

has no comprehension—from whence he can scarcely gather a few sentences, which are sometimes mis-constructed? The reading of the Bible leaves in his mind no clear and distinct idea of religion, and fills his imagination with a confusion of incoherent and very often ridiculous ideas. Interrogate, not a mere simple believer, but one of the Methodist catechists, about the religion which he professes and teaches; you will be surprised at the gross anachronisms and extravagant statements he will retail to you. He will not be able to tell you anything which could lead you to suppose him to have any fixed idea on the subject. He will make *Jesus Christ* come before *Moses*. He will tell you how the Papists massacred him at the foot of Mount Sinai for having broken the Sabbath-day, and many other things of like nature. Hear him exhorting his people and warning them against the doctrines of the Papists. "What do those Pagans do with their *rosaries*?" he will say. "Adam and Eve were created by God, and did they recite the rosary! Those idolaters say our religion is much more ancient than yours. Yes, and is it not that which causes it to be so bad? Would you prefer a new coat to an old one?" &c. If I had not myself heard these sorts of discourses, I should never have thought or supposed that a Methodist catechist would dare to expose his ignorance so grossly, and exhibit such notorious bad faith. Such are, however, the great number of the native catechists that the ministers send about to preach the Gospel. Add to this, that these men have been persuaded that they have arrived at a state of perfect justification, and that they are directly inspired by the Holy Ghost, and you may form some idea of them. Pride, combined with ignorance and hypocrisy, could not put on a form more expressive than theirs. Take care how you attempt to instruct or reprove them; your temerity in expressing the slightest doubt of their sanctity, or their Divine science, of which they are so fully convinced, will be instantaneously punished by a torrent of abuse. It is not for such as you, profane man, to reprove these saints; it is for them to lecture you on morality, and to instruct you. Do you live in a Methodist island? you must absolutely submit yourself to the belief of the catechist. If you neglect to frequent the chapel, you will see him on the Sunday, the cane in his hand and the Bible under his arm, marching up to your residence; he will take his seat very gravely, and without asking your permission, he will begin to pour forth a sermon. Do you drive him away as a troublesome fellow? he will go away rejoicing and applauding himself for having suffered persecution for God's sake; but he will come back again the first opportunity. Get him on to the topic of the French and the Papists, and then you will have a specimen of his eloquence, and he will tell you such tales as, with the most imaginative and fruitful mind, you could never have invented.

Such are, however, the men who are well paid and sent amongst all the Protestant tribes, and to whom is confided the religious instruction of the Polynesian race. You may judge of the disciples from the masters. The ministers, it is true, speak sometimes themselves in the localities where they happen to be; they speak even with a vehemence and noise little adapted to the customs of Oceania; but in the fear of losing any portion of their authority, they ordinarily employ thoughts and words unintelligible to the people who listen. However, the minister's sermon is received with shouts of hypocritical tremblings, which they have been taught to execute. The ministers take very little pains to fix any serious or precise idea in the minds of their auditors. Their teachings vary and change according to circumstances—they contradict themselves, and struggle according to the inspiration which at the moment influences them, and the believers have learned by experience not to trouble themselves much about the matter, but to refer to the Bible, which is a very convenient master for them, which they perhaps do not understand at all, or which they may understand as they please.

Every one can obtain a Bible for himself at the minister's house in consideration of a pig or a certain quantity of cocoa-nut oil. With that he becomes a perfect Christian; he is immediately enlightened, and has no need of any master. So much for instruction. It may be said to be absolutely null, if even it is not worse than absolute ignorance. Now, let us see as to morality. I will obtain in this matter from speaking of the Protestant ministers themselves, or of naming them; I desire to defame no one. What take place in these distant countries, however public it may be, is still hidden from the knowledge of the civilised world. The only observation which I will allow myself to make is, that the ministers ought to be more prudent in the calumnies which they invent and spread about against the French Priests—calumnies of which the Polynesians soon find out the falsehood, and which they are clever enough to retort upon their authors, and not without some foundation, for there have been ministers who have been obliged to leave Tonga and Viti in consequence of their scandalous lives, and one of them was found murdered from motives little honourable to his memory. But without entering into the details of these unfortunate facts, which are too public in Oceania, I will only speak generally of the morality of the native population who have followed the teaching of the Methodist ministers, and of their fidelity in accomplishing the duties of Christianity. Among these duties I know of only one which is rigorously observed—that is the cessation of all work on the Sunday, and it is observed with a strictness truly strange. Thus, it is forbidden not only not to work on Sunday, but it is further forbidden to prepare any food on that day, to draw water, to bathe, to drink *kava*, to take a walk, or to engage in any recreation, and not even may a pipe be smoked. Out of the hours of divine service the people are obliged to remain in-doors lying down. This discipline has been maintained since the beginning with the greatest rigour—any infraction has been punished severely by flogging and blows. The carrying out of some other points of morality has also been the subject of very severe laws. Certain sins against decency have been punished by chastise-

