

"A BRAND SNATCHED FROM THE BURNING."—At the College-street police-office, in Dublin this week, Mary McDermott, alias Coyle, alias Webb, and a number of other aliases, was charged by Mrs. Jane Stanley, of 10, Grand's Row, with having stolen a plaid cloak. The prisoner presented the appearance of a person who was fond of "something warm," which was strongly indicated by a rash of blood to the tip of her nose, which was of a most brilliant vermilion. Mrs. McDermott, who is about fifty years of age, was remarkable for her reflective turn of mind, and on meditating on the errors of her ways, or on the difficulty she had in getting "something warm," determined on embracing the Protestant faith. She intimated this determination to some kind ladies who visited her, and inquired after the state of her soul. She was presented with a number of pious and controversial books, and supplied with money to render it unnecessary for her to work during the time she was engaged in the important investigations into the difference between the Church of England and the Catholic Church. She became intensely spiritual and pious, and the progress of her conversion was pronounced to be slow, very slow, by her polemical patrons, who began to complain of the constant demand for the rhino made by Mrs. McDermott. Fearing that the supplies would be stopped, she struck and openly went over to Protestantism. She then was supplied with fine clothes to go to Church, and with bibles and prayer-books. Her strong propensity for strong drinks at length got her into trouble, as it was discovered that she had pawned her clothes, her bibles, and her religious books. Things began to look desperate and she adopted the dodge of being an elderly person named Webb, and forthwith immigrated to another parish to join another congregation and obtain new patrons. She was visited by the most respectable people, who loaded her with favours; but unfortunately the constant requirement for "something warm" got her again into hot water, and she had to try her fortunes in another locality. It was at this eventful epoch in her search after the truth that she came to lodge with the complainant, in whose house she got ill, and fearing that it was likely to turn out a serious matter, sent at once for a Catholic gentleman to prepare her for death. After some time she recovered, and when her health was restored she joined another controversial class, in which her allowances were by no means so liberal a scale as those to which she formerly belonged, and as a consequence had to set her wit to work to obtain her requisite portion; and, falling in other quarters, she helped herself on last Thursday to the cloak of her landlady, with which and five weeks' rent she decamped. Mrs. S. sought her fugitive lodger for several days without success, but at length one of the prisoners lady patrons gave her her address, which, she said, was in Bath-avenue. Mrs. Stanley provided herself with the assistance of a constable and took the distinguished proselyte into custody. She was remanded for further examination.

The *Newry Examiner* says that the criminal business at Dundalk assizes will be light; but there will be five records.

GREAT BRITAIN.

The balance sheet of the public income and expenditure for the year 1857, issued on Wednesday, shows a very nice balance indeed, the expenditure falling short of the income by only £36,000. Among the items, we find that the army and navy services cost £24,000,000, which is more than a third of the income of the country, besides a small sum of nearly a million for the Persian expenditure, this latter being independent of what the East India Company has had to pay for the same object.

The Parliamentary Oaths Bill was read a second time without a division on the 10th ult. The adversaries of the Jews will oppose the clause which emancipates them in committee, and no doubt, some amendments will be made in committee in favour of having one oath for all subjects of the Queen, Catholics included. But when the attempts to alter the Bill fail, who will vote against it on the third reading? That is the question which was so much discussed last summer, and which must be discussed again. We trust, at any rate, that more than five Catholics will this time be found to vote against the third reading. The debate was interesting to Catholics, for, as usual, it turned principally upon them.—It is always amusing to watch Protestants dealing with a religious difficulty, so long as they keep their tempers, and don't spoil their manners. A great deal was said about the Catholic oath, and Mr. Bowyer made a speech which did him great honour.—Among Protestants two modes of viewing the Catholic oath prevail. One, that the juror who calls God to witness that the Pope has no power must supply in his mind the words "which the courts of law in this country will enforce." And these are the more religiously-minded of the Protestant members, men who have their own conscientious objections to the teaching of St. Alphonsus Liguori. There are others less straitlaced and more free-spoken, and they say the oath does deny the Pope's power, and does state an untruth. But till the Legislature changes the oath which contains the falsehood they must go on taking it.—*Tablet*.

It has been officially announced that the British Government intend to assume certain portions of the Hudson Bay Territory.

The *London Globe* says that the Red River colony will now probably be constituted a Province, with a military governor.

Vancouver's Island is to be placed under the government of the Admiral commanding the station—similar to the early state of rule at Newfoundland.

