to the shore. The latter were immediately sent to authority to keep peace and forebore to use it rests | Orangeism as an organization-although in the orhospitals, where every attention was paid to them : but one of them is now beyond the reach of human care. The night closed upon this terrible scene; and as darkness set in men shuddered and wondered if they were not living in some remote land, where the tattoosd savages still held sway."

O'CONNELL AND CRANGEISM. - Eighteen years have now elapsed since, in the autumn of 1847, Daniel O'Connell, the Liberator, then on his way to Rome, breathed his last at Genoa. And it is only after these eighteen years have passed by the foundation stone of a national monument in his honour is formally laid in the capital of Ireland by the hands of the chief magistrate of the city of Dublin, in the presence of a vast number of the Liberator's compatriots. Surely a reasonable proceeding! Surely a proceeding-after these eighteen years have elapsed - in no way precipitate! Surely a simple act of gratitude, of justice, of common decency, and of common sense. Yet it was as a counter-demonstration to this display of national gratitude and right feeling towards the memory of O'Connell among a race, whom he has so largely benefited, that the Orangemen of Belfast asare witnessing the just fitting result of this same savage stupidity - namely, the delivering up of Belfast for several days and nights in succession brickbats and bludgeons. The latest achievements of these rioters being the attacking and sacking of a disgraceful proceedings, lives, there, have been seriously endangered, a girl has been maimed, a man has been shot in the leg, the whole city and the surrounding neighborhood have been thrown into profound consternation. And it is now, in this dire extremity, that we turn with some curiosity to note seeks to identify, Protestantism with Orangeism; the what will be the course pursued yonder, at Belfast, with a view to the restoration of order, and the vindication of the law by the amiable Lord Lieutenant.

The Right Rev. Dr. Dorrian, the Catholic Coadjutor Bishop, issued an address to the Catholics of Belfast, calling upon them not to participate in the riots disgracing the town, but to show the greatest for-

bearance.

The following is the address of the Right Rev. Dr. Dorrian, above alluded to :-

" TO THE CATHOLICS OF BELFAST.

Dearly beloved Children .- At a time of such excitement as we have been living in for some days even one indiscreet word, or one exaggerated statement, is calculated to do much mischief; and by all any ill-timed and imprudent advice-imprudent if for no other reason than it may be misunderstood from the aimless way in which it is put-is to be regretted. We implore you, again and again, to act with great patience in the trying circumstances in which you find yourselves now placed. We warn you, with all prudence and forbearance not to let yourselves be carried away by self-installed advisers nor to be influenced by any sayings or writings so authorised but what may come to you through the Clergy. They alone have the right to address themselves. To the Catholics of Belfast; and they tell you emphatically to rely on two things.—1. Be always in the right; 2. Let a breach of the peace bu always on the part of others, if it is to be broken. If you follow this advice, the authorities must and will protect you; they must act now without delay. Repress the angry feelings of the more impulsive among you, restrain every incitement to any kind of violence, and the authorities will be obliged to act with energy, and restore peace at once to our distracted and disgraced town. Things are bad enough but every act of retaliation makes them worse, and is un-Christian. Remember 'Charity beareth all things-endureth all things.'-1 Cor. 12th chapter,

This is not a time to hold meetings called without proper authority, nor the time to speak of 'manhood,' or to appeal to a silly, vaunting, foolish kind of heroism. Let us have peace. Let us have no exaggera-tion, no throwing saide of the proper and legitimate authority, whether ecclesiastical or civil. If neces-Bary, at a proper time meetings will be held, convened by legitimate authority, at which the Catholies of Belfast shall take counsel how to act; but let us not now fan the flames by being parties to the alightest indiscretion. While the storm rages this would do much harm. Be calm, be patient, and as homes. True much as possible keep within yo heroism consists not in yielding to provocation.

Let us do this, and may the God of peace be with † P. DORRIAN, Condjutor Bishop."