ments which are no longer of our epoch. The sinners were tortured, they were lacerated by blows, their hair and their nails were torn out, in order to bring them into sentiments of sorrow and repentance—they were condemned to long and painful works. But these excessive measures did not work well—the offences went on increasing, and as the chiefs and the catechists were themselves guilty of the same sins, it became necessary to let off the delinquents; the string of the bow, stretched too violently, has broken and thus a reaction has taken place. With the exception of the observance of Sunday, which seems to be now the one only duty of religion, Polynesia has gained nothing by the introduction of Methodism. What am I saying? It has lost considerably in a moral point of view; for now it will be found that the natives are full of pride and cunning, and more crafty in their lies and thefts; and, above all, they display a very superior ability in hiding their excesses and saving appearances; that is to say, the effects of Paganism are still existing, they are only disguised under a mask of hypocrisy. What scandalous facts could I not relate if I wished to enter into details! How many schools suspended by the chiefs, and the whole population, because they could only be considered as immoral! how many catechists dismissed for misconduct, or for the intolerable excesses of pride! How often have the natives themselves observed and avowed that their religion was not better than Paganism, and that under its influence they had become worse than they were before! How many captains of ships, having heretofore had dealings with these people, and having seen them in the two successive states of Paganism and Protestantism, have remarked with astonishment that the moral sense of the people had declined, and that roguery, cunning, and theft had become much more frequent among them! How could it be otherwise? What morality can that be which is unsupported by any solid instruction or any sure doctrine? and what may not be found in a Bible badly translated, and unintelligible, by a proud and ignorant mind and a corrupted heart? Methodism, therefore, continues to be in these islands what it was at its first introduction, that is, a political party—an affair of ambition and interest—an hypocrisy imposed by force, and nothing more. The catechist is paid at the expense of the Mission; he is protected by chiefs of the tribe to which he belongs, and of which he is the agent. By that means he exercises a sort of domination, and continues to keep the people among whom he is under the yoke. If you look for other results, you will find with surprise that Methodism has done nothing towards introducing the arts, or promoting industry or the material well-being of the people—it has done nothing towards implanting civilisation or promoting the growth of any one virtue. It seems, on the contrary, to have contributed, by the profanation of religion to which it has given rise, to a development and enrooting of the grossest vices and the most monstrous irregularities. Where are, then, the fruits of the enormous sums annually spent in keeping up these Protestant Missions? What results have all these sacrifices brought about? A great many ministers have enriched themselves and returned to England, but the people have remained the same; and by their own judgment, and by that of those who know them, they have become worse than they were before. Similar to sick persons who have been made to swallow all sorts of medicines, totally unsuitable and badly prepared, they find their state becoming worse and worse, and so being thoroughly and altogether disgusted, they refuse the only remedy which could cure and save them. Polynesia has been treated from the outside, and by violent means; but they have not cured her interiorly, and no movement denotes in her the life of a people awakened to a sense of truth and virtue. Religion, badly taught, far from vivifying, has tended only to its own corruption in her bosom.

This in reality is the result of the Protestant Missions, and of the enormous sums expended in maintaining them. People are ignorant of this in Europe on account of the distance of the localities, and the unreliable accounts which have been given have prevented the real state of things being known. But the time is approaching when these shores, yet but little known, shall become explored, for Europe is spreading out even towards Oceania: then the garbled statements so long paraded will be exposed in all their reality, and the true history of the Methodist Mission will be made known.

IRISH INTELLIGENCE.