The *Daily News* says:—"There is to be an Indian minister, with a council or board of eight members appointed by the crown, selected under certain conditions of qualification from the community at large. Each must be a member of the Court of Directors, and have resided a certain number of years in India. They are to be appointed in the first instance generally for four, six, eight, or ten years. They are to enjoy a salary of £1,000 a year, and the patronage of all that portion of the army which is not transferred to the immediate and independent guardianship of the Horse Guards is to be confided to their hands. They will have no control in the nomination of the members of the Indian Council or the rejection of an obnoxious Governor-General. The former will be nominated by the Governor-General and the members of the minor councils. The appointment of Governor-General and the minor governors rests exclusively with the crown, and several important miscellaneous appointments in the marine. The legal and other departments at present in the hands of the Court of Directors are to be transferred to the crown, or to the crown nominees at the head of the governors in India. The relations between the Indian minister and his council, and the precise definition of their respective powers, have not, perhaps, as yet been laid down or determined by the government. In general terms, it may be stated that the bill proposed to render the minister absolute in everything but in matters of finance."

The *Times* says that for the last five months the recruits attested have averaged nearly 4,000 a month for the infantry of the line, and 6,000 for all arms of the service together. "These numbers," it is added, "would represent within a fraction a total levy of 70,000 troops a year—a rate amply sufficient, if maintained, to answer all demands." It is also argued that there can be very little difficulty in maintaining our army at the strength now desirable, considering that since the last war the population of the United Kingdom has doubled, and far larger from the smaller number we for years raised far larger armies than we are likely to want now. The demands of trade, commerce, and agriculture may possibly make the recruit worth more than formerly but, if the proper price be offered, an ample supply of men for the army will no doubt be obtained.

It will be remembered that Lord Palmerston denied that any legacy, in accordance with the will of the first Napoleon, had been paid to Cantillon, the would-be assassin of the late Duke of Wellington. Mr. Stirling, M.P., has published a letter, in which he quotes from the *Monitor* to prove that Cantillon's legacy amounting with interest to 10,354 francs, had been paid in full, and that this payment, as well as many others, had received the approval of the present Emperor.

Numerous meetings had been held in London and elsewhere against Lord Palmerston's Bill, in regard to conspiracy to murder, and a demonstration against it was to take place in Hyde Park, London on Sunday the 21st February.

The *Daily News* states, the point is not finally settled, that the first voyage of the Leviathan will be to Portland, in connection with the Grand Trunk Railway of Canada.

