

FOREIGN INTELLIGENCE.

FRANCE.

The Monitor officially declares that the disquietude as to relations between France and Austria, caused by newspaper discussions, is by no means justified.

The Times Paris correspondent hears that it was decided, at a Cabinet Council, that Montalembert's appeal should be allowed to come before the Court, but that the answer to it will simply be the Emperor's pardon, which, it will be pleaded, covers everything that penalty imposed.

The negotiations between France and Switzerland for the purchase by the former of the Dappens-Val or Val de Dappes are still pending. It appears from advices from Bern that objections are now made to the sale on strategic grounds. Similar objections are made on the part of Austria. The Austrian Military Gazette has the following on the subject:—

"If France succeeds in becoming the owner of the said valley it will be a standing menace to our Italian provinces, and this military line, which diminishes or increases the road across Switzerland to Austria's possessions in Italy, deserves the attention of all Germany. As long as Switzerland is mistress of the valley of the Dappes and its heights she can close the road of St. Gergus and of the Pays du Vaud, as also the road from France to Geneva and Gex; whilst, on the contrary, if France holds the passage of the Dappes, she will have no military obstacle from Salins to Nyon and to the shores of the Lake of Geneva, without taking into account that the valley of the Dappes unites the district of Gex to the heart of France. In the 76th article of the final Act of the Congress of Vienna (concludes the article) it is said:—The valley of the Dappes, which formerly formed part of the Canton de Vaud, is restored to it. Thus stands the matter, and the canton of Vaud cannot, without the consent of Switzerland, nor the latter without the consent of the great Powers, cede the valley to France."

GERMANY.

Austria and Prussia are said to be negotiating a better defensive understanding between themselves.

The Times correspondent writes that:—"It cannot be denied that Austria is losing ground daily; but, strange to say, it never occurs to her rulers to ask themselves whether there is anything wrong in their system. They talk and act now as they did in 1847, and appear not to feel that the European world has undergone a prodigious change during the last ten years. Now that Russia is going ahead can Austria remain stationary? Must she not go with the stream? Will she not suffer shipwreck if she should attempt to stem it? Austria has her best wishes for her welfare, but I much fear that she is about to see troublesome times. The discontent of the people is as great, if not greater, than it was ten years ago, and the Government has no power to which it can look for assistance should the empire be attacked by a foreign foe. The recent events in Prussia have excited the envy of the Austrians, and they loudly complain that nothing is done for the well-being of the empire."

EDUCATION IN AUSTRIA.—It appears by a recent return that the total number of schools and educational establishments in Austria is 44,193, with 67,304 teachers and professors, and 3,345,613 students and scholars. Of these establishments 41,860 are national schools, with 55,431 teachers and 3,196,422 scholars. Of the other establishments 293 are universities and "superior institutions," 388 middle schools, and 63 military schools. Towards the support of these institutions there are revenues attached to them to the amount of £111,380 per annum; the various states, towns, and communities contribute £141,267 per annum, religious and other agencies £55,696 per annum, and the public treasury £17,357 per annum.

CONVERSION.—A very remarkable conversion has just taken place in Germany in the person of Professor H. Lammner, one of the theology professors of the Protestant University of Berlin. He had distinguished himself by many works of deep research of learning, and was, under the auspices and by the aid of the government, occupied in finishing an historic treatise of the state of Catholic doctrine before the Council of Trent, as intended to prove the necessity of the reformation and its advantages to gospel truth. It was in that pursuit that he has found the way that leads to the true Church, and, resigning at once all his university honors and emoluments, he has presented himself to the Bishop of Emsland, and entered his seminary, to devote his life to the Church of his free choice and adoption, on the 18th of October last past.—E. G. Uebers.

SPAIN.

The Queen, in her speech at the opening of the Cortes, said that everything compatible with national dignity was being done to secure a pacific solution of the Mexican difficulty, and that, if an immediate result was not obtained, resolutions, already prepared, would be energetically resorted to.

The address, in response to the speech, was adopted unanimously.

BELGIUM.

