

a few shepherds are superseding the spade and the plough; and hence he takes to his heels. Meanwhile, the country is becoming a wilderness. It is generally thought that large numbers of the small peasant-farmers now remaining, who are deprived of their lands and crushed out to make room for cattle, will quit the country next spring."

**The Belfast Mercury** reports that there will be a scarcity of agricultural laborers in the North. Good pay in manufactories causes much absorption of labor. There are no shoals of harvest hands leaving Belfast this year for England and Scotland.

**STREET PREACHING IN WATERFORD—A BAD RECEPTION.**—On Tuesday evening, three strange persons made their appearance in Paul's square, Quay, for the purpose of preaching to the public; but before they had well commenced they were interrupted by an immense concourse of persons who shouted at them with all their might. The speakers persevered, but all to no purpose, the public having heard beforehand, we believe, that the mission would be one of aggression on their religious feelings. Meantime a local orator from Alexander-street, rose to address the multitude, when he was received with enthusiastic applause, some wags crying out, "Opposition is the life of trade; hurrah, for the Waterford preacher!" The mayor and police having arrived, some people thought that the speakers could then proceed. But, no; the police force was so small in so large a crowd, that they had no more power in pacifying the angry element than would a drop of water effect the onward tide. After much bustle and confusion, the poor misguided orators had to place their text under their arm, and fly for refuge as best they could, to the house of Mr. Tobias Wilson, on the parade.—*News.*

**MILITARY INVESTIGATION.**—The following singular statement appears in a respectable provincial paper (the *Waterford Mail*) of Saturday:—"The depot of a regiment which some time since was stationed here, and removed from this to Buttvant, has come under the notice of the Horse Guards, in consequence of an occurrence that set military discipline at defiance.—The commanding officer, who, although very popular with the men was not liked by the officers, had left Buttvant to join the regiment at Gibraltar, and another field officer came to assume the command. Thereupon a fête was got up by the officers, and not confined to the mess, for the soldiers were supplied with beer, it is said, to the extent of 30 barrels. Among the toasts drunk after the health of the new commander, was, damnation to Major —. We are told that the toast went down with the mess, but some of the non-commissioned officers said they had no objection to drink the health of the new commander, but they would not drink damnation to the old one; and, thereupon, one was arrested for disobedience, and remained in durance all night. The new commander was chaired all round the barrack yard, and the old one burnt in effigy. Complaint was made to the Horse Guards, and a court-martial consisting of six colonels, has been convened, and it is feared the offenders will be cashiered."

**THE PRESS—GALWAY.**—An Irish paper supplies us with the following item, under the head "fighting intelligence":—"Mr. Allen, editor and proprietor of the *Warden of Galway*, having inserted an article containing some severe animadversions upon the conduct of Mr. Waugh, reported to the *Express*, the latter gentleman met him to-day in the street and had recourse to the "wild justice of revenge," by inflicting personal chastisement on the *Warden*, with a horse-whip. We understand the worthy proprietor of the *Warden* did not use even the "refort courteous," but submitted to his fate without the least resistance."

**FIRE AT LIMERICK.**—A portion of the Town Hall of Limerick was destroyed by fire on Friday morning. The conduct of the Royal Artillery, under Captain Smyth and Lieutenant Murray—of a party of the 60th Rifles, under Lieutenant Stewart, and a party of the 14th Regiment, is highly praised. Owing to their exertions the fire was prevented from extending beyond the upper part of the building. The damages is estimated at £2,500. The premises are insured in the West of England Office.

**SUICIDE IN ARMAGH.**—A young lady named Mary Heather, who had been on a visit with friends in Armagh, committed suicide, on Tuesday night, the 2nd instant, by drowning herself in the lake in Dobbin's Valley, adjacent to the city. The unfortunate young lady was in independent circumstances, being possessed of a handsome annuity. She sometimes introduced the subject of suicide in the course of conversation and invariably expressed her horror at the state of mind in which a person must be when tempted to commit such an act.—*Belfast News-Letter.*

**ARREST OF A SUSPECTED MURDERER.**—On the 5th ult., a party of Ross constabulary arrived at the county gaol with a man who is charged with being concerned in the murder of the late Mr. John Robinson, of Seark.—*Wexford Independent.*

**HORRIBLE MURDER AT BALLYMENA.**—The *Belfast Mercury* states that, on Monday, Samuel Ellison, a weaver, from Kells, left his home for the purpose of selling his loom in Ballymena, and was seen in that town late the same evening, in a state of intoxication. He was found next morning, at four o'clock, on the Antrim-road, a few paces from the railway station, in a state of nakedness, brutally murdered, his throat having been cut, and his body otherwise maltreated. Two persons were found at the same time under suspicious circumstances, lying in an adjoining field, and they were at once arrested. They were nearly naked and upon their persons were marks of blood.