TEN MISSIONARY FATHERS IN ROSCOMMON.—These holy men continue their pious labors with unabated zeal, and the number who attend the religious exercises and the teaching of the Missionary Fathers is extraordinary. On Sunday last they numbered not less than 10,000 persons; weary, footsore, and poor, they thronged the approaches to the chapel at early dawn, many from a far distance. If there be not ardent faith and sincere devotion in this, those virtues are not to be found. On that day a procession of 250 little girls, dressed in white, and with wreaths and veils, walked round through the chapel; they carried banners in honor of the Virgin, and the effect was beautiful. At morning, night, and midday lectures are delivered, and thousands crowd to the hearing.—*Athlone Paper*.

THE GOVERNMENT AND THE MAGISTRACY.—The Lord Chancellor's letter to the Marquis of Londonderry has created quite a panic or surprise in the Irish political market. The *Northern Whig*, in whose columns the missive was first made public, maintains that, since 1829, a heavier blow has not been dealt against the ascendancy system in Ireland, adding—"All honor to Lord Carlisle, and to his (it is really necessary to say, Protestant) Lord Chancellor. Government after Government in Ireland have admitted that Orangism was their great difficulty. Lord Carlisle has been the first man to face the fact and grapple with the evil. He has entered upon a serious struggle, and the vigor of the act stamps him as a statesman. Ascendancy Protestantism will be staggered. Hereby that party is distinctly informed that the Viceroy of the British Sovereign are altogether unconscious of the blessings of loyal Orangism; and are strangely persuaded that the love of order and the frenzy for the interests of Great Britain are altogether nuisances, perhaps sentimental, but slightly seditious. Every Orangeman is hereby advertised, by the first officials in Ireland, as a rioter or a promoter of riots—as a bad subject, and consequently a bad Christian. It is an overwhelming

decree. And let not the enthusiastically loyal persons who will immediately begin to roar resistance to the Viceroy console themselves with the hope that they can appeal to the Protestant passions and bigot sympathies of English Toryism. We are most assuredly satisfied that the Whig leaders in the Ministry have seized the opportunity of the Belfast riots to inflict that political retribution long due on the most debased, most artificial, and most mischievous party in Europe—the party of Irish Orangism; and we are not the less sure that the Tory leaders of England will secretly applaud, and publicly, however tacitly, assent to, the just sentence passed by Lord Carlisle and his colleagues on a confederation which has been the curse of our country, which has set man against man, and which has done its pious utmost to rob us of one-half the blessings which Providence has smiled upon our land. Every gentleman who, in future, ambitions the honor of the magistracy must disown all connexion with a disloyal, turbulent, and dangerous body called the Orange Society. That is the prospective rule, which may, by due degrees, secure Ulster an impartial magistracy. But the Lord Chancellor's letter will have a retrospective influence. No man of proper feeling, disagreeing with the Government respecting the character and tendency of the Orange Society, and being an Orangeman, can hold the commission of the peace. The wish of the Government plainly is, that no magistrate should be a member of an Orange Lodge. Will any Orangeman already an Ulster magistrate remain on the bench? We hope not; the moral and political duty of resignation of men like Lord Enniskillen and Lord Danganon is clear.—But we dare say Orange loyalty will reveal itself by disobedience and defiance to the Queen's wishes and the Viceroy's orders. So be it; the country will soon learn to know the difference between the legal magistrates and other magistrates for the administration of the law who are distrusted by the Government. But the blow has been struck. Orangism is declared a vulgarity. The entry will shun it.—Its day is over. What a comment is the Lord Chancellor's letter on the enthusiastic and eloquent boasts of the Tory journals, that the Riots Commission inquiry had demonstrated that the Roman Catholic mob caused all the ruffianism! Why is it that Lord Carlisle, whose speeches and writings are heartily Protestant, passes by the mobs, both Protestant and Catholic, and puts his finger on the magistracy?"

THE GOVERNMENT AND THE ORANGEMEN.—The effects of the Chancellor's missive to Lord Londonderry are already made manifest by the submission of one of the factions which for some months past had led its aid towards kindling the flame of religious discord in the capital of Ulster. The Belfast gun club has laid down its arms. A meeting of the members was held on Thursday night, when, after some discussion, the following resolution was adopted:—"That inasmuch as this club was established solely for mutual self-defence against the attacks of Orange rioters, and as, on the appeal of the peaceful population of Belfast, an investigation has been held in to the causes of the recent riots which disgraced our town; and as, furthermore, the Government have, through the voice of the Lord Chancellor, pronounced condemnation on the Orange system and its leaders, the cause of these disturbances, as dangerous to the peace of society, we willing to believe that the authorities will afford us henceforth sufficient protection for our lives and properties, do hereby dissolve this self-defensive society, and throw ourselves on the Executive for that protection to which as peaceful citizens we are entitled."