THE CHURCH IN SCOTLAND.—The beautiful church at Dalkeith has been the scene of a ceremony interesting in itself, and still more so as almost a novelty since the revival of religion in Scotland. It was the translation of the Relics of St. Vitalis, and their solemn deposition under the altar in Our Lady's Chapel, which in Dalkeith church opens by a large arch from the northern side of the chancel. The church was built some years ago by the Marchioness of Lothian, and, with the adjoining presbytery and schools, forms a conspicuous group of good Gothic architecture on the high ground on the western outskirts of Dalkeith. From the terrace about the church, is a pleasing view of the town, and beyond it the park and woods of Dalkeith, the Esk, and the banks of Roslin and Hawthornden. The Relics of St. Vitalis had been some time ago presented by His Holiness to Lady Lothian, and on Sexagesima Sunday, 1858, after their long abode in the Catacombs of Rome, they were to be honourably enshrined in the church which she had raised for the consolation of the Faithful of our remote land. The Right Rev. Dr. Gillis presided; the Rev. Mr. Mackay, of Dalkeith, offered the Holy Sacrifice; the Rev. Philip Cummins assisting at the sacred service. The choir was conducted by the Ladies Kerr, and a congregation of several hundreds of most orderly, well-attired, and devout Catholics occupied, without at all overcrowding the church. The aisles, side-chapels, and passages, were all kept open, so that the procession moved without the slightest confusion. Her Grace the Duchess of Buccleuch, the Marchioness of Lothian, the Ladies Kerr, the Hon. Miss Fraser, the Master of Lovat, Mr. and Mrs. Monteith, of Carstairs, &c., were among those present. An admirable discourse was delivered by the Bishop, in which was illustrated the triumph over Death in the Miracles and Resurrection of Our Lord, and the participation in that triumph by His Spouse the Church, in the victories of her Martyrs and the honour which their remains have from the beginning received at her hands, in obedience to the inspirations of her Divine Head. His Lordship selected a few instances of the primitive usage, and then pointed out how the desire to commemorate, and the necessity to preserve external records of all that deeply interests, had run to waste in Protestant lands, and not least in Scotland, for want of the true, legitimate, and noble scope found for that desire within the Church's fold. His Lordship gave a vivid picture, which many of his hearers could verify, of the miserable perversion in Scotland of the instinct which, within the Church, is gratified and elevated by religion, illustrating the fact by the scenes attendant on a certain public execution in Edinburgh a few years ago, when a frantic mob tore to pieces the very woodwork of the house which had been inhabited by a monster in human form, and disposed of the fragments to those who wished to keep them as memorials of infamy and sin. To such sort of relics was a Protestant people reduced, while the Catholic remnant in the same land were that day about to do, precisely as was done in the first dawn of the Church, when a Polycarp died for his Lord, and his bones were treasured and venerated by the Church, the same as was done in the days of an Augustine and an Ambrose, and, in short, everywhere and at all times in the Church of Christ. We have also great pleasure in announcing the opening, at the important town of Galashiels, of a magnificent new church, which owes its erection to the munificence of Mr. Hope Scott, of Abbotsford, from which place it is distant about a mile and a half. Galashiels is well known for its manufactures; and it is making such rapid strides in a commercial point of view as almost to lead to the belief that it will ere long eclipse even Manchester. Hence, of course, the greater necessity for a church such as that now erected, and which reflects the greatest credit upon the architect (Mr. Wardell), as well as upon all concerned. The sacred edifice was opened for Divine service on the Feast of the Purification, Pontifical High Mass being sung in the presence of the Right Rev. Dr. Gillis, Vicar-Apostolic of the Eastern District of Scotland. The church at present is not completed to its full length, there being a further addition of forty feet intended to be carried out at the West-end. The present building is about eighty-five feet long and thirty-five feet between the walls. The roof is of one span, and there are no aisles, but lateral chapels are formed between the buttresses on both sides, the entire length of the church, the projection of the buttress being about ten feet, which affords that width for the chapel by a length of about fifteen feet. It has been the object to avoid the ordinary character of a parochial church, as it is served by a religious preaching order. The church is of the same type as the Dominican church at Ghent. The sanctuary is divided from the nave by a high flight of steps, and is distinguished by a more decorated roof than the other portions. The chapels are roofed in stone. There is a well-executed altar in one of the chapels (that of St. Francis Xavier, the only one as yet fitted up), the sculptures of which were under the direction of the architect, produced by the able hands of Messrs. Lane and Lewis of Birmingham, and were a present from Lord Henry Kerr. The church, when complete, will be one side of a group of buildings, which will form three sides of a quadrangle, consisting of a monastery, schools, &c. The contractors for the church were Messrs. A. and J. Smith of Darnick, and the designs, as we have before stated, were from the pencil of Mr. W. Wardell, of Parliament-street, Westminster, who has produced a handsome and stately edifice, the admiration of all beholders, and worthy to be ranked among the splendid buildings which Scotland possessed in Catholic times.—*Weekly Register*.

CATHOLIC POLITICS.—With regard to foreign politics, the duty of an English newspaper is evidently chiefly to give information, and on no point is information more important than on the actual state of feeling among foreigners themselves upon their own political affairs. With regard to France especially, our object is to reflect the sentiments and opinions of French Catholics; and we are glad of the opportunity afforded by our having more than one correspondent, mixing in very different circles and reflecting different sides of French Public opinion. We might perhaps carry the principle to an extreme if we did not express our disagreement with many of the views of the correspondent whose letter we today publish. The remarks on English liberty could hardly be applied to England itself, at least by any Catholic. However unpleasant some people might feel it not to be "cared for" it would be assuredly worse to be "cared for" by Lord Palmerston, Lord John Russell, or Mr. D'Israeli. We have never concealed our deep sense of the many wrongs which affect the great majority of Catholics, the Catholic poor, the Catholic soldier, the Catholic sailor, the Catholic prisoner, and their children. But we do not see how it can be doubted that we owe it to the British Constitution and to British liberty alone, that the more independent classes have religious freedom, only assailed by social persecution; and that they are able to do much even for the oppressed and persecuted classes. For, gross as is the tyranny which