At five o'clock on Saturday morning the police of Tipperary succeeded in arresting John McCreath, alleged to be a notorious robber. The fellow always carried in his outside coat pocket, a ladder, twenty-eight or thirty feet long, which was artfully constructed with hinges, that he could fold it up like a penknife, and make it appear as a parcel and use it in getting through windows and chimney-tops of houses, by means of which he committed innumerable robberies.

GREAT BRITAIN.

**CATHOLIC CHAPLAINS TO PRISONS.**—The successful efforts of Mr. Lucas to obtain the appointment of Catholic Chaplains to the prisons and penitentiaries in England is, we believe, generally hailed as one of the greatest boons which have for a long time been granted to the Catholic body in England. The late lamented Vicar Apostolic of the London district had made many urgent representations and appeals to the governments of the day on behalf of that portion of his flock in the prisons of his vicarite, and even of-

ferred himself to supply Priests gratuitously, if they were appointed, but his efforts were made in vain, and it was only by the urgent and oft-repeated demand of a prisoner that he could obtain the consolation of seeing his Priest for a few minutes once a week.

Mr. Lucas has drawn public attention to an important subject, the distribution of public money for the religious services of the army. It appears from public returns that one-third of the British army, at home and abroad, is composed of Catholics. There are over 74,000 Protestant soldiers to 41,000 and upwards Catholics, the remainder being composed of Presbyterians, in all 128,500.

But how does this just Protestant state attend to the spiritual welfare of those Catholic soldiers? Though forming a third of the whole army, the sum set apart from the public moneys for that purpose is somewhere about one-seventh. Of a sum of £18,103 given in the returns, the Episcopalians receive £14,536 the Presbyterians £862 and the Catholics £2,702. "In Chatham," says the *Tablet*, "it appears that the Catholic soldiers preponderate; but from the returns printed this week it appears that the allowance made to a Protestant Chaplain or Chaplains is £204, while that made to a Catholic Chaplain is only £80 per annum. Add to this the Protestant soldiers have had ample chapel accommodation provided for them by the state, while the accommodation for the Catholics is not one-tenth part of what is requisite, while even that miserable portion is provided at the expense of the Catholic Priest and his poor congregation, and in part by the soldiers themselves."

This is a shameful state of things to be continued by the War Office. In the army, at least, there should be no religious distinction, as to favoritism or superiority, between man and man. But this ascendancy permeates the whole system, leavens the whole mass. Investigation detects it everywhere. In the public service generally—in the police, in gaols, in the magistracy—we find the pernicious influence of favoritism. If the Catholic soldiers had been attended to by the state they serve, we should not have had such scenes in houses of worship and courts of justice as that which took place the other day in the case of Archdeacon McCarron. Here chapel accommodation was provided for her Majesty's Catholic troops at the expense of the Priest and his poor parishioners. What was the result? Why a foolish martinet not only disturbed a whole congregation from his ignorance of what he saw and heard, but a respectable and exemplary Catholic Divine was afterwards compelled to stand his trial in a court of justice for a criminal offence.

We perceive by the report of Monday's proceedings in the House of Commons that the East India Company are fully aware of the inadequacy of the provision made for the religious instruction of Catholic soldiers in India, and are prepared to remedy the evil. Sir C. Wood, in reply to a question of Mr. Lucas, "agreed in the principle laid down in 1833, that Catholic religious instructions should be formed for the servants of the company in India, and admitted that the provision now made for that purpose was very far from being adequate; but the East India Company was fully alive to the importance of the subject, and prepared to remedy the evil complained of."