One thing however is certain- these riots have doomed the last vestige of Orangeism to destruction. All good men protest against the continued toleration of that blot on the age—the Orange system, well called by the Star the leading curse of Ireland. Bloodthirsty and cowardly, it strikes the weak and shrinks from the strong. Orangeism is called by some an anachronism, but that would imply that it at some time had a portion of good in it. The Irish Orangeman is an anomaly. He is an Irishman who hates Ireland, and a nominal Christian who tramples on Christianity. He is not even right in history, for as John Wilkes denied being a Wilkesite, the Prince of Orange with his faults would we think refuse to be an Orangeman. Ireland can never know peace till Orangeism has passed away, and though the ferocity of the late riots must be a subject of disgust, and the loss of life calls for deep regret, yet the evil (bad as it has been) will not be without compensation if it arouse to greater activity the energy of every good man to aid in crushing the fell system, of Orangeism, whose baneful influence and that of her gloomy twin sister, an alien Church have so long blighted a land, which if united would in time take a proud position amongst the foremost and happiest nations of the world .- Weekly Regis-

THE LONDON "TIMES" AND THE ORANGE MAGIS-TRACY OF BELFAST .- The rioters of Belfast have at length suspended their labors, though we fear it is from exhaustion rather than from coercion, but but the scandal of the riots ought not to be soon forgotten. The first feeling in the breast of every Englishman, after the astonishment occasioned by the spectacle of anarchy prevailing without a check in the most industrious town of the sister island has subsided, is one of indignation at the supineness of of the nation, Ireland herself has never failed to the magistrates, who permitted the fury of take the right distinction between Frotestant and the magistrates, who permitted the fury of the mob to grow to such a height. A mob Orangeman-and we should have reason to despair of men, as has been truly said, have only the wisdom of one man divided between them, but every one of them has the accumulated ferocity of all. But such ferocity is not excited in a moment. Tiger-like, the taste of blood is necessary to arouse it to its full degree. Thanks to management or mismanagement, the fury of the mob in Belfast was permitted to attain its full development. When women and children are the objects of murderous assaults, and men struggling to save their lives from drowning are fired | side the Protestant emancipators what intellectual upon in their helplessness, the brutal passions of man may be supposed to have reached their limit. Upon whom rests the responsibility of this terrible consummation? Who had the power to check the madness of the people when it was as yet growing, and paltered with it till it had become almost too fierce and too strong to be opposed? Was not the authority to preserve the peace committed to the magistrates; and if it was, how came it that private war reigned unchecked and murder remained unpunished in the streets of Belfast? On Saturday we expressed what we believe to be the feeling of every one on this side of the Channel, and we hope of most

the discredit of putting us to shame before the dinary course of things the extinction, or even the world.

The Irish Times, the leading journal of Dublin, and the chief representative in the Irish Protestant press of Conservative enlightenment, says :- " Our Radical cotemporaries, in their evening editions of Friday, have thought proper to implicate the whole orderly and peaceable Protestant population of the North, in the guilt of the riots which have again thrown Belfast into tumult and confusion. The cry is raised most unjustly against all Protestants, although every Protestant of respectability has exerted himself to the utmost to appease the riot. We deeply regret the recurrence of scenes of violence in the great manufacturing town of Ireland, but in a town crowded with mills, and an immense number of working classes, there is always a low residuum ripe for mischief and ready to take advantage of any pretext for violence and riot. It is by no means fair to attribute to all the Protestants of the North, the conduct of a very low class of persons, who inhabit localities notorious through all time for disturbance and contention. We earnestly hope that the good sense and sembled for the purpose of indulging themselves in what we have already designated, one of those pieces of savage stupidity, the burning of the effigy of the greatest man freland ever produced. And now we occurrences at Belfast will be eagerly seized by the vate houses teach or instruct youth in learning, within this realm (except only the children or others under the guardianship of the master and mistress of savage stupidity, the burning of the effigy of the greatest man freland ever produced. And now we London press as a ground for assailing all Irishmen, and everything belonging to this country. The misguided men who act thus outrageously, not only ininto the hands of rioters armed with stones and jure themselves and those who took no part with with them, but disgrace the cause which they profess to uphold. The Government sent down to Bel- trained in the Popish religion, or shall send money Nunnery! If no lives have yet been lost in a place fast yesterday evening, every man who could be or other thing towards the maintenance of such perdelivered up now for a considerable interval to these spared from the Constabulary Depot, but we rely up-son gone or sent, and trained as aforesaid or as a on the interference of the orderly and loyal, to check the disturbance without the intervention of the civil