The *Belfast Mercury*, a temperate Protestant journal, referring to the Chancellor's letter, says:—"In our paper of the 29th ult. we noticed Lord Enniskillen's examination before the Government Commission, which fully proved the uselessness and mischievous tendency of the Orange Confederation, even on its new and improved organization. It is, undoubtedly, the duty of the Government to discountenance such a confederation, and the rule now announced by the Lord Chancellor is only the revival of one that was formerly in force. If the heads of the confederation acted sensibly and in accordance with the spirit of the age, they would forthwith dissolve an institution that has outlived all practical utility. It only now tends to perpetuate party animosities and to keep alive bad passions."

THE FREEMAN'S JOURNAL regards the letter of the Lord Chancellor as at once an indication that the Government has made its election, and an assurance that it will act on that election with firmness and moderation. "If Ribaudism is excluded from the bench, as it ought to be, so should Orangism.—They are essentially similar in character, and the law and the executive must treat them both with the same rigidly inflexible impartiality."

OPEN-AIR PREACHING IN BELFAST.—People at a distance believed that the open-air preaching in Belfast had been discontinued, and that both parties had consented to a temporary truce to hostilities. The *Newsletter*, however, as one of the champions of Hannibal, shows that the crusade is still being as actively carried on there as it was during the most palmy days of riot and confusion:—"Notwithstanding that some change has lately taken place in the weather, yet, as yesterday was very fine for this season of the year, several ministers of different denominations availed themselves of the opportunity of preaching in the open air to large congregations. The Romish organs of this country endeavored to mislead the public by representing that street preaching has been put down in Belfast, but we are happy to be able to announce that never had we so many open services as since the opposition was shown by the mob of the Pound. We noticed on this day week that seven sermons had been preached in the open air on the previous day, and we have now to state that no less than nine were preached yesterday."

MORE STREET PREACHING IN THE MODERN "THERES."—The Rev. John White preached in Corporation-square on Sunday, at 3 p. m., to a large congregation. At 4 o'clock the Rev. Vance preached in Agnes-street, to about 300 persons. Rev. W. Johnston, of Townsend-street, also preached at Shankill-road, corner of Boundary-street, to a large congregation. There were no interruptions during any of the sermons. The *Ulsterman* informs us that a clerk in a commercial house in the town also held forth to a large audience in Stanfield-street, a most Catholic locality.

THE FRAUDS ON THE BELFAST CUSTOMS.—No trace yet of the ingenious Mr. Moore, but vigorous efforts, it seems, are being made to bring to justice every person connected with the frauds. "On Tuesday, (says the *Whig*) Mr. Gardiner a gentleman holding a high position in connexion with the Customs in Dublin, arrived in Belfast under instructions that he was to leave no matter untouched which could possibly explain the character of the fraud and robbery. This gentleman immediately put himself in communication with some of the local magistracy, and opened a career of examination of the most searching and determined character. Mr. Gardiner held an interview on Tuesday with Mr. Tracy, who, although at present on leave of absence from official duties, takes a deep interest in this case, and also met Dr. McGee. These gentlemen took up the suggestion which we published on Tuesday, and obliged the carman who conveyed Moore to Lisburn to appear before them. This person, we have been given to understand on the best authority, gave some important information. It would be injudicious, at the present stage of the inquiry, to disclose all the facts to which this party testifies. Enough it is to say that he has told some things that at some future day may enlighten the public. Now, the great question is as to the whereabouts of Moore. We have made a very close investigation among persons most likely to be well informed on the subject, and the general impression is that he has not left Great Britain and Ireland. This is the opinion of the ablest members of the police force after having studied the case with