VISIT OF THE CARDINAL ARCHBISHOP OF WESTMINSTER.—TRIUMPHAL RECEPTION OF HIS Eminence.—The Patrie of Bruges gives the following particulars of the visit of his Eminence Cardinal Wiseman, Archbishop of Westminster, accompanied by Mgr. the Bishop of Bruges, to the seminary of Roulers:—"Yesterday (17th November), our little town enjoyed a gala day, most pleasing to a Catholic population. So soon as it was known to our good Catholic people that they were to receive within their walls so illustrious a guest as his Eminence Cardinal Wiseman, there arose one unanimous cry that the honor should not be exclusively enjoyed by the seminary. A committee was hastily formed; the streets through which his Eminence would have to pass were decorated with young firs, garlands, and drapery; work-shops were silent, and the whole town, headed by the communal authorities, went out to greet a prince of the Church, whose name is pronounced with respect throughout the whole Catholic universe. The four hundred scholars of the seminary, preceded by their band, received his Eminence with the most enthusiastic cheers the band playing the English national air. The cortege went straight to the church of the seminary, where, after the appropriate service, the people and attendants piously received benediction by his Eminence. After a few minutes' rest, the young students got up a very pretty little college festival, consisting of musical performances, declamations, &c.; alternated by discourses spoken in French, Latin, German, Italian, and in English. After these exercises, in which his Eminence appeared to take much interest, he was pleased to address the students in an eloquent speech in the French language, which was rapturously applauded. His lordship the Bishop of Bruges returned thanks to his Eminence for his kind expressions at the banquet which was offered by the seminary to their illustrious visitor. Mgr. Maion (Bishop of Bruges) proposed the health of the pious and learned Cardinal, wishing him a long life for the prosperity of the Church in England, and for the greater glory of the entire Catholic Church. His Eminence, in reply, reciprocated the kind sentiments expressed by the Bishop of Bruges. Before leaving Roulers his Eminence went to the parish church, and there rendered his thanks to the people who had received him in so Christian a manner. His Eminence then proceeded to the Hotel de Ville to express his acknowledgments to the magistrates and other authorities for their presence during the proceedings of the day, thereby contributing much to the act of the fete. During the day his Lordship the Bishop of Bruges introduced to his Eminence a number of the ability and eminent persons (clerical and lay), who had hastened to pay their respects to the Cardinal."

ITALY.

The Paris correspondent of the Herald writes as follows:—"Letters have just reached here from Milan of a most important character—so important, in fact, that the intelligence they contain now divides interest with the trial of Comte de Montalembert. At the outset I may as well state that a revolution has commenced in Italy, and although the particulars that have reached us up to this evening are not in themselves of a very alarming nature, they are indirectly portentous of a struggle similar to that of 1848."

It appears that for more than a week past a spirit of dissatisfaction among the people has been apparent at Milan, and on the 23rd instant, notwithstanding rigorous measures of suppression on the part of the government, political disturbances of a threatening character broke out. On the following day bellicose demonstrations took place in all quarters of the city. The people met, and loud cries of 'Viva l'Italia,' passed resolutions of a most decided and democratic character. During the night the cries of 'Viva l'Italia' were raised in every direction, and on the following day patrols were distributed through the streets.

The affair, especially happening at this particular moment, assumes an ominous aspect; but it is difficult to gather fuller reliable particulars.

Mazzini.—A letter from Genoa in the Courrier de Paris says:—"Mazzinianism seems bent on making a last effort. Since the death of the Italia del Popolo, the organ of the party, it was believed that Mazzini, who was also capitally condemned here, would limit his organs to one in England, and in fact he had brought out the Pensiero e Azione. Now, another organ, the San Giorgio, is about to come out in full armor at Genoa. The first journal which bears the name of a saint will be a democratic one! We must remember, though, that St. George was the patron of the republic of Genoa, and Mazzini wishes to recall the history of the past to assist the propagation of his cause. This will produce little effect, as the people of Genoa, who are acquainted with the history of their city, know that the republic in their case was no more than a name. It was obliged to give itself up to this or that power for protection; one day to Austria, another to France, and then again Spain garrisoned its forts at the request of the republic."