Catholics suffer in the army, the navy, the Orphan Asylum, the Regimental School, the Union Workhouse, and the like, it is an enormous advantage to us, that that injustice can no longer be openly practiced and avowed—that it must go on "under the rose;" that it must be denied and concealed while it is practiced. The result is, that if Catholics of the higher classes will only be on the watch, and take some trouble to expose and defeat the under-hand practice of petty tyrants, they will, in most instances, succeed. The managers of the Patriotic Fund, no doubt, for many months, sent to Protestant Orphanages all the Catholic children who came before them, but they dared not avow it. They are even now trying to conceal, and with shameless falsehood, denying it. What is more important, they could not have done it had Catholics of the higher classes been duly watchful, had they "looked up" the cases of Catholic widows and children, and seen that justice was done to them. Since this has been, in some degree, attended to, a considerable number of the victims whom they had kidnapped have actually been wrested from them, (although few, compared with those which they still retain), and they have been reluctantly compelled to undertake the maintenance of several others in Catholic institutions. But for British freedom, our religious interests would habitually have been "taken care of" by public men, much as they have been by Captain Fishburn. This is but one instance out of many. In almost every Union Workhouse in England, our poor brethren are now suffering extreme oppression; and in almost every workhouse-school their children are losing their faith; but, if every Catholic in independent circumstances would only be on the watch to detect, resist, and expose every instance of such tyranny, they would, before long, render it impossible. In England, but for English liberty, Catholics would have as little fair play as in Sweden itself, for Protestantism is everywhere essentially persecuting. With regard to France, it is needless to express our admiration for the extraordinary ability and wisdom of the Emperor, or our acknowledgement of the line which, on the whole, he has taken in religious matters. We should be sorry to see Catholics ungrateful or forgetful of such things. Yet, we should scarcely less regret to see the Church identify itself and its cause with any political leader—if for no other reason, because men are at best both changeable and mortal, and the Church is unchangeable and immortal. The French Church is right in accepting any form of government which the French nation adopts, and in recognising and supporting the loyalty of the existing government towards the kingdom of Christ. But even should the Emperor, unhappily for himself, be alienated from her, or should his government be succeeded by another, the Church would still be there, and would still have her own calls and duties. The popular mistake which identified her cause with that of the government of the restoration, was a serious injury to religion after the revolution of 1830; the high position which she has since attained, she attained for herself, unaided, nay, opposed and thwarted, by the government of the day; and it will be maintained by her recognising the government which France adopts, but identifying herself with none.—*Weekly Register*.

ENGLISH COMMERCIAL MORALITY.—The *London Times* says, in the surplus of insolvencies a case must now have something more than the usual monotonous features to entitle it to a single remark. For the commercial historian the evidence already collected is sufficient to enable him to hand down on a short and decisive page the character of British trade in the epoch from 1833 to 1857. If a joint-stock bank is in question, they do not want to be told that; the first accounts showed a surplus impudently vouched for all concerned, that it next turned out the whole capital had been squandered, and that finally the shareholders were informed they would have to make up an enormous deficiency. Neither need it be added that the directors throughout all these stages carried everything before them by the aid of lawyers and accountants employed to increase the terror of the victims by pointing out that bad as their fate might be, it could be made worse by a resort to the law of the land, and that this resort would infallibly be adopted unless "unanimity" were the only cry. If the instance is that of a private individual, no state particulars are required to the effect that the insolvent was a boy with a turn for horse-racing, or a clerk set up by a banking manager, or an older and more practised charlatan who had failed on two or three previous occasions, starting the last time with a "capital" of £10,000 on the wrong side, consisting of accommodation bills granted by established houses. They know that of course he became the first buyer in his district; that the old and respectable traders around him were gradually obliged to succumb in the competition; that he dared his creditors to take any steps against him on pain of losing in the meshes of the bankruptcy Court the two shillings and threepence in the pound, which he considered he could offer if not driven to resistance. From one end of the kingdom to the other the experience has been the same, and people do not seek to hear any more of it. It is, doubtless, felt to be a grievous thing, that the state of the law should insure immunity for the offenders and prosecution for their dupes.

THE REGIMENTS OF BANKRUPTCY.—The first thing to do, my young friend, when you start in life, is to settle everything you possess upon your wife. Having done this legally and securely, take a warehouse in a good situation and begin to buy. That you may be under no alarm about your power to do this, I will explain, in a few words, the theory of trade. The greater part of goods manufactured are made by persons with little capital, and they are compelled to force sales to get bills of exchange for discount to pay for the raw material. The warehousemen who buy them are men of little or no capital, and they are compelled to hurry sales to get bills for discount to pay the bills drawn by the manufacturers. And so trade moves, one class continually pushing on another. The necessity to sell is behind every man's back; you, therefore, need be under no concern about your ability to buy. Before you have opened your doors a week you will scarcely be able to keep the commercial travellers out. Let it be hinted abroad—although it is not absolutely necessary for your success in failure—that your father-in-law is a person of property. It means nothing, but it will be useful in a variety of ways.—*Dickens's Household Words*.

MR. SPURGEON AND THE "HIGHER CLASSES."—We read in one or two of the papers that the Rev. C. H. Spurgeon is to preach on behalf of the South London Auxiliary to the Christian Blind Relief Society, at the Hanover-square Rooms, on Thursday morning. It is added, that "the audience on that occasion will be strictly confined to the higher classes."