or military power." REALITIES OF ORANGEISM. - The pervading fallacy of English rule in Ireland is that which identifies, or one being a form of religion, and the other a crime against society. It happens, indeed, that the members of the Orange Confederacy are popularly classed as Protestants; that some amongst them do actually set up for a piety more than commonly Protest ant; and what, if not versified, would stagger belief, that ministers of religion are banded with the lay malefactors in a common work of hatred and of blood. The members of the Orange Society, however, clerical and lay, are Protestants in no other sense than the pirates of the "Flowery Land" were opprobrium of the religion they profess. Englishmen have been taught to believe — although English statesmen know the contrary—that Orangemen are convicted thereof."—8 Anne, c. 3, ss. 20, 21—1701. nothing worse than pardonable exaggerations of loyalty in a disloyal country, and that the features of their character which, to an unphilosophical observer few miles westward of St. George's Channel. There never yet was a more complete mistake. Orangeism is, undoubtedly, the creature of English rule, and has sprung out of the relations between creeds has little in common with English feeling as it exists in England, or elsewhere; for outside the pecution of the historical William III., truly or falsely painted by Macaulay or Mackintosh, than he has of the elder Oyrus; nor is he one degree more in privity with the doctrines of Christ than with the Elusinian mysteries. He knows as little of the Bill of Rights as of the Sermon on the Mount; and of the Habeas Corpus" as of the theological virtues. His darkness is not less palpable than his temper is cruel; nor is he less brutal in his ignorance than blind in his believings, He reverences in William III .- not the abstraction which constitutional enthusiasts have begotten upon their own imaginationsbut the gross and carnal reality which is known to Irishmen at large—the man whose victories planted the feet of a colony upon the neck of a nation. The Orangeman sees in William III., not the assertor of liberty, whether he was that thing or not, but the founder of ascendancy; and he devotes himself to the maintenance of that ascendancy by such means as our wretched history has made us familiar with. That ascendancy O'Connell breached; but that ascendancy although breached—and breached irreparably-England still maintains in its coarsest embodiment, the Established Church, which, while it is preserved, will give a reason of existence to Orangeism, under whatever name or whatever organization. The Orangemen worship William III. as having constituted them not freemen but slave masters; and the partial emancipation of their slaves by O'Connell has infuriated them to the degree we have seen precisely because it has been partial. Were the Church Establishment suppressed—were the political franchise exercises without terrorism -were the relations between Protestant property and Catholic occupancy kindly and liberal-Orangemen would have nothing whereby to be reminded of the deliverer William. All would be a dead level of equality, brotherhood, prosperity, and education. There would be nothing special for the Orangeman. Why worship a man who, after all, could never have had an Orangeman's appetite for religious persecution, because, although like enough to the Orangeman, he had no religion in particular; unlike the Orangeman he did not believe that he had any, and came from a country in which religious persecution, as practised in England, was unknown? Why worship a man who had only given to the Orangemen a dream of ascendancy, lasting through not quite two hundred years, and who had not strengtu to propagate the tyranny associated with his name into the third cen-The moment that every trace of the ascendancy, which dates from the victories of William III .. will have been wiped out in the dissolution of the Church Establishment, that moment will William III ceased to be worshipped by those who value not the liberties which he is said to have consolidated, but the yoke which he certainly imposed; and at that moment, but not sooner, will Orangeism subside into citizenship. But while the Government of those countries has not ceased to identify Protestantism with Orangeism, by maintaining the Church Establishment, by flattering and aggrandising the heads of the Orange confederacy, by depressing the popular strength, and by a diseased jealousy of the bulk of Ireland if it were otherwise. If we except the name of O'Connell, every really historic name of modern times connected with struggles for the rights of Catholic Ireland was the name of a Protestant ; and those Protestant names are the only names great, venerable, or even respectable in Irish Protestantism Grattan, Burke, Curran, and Plunket, to name only those were equally well entitled with O'Connell to the Orange burning and the Orange funeral. Outgreatcess, what political philosophy, what moral soundness has the Protestant historian of Ireland to record? The time is not yet, perhaps, come when an English Government can be made to take the right distinction between Protestant and Orange; but the