**THE WAGES MOVEMENT.**—Strikes seem still spreading through the country with the rapidity of a contagious disease. Scarcely any department of society in which laborers work for hire has been free from the operation of these significant interruptions to the ordinary routine of business. Without attempting to deny the perfect right of any set of laborers to refuse to work for less than they think the fair market price of their toil, there is still very great reason for doubting whether the generality of the laborers in the present instance have as much reason as right on their side. On the other hand, it is quite certain that the means which many of the participants in the strikes have employed to coerce contumacious members of their own body, put them entirely beyond the reach of the sympathies of the fair-dealing portion of their countrymen. The right that any one has to strike is no more valid than that of another to refuse to join him. This is constantly being forgotten by workmen. One of the orators at the meeting of the dock laborers on Thursday evening—alluding to the men who had complied with the terms of the Dock Company, said—"A few laborers had gone in, but they were not Englishmen; they were English bastards, and a disgrace to their fellow-men." The logic of this assertion is not worth investigating; it is the feeling.—Why are a set of men to be declared infamous because they sell their labor at the highest price it is worth in the market? The most unpleasant feature in the present state of things is the ferocity which many of the men on strike have been guilty of. The conduct of the cabmen at the commencement of the strike was discreditable to that fraternity. Smashing cabs and making drivers fly for their lives was bad enough, but the strike of the dyers of Manchester has been marked by features of still greater brutality. A band of seventy or eighty workmen, after amusing themselves during the morning of Tuesday by throwing stones on the roof and windows of the manufactory of Mr. Crompton, made in the evening a resolute attack on the house. After having forced their way in, they cruelly beat the men at work, and then made an onset on the owner. This gentleman, about sixty years of age, was rescued by the police from the hands of half a dozen ruffians who were maltreating him with sticks and staves. Such occurrences as these are indicative of an amount of brutality, as well as ignorance, which leads us to look mournfully upon all strikes. The only remedy we can see is in the possible education of the men by their very failures. In the meantime, the law must be vindicated, and men on strike must learn that they can only be permitted to use just such weapons of combination as are allowed to their employers. If we must have strikes, let them be distinguished by manly fair play on both sides.—*Daily News.*

**DECREASE OF METHODISM.**—The Wesleyan Conference has for some years had to report an annual decrease in the ranks of Methodism. It is officially reported to the Conference now in session that the numbers have fallen off to the extent of more than 1,000 members during the past year.

**THE POTATO BLIGHT IN THE WEST OF ENGLAND.**—Complaints of the ravages of the potato blight round Bristol and the adjacent district of Somersetshire are very numerous, and in some instances the visitation is as severe as in any year since its commencement. Everywhere the haulms may be seen presenting an appearance similar to the effect of a severe frost; the tubers, however, having attained a larger size than

usual before the attack, hopes are entertained that they may turn out better than last season.

**Mrs. CHRISTOLM.**—This most estimable lady has returned from Rome on a visit to her son, whom we deeply regret to state, she found in the hospital laboring under a severe illness, under which he had been suffering seven months. He is now partially recovering, and on his way back to England.

**The Drury BREVARY.**—The grand jury at the Central Criminal Court, London, on Wednesday, found a true bill against the Right Hon. William Beresford, two of the Messrs. Cox, of Derby, Melluish, an attorney there, and seven other parties, for conspiracy to bribe the electors of Derby.

**Mr. EWART, M.P., ON SCOTTISH GRIEVANCES.**—At a meeting held by Mr. Ewart, M.P. for Dumfries, with his constituents on Friday last, the hon. gentleman, among other topics, alluded to the "Justice to Scotland" movement. He had, he said, received communications on that important subject. He was anxious to see justice done to Scotland—but he would not support schemes in favor of either England or Scotland exclusively. There was a complete union of the two countries—they were no longer two countries. Scotland and England were in effect the same, and no advantage should be conferred on one country which was not bestowed upon the other. There was one proposal which appeared to him reasonable. That was the appointment of an official personage, or secretary, who would have more time to bestow on matters affecting the general interests of Scotland than could be given by the Lord Advocate.

**SUPERSTITION AT MIDDLESBOROUGH.**—An old woman, who had the misfortune to be very poor, applied to an acquaintance for the loan of a little money, but the latter was unable to lend her any. Soon after, two of the person's children that had been applied to became affected with a disease very prevalent among children, and, if gossiping rumor is to be believed, pined away into perfect "atomies." The report was then raised, and rapidly circulated, that the poverty-stricken woman was to blame—that she had, in fact, bewitched her neighbor's children out of revenge for not getting what money she wished. So intensely was this feeling entertained, that on Monday night a large mob of people assembled before her door, with menacing cries of "Pull her out;" "Burn her;" &c.; and, to quell the disturbances, four police officers had to be brought from Stockton. They captured six or seven of the rioters, and placed them in "durance vile;" and it is to be hoped the authorities will continue to show that they are determined to protect the very poorest of the community, so long as no more serious charges are brought against any of them than the ravings of a disgraceful superstition.—*Sunderland Herald.*

**SPIRITUAL ATTRACTION.**—A Scotch Presbyterian minister having occasion lately to visit one of his parishioners in the way of condolence regarding her husband, who was in a backsliding condition, remarked, after some conversation, "Well, Janet, could you think of any plan we could fall on to induce Andrew to attend the church again?" "Aweel," said Janet, after a pause, "I ken o' nane, sir, unless you wou'd set down a whiskey bottle and a tobacco pipe on the tap of the seat."