At the annual meeting of the Church Pastoral Aid Society, held the other evening, in the Free-trade Hall, the Rev. Canon Stowell, referring to the importance of the veto of the society, said a large proportion of the younger Clergy were preparing to be the pioneers of the Church of Rome in the Church of England, and some of our Bishops were caught in the same snare, and were either dupes or designers in the matter.

THE LATE ADDRESSES OF FRENCH REGIMENTS.—The following is a copy of the despatch addressed by Count Walewski to the French Ambassador in London, which was presented to Parliament, and read in the House of Commons:—

"Paris, Feb. 6, 1858.

"Monsieur le Comte.—The account you give me of the effect produced in England by the insertion in the *Monitor* of certain addresses from the army has not escaped my attention, and I have made a report of it to the Emperor. You are aware of the sentiments by which we have been influenced in the steps we have adopted with Her Britannic Majesty's Government on the occasion of the attack of the 14th of Jan., and of the care we have taken, in applying for its concurrence, to avoid everything that could bear the appearance of pressure on our part. All our communications manifest our confidence in its sincerity (*loyauté*), and our defence for the initiative being taken by it; and if, in the enthusiastic manifestations of the devotion of the army, words have possibly been inserted which have seemed in England to be characterized by a different sentiment, they are too much opposed to the language which the Emperor's Government has not ceased to hold to that of Her Britannic Majesty for it to be possible to attribute them to anything else than inadvertence, caused by the number of those addresses. The Emperor enjoins you to say to Lord Clarendon how much he regrets it.

"I authorize you to give a copy of this despatch to the Principal Secretary of State for Foreign Affairs.

"Receive, &c.

"A. WALEWSKI.

"To the Count Persigny."

The following is a copy of a letter addressed to the Times but which that unscrupulous journal of course suppresses.—Darnall Hall, Sheffield, 1 Feb., 1858.—Sir—Is it right for a Protestant to do that towards a Catholic which it is wrong for a Catholic to do towards a Protestant? I ask this, because you in 1853 praised Prussian Protestants for doing the very thing which you are now blaming French Catholics for doing. If you doubt this, refer to the *Times* of 17th January, 1853, where you will find yourself praising the Prussian Government for interfering to prevent Catholic Missionaries from preaching in localities where Protestant populations had the preponderance. Such a proceeding by Catholic Missionaries, you then stigmatised as the vanguard of an aggressive host of demands and encroachments on the Protestant Church, which a Protestant State cannot satisfy or submit to without sacrificing its character and standing as such. Again I ask, is that right in a Protestant which is wrong in a Catholic?—Yours,

R. J. GAINSFORD.

THE "RECOGNITION" APOLOGY FOR THE CLANDESTINE APPOINTMENT.—The guiding principle which governs the religious managers of the Kester-hall sect has been so well set forth in their leading organ, that we have only to state their confession of faith in their own words. No ardent could come up to the unctuous solemnity of the original. It is of importance, we are told, to sustain "the benign influence of those Protestant sympathies which have actuated Lord Palmerston in filling up the vacant preferment in the Church." Their *credo* has been admirably rendered by an American poet:—

In short, I do believe
In humbug generally;
For it's a thing I do perceive
To have a solid ally.

It hath my faithful shepherd been,
To pasture new hath led me;
It helps to keep the people green,
To feed as they have fed me.

—*Saturday Review*.

CHURCH-RATTS AND "BLACK PIGS."—From the *Haverfordwest Telegraph* we copy the following advertisement:—"Three black pigs to be sold. On Monday next, Feb. 8, 1858, at one o'clock in the afternoon, there will be sold by public auction, in the Market-place, Milford, three black pigs, of a noted and choice breed, the property of William Rees, Esq., Mayor of Haverfordwest, seized under a distress warrant for church-rates." Upon this our contemporary remarks:—"The mere announcement that three pigs were to be sold to prop up the tottering fabric of ecclesiasticism would have been a bad and commonplace fact. But the speciality and particularity of the advertisement. 'Three-Black Pigs' show most definitely the character of the transaction, and betray the practised hand of an esoteric teacher. 'Three black pigs'! What a magnificent power of sarcasm is displayed by the writer, and what a critical nicety of selection was evinced by the churchwarden who distrained. Milton prays to be delivered from their dupes."

OF RAVENOUS WOLVES WHOSE GOSPEL IS THEIR MUM.—Mr. William Rees, the Mayor of Haverfordwest, can now echo the prayer. But then he should not tempt ecclesiastical rapacity by keeping "black pigs."—White pigs would have been safe—very colour would be a burning satire upon ecclesiastical cupidity. But black pigs—why it was tempting the levy of black mail—they were a congenial prize, and ecclesiasticism swooped upon its favourite quarry."