time has come, if ever, when, although aspiring to no

other character than that of a conservator of the

peace, and that, in fact, of a magnified policeman,

the Imperial Government must see the necessity of

purifying the Magistracy of the Northern Counties

from every taint or suspicion of Orangeism. It

reform of the institution which create and cherish its spirit, may be a work of time. The best friends of the Church Establishment itself cannot but dread the light which last week's Orangeism has thrown upon that institution. They must see with us that light in question is reflected, not from the rank and file of the corspiracy, but from its leaders and its organizers - from its magistracy, from its press, and from its preachers - and that unless a heavy and ursparing hand be laid on these, they will work more evil to their evil cause than a cause so very evil and so very hollow can afford .- Evening Post. .

EDUCATION IN IRELAND .- The following extracts from the Irish Statutes will at once exhibit the state of the 'Popish' schoolmasters and students in Ireland during the penal times. England has been compelled to abandon them, but the spirit still remains, and explains much that is obscure in the Education Question':-

"No person of the Popish religion shall publicly teach school or instruct youth in learning, or in private houses teach or instruct youth in learning,

Third, ch. 4, s. 3-1694. "in case any of his Majesty's subjects of Ireland shall go or send any person to any public or private Popish school, in parts beyond the seas, in order to be educated in the Popish religion, and there be son gone or sent, and trained as aforesaid, or as a charity for relief of a religious house, every person so going, sending, or sent, shall, on conviction, be disabled to sue in law or in equity, or to be guardian, executor, or administrator, or take a legacy or deed of gift, or bear any office, and shall forfeit goods and chattels for ever, and land; for life."-7th William the Third, ch. 4, s. 1. 1694.

"If any person, after 1st September, 1709, shall discover any Popish schoolmaster, or any Papist teaching or instructing youth in private houses, as tutor, or as usber, under-master, or assistant to any Protestant schoolmaster, so that the said Popish schoolmaster, tutor, or usher, under-master, or assistant to any Protestant schoolmaster, be apprehended and legally convicted, every person making such discovery shall receive as a reward for the same £10, to be levied on the Popish inhabitants of the Catholics, in the sense, that is to say, of being the country where such Popish schoolmaster, tutor, usher, under-master, or assistant, taught or instructed

On the subject of education in Ireland we have the following testimony from Mr. Christopher Anderdon, an honest, intelligent Scotchman: - 'I may might look ferocious, are really no more than the development which political nature assumes under the of the Irish to obtain education, that children have tropics of faction, which every one knows to be a been known to acquire the first elements of reading writing, and arithmetic, without a book — without a pen — without a slate! And indeed, the place of meeting was no other than a graveyard? The long flat stones with their inscriptions were used instead and classes created by that rule in Ireland; but it of books, while a bit of chalk and the stones together served for all the rest. But then this eagerness for knowledge, though more generally felt, is liar condition of society created in Ireland, or ex- not novel. Let any one inquire minutely into local ported from Ireland into other countries, such as circumstances during the last fifty or sixty years. Canada, Orangeism has not, and cannot have a be- and he will find it here and there as a strong feature ing. The Orangeman has no more distinct concep- of the Irish character. When we advert to the native Irish and education in their native tongue, we see what avidity can suggest. Then we can mention evening scholars, who have been endeavoring literally to go on by the help of moonlight, for the want of a candle, and oven men and women, particularly within these few years, acquiring an ability to read in so short a period, that, until the facts of the case are examined or witnessed, the statement might seem incredible."-Sketches of the Native Irish, p. 265. Third Edition. 12mo. London: 1846.

