an engagement, and, as the wife had no power to consent, so they wisely left her out of the question. It was just as if a man mortgaged an estate which he had already sold, and for which he had received the purchase money. The astute lawyer, who might have hesitated before giving his assistance in such a case as this, had no difficulty at all in performing a more scandalous service, but the penalties of which are generally reserved altogether for the next world.

We have heard of heathens who lent their wives, and we know that English Christians repudiate them by the help of Parliament, but this is the first instance that has come to our knowledge of a "lease" by which the matrimonial contract is barred without being broken. Philosophers and secular politicians are anxious to reduce the Sacrament of Matrimony to a civil contract—a personal bargain liable to all the incidents to which human contracts are generally subject. The midland lawyer has anticipated their theories, and reduced it into practice. There is a grand and sublime development of the social contract; something absolutely heroic, and that must command the admiration of every liberal and philosophic mind.

There is a serious side to this matter, and that relates to the attorney and to the judges who allow him to practice in their courts. The ignorant wretches who applied to him for advice may have believed themselves innocent. They have the example of their betters in a worldly view, who repudiate their wives, and marry again. But the lawyer, who, for five-and-thirty shillings, drew up the pretended lease, must have known that he had no warrant for his proceedings. He knew that the law did not authorize such a scandal, though he may be ignorant of, or indifferent to, the supernatural consequence of his acts.

This seems to have taken place in the very centre of England, among a people shrewd and sharp, by whom Popery is periodically denounced, and the more perfect morality of England ostentatiously proclaimed. The parties to this deed were neither "mere Irish" nor Catholics, but persons who maintain that the Pope has no authority in England. It would have been well for those people if he had, for in that case they would not have been allowed to play their abominable comedy with impunity. Let Mr. Spooner look to this matter: the morality of Maynooth is not yet on a level with that of this lawyer, who may be one of Mr. Spooner's constituents.

DOING THE EXCISEMAN.—An officer of her Majesty's Inland Revenue, stationed upon the west coast, was made the victim of a practical joke the other day. An urchin, whom he met, volunteered to direct him to where a cask of smuggled whiskey lay concealed; the offer was gladly accepted, and its performance handsomely paid for; men were brought out; the cask was found duly sealed and labelled; and was carried off in high glee. Alas! it turned out to be full of water.