THE JEWS AND THE POPE.—In these days, when the Jew mania is the favorite of the hour, and when all kinds of sects and tribes, religious and irreligious (there is not so very good difference between them, after all they are very good friends in the main, both spring from the same stock, only vary a little in profession of doctrine as it suits their character, convenience, pleasure or profit), join in the outcry against that Rock which stands eternally to discomfit them, and now would fain make common cause with the sons of Jacob, and enlist their wealth, influence, and acumen against Catholicity, let us see what the real feelings of the people of Israel are towards this tyrant Church. No one will say that Catholicity is more intolerant now than fifty years ago, yet thus speaks the Signor Avigdor in the assembly of the Jews, convened by Napoleon in 1806. Signor Avigdor was a deputy, a learned and respected member of the Synagogue. We quote the following passages:—"It is in consequence of these principles of sacred morality that the Roman Pontiffs receive and protect in their dominions those members of the Hebrew faith who are persecuted, or driven out by various governments and people of other European nations, and that the clergy of those nations have in most instances defended and protected them. In the seventh century St. Gregory ordered peace and good will to the Jewish people in every Christian country. In the tenth century the Spanish Bishops opposed with inflexible determination the fury of the populace bent on their extermination. Pope Alexander II. wrote a congratulatory epistle to these same Bishops, commending the wisdom and energy of their proceedings in this matter. In the eleventh century the Hebrews were powerfully protected by the Bishops. In the ensuing one St. Bernard defended them successfully against the rage of the Crusaders. Julius II. and Alexander III. aided them in like emergency. In the thirteenth century Gregory IX. preserved them from terrible disasters in England, Spain, and France, and prohibited, under pain of excommunication, that they should have violence done to their consciences, or be molested or interrupted in their festivals. Clement V. not only protected them but facilitated measures for their instruction. Clement VI. secured them a shelter in Avignon when they were hunted and persecuted all over Europe. And towards the middle of the same century the Bishop of Spire refused the indemnity demanded by debtors of the Jews on plea of usury. In the following century Nicholas II. wrote forbidding the inquisition constraining the Jewish people to embrace Christianity. Clement XIII. pacified the fears of fathers in terror for their children.—It would be easy to accumulate instances of the benevolent charity exercised towards the people of Israel by a priesthood instructed in its duties to its religion and mankind. A deep feeling of humanity was, indeed, necessary to induce sufficient courage to shelter and defend these unhappy creatures during centuries of ignorance and barbarism from the horrors to which they were doomed by ferocity and superstition; but it was done by these virtuous men who had no other hope of reward than the blessed satisfaction with which fraternal charity fills the heart."

"The people of Israel ever unhappy, always oppressed, have never had the means or opportunity of expressing their thanks and gratitude for so many benefits—gratitude, the more holy, as it is awarded by men disinterested in their motives and of highest worth in their actions."

"Let us hasten then, gentlemen, to take advantage of this memorable opportunity to pay the just tribute of gratitude so long due. Let these walls resound with our expressions of thanks—let us solemnly attest our sincere and grateful acknowledgments of the numberless benefits which have been accumulated on us through successive generations to the present hour."

The process verbal thus concludes:—"The Assembly concurs in the sentiments of the Signor Avigdor. It also decided that his discourse be inserted in full in the process verbal, and resolves that the following resolutions be adopted and printed:—"The deputies of the French empire and of the kingdom of Italy, convened in the parish square, decreed on the 30th of May, penetrated with gratitude for the benefits accorded by the Christian clergy during past centuries to the people of Israel, and acknowledging gratefully the reception and shelter afforded by several of the Supreme Pontiffs and pious ecclesiastics in various ages and countries to the Jews when ignorance, cruelty, and prejudices hunted them from the bosom of society."

"We resolve that the manifestation of our sentiments be entered in the process verbal of this day, so that it may remain forever an authentic testimony of the sincere gratitude of the people of Israel for the benefits received during preceding ages, from the clergy of the several nations of Europe."

"We resolve also that a copy of this decree be sent to his Excellency the Minister of Public Worship."