The Dublin Freman's Journal says:-If there Connell's career, it was his persistent resolve to struggle within the law for the redress of grievances and the achievement of reform. He preferred even an open rupture with Smith O'Brien and the talented phalanx of young men whom he led, to having illegal language used, much less illegal practices introduced, in connection with his Repeal agitation. The great controversy between the 'Moral Force' and the 'Physical Force' was brought on, perhaps even precipitated, by O'Connell, in order to keep the associa-tion free from illegality. O'Connell's policy was to force reform on the judgment of the legislature by 'Parliamentary action'-that is, by discussion in Parliament, sustained by the opinions of the public outside. We do not pretend to understand the policy of the Irish League, but it is plain that it is something antagonistic to 'Parliamentary action' and that some other and undefined power is relied on as the only certain mode of obtaining their ends .-At the meeting of that body, held on Tuesday, some of those present declared for a 'war' policy, but, in justice to the chairman and some clergymen who were present, it is right to state that this open declaration of 'war' against the Crown was rebuked and discountenanced, The 'war' party were, however, strong enough to force on a discussion as to the ways and means' of achieving their objects, and we must confess that the result of that discussion did not suffice to show that 'war' at some future period is not counted as the winning card of the organ. isation. The 'Parliamentary policy' was abjurednewspaper discussion was declared ineffective: and in the course of the disputation one of the leaders. suggested that enrolling the names of those who were in favor of the principles of the Irish League should be the first step, and that until that was effected no discussion as to future action was desirable. Now, in all sobriety and calmness, we would ask what does this mean? Are the Irish people to be asked to join in a movement which is to carry out its purposes by abjuring Parliamentary action? They are told, indeed, that it will not be accounted a crime to send a man to Parliament to state the policy of the League. But the League will have nothing to do with Parliament—with elections—or with Parliamentary proceedings, and will not contenance in any of its members the taking a part in any discussion on Irish legislation, or the voting on any division in the British Senate There is hardly any possibility of mistaking this declaration. It is not in words a formal declaration of 'war,' but it is a total abandonment of all the means of obtaining reform and legislative amelioration, and as open an avowal that something else is to be resorted to. First ascertain your numbers, says one of the leaders, and then resolve upon your policy and your action .-What is the use of numbers if the influence of numbers upon elections and upon the proceedings in Parliament is to be rejected as unworthy of 'carneat men?' The foolish bird that hides its head in the sand and fancies its body is unseen, is as wise in its generation as are the men who in words declare against 'war,' and hope to deceive others into believing that a physical force struggle is not contemplated as the ultimate resource when numbers are relied on and the constitutional influence of numbers

Rochefoucault says that 'bypocrisy is the homage which Vice pays to Virtue.' The philosophical Duke has said many a true thing in few words-but he never said a truer thing than that. In ancient times there was no triumph without slaves-and the modern slaves who attended the business on Monday, were a necessary part of the ceremony. Vice had to pay its homage to virtue-and they had to pay must understand at length-if it ever can be made homage to the sincere and deep feeling of Ireland, to understand anything-that Protestant feeling is by the hypocrisy of their presence. A mayor, with kingdom, and upon those magistrates who have the stern and effectual suppression, once for all, of with his iron chain, experienced in a Roman triumph his course could be arrested.

repudiated.

-but he was equally bound to follow. The most important feature in Monday's meeting was not its vastness-although its vastness is beyond dispute. The conduct of that mighty concourse is the thing to be proudest of—the thing to give the most hope in these days of apathy and corruption. An army, on a field day, could not have exhibited more steady calmness and order than that impulsive Irish multitude displayed. Political disappointments, bad harvests, and had landlords, have not demoralised the Irish after all. They have still in them the intelligence, the order, the spirit of a people. The material is there, wanting only guidance to mould it into a great organised power. In O'Connell's lifetime the people had the spirit and organisation of a nation. This was well known to friends and foes. At his bidding they came from all parts—and after the

intoxicating magic of his eloquence, they purted and sought their homes, in good order, at his bidding .-Their coming and going were as sudden, as simultaneous, and as quiet, as the falling and the thawing in the minds of many who had previously rejected of the snow. But that mighty force—a people— religion altogether." which was hushed and still at his word of caution, would have flung itself into a deadly warfare, with the reckless dash of a cataract, if he had issued his mandate of battle. It is useless, now, to speculate on what would have been the end of it, if he had given the people a loose rein, and lasted them into fury with his tongue of fire. We ought not to forget, however, what a loss, of time, money, and men, it cost England to put down the single county of Wexford in '98. The people want a leader with a heart and mind that they can fearlessly lean upon. They would do anything under such a man. The disciplined power of the people will at once be admitted, when we remember their dignified demennor at the Monster Meeting of Monday, in Dublin, with no leader but the memory of U'Connell,-Wexford