At the Central Criminal Court, London, on Wednesday, Edward Ranaud, the tailor charged with a conspiracy to assassinate the Emperor of the French, by writing letters to the Prince de Joinville, proposing to murder the Emperor for the consideration of twenty pounds, was brought up for trial. The Prince de Joinville was examined, and the facts clearly proved. The counsel for the defence contended that there was no intention of conspiracy on the part of the prisoner, but that it was a mere act of folly, and an attempt to gain money. The jury adopted this view of the case, and returned a verdict of not guilty.

ADVICE TO EMIGRANTS.

Our letters from Australia bring a singular confirmation of the warnings which we have from time to time, but always in vain, addressed to parents and friends, who were sending forth persons utterly unprepared, to encounter the difficulties of a new country on the inhospitable shores of Port Phillip. We have pointed out till we have become weary of repeating the homily, that what is wanted in that very practical and material land is not literary talent or scientific ability, gentlemanlike manners or mental cultivation, a good address or a good style, but strong arms and rough hands, well inured to hard labor and hardship. We have shown that the wealth of the country had so suddenly and so enormously outrun its fixed capital that the whole struggle of the country would be for years to come to supply those comforts and necessities of life which gold cannot buy nor affluence itself secure. We find a Melbourne paper, with an earnestness which does it infinite honor, exhorting gentlemen and ladies to throw off at once the pride of a condition they can no longer support, to bow to the necessity of the times, and to seek menial employment at the present rate of wages in whatever capacity they may be fortunate enough to find it. With the same earnestness we find this same paper admonishing the employers of labor, not to reject, as they are disposed to do, the services of men and women superior to themselves, in education and manners. A man may be a good groom, although he has the misfortune to understand the differential calculus, and a lady is not the worse housemaid because she can play the guitar. Extreme modesty is not a prevailing fault among the inhabitants of new colonies; but we can imagine an old convict rather embarrassed by finding that he has engaged a "senior optime" for his valet, and a maid of all work a little disconcerted at being assisted in her toilette by the fair hands of a baronet's daughter. Against this modesty a Melbourne journal exhorts them to struggle, and we doubt not they will do so successfully; nay, before long we can imagine that the people will advertise for a footman in the same form as Mr. Squeers did for an usher—"a Master of Arts would be preferred." We only hope that those who, seduced by the glitter of gold and dazzled by the prospects of enormous wealth, are about to venture on the lottery of Australian life, without clearly setting before themselves its blanks as well as its prizes, may read these observations, and learn that, except for those who carry with them capital, considerable personal strength, or skill in some mechanical trade, Australia offers but a melancholy choice of employment, and but a distant prospect of future reward.

No better proof of the inaptitude of a great number of colonies for the career on which they have entered can be found than that which is afforded by the melancholy streets and alleys of Canvas-town. Posses-

ing a population of eight thousand souls, this place exhibits all the dirt, all the squalor, and all the grotesque misery of the oldest and most poorly-inhabited quarters of ancient cities, together with repulsive features entirely its own. Every tent has something to sell, and that something often ludicrously and miserably incongruous with the present position of its owner. At one place you meet with a pianoforte, the last relic of some happy home deserted for the wild dreams of fairy gold; at another, a few Greek and Latin books, the last treasure of a scholar, which nothing but the direst necessity could induce him to part with; these, memorials of another and more refined state of existence being blended with other objects which tell equally forcibly of the present. Ricketty bedsteads, discolored bedding, here a rusty fryingpan, there a battered chest of drawers, ragged curtains, mildewed finery, spread their attractions to the passer-by. In these tents burrow some eight thousand people, who have either not had the heart to confront the rough exigencies of the new life which they have chosen, or which has been chosen for them, who have returned from the struggle unsuccessful, broken in heart, in health, and in spirit. At the seabeach at the entrance of this new world, on which the tide has thrown and piled up the seaweed, so moulder and perish between the land and the water. While the "boots" at the neighboring inn is in the enjoyment of a comfortable income of £1,600 a year, while the cabmen will not stir under a guinea a mile, while every one who can and will work may make almost any terms he pleases with his employer, here is this wretched mass of misplaced talents, knowledge, and accomplishments pining away in poverty, in idleness, and in want, dividing its aspirations between the goldfields, in pursuit of which it came, and the home which it has left, till it squanders in hopeless inaction its energies and resources, and ends by being incapable of reaching either the one or the other; and yet, probably, there is not one of all these miserable outcasts who had not been warned against the very fate that has overtaken him—who had not been told that Australia was a land of work, and that those who would eat bread there must eat it in the sweat of their brow.—*Times.*