great carefulness, and we have reason to believe that Mr. Gardiner is of the same opinion. This gentleman is conducting the case with singular caution and secrecy, and, at present, the leading point of the investigation is simply this—whether a case can be got up which would justify Mr. Gardiner advising the Customs authorities to direct a detective officer to proceed to the United States in search of Moore. With respect to the whole of the transaction we have heard a mass of statements, the majority of which we cannot rely upon. But we have this before us, unmistakably, that there has been an immense connivance in some leading circles in the transaction.—We have had it confessed to us by one gentleman, that on the Thursday night prior to the information received by the police he met Moore in Bambridge's, and that there he told him, 'By—, if you have touched a chest of my tea I'll make a sacrifice of you!' Whether the chests of tea belonging to this person, so full of commercial morality, were 'dummiel' or not, we have not heard, but his suggestion is full of characteristic import. But, what is this in comparison with Harbison's statement? We must especially direct the attention of Mr. Gardiner to the information that Harbison can supply. The great point of his knowledge is connected with Moore's counting-house books, but there is, as yet, some secrecy maintained in this part of the case.—Mr. Harbison states that in Moore's counting-house books the purchasers of the teas are not specifically named, but that there are certain hieroglyphic characters in them which he could easily reveal, and which afford curious revelations. Here we have at once a clue to the buyers of the teas which Mr. Gardiner must follow up. Strange enough, amid all the excitement which commercial circles have manifested for the apprehension of Moore, no reward has yet been offered for his seizure. The Belfast police issued on Tuesday the following notification:—"For Police Officers only.—Robbery.—Description of John James Moore, late of Belfast, in the county of Antrim, tea merchant, charged with stealing 800 chests of tea from one of her Majesty's bonded stores in this town, and for whose apprehension I hold a warrant.—He is about 35 years old, 5 feet 7½ inches, well-formed, not corpulent, dark hair, slightly bald on the head, thin sandy whiskers, red oval face, hollow cheeks, high cheekbones, large red nose; holds his head down when walking; has rather a jaunty appearance; wore a black frock coat and gray trousers when last seen. Police-officers are requested to search for and apprehend said John James Moore, and communicate with me.—Thomas Lindsay, chief constable, Police-office, Belfast."

There was much feasting and jollification in Belfast on Wednesday. The places of business were shut up. The industrial population had nothing to do. Some, therefore, went to church—a very few—the remainder devoted themselves to the enjoyment of every possible recreation. The amount of fasting in Belfast—among those of the population who could get anything to eat—was nil: the number of persons who got humiliated during the week was very considerable. This was all done because of the disasters which have been endured by the British army in India. Is it not odd that the people of Belfast should indulge in a special day of feasting and jollification, because the British in India are in danger of extinction! Ah, but then it is called 'fasting and humiliation.' That makes all the difference, *more Anglico*. There was much preaching in town, however. The most noted pulpit orator (according to the newspapers) was the 'Rev.' Mr. I'Vlaine, who is reported to have compared his Catholic fellow-countrymen to the Hindoos, denouncing them as mere heathen and degraded idolaters. He spoke of the divine sacrament of the Eucharist—a sacrament believed in by thousands of the ministers of his own church—a sacrament looked upon by Catholics for eighteen hundred years as the divine treasures of Christianity—in language we shudder to repeat. If the *Whig* report be correct, it was simple and unmitigated blackguardism.—*Ulsterman*.

RECRUITMENT.—We have learned from a most credible informant that the attempts at recruiting for India have been a complete failure in Coochell. The 'ribbon sergeant,' a native of the town, and most becoming in his ways, left after a six weeks' sojourn without procuring a single man to join the British ranks. This is rather gloomy, for Cavan was always considered ultra loyal, and the 'Ash-field blazers' of a type more than 'true blue.'—*Nation*.

It is now known that the Catholic soldiers in India are systematically regarded as a degraded class; that they stand by no means on an equal footing with their fellow soldiers; that their life is a continual struggle to bear the expenses attendant on their religious services and to educate their children in the faith they so much love, and upon which depend all their hopes of Heaven. The Catholic soldiers has to pay for the erection of the church at his station, he has to pay for everything required for the external decency of God's worship, for church servants, for vestments, altar, furniture, for the lighting of the church, &c. &c.; besides, he has not fair chance no matter how great his exploits in the field, of obtaining the promotion to which he may have entitled himself; he is thus degraded in the service—his pay is small, his chances of promotion few, and out of this small pay besides subtracting largely for the expenses specified, he must educate his children entirely at his own expense, if he did not consent to have them reared up Protestants, at one or other of the numerous and richly-endowed establishments for proselytism, which abound in every presidency in India. Lastly, should he die in the service of his country, at his dying hour, he has staring him in the face the agonising prospect of little orphans falling into the hands of those proselytisers, who prowl about more fiercely, and with insinuating more fatal and detested than the tigers of Bengal. We put it to any liberal-minded Protestant, and we count many such among our readers, whether their enlightened judgment can approve of a state of things like this? We put it to them, is it wise? is it not folly on the part of the government to deal by its own soldiers after this fashion?—*Month People*.