The *Court Circular* publishes a series of *tableaux* representing England in 1858. We give two of them:—"The editor of the *Record*, in frantic delight at Spurgeon's archiepiscopal elevation, writes an article to prove that Lord Palm-eston is Elijah."

"Mr. Spurgeon (now Archbishop of Canterbury) officiates at the marriage of Archbishop Whately to his fifth wife—the previous four appearing as bridesmaids. After the ceremony there is a grand ball (males and females separate, of course); and the agility of the two Archbishops, who dance together, amazes everybody."

UNITED STATES.

CONSECRATION OF BISHOP LYNCH.—We learn that the consecration of Rev. Dr. P. N. Lynch as Bishop of the see of Charleston, will take place on the second Sunday in March. Archbishop Kenrick, of Baltimore, and the Rt. Rev. Bishop Barry of Savannah, will assist at the ceremonies. Archbishop Hughes, of New York, is expected to be present.—*Catholic Mirror*.

PROVINCIAL COUNCIL.—The Provincial Council of the Province of Baltimore is summoned to meet in the Metropolitan Church, on Sunday May 2d.

DEATH OF THE RIGHT REV. BISHOP LORAN.—This worthy patriarch departed this life on Friday, 19th ult., at his residence on Bluff street, Dubuque, at 5 o'clock. The Bishop was born at Lyons, France, in the month of May, 1791, consequently was in his sixty-seventh year. He was in the sacred ministry forty-three years, fifteen as the President of a College in France, and twenty-eight in this country; eight of which was in the service of the Church at Mobile, and twenty in Dubuque as the Bishop of the diocese.—*Dubuque Express*.

FEMALE EMIGRATION.—We are glad to find from the report of the Commissioners of Emigration that Senator Seward and Hon. John Kelly have undertaken the charge of carrying through the National Legislature the bill for the protection of female emigrants to this country. Already symptoms of opposition begin to show themselves from interested parties, who are endeavoring to throw obstacles in the way

of the passage of such a law, on specious pretences of guarding the honor of the American mercantile marine; but enough of evidence has been adduced to prove the necessity that exists for such legislation; and it should be put through as quickly as will be consistent with proper deliberation. We perceive that the Commissioners have consented to allow Mr. Vere Foster \$3 a head towards defraying the expenses of such female emigrants as he may send to homes and employments in the West. This is well; but it would be better if they had been a little more liberal, which, we think the saving of their funds, effected through Mr. Foster's philanthropic exertions, would warrant them in being.—*Irish American*.

SLAVERY IN THE UNITED STATES.—A case has been recently decided in the Kentucky Court of Appeals, which affords a striking example of the legal working of the so-called "domestic institution" of our Southern neighbours. A plain statement of the facts will enable the reader to comprehend the nature of the case.—Stephen Kyler, a negro slave, was emancipated by his master, Joseph Kyler, in the year 1843. For many years prior to his emancipation he had, so far as he could by the laws of Kentucky, been the husband of Cynthia, the slave of one Taylor.—Joseph Kyler, benevolently desiring to secure to his emancipated slave (and in all human probability, his half-brother) this wife, bought her of Taylor. He would at once have made her free, but the Kentucky Constitution of 1850 provides that no slave can be emancipated unless he or she shall emigrate from the State. Under these circumstances, and following legal advice, Joseph Kyler had recourse to a statute of Kentucky which provides "that no free negro shall be capable of acquiring in fee, or holding for any length of time, as hire or otherwise, any slave, other than the husband, wife, parent or descendant of such free negro." Under this provision Cynthia was conveyed to her husband. Before the sale, however, of Cynthia to her husband, one Dunlap had recovered two judgments against him. Eight years afterwards, in 1857 he sued out writs of *fi. fac.* upon his judgment, and levied on Cynthia, as the property of Stephen Kyler, and was proceeding to sell her as a slave. Stephen joining with his wife brought this action asking the Circuit Court to declare that the woman was the wife and not the property of the man. This Court, however, decided against the plaintiffs, and the case went up to the Court of Appeals. Wheat C. J. affirmed the decision of the Court below.