REJOICINGS IN CAMINCIPERS-THE O'DONOGHUE.--

Seldom has our town witnessed such demonstrations as took place on Tuesday, August 13, on the occasion of the arrival of The O Donoghue, M.P. That for the first time entered our town. Early that Cabirciveen on their way to Gleubeigh, where it appears they had gone to visit some friends, and it having been ascertained that they were to return the same evening, the people of Cahircivcen prepared to give them a suitable reception. Two immense bonfires were in a short time built, and some triumphant arches, with banners bearing suitable inscriptions, constructed. At the western entrance of our town and contiguous to one of the bonfires, a beautiful arch spanned the street, in the centre of which hung a large banner; bearing the inscription, 'Ilial' Chieftain of the Glens.' On another banner, which hung from an arch at the eastern entrance, were engraved the expressive words, ' Caed mille faithe! In the centre of the street was a huge bontire; bluzing tar barrels were whirled through the town, and it being at this time about nine p.m. the arrival of The O Donoghue was anxiously expected. He, however, did not come for some time longer; but, at length, the rattle of his carriage was heard in the distance, and on his appearance shout after shout rent the air. An address, which was most numerously and respectably signed, was read and presented by Daniel Mahoney, Esq. 1t was as follows:— Sir,-We, the gentry, merchants, and trades of Cahirciveen, beg to express our joy at the arrival amongst us of one of Erin's first and truest patriots -one who has on every occasion stood forward for the rights of Ireland - and who has often detailed in eloquent language the injustices of our poor and persecuted country. We beg to thank you for your many exertions in the cause of down-trodden freland, and hoping that you may live to see-what you have so long and ardently toiled for-the restoration of our national legislature, we have the honor to be your obedient servants.' [Here follows a list of signatures.] After the address had been presented. The O'Donoghue, who was received with enthusiasm, warmly thanked the inhabitants of Cahircibe one feature more remarkable than another in O'- veen for the demonstration they had got up in his honor, and after a most elequent speech, reminded them that Ireland could never be happy, contented, or prosperous, until she would have her own Parliament. Morgan J. M'Sweeney, Esq., next addressed the multitude, and in cloquent language reviewed the public career of The O'Donoghue. He said that though the great Liberator was gone, yet Ireland could still boast of sterling patriots and ardent Repealers, and he was proud and happy to see this gallant young Irishman, the leader of the Repealers of On the conclusion of Mr. M'Sweeny dress, which was most rapturously received, The O'-Dononoghue drove off for home, accompanied a long way outside the town by a strong body of the inhabitants of Cahirciveen, who kept up a continual cheering, thus paying a merited compliment to the ceivalrous conduct and unswerving patriotism of one of the noblest, the purest, and the greatest of modern Irishmen .- Cor, of the Tralee Chronicle.

The Dublin Gazette, of the week ending August 20th, has a notification stating that all the inhabitants of Westmeath, with the exception of a few favored classes, who do not deliver up all the fire-arms in their possession before the 25th of August, shall be liable to twelve months' imprisonment. Morning News rightly wonders why this 'proclamation' did not also, as it should have done, extend to the Orange ruffians in Belfast.'

GREAT BRITAIN.

A poor woman, who had attended several confirmations, was at length recognized by the bishop. -"Pray have I not seen you here before," said his lordship. "Yes," replied the woman, "I get confirmed as often as I can, they tell me it is good for the rheumatics."-Protestant Paper.

The Mormons seem to be mustering in strength in London at present. On Sunday week special meetings of these extraordinary people were held in the Music-hall, Store-street, which was densely crowded throughout the day, owing to the fact that such celebrities as Mr. Brigham Young, jun., and President Orson Pratt, with other apostles from the holy city, had arrived from America and were present.