A Dublin paper makes a statement to the effect that the colonel of a certain Light Dragoon regiment now stationed in Ireland, and which we can name if required, sets his face entirely against Irish recruits. Now, if this be the case, as is proved, in one regiment, it may be, and probably is, the same in several others. Does the Commander-in-Chief know this? or does the Dragoon colonel act according to the orders of our Presbyterian war minister?"

THE MILITIA.—The *Globe* of Wednesday evening announced the immediate embodiment for garrison duty of 14,000 Irish, English, and Scotch militia. Of this number about 3,000, it is stated, will be embodied in this country forthwith. The English and Scotch regiments to be embodied are:—Bedford, 2nd Royal Cheshire, 2nd South Devon, 2nd Gloucestershire, Leicester, Northampton, 1st Surrey, 1st Staffordshire, 1st Tower Hamlets, Worcester, 2nd West York, 1st West Norfolk, Sussex, Stirling, and Aberdeen.—The Irish regiments are not named.

THE IRISH BANKS.—The *Dublin Evening Post*, in the course of some remarks upon the present monetary crisis in the United States and on the continent, takes occasion to congratulate the Irish banks upon their prudent and liberal management, and the soundness of credit among the Irish mercantile community.—"At this moment, when the Bank of England has wisely taken the step of again advancing discounts to the minimum of 6 per cent., and the accounts from America give so distressing an account of the crash among banks and great commercial firms there is in Ireland complete confidence and general security, although, of course, no one supposes that the terrible derangement abroad will not produce some degree of pressure here."

The *Northern Whig* remarks that the non-issuance of daily papers on the day of humiliation is peculiar to Belfast. "But," explains the *Whig*, "we are so riotous and religious!"

Wednesday the 28th September, the statue erected to the post Tom Moore was "inaugurated" by the Earl of Charlemont, assisted by the Lord Lieutenant, the Lord Mayor, and other corporate and official functionaries, and by a large and respectable assemblage of the gentry and citizens.

The Hon. Mr. Proby is announced as a candidate for the seat vacant in Wicklow by the elevation of Lord Milton to the title of Earl Fitzwilliam, consequent on the death of his father.

It is generally understood in legal circles that immediately after the opening of Michaelmas term, the Chief Baron of the Court of Exchequer in Ireland will resign his judicial seat, and that Mr. J. D. Fitzgerald, the present Attorney-General for Ireland, will be elevated to that distinguished post. Mr. Christian, the Solicitor-General, it is believed, will not accept the office of Attorney-General, never having betokened any attention on politics, and not having a seat in Parliament, in which case it will in all probability be conferred on Mr. Deseay, Q. C., member for the county of Cork.