DIVORCE.—Cincinnati papers state, that on the 8th Jan., no fewer than one hundred and fifty-seven applications for divorce were made to the Court of Common Pleas in that city. Other cities throughout the country can show proportionate statistics; and even villages and rural places, especially in New England, are doing their utmost to rival, in this respect, the scandalous records of their neighbours. Modern progress is leading the enlightened world towards a frightful abyss, and it seems, with irresistible power, England has already bowed before its mandates, though one of the most conservative amongst Protestant governments; and by her late legislation has not only declared lawful, but taken pains to render smooth and easy, the commission of this detestable sin. Divorce—in other words, adultery and modified polygamy—was once in England the exclusive privilege of the noble and wealthy; a kind Parliament has broken down these barriers, and has put into the hands of the lowest and poorest the same facilities for trampling on God's law. It is only in Catholic Europe—the stationary, retrograde, derided portion of European society—that this indulgence of lust or cuprice is resolutely refused, under pains and penalties, to all would be *progressive* men. In Prussia, the most powerful of all the Protestant governments of continental Europe, divorce has become so frequent, as to astonish and alarm all well wishers of human society. Of late years, the average shows that some three thousand or more divorces take place every year. This is in the proportion of 18 divorces to every 100,000 individuals. But, it must not be forgotten, that the Catholic population of Prussia, none of whom are ever guilty of this infraction of the entire population. Consequently the proportion of divorces to the Protestant population must be nearly doubled to arrive at the truth. In fact, taking the purely Protestant portions of the kingdom, we find by the census that in such districts, as those of Stettin, Magdeburg, Frankfurt, and Koenigsberg, the number of divorces stand as 30, 36, and even 57 to every 100,000 inhabitants. In the kingdom of Saxony, where the royal family is Catholic, and by its correct moral demeanour exercises, necessarily, great control over the higher classes, the proportion of divorces *per annum* is only 8 to every 100,000. We believe that the only non-Catholic commonwealth remaining in all Christendom, that does not tolerate divorce, is South Carolina. There is no state in the Union, no Protestant government in all Europe, that has not legalised adultery under the name of divorce. Long may South Carolina enjoy this proud distinction of being the only commonwealth in the whole world, which, without adopting Christ's religion as her state-creed has adopted His moral law as the basis of her legislation regarding the family!

CHURCH PROPERTY THEFTS.—It seems that a large amount of Church Property in Mexico sold by the late anti-Christian Dictator was purchased on speculation by American citizens! Thus between the infidel and the heretic, the robber and the receiver, the Catholics are ever doomed to suffer in this life.—When an attempt was made to interfere with the Trinity Church corporation of New York, the Press cried out loudly against the sacrilege; but when the Catholic Bishop or the religious Catholic communities are to be bereft—the Press thinks it all right.—The Editors can even quote Scripture, and are so dreadfully alarmed about God and Mammon being joined, that they are quite willing to relieve the Catholic Bishops of the means which the charitable have placed at their disposal, for the maintenance of the sick and the orphan. We cannot understand why such anxiety should be manifested on the part of unbelievers, because the Catholic Church has some real estate. They can relieve their anxiety as their ancestors did in England, Ireland, Scotland and Germany, by taking it away by force, but under color of law and in the name of religion! We (*Cincinnati Catholic Telegraph*) clip the following from the *Daily Commercial* of this city:—

"AMERICAN SPECULATORS IN MEXICAN CHURCH PROPERTY BITTEN."—Washington, Feb. 19, 1858.—Important dispatches from Mexico have been received at the State Department. Mr. Forsyth, the Minister, had recognized the new government, as have all the other members of the diplomatic corps, such a course being not only usual but necessary for the protection of the interests of American citizens. Grave questions are likely to come up at once with the Zuloga government, in consequence of the decree restoring the confiscated church property to the clergy. When the sales of this property were made last year, by the government, some of our citizens applied to the legislation to know whether, if in the case they should buy any of the confiscated property from the government, their title would be a good one; and if they could claim damages as American citizens if any subsequent government should take the property away from them. Mr. Forsyth decided that as the confiscation and sale were the acts of the government of Mexico, *de facto* and *de jure*, they would have a good claim in case the property they paid for should be taken from them by any subsequent government. It is said that purchases to the value of several millions have been made by American citizens, and that as the recent decree of President Zuloga has a retroactive as well as a present and prospective effect, the property is to be taken from them. The questions are likely to cause serious complications between the two governments, as, however well founded President Zuloga's government may be, it can never possess the right to invalidate completed contracts between former governments and individuals.—*Cor. N. Y. Herald*.

THE LATE ADDRESS OF FRENCH REGIMENTS.—The following is a copy of the despatch addressed by Count Walewski to the French Ambassador in London, which was presented to Parliament, and read in the House of Commons:—

"Paris, Feb. 6, 1858.

