

liness, and self-respect, they are equal to any body of Christian ministers in Europe. We should like to see some of the supercilious revilers of the Catholic clergy in Ireland venture to grapple with any half dozen of these 'low and half-educated priests.' We say we should like to witness the intellectual encounter; we do not say that the supercilious sneerers would look very self-confident after the trial. As to the priest's keeping the people in a durance, it is simply an atrocious falsehood—a daring, stupid lie—a lie that the records of the National Education Office amply disprove. They, these reviled Irish priests, are the principal promoters and patrons of popular education in this country; and though 'Moderator' may not know the fact that they are so, every official in Dublin Castle does know it. One point more—the alleged hostility of the priest to the Protestant landlord. If the Protestant landlord is unwise enough to treat the priest with enmity or contempt, why, the priest is after all, but a man, and is as likely to resent intolerance as most of us laymen. But where the Protestant landlord treats the Catholic clergyman with ordinary courtesy and respect, that which one gentleman is bound to exhibit to another, the landlord finds in the priest his most useful ally in promoting peace and order, and in stimulating the people to improvement in various ways. The Irish priests are at times compeled to take their stand by their flocks against harshness and injustice; but we well know the truth of what we say when we assert that the priest is most pleased when he has the opportunity of praising the worth and recording the kindness of a deserving landlord; and not less pleased when that landlord happens to be a Protestant; and not a Catholic.

Let us hope that Irish patriots will now concentrate their energies on the far more useful task of maturing their proposals on the Land Question for the consideration of the Government. Let us, at the same time, assure them that in this enterprise, if it be conducted with due moderation, they may count on the hearty sympathy and support of the English Liberals. Hitherto most popular movements in Ireland since the Union have been marred by two principal causes. The leaders have seldom been men of unblemished honour and honesty, while little pains have been taken to secure the intelligent co-operation of English and Scotch representatives. The fickle character and mutual distrust of prominent Irish politicians have, indeed, been the curse of Ireland for many generations. George III. once remarked, with no little shrewdness, that in his experience he had never heard one Scotchman speak ill of another or one Irishman speak well of another, without a strong personal motive. It is high time for this reproach to be wiped off, and for Irish reformers to show that they can select trustworthy leaders and trust them after-wards with the management of their cause. Nothing however, can be done which does not approve itself to reason and conscience of a Parliament mainly returned by Great Britain. It was this Parliament which abolished the Irish Church, not under the influence of panic caused by the Clarendon Explosion but on the contrary, from a simple conviction that it was right to do it, though Ireland exhibited less excitement about it than had been expected. It is this Parliament which is prepared to entertain the Irish Land Question upon similar principles of equity, and the sooner the Irish advocates of tenant-right compare their views with those of enlightened English and Scotch members the better for the prospects of a permanent settlement Times.

On Sunday, 17th ult., a meeting of the Catholic parishioners of Mallow was held at the parish Church, for the purpose of making arrangements for the Christian Brothers' maintenance for the next four years, for during that period the entire collections made at the Church gates will be set apart for paying off a sum of nearly £200, due of the parish for the erection of the convent and girls' schools and the Monastery and boys' schools. The meeting was most intelligently attended and promises made that the requisite funds should be forthcoming.

DUBLIN, Nov. 2.—The Cardinal Archbishop of Dublin, in a pastoral just issued exhorted all members of societies similar to the Fenian organization to abandon them. He adverts to the evils sustained by Spain and Italy through the action of secret societies, and says the members of such organizations will incur the penalty of excommunication, and cannot participate in the jubilee which has just been published.

A most determined attempt was made last night on the life of Mr. Gargan, steward of John Arthur Farrell, Esq. J.P., D.L., Moyalty. It appears that Gargan was somewhere near his own house, in the village of Moyalty, when he was fired at by some party. This is the second attempt on Gargan's life.—Irish Times.

A gentleman just returned from Londonderry states that all the servant girls in that time-honoured city look to Canada as their future home. Large numbers have left the north of Ireland lately, for the Dominion.