Mr. Serjeant Berwick, the chairman of the East Riding of the county of Cork, in opening his court on Thursday, delivered an able charge to the grand jury, in the course of which the learned gentleman dilated at some length upon the question of secondary punishments, and the substitution of penal servitude for the old system of transportation to the colonies.—Having touched upon these subjects, he proceeded to speak at some length on the value of reformatories. He said: "I would not have occupied your time with these observations, having on more than one occasion pressed the matter on your consideration, and you yourselves having on one occasion expressed your anxiety that my suggestions should be carried out, if it were not that I can announce to you that there is not only a hope that a reformatory for the juvenile population of the city and county may be established but it is in course of formation under the superintendence of the Society of St. Vincent de Paul; and when such men as these have determined carry it out if assisted, they are sure to succeed. It is a society, you are all aware, which has been established for purposes of charity, and I must say I have more hope for the success of any experiment of this kind when I find zealous persons such as they are—whose whole object has been works of Charity, and who are bound together in the manner that society is—come forward and accept the trust. It will, therefore, be undertaken by Catholics, and will necessarily be a Roman Catholic institution, I must say—and it is not only my own opinion but what I have ascertained from eminent philanthropists in England who have adopted the system of reformatories,—that it would be impossible to conduct the reformatories efficiently if there were a mixture of creeds in the parties instructing the children. Mixed education is a most excellent thing among the ordinary classes of society for the time in which they are engaged for school education; but when you come to deal with the whole period of the children's time from morning to night, particularly when you have to deal with their hearts, it must be done by persons devoted, not merely to their secular, but religious instruction; and it would be therefore impossible to bring persons of different religious persuasions to act harmoniously together in the education of children in one establishment.—Equally anxious as I would be to have the Protestant children cared for and tended as to have the Roman Catholic child converted,—I mean converted from wickedness to honesty and virtue,—still I am quite satisfied the two ought not to be combined. There cannot be in a system of that description anything tending to what is called proselytism, because each will be independent of the other. When I tell you that this society, who have undertaken the establishment of a reformatory, intend to have a number of Protestant patrons, all those charitable individuals belonging to the Protestant religion, it will show you that there can be no injury by its being confined to a society who are devoted to the teaching of Roman Catholic children. I have a return of the number of juvenile convicts who have been in the County Cork Gaol for the last eight months, from the 1st of Jan. to the 30th of September, and in the whole of them there are but two Protestant children. I should, however, be very glad if the different counties in the South of Ireland would join together for the purpose of establishing a Protestant reformatory, and I would give the same assistance and support in every way in my power to the one as to the other."

INDIA.—THE IRISH NATIONAL BOARD OF EDUCATION.—The following letter, appears in the *Madras Christian Herald* of July 29th:—

Sir—For once in my life I confess myself ashamed of my country. My blush has been occasioned by the circumstance on which you dilate in your last issue. It is a fact the Mahomedans, Hindoos, and Parsees of Bombay have sent in a memorial to the government, complaining that the books read in the Elphinstone College are too much filled with Christian instruction, and requesting that other books, perfectly free from every expression of Christian truth, should be substituted in their place. The books complained of are those edited by McCulloch, and those published by Chambers, and the books solicited are those published by the Irish National Board of Education. Sir, has it come to this, that a body of men in Dublin, baptised into the name of Christ, and professing Christian doctrine, have published, for the instruction of the rising generation, a set of books which are professed by the heathen, the Mussulman, and the Fire-worshipper, as being more congenial to their anti-Christian minds than even the Socinian productions of Chambers? Is it the case that the educational works put into the hands of the Irish youth were deemed sufficiently unchristian to be put into the hands of heathen children, without any risk of communicating any idea of Christianity, and without awakening a single apprehension in the mind of the Hindoo parent as to the safety of his child's faith of which he is so jealous?

Confessing myself ashamed of my country's identification with heathen notions of education, I am yours,

HIBERNICUS.

FATAL RAILWAY ACCIDENT.—A telegraphic message in *Stander's Newsletter* of this day says,—"The 7 o'clock up-train from Enniskillen came into collision with a car on the rails near Carrigans, three miles from Derry, which forced it off the line. The fireman fell off the engine and was cut in pieces by the carriages passing over his body. The driver is also killed, but the passengers sustained but few injuries. The line is completely blocked up."

CIRCUMLOCUTION.—An unpretending country paper the *Fermanagh Mail*, very properly calls public attention to another striking sample of the working of the Circumlocution-office. The military authorities are, of course, the most competent judges of such matters as are here touched upon; but to mere civilians the wanderings of Her Majesty's 55th Regiment for the last month or so are a perfect riddle:—"The headquarters of the 55th Regiment, after a stay of eight or nine days here, marched hence, under the command of Lieutenant-Colonel Raubey, on Tuesday, for Dublin. Two companies remained behind to do duty in this garrison. Our readers are aware that we considered the quartering of such a corps here, at the present momentous crisis in India, as most unnecessary and unwarrantable on the part of the authorities. The corps should have gone direct to India from Gibraltar, instead of being brought to this place in the 'out-of-the-way' route via Dover, Cork, and the Curragh. For such a proceeding *cul bon!* may well be asked. The revenue of the country is found to have fallen very considerably short of the expenditure during the last financial year; and can it be wondered at when the fundamental principle of our military administration is one of 'we cannot term it less than, reckless extravagance? What purpose under the sun could it serve to bring a regiment from Gibraltar here for a few days, by a most circuitous route, when all the nation knew that Enniskillen, after being a length of time without anything like a