The foregoing speaks for itself, and refutes many a dictate. It is brought forward at the present day by Signor Drati, a learned rabbi converted to Christianity, as a refutation of the charge of ingratitude alleged against the Jews by the Abbe Gregoire. This exposition of Jewish feeling towards the Hierarchy of the Catholic Church must indeed, as the Signor says, be free and sincere. No one can be accused of being induced by influence at such a time and under such a government.

INDIA. The Bombay mail brings the Queen's Proclamation, which was read throughout India on the 1st of November. Its terms are liberal. It guarantees to protect religious freedom; confirms all existing treat-

ies and rights; and offers a general amnesty to all, save murderers of British subjects, provided a submission is made by rebels before the 1st of January. CHRISTIANITY IN INDIA.—A correspondent of the Times, who signs himself a "Bombay Lawyer," speaking of the amount of aid afforded by the British Government to heathen institutions in India, instances that support which the state of the law requires to be given by the courts of justice to such institutions "in the establishment of bequests and administration of property given for what would in England be deemed superstitious purposes." "The supreme courts," he says, "have, by their charters, to pay regard to the customs of Hindoos and Mohammedans, and it is not an unusual thing to find the Queen's judges in India, men taken from Westminster Hall, solemnly decreeing the establishment of temples for idol worship." His then instances a suit in the Bombay Supreme Court, in which he was engaged, and in which English counsel had to discuss and English judges to adjudicate upon the provisions of a Hindoo will, leaving large sums "for the erecting a temple, and purchasing and maintaining gods for it;" one point for decision being the "amount" to be expended for the support and maintenance of these idols, in the weekly purchase for them of rice and ghee (batter) &c.

ORANGEISM IN THE UNITED STATES.

This foul pest to society is making progress in the States; and has elicited a lengthy notice, addressed to, but refused publication by the editor of the New York Daily Times. The Irish Vindicator, however, publishes it, and we make therefrom the following extracts:—

And now, as I am upon the subject, I may as well inquire do you know who those Orange worthies are? Inasmuch as they emanate from Ireland, it is most likely that you and your so-called "Anglo-Saxon" confederates know very little about them, or have an imperfect or one-sided knowledge of them—for though you read European history, you never, never read Irish history right. Well, they call themselves after the Anglo-Dutch King, William of Orange, because he defeated James Stuart, who certainly had a lawful and better claim than him to the English throne, whose only fault was his Catholic predilections, and whose defeat cost the Irish Catholics (of all Ireland, and for all time following) the natural and common rights of men, the privileges of other subjects—spiritual, temporal, civil, military, ecclesiastical, judicial, legislative, governmental, &c. &c. In fine, they were studiously rendered strangers in their own country—serfs, outcasts, wretches, ignoramuses, beggars, and the whole country was made subservient and debased in everything that related to England; and no willing tools were so ready to second their own country's enthrallment as the said Orangemen, particularly from the year 1796 to the present day. They have ever been on the side of oppression, wrong, bigotry and high Toryism!—And this too when Dissenters were struggling hard to throw off certain political disabilities, and when the Irish Catholics, to a man, were on the side of liberty, right, equality, and reform! And though I do not go the same length for the Catholics of other countries, I do demand for the Irish Catholic the credit of being the advocate and well-wisher of all that is liberal and independent on earth. And, on the other hand, I condemn the Irish Orangemen as being, without a single exception, the worst specimen of humanity—like an evil bird that first fouls his own nest, and then flies to others to deflower them—a monster snuk to the neck in his own self-satisfied debasement, who thinks himself triumphant in his country's ruin! Such is an Irish Orangeman! It will occupy too much space were I to detail the full extent of the Orange atrocities towards their fellow-countrymen in Ireland. Suffice it to say, their chiefs having been quartered on the country, are the cruel and unrelenting persecutors of the people, and their paltry underlings are often the sycophantic medium to effect their master's will; but they themselves are the voluntary force of mud, in addition to injury, to those Catholic people. Did I address any journalist in Ireland in the same strain, I might be told to relate something that was not already known; but as you may not be quite so conversant with the grievous case, it may be necessary to remind you of the sort of folk you are giving so much encouragement to. Oh, yes, the majestic law laid down that no Catholic should hold an estate in Ireland, nor ride a thorough-bred horse—that he might be dispossessed by his youngest son in case he apostatised against the faith of his fathers—that his priest should not officiate at the altar—that his schoolmaster should not teach school (mark enlightening England)—that he should not be a merchant nor sell merchandise, nor have his name over his own door, &c. &c. &c. And the low Orangemen comes forward on the 12th of July—not to celebrate a Declaration of Independence, but to commemorate his native country's steady provincialism, and the bondage of his countrymen. Oh, it must be galling to the patriotic heart to be reminded of one's own and their kindred's degradation, and reminded, too, after the manner of the Orange ruffians of Ireland. With life and drum (the only civilians to the country allowed to march in martial order) with Orange flags, lilies and ribbons, having devices and mottoes insulting to Catholic eyes, and playing music insulting to their ears. Sometimes for a slight affront, and most certainly without the smallest provocation being offered by Catholics, have they, on those "glorious pious and immortal" occasions, wrecked and demolished dwellings, maimed their persons, and, in too many instances, killed men, women and children! At length after years of such doings, this pastime seemed even on the increase, when a certain Catholic gentleman named Finn, having got into Parliament in 1833 or 1834, brought in a bill to put a stop for a term of years, to the Orange processions, and to expel Orangemen out of the army and police; and the government, partly through very shame (the ministry being liberal), and partly through fear of Orangemen endangering the succession of Princess Victoria to the throne (her eldest uncle being the Orange Grand-master), took up the bill and had it passed into law. The low Orangemen, maddened like brutes intercepted it from their prey, many of them emigrated. Was it to the United States? No, Sir; not Tory enough at the time, but to Canada, sooner than remain in their native country, where now their proscription rights are interfered with."