THE YELVERTON CASE. -It is rumored that Lord Brougham intends to publish his opinion on the Yelverton case, which he was unable to deliver. In the windows of many of the taverns of London is the announcement, "A subscription being got up here for Mrs. Yelverton," The Court Journal says, Major Yelverton visited Cremorne on the evening of Thurs-

DIVORCE AND RE-MARRIAGE. -The marriage returns for 1862, which has just been issued, distinguish the marriage of 28 divorced persons in the year. Ten of these marriages took place in London. Fifteen divorced men married spinsters, and two divorced men married widows; nine divorced women were married to bachelors, and two divorced women to widowers. There was also another instance, occurring at Birmingham, where a man and woman, once husband and wife, but divorced, were re-married. The number of divorced persons is increasing, and hence these marriages of divorced persons increase; the number reported in 1862 was about three times as many as in any previous year.

The U. S. frigate Niagara brought up in Dover Roads on the 24th, having on board a Captain and 33 men belonging to the Georgia, which was captured by the Niagara while sailing under the British flag on the 15th of Aug., about 20 miles off Lisbon. The Captain protested against the insult to the flag under which he was sailing, and insisted that as the Trishmen, upon these outrages. The lious of Belfast not Orange feeling, and that none would rejoice his chain of gold, may have felt as little interest in Georgia was a British ship, engaged in legitimate and dishonour; to the good, government of the more than the virtuous Protestants of Ireland in the the work of the day as the slave of old Roman times, and peaceable traffic, no right could exist by which

THE ANGLICAN BENEDICTINES .- The Church Review cotains the following account of a recent service in the chapel of "the Anglican Benedictines" at Norwich :- "On Tuesday, the 2d inst, a solemn commemoration of the faithful departed (intended to be repeated every month) was held in the chapel of the Auglican Benedictines at Norwich. The Holy Sacrifice was offered, the chapel hung with black, the dorsal having a large white cross; the chasuble and cope worn were of black velvet, ornamented with cloth of silver and white velvet. At the Offertory the congregation, holding wax tapers in their hands, went up to the altar and kissed the back of the paten (a custom often observed on the Continent though not used at Rome), in token of communion with the faithful dead in the Holy Eucharist. In the sermon at the evening service death was painted in all its horrors; it was taken from the exercises of St. Ignatius; grown men and women sobbed aloud, and a very solemn impression was evidently created religion altogether."

VENTILATE THE CHURCHES AND THE SCHOOLS .--

We have pointed out the necessity for ventilating the shop. Those observations apply not only to the tradesman's shop, but also to the workshop or factory. The fearful decadence of the health of the inhabitants of such towns as Manchester, Oldham, and Sheffield, which are in truth but congregations of workshops, is notorious; the pale wan faces of the dwellers there too truly tell the want of pure, clear, fresh air. Passing now from the private shop to public institutions we are compelled to admit the same radical fault-the want of that element which is the "breath of life." In our churches, schools, and assemblies, people who go there suffer more or less from this evil. It is proverbial how persons, young and old, suffer from colds, bronchitis, and influenza; all of which are said to be "caught" when they return from some public place of assembly .-The question naturally arises, how is this? The answer is that it is caused by the sudden change which the cody undergoes in passing from a heated impure gifted young gentleman and family are staying for air to that of the natural temperature, containing some months past at the Waterville Luke Hotel, and also its proper proportion of elements. Man requires for his health one gallon of air every minute of his morning he and Madame O'Donoghue passed thro' life; the individuals of a church congregation are rarely, if ever, supplied with that quantity. Only at the cathedrals is the air space in proportion to the worshippers. A man of large lungs inhales about twenty five cubic inches of air at each respiration; he breathes eleven times a minute, and thus requires nine and a half cubic feet of air every hour. Now, when there are a thousand persons under one roof (some of the metropolitan churches and chapels contain 2,500 persons) for a couple of hours, it is evident that wenty thousand cubic feet of air are required to supply that which is necessary for existence to these thousand persons in a pure atmosphere, so that of course a much larger quantity than that is required in order that a current can be established to remove the effete matter of exhalation .- Dr. Piesse's Laboratory of Chemical Wonders.