CHINESE CHRISTIANITY.

Quite as doubtful as all the rest is the assertion that the Chinese are not only Christians but "Protestants." What knowledge is it possible they can have of the spiritual regime called Popery; a knowledge of which is necessary to comprehend the mere idea of Protestantism? How could a Chinese understand the doctrine of the real presence, of apostolic authority transmitted ex officio, or any other of the essential questions in debate which mark the distinctions between Romanist and Protestant? They say that they are "followers of Jesus"; but so would the Jesuits say; and it would be as correct to describe the Celestials as enrolled in that influential order, once not unknown amongst them, as it is to rank them statistically with the supporters of the Protestant Alliance.

The fact is, that the special accounts do not bring us nearer to a knowledge of the precise tenets and purposes of the rebels—perhaps no nearer than they themselves have arrived at. It is natural that their purposes should be vague, and therefore incapable of communication; even still more natural that their Christianity should not be that of England or of Rome but of Quangtung and Shanghai. It is not only to be expected that they should give their peculiar version and applications to the doctrines which they cannot comprehend in their original form, but it was inevitable that genuine Christianity should be unable to penetrate the comprehension of a race so limited in its experience and its ideas. How can any European ideas of Christian tenets penetrate to a people who think in a language written with a camel's hair pencil and "the fingers of the flying dragon," arranged with the form of a Chinese puzzle, and familiarized to us by the ornamental gridiron hieroglyphic of the tea-chest?

To us, however, this view of the Chinese missionary rebellion is far from diminishing the importance of that movement. The more Chinese it is, the more important it appears. It might indeed, on grounds of a-priori Christianity, appear to be a reproach that the Bibles sold by Mr. Gutzlaff in Amoy should flourish in this crop of insurrection and carnage. But what was to be expected, if the whole social and political relations of a people were unsettled; and how was it possible to make China Christian, without unsettling all its social relations? Some of the Bibles sown broadcast in China have been discovered as the linings of tea-chests; so little power had the Chinese mind of assimilating the ideas embodied in the volume sent forth for distribution. The next thing was, to receive the truths, not in the form that we comprehend them, perhaps in itself some different also from the old Judaical perception of the same truths; but in the Chinese form, a form which makes the seventh commandment extend not only to offences cognate with that particularly prohibited, but also to the great social vice of China, opium-smoking. It does not follow, therefore, that because Chinese Christianity is not English Christianity, it is utterly contemptible or without a vivifying power. That the Chinese should at once be competent to be enrolled amongst the provinces of his Holiness the Pope, except in some colorable and false manner, we hold to be impossible; that they should straightway be annexed to the Church of England, is a still more impracticable idea. The only possible mode of their coming to Christianity was, that they should frame a transition doctrine for themselves. It would be equally impossible for genuine Christian patriots to write down to their level. We saw something of such a progress in the Demerara Bible, which in its account of the marriage at Cana, called the steward the "grand foot-boy," and a maid-servant a "woman foot-boy,"—a puerile burlesque which must have degraded the hand that composed it. For the Chinese, the Bible and the leading doctrines of Christianity remain unaltered; and when they have accomplished as much truth as they can realize, a further truth will lie open for their further conquest, unperverted by those who profess to teach it. The rudeness of the Chinese Christianity, therefore, is one mark of its genuine character—one reason why it can spread amongst them—one facility for its being incorporated in their institutions; and if it be regretted that Christianity should become a war-ery and be propagated by the sword, history will console us with the reflection, that great reforms, spread over a large extent of territory and accomplished in brief space of time, have usually been effected by that summary weapon.—*Spectator.*