You have, no doubt, read of repeated Orange riots in Canada since that period. But not being exactly in a position to demolish quite as many Catholic houses or wreck churches there as in Ireland—"Pent Code" made in their favor, could be of no use to them there, where the laws gave privileges to more enlightened people. That being the case, can you now trace them across the border in ones and twos, all they arrived in this city, and even in O'Connell Square, and subsequently retired with all their serpent-like insiduousness, to Philadelphia. In spite of their anticipations, they found this land of liberty!"

Mr. Editor, there is the largest amount of liberty to do what is right. Pity 'tis there is a vast liberty here to do wrong—crying grievous wrong. I am sure the latter has not your approval—at least, if you could, you would prevent wrong being done. Well, all that now lies in your power is to publish what you write. Pity 'tis to see a man who means so well, act so wrong. Are the above-described worthies those whose views and prejudices you would second, and whose crimes you would screen with your pen? Mark! certain excitements may die out, as they have died out; and this may be your hope and your palliation; but Orange bigotry, never! That which has acted with such demoralizing inexorability since 1797, is not likely to die soft. No, sir, they will become unmanageable with your "liberty" extended to them, if you do not in time open your eyes to the real state of the case. Why, sir, I could point you

out many Irish liberal Protestants in this city who would, if they could, exterminate those Orange miscreants; and who would endorse every sentiment I have written to you of them; eye, who would recount more thrilling tales of their horrors, and who despise them away from them through very disgust at their designs. Are those the people, under the new guise of "American Protestant Association," who are to lead you and other enlightened men by the ears? Have I not seen them, no later than the last 4th of July, with the above-named banner (A.P.A.) in procession, with music playing. What?—was it "Hail Columbia," the "Star Spangled Banner," or even "Yankee Doodle?" No, sir; but the "Protestant Boys," "Boys Water," "Croppies Lie Down," &c., that so often produced pain and disturbance in unhappy Ireland. Those fellows are in upon you already, although, thanks to the discrimination of the "O.U.A.," they were last July obliged to parade by themselves. Do you not see them in all mischievous societies, and creeping into the "Know-Nothings"? Do you not hear their strong north of Ireland brogue? But you cannot see or hear as long as you feel excited at the idea of a few hot-headed, harmless (at heart) Irish Catholics being angry at insulting epithets being uttered against what they hold sacred by hired emissaries of Orangeism or Englandism. I asked what are we coming to? Are you not philosophic enough to make allowances for the harmless, well meaning prejudices of a neglected and an injured people? Are you not able, as a statesman, to see into the consequences of giving encouragement to such unscrupulous rubbish as Irish Orangemen—consequences that will lead not to democracy, not to liberty, not to religion, but simply to anarchy. That is what we are coming to.