EXPERIMENTS AT SHOEBURYNESS .- The experiments with Sir William Armstrong's 600-pounder shunt gun were continued at Shoeburyness on Tuesday .-A floating Warrior target, measuring 12ft by 10ft, was moored at five hundred yards from the gun, the charge being reduced to 50lbs., so as to bring the velocity of the shot down to what it would have been if the gun had been fired at 2,000 yards distance. Although the first shell ricocheted it went clean through the target, making a large hole, blowing the upper plate completely off and breaking nearly all the bolts in the middle plate, which was detached some three or four inches from the backing. Three other shells were fired, but one of them. struck the top end, the other two the left and right side of the woodwork of the target, inflicting no very serious damage. With the proper charge of the gan so much reduced the rotation of the shot is of course lessened in a corresponding degree, and its accuracy of line is thereby greatly impaired. The experiment, however, proved in the most satisfactory manner that 'Big Will' not only does all that is expected of him under the most favorable circumstances, but he will also do more than can be required of him under very adverse conditions. It was the opinion of the most eminent artillerists present that the ricochet of the first shell, which did the largest amount of damage, was equivalent to 1,000 yards added to the range; so that the experiment really showed what the gun would do with the full charge at 3,000 yards, and confirms the experiments made some time since at the box target, and reported in the Times, and to which Lord Harrington alluded in the House some time after. We believe that the Ordnance Select Committee have reported most favorably on the merits of the guns, and the Waroffice have decided on ordering four more for this year's delivery. During the afternoon several photographs were taken of the target, both in front and rear, showing the amount of damage done to it .--Among the visitors who witnessed the experiments were the Count de Paris, the Duke de Chartres, the Duke de Montpensier, and the Prince de Joinville. The smashed target will be towed to Sheerness in the course of a day or two. - Times.

UNITED STATES.

The following mottoes were inscribed on banners: at the "Peace" meeting at Syracuse on the 18th ult: No more victims for the slaughter pen-not a man nor a dollar.

If Seward touches his bell again the people will stretch his neck. Abe Lincoln slaughters white men under the pre-

tence of freeing niggers. The people are ready to take vengeance on the ad-

rocates of civil war. Lincoln demand blood! Provost Marshals beware! Let the tyrant tremble when the people speak.

Usurpation unrebuked is despotism accepted. Crush the tyrant Lincoln before he crushes you. Free ballots or free bullets.

War is dissolution, speedy and final: This is a niggar war.

We will not be conscripted in a war for the emancipation of Slavery.

Humanity commands that this butchery shall Lincoln has murdered three white men to free one

aegro.

"We Americans" are just now presenting a pretty spectacle before the world truly! Buying niggers and kidnapping white men to carry on a war for black freedom, to whose success white slavery is an indispensablu perquisite. Our "progress" arouses the vilest passions of human nature, lifts to the sur face masses of reeking putrescence, brings prominently to view the lowest dregs of society, and exposes scenes of animal ferocity fit only for fiends from the lowest hell. Yet "Christians" look on with settled complacency, "pipus saints" exult in the ghastly work, tender women smile approvingly on blood-dripping " heroes," and Ministers of the Meek and Lowly One shower the richest blessings of heaven on all engaged in the "glorious effort" to regenerate the South with fire and sword. Last and crowning glory of progressive civilization; we are to bear the mark of Cain on our backs, that we may escape having it branded into our foreheads by actual

participation in the grand crime of history. A rebel chaplain was heard to say, that if ever Grant and Sherman got to heaven it would be by a flank movement.

During the present summer seventy or eighty cases of vellow fever have arrived at the New York quarantine, but only fifteen proved fatal.

BE WISE To-DAY!—Tis madness to neglect a cough or cold. Consumption may follow, and through Dr. Wistar's Balsam of Wild Cherry cures the latter disease, yet the former disappear at once under its influence. Historia (m. 1944) and the same of the sam