"Monsieur le Comte.—The account you give me of the effect produced in England by the insertion in the *Monitor* of certain addresses from the army has not escaped my attention, and I have made a report of it to the Emperor. You are aware of the sentiments by which we have been influenced in the steps we have adopted with Her Britannic Majesty's Government on the occasion of the attack of the 14th of Jan., and of the care we have taken, in applying for its concurrence, to avoid everything that could bear the appearance of pressure on our part. All our communications manifest our confidence in its sincerity (*loyauté*), and our defence for the initiative being taken by it; and if, in the enthusiastic manifestations of the devotion of the army, words have possibly been inserted which have seemed in England to be characterized by a different sentiment, they are too much opposed to the language which the Emperor's Government has not ceased to hold to that of Her Britannic Majesty for it to be possible to attribute them to anything else than inadvertence, caused by the number of those addresses. The Emperor enjoins you to say to Lord Clarendon how much he regrets it.

"I authorize you to give a copy of this despatch to the Principal Secretary of State for Foreign Affairs.

"Receive, &c.

"A. WALEWSKI.

"To the Count Persigny."

The following is a copy of a letter addressed to the Times but which that unscrupulous journal of course suppresses.—Darnall Hall, Sheffield, 1 Feb., 1858.—Sir—Is it right for a Protestant to do that towards a Catholic which it is wrong for a Catholic to do towards a Protestant? I ask this, because you in 1853 praised Prussian Protestants for doing the very thing which you are now blaming French Catholics for doing. If you doubt this, refer to the *Times* of 17th January, 1853, where you will find yourself praising the Prussian Government for interfering to prevent Catholic Missionaries from preaching in localities where Protestant populations had the preponderance. Such a proceeding by Catholic Missionaries, you then stigmatised as the vanguard of an aggressive host of demands and encroachments on the Protestant Church, which a Protestant State cannot satisfy or submit to without sacrificing its character and standing as such. Again I ask, is that right in a Protestant which is wrong in a Catholic?—Yours,

R. J. GAINSFORD.

THE "RECOGNITION" APOLOGY FOR THE CLANDESTINE APPOINTMENT.—The guiding principle which governs the religious managers of the Kester-hall sect has been so well set forth in their leading organ, that we have only to state their confession of faith in their own words. No ardent could come up to the unctuous solemnity of the original. It is of importance, we are told, to sustain "the benign influence of those Protestant sympathies which have actuated Lord Palmerston in filling up the vacant preferment in the Church." Their *credo* has been admirably rendered by an American poet:—

In short, I do believe
In humbug generally;
For it's a thing I do perceive
To have a solid ally.

It hath my faithful shepherd been,
To pasture new hath led me;
It helps to keep the people green,
To feed as they have fed me.

—*Saturday Review*.

CHURCH-RATTS AND "BLACK PIGS."—From the *Haverfordwest Telegraph* we copy the following advertisement:—"Three black pigs to be sold. On Monday next, Feb. 8, 1858, at one o'clock in the afternoon, there will be sold by public auction, in the Market-place, Milford, three black pigs, of a noted and choice breed, the property of William Rees, Esq., Mayor of Haverfordwest, seized under a distress warrant for church-rates." Upon this our contemporary remarks:—"The mere announcement that three pigs were to be sold to prop up the tottering fabric of ecclesiasticism would have been a bad and commonplace fact. But the speciality and particularity of the advertisement. 'Three-Black Pigs' show most definitely the character of the transaction, and betray the practised hand of an esoteric teacher. 'Three black pigs'! What a magnificent power of sarcasm is displayed by the writer, and what a critical nicety of selection was evinced by the churchwarden who distrained. Milton prays to be delivered from their dupes."

OF RAVENOUS WOLVES WHOSE GOSPEL IS THEIR MUM.—Mr. William Rees, the Mayor of Haverfordwest, can now echo the prayer. But then he should not tempt ecclesiastical rapacity by keeping "black pigs."—White pigs would have been safe—very colour would be a burning satire upon ecclesiastical cupidity. But black pigs—why it was tempting the levy of black mail—they were a congenial prize, and ecclesiasticism swooped upon its favourite quarry."

The *Court Circular* publishes a series of *tableaux* representing England in 1858. We give two of them:—"The editor of the *Record*, in frantic delight at Spurgeon's archiepiscopal elevation, writes an article to prove that Lord Palm-eston is Elijah."

"Mr. Spurgeon (now Archbishop of Canterbury) officiates at the marriage of Archbishop Whately to his fifth wife—the previous four appearing as bridesmaids. After the ceremony there is a grand ball (males and females separate, of course); and the agility of the two Archbishops, who dance together, amazes everybody."