GREAT BRITAIN.

THE BAILIFF'S CROSS, GURKNEY.—About half a mile from this spot, on the road towards St. Peter's Park, is the Villa au Roi estate, the principal building upon which, now rapidly going to decay, is yet distinguished by a sculptured granite doorway and granite spiral staircase, and other marks that denote its having, at some remote period, been the property of an individual of note; whilst the out-houses, mantled with ivy and already partly in ruins, attest its antiquity. About the thirteenth century this estate belonged to the Bailiff, or chief magistrate, of the island, whose name was Gaultier De La Salle. The Bailiff had for neighbor a poor man named Massey, who mainly depended for his support on the produce of a small piece of ground attached to his dwelling, and adjoining the estate of his more powerful neighbor over part of which he was entitled to a right of passage to a well belonging to De La Salle. The exercise of this right by Massey the latter regarded as an intolerable annoyance, and he resorted to legal measures with a view to deprive him of it. Being, however, unsuccessful in his appeals to justice, he had recourse to the following most diabolical plot to take away the poor man's life. He took two of his own silver cups, selected them in a wheat rick, and then spread a report of his having been robbed, accompanied by very strong expressions of suspicion against Massey. In days when larceny was invariably punished with death, and when to be accused by so high a functionary as a Bailiff was almost tantamount to a conviction, Massey, we may suppose, was not long before he found himself in a dungeon, awaiting the day of trial. That day soon came, and the court was crowded to excess, much as would be the case at present, by persons moved by different feelings. Some were doubtless drawn there to witness the vindication of the outraged laws of their country, by the conviction of one whom they supposed guilty of robbing their chief magistrates; whilst others, from the excellent character so far sustained by Massey, indulged a hope that his innocence would be made manifest in the clearest light of day, to the discomfiture and confusion of his accuser, whom they suspected to be actuated by vindictive and revengeful feelings. Several witnesses, however, who had been subpoenaed by the Bailiff to give their evidence, and the guilt of Massey, who in vain protested his innocence, appeared so evident, that his judges with one unanimous voice sentenced him to die. A breathless silence reigned throughout the hall, and the awful sentence of death was about to be pronounced, when suddenly a noise was heard among the crowd, and one of the Bailiff's servants rushed in breathless, and presented himself to the bar, exclaiming with all his might, "It is found,—it is found!"—and at once informed the court that having been that morning employed in taking down some wheat ricks, for the purpose of removing the sheaves to the barn, he and his fellow laborers had found the silver cups. The words had no sooner passed his lips, than he was interrupted by De La Salle, whose rage and vexation had so far got the better of his reason that he unwittingly exclaimed, "Thou wretch, I knew thee were there, and had given thee positive orders not to touch that rick." This exclamation instantly opened the eyes of every one, and the court resolved that the base accuser should submit to the *lex talionis*, or punishment which he had contrived for his intended victim, and, like Haman of old, they instantly sentenced him, as taken on flagrant delict, to be executed on the very gallows on which he had intended that Massey should suffer. On his way to the place of execution, he stopped at this spot, and here partook of the sacrament, in commemoration of which event a cross was afterwards erected here, and hence the name of "Bailiff's Cross," which is attached to the locality. The precise spot is still indicated by a cross cut out in one of the stones of the footpath.—De La Salle's estate was forfeited to the crown, and the designation of Petite Ville, which it had hitherto borne, was changed into that of Villa au Roi, which it still bears. A field, forming part of the estate, is to this day called "Le Courtil Massey," or the Field Massey, and there are persons still living who can point out the spot where the ruins of his habitation could still be seen about forty years since.

CARMARTHENSHIRE.—To the particulars we gave respecting a murder committed 33 years ago, the perpetrator of which, had, during all that time, lived undiscovered at Bedwas, we have now to add the circumstances which led to the discovery, promising that the man's real name is David Thomas, the 'Price' having been assumed after the deed was committed. He was employed as a collier at Bedwas, near Fleur-de-lis, in Monmouthshire. A shopkeeper with whom he dealt frequently asked him to go to chapel, but he always replied, "I cannot, I've got such a load on my mind." The tradesman pressed him to relieve himself by imparting the secret, and after exacting promises of secrecy, Thomas did so. Soon after this his employers failed in business, the accused became involved, and got in debt with the shopkeeper referred to. This man continually demanded his money and threatened, if it were not paid him, to disclose the story which Thomas had told. The accused could not settle the claim, and his creditor then gave such information to the Carmarthenshire police as led to his apprehension. He has been married 27 years, and has two sons grown up to manhood. His wife knew nothing of the circumstances above described until the police came to the house. At the time of the murder, it was conjectured that the prisoner had committed suicide, as a body was found in a river close to the spot, which could not be recognized. This may account for the long period which elapsed between the crime and the discovery, or supposed discovery, of the murderer. All the parties are now living who were acquainted with Williams, Thomas, and the girl who was the cause of the quarrel, so that the guilt or innocence of the prisoner cannot remain long in doubt. He was removed to Carmarthenshire by the police on Monday week.

CHARITATIVE.—These judicial proceedings are of France, and Ireland, Westminster Hall has witnessed a scene quite as characteristic of England. Mr. Poole, of St. Barnabas, suspended by the Bishop of London, has appealed to the Archbishop of Canterbury, by whom the sentence has been confirmed, and now comes

to Lord Campbell and his brother judges to sit beside the Archbishop's sentence, and command him to hear the case over again. The Court does not profess to judge the merits of the case, but to decide whether the Archbishop has duly heard it. Mr. Poole, therefore, does not strictly appeal to the Secular Court, because he does not seek from it a judgment on the merits, but a new trial, which must be before the Archbishop. Still, the inconsistency, even of this with Mr. Poole's principles is glaring. Of those principles the first and simplest is that the Church is an empire, and that the voice of the Church is the voice of God. Make every allowance, and after all, Mr. Poole is asking a secular power to overrule the decision of the highest ecclesiastical authority admitted by him, in a case purely religious. He is, perhaps, not responsible for the language of his counsel, but both the Bar and the Bench seemed bent upon violating, on behalf of Tractarianism, were all along striving to bring in the merits of the case, and urging that his brethren departed at least as far from their ordinary custom to check the counsel whenever they approached that delicate ground. One might have expected that Mr. Poole represented the party which is for making "the Church" a mere State organ, and the judges that which holds that State authorities should never interfere with religion. After all, who can blame Mr. Poole? He is inconsistent, but inconsistency in his position, is a matter of necessity. He magnifies the ecclesiastical power and urges the fallibility of the Church, but he never professes anything so absurd as the belief that Dr. Tait or Dr. Sumner, or the two together, are infallible. His real inconsistency, then, is in professing to admit authority; when, if pressed, he must always have admitted that at last private judgment was his only rule. It is by emergencies like these that truth renews itself upon untruth. When things become serious the strongest Tractarian either acts as a simple Protestant or submits to the Church. The real trial of life demand something more real than phrases and ingenious distinctions. At present Mr. Poole has obtained a rule nisi, that is the Archbishop is required to appear by counsel in the Court of Queen's Bench, and satisfy his ecclesiastical superiors there that he has given Mr. Poole all the hearing which the Act of Parliament allows him. Should he fail to do this he will be required to hear and decide the case over again. His Grace is to be represented by Sir Fitzroy Kelly, but the case will not be argued just yet. The writ is not returnable until Jan. 11, and the lawyers will arrange amongst themselves when the argument is to come on.—Weekly Register.

UNITED STATES. A certain Dr. E. Vander Roeck, a German physician settled in St. Louis a few weeks since, and shortly after married Miss Mary Anne Linhoff. The new wife soon discovered by letters sent to her husband that he had another wife in Germany, and that he was passing under an assumed name—his real name being Leonhard Edward Roedel. Henry Linhoff, the brother of the lady, called on Roedel, and on learning from him the confirmation of the story, drew a pistol and shot the bigamist through the heart. Linhoff gave himself up, and was committed to jail to await an examination.

THE SUNDAY LAW IN CINCINNATI.—A few weeks ago some of the citizens of Cincinnati made a movement to stop the omnibuses from running on a Sunday, and the Mayor complied with their wishes by fining the proprietors of the coaches for a violation of the Sunday law. The proprietors appealed to the Courts in vindication of their rights, and the Court has decided against the Mayor. The Court rested its decision upon the ground that the omnibus was a public conveyance, and its work a public necessity. The statute prohibiting common labour on the Sabbath the Court said could not stand for a moment as the law of the State if its sole foundation was the Christian duty of keeping that day holy, and its sole motive to enforce the observance of that duty. It is to be regarded as a mere municipal or police regulation, whose validity is neither strengthened or weakened by the fact that the day of rest enjoins the Sabbath day. The Court in its argument said:—"What difference is there, morally between the rich man who owns his private conveyance and employs a man to drive him to church and the poor man who cannot afford the luxury, but is able to pay five cents for the privilege of riding to church in an omnibus? Or what difference is there between the five cents paid to the omnibus driver for carrying him to church, and the five cents he puts into the black bag to pay the expenses of the church? If there is any, we have not been able to perceive it. If we were to hold to any other doctrine we would be saying that the Legislature intended that the man who was able to go in his own conveyance could go where he pleased on the Sabbath day, but the poor man must stay at home. Will any one say that the pure and enlightened teaching of our Saviour gave countenance to the favouring of the rich and oppressing of the poor in that way?"

"What difference is there in the noise made in the Street, in front of a church, between the rebels with the minister in it, going to a church or to unite a couple in the holy bands of matrimony, and the quiet industrious operative, with his family, taking a cheap ride to church, or into the country for innocent recreation and health?" "The authorities of the State or of the city have no right to obstruct the streets or public highways on Sunday, so as to prevent the free locomotion of her citizens; nor have they the right to arrest and institute an enquiry into the motives and purposes of the traveller in the omnibus or in any other vehicle. Such a proceeding would be odious and unlawful in the extreme."

"Let it not be said that in Ohio, where our Constitution provides that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience, and that no person shall be compelled to attend, erect, or support any place of worship, or maintain any form of worship against his consent, and that no preference shall be given by law to any religious society, (that our seal in the cause of religion and morals has obtained our knowledge and understanding,) nor that by judicial legislation we have erected new laws, which never had an existence in the statutes of the State nor in the habits and customs of our people. Let us not give countenance to a principle of consecration which tends to favour the rich and oppress the poor man."

Believing, as we do, that the work at which the defendant was engaged on the 14th instant, was a work of necessity, which has grown out of the particular calling of the defendant, he will therefore be discharged.

BRAIN WORK.—Over-work of the brain, against which we hear so many people cry, and which we hear so many cooing men deplore very complacently in their own persons, is not by a good deal so dangerous an under-work of the brain, that rare and obscure calamity from which nobody is supposed ever to suffer. The Rev. Onosimus Howl drops his chin and elevates his eyes, upsets his digestion with excess of tea and muffin, and supports, upon the doughy face he thus acquires, a reputation for the great strain on his brain caused by the outpouring of a weekly puddle of words. His friends labour to prop up his brain with added piles of muffin. Pale becomes his face, and more idiotic his expression, as he lives from New Year's-day to New Year's-day rattling about in his empty head the few ideas of other men he has contrived to borrow, and tranquilly claims all the sweets of indulgence on account of the strain put upon his wits. Doctor Parpie is wheeled about from house to house in his brougham, prescribes his cordials and his mild aperients; treat-