LONDON, Nov. 10.—The Central Fenian Amnesty Committee ask Irishmen to abstain from the use of tobacco until the Fenian prisoners are released. Their object in making this demand is to reduce the revenue of the Government and at the same time provide means for keeping up the amnesty agitation.

At the meeting of the clergy of the Disestablished Irish Church, convened by the Archbishop of Dublin, it was resolved, by a large majority, that the laity should have the right to decide on matters of doctrine and discipline.

LONDON, Nov. 10.—There is still considerable excitement in Ireland on the question of imprisoned Fenians. Despatches from Dublin to-day state that last evening, during a meeting of the Dublin Amnesty Association and Amnesty Committee, a number of men broke into the rooms of the latter, smashed the lamps, destroyed the furniture, purloined the records, and committed other outrages. No arrests were made.

THE SPIRIT OF ACKNOWLEDGMENT.—A report in the Freeman's Journal of a funeral scene that took place near Newport, Co. Mayo, furnishes evidence that as yet the intolerance of Protestantism is not crushed in this Catholic country. A young woman, the child of a mixed marriage, at her own request and with the consent of her father, who is a Protestant, was received into the Catholic fold a short time previous to her death, and received the last rites of the national religion. Her remains were conveyed to their resting-place in the old village churchyard and the priest attended to perform the funeral service. On arrival there the people found the Protestant rector, and rural dean in possession of the burial ground, and he insisted that the priest had no right to read prayers for the dead. Ultimately, and mainly through the charitable interference of the Rev. Mr. Keegan, Presbyterian clergyman of the parish of Burrischoole, the rector was induced to withdraw.

LONDON, Nov. 10.—The Times of to-day repeats that the Irish land question is a matter of great difficulty, but if the Ministry are unable to cope with it, it must be said of their courage and statesmanship. They are strong beyond all experience. The national feeling is more advanced than the temper of Parliament in the resolution to stand by the Ministry in support of any thorough searching workmanlike attempt to cure the long-standing evil of Irish discontents. The Government has the power, if only their courage is equal to their power. High fortunes are before them if their minds are equal to their fortunes.

The Limerick Reporter says:—The following important and interesting resolution was 'unanimously adopted at the Synod held at St. John's Cathedral on Friday, the 15th inst., on which occasion every secular and regular clergyman, in the diocese of Limerick attended, the Bishop being in the chair:—

"We the Bishop, and Priests of the Diocese of Limerick, are intimately acquainted with the condition, views and hopes of the tenant farmers, agricultural labourers, and others who compose our flocks, and, after mature consideration, and most anxious desire for the permanent peace and well being of Ireland, we have come to the conclusion: 1st.—That the insecurity of land tenure is at the root of nearly all the poverty and disaffection of this country. 2d.—That any settlement of the land question which shall not substantially include security of tenure at a fair rent, and some equitable provision for agricultural labourers, must necessarily fail to remove the evils which so disastrously affect public security, and agricultural and commercial progress."

An iron ship said to be the largest ever built in Ireland was lately launched from the yard of Messrs. Harland and Wolff, Belfast. The vessel is 3,000 tons burden, named the *Bovarian*, and the first of three screw steamers of equal tonnage ordered of the Belfast firm by Messrs. Bibby and Sons, Liverpool.

A great Tenant Right demonstration of the county Kilkenny took place on the 18th ult. Several thousands attended. They were estimated at 60,000. Several flags were displayed bearing appropriate mottoes. Mr. Bryan, M.P., presided, and delivered an able address. Resolutions were then spoken to by the Rev. John Kelly, P.P., Rev. M. O'Keefe, the Venerable Archbishop O'Shea, & M. Marum, Esq., &c., and the proceedings terminated.

Landlords must exercise their rights with a full knowledge of the increased risk they incur, even where they are supposed to be popular, from the spirit of resistance, of which we now see some preliminary symptoms. An instance is furnished in connexion with the property of the Count de Jarnac, a resident proprietor, who has hitherto been regarded as a favorite of the people. A few days ago he received the following warning: "Take Notice. 1.—You are determined to bring about another Bailiwick affair you'll be met with by a watchful and angry mob, who will point at you with the barbed steel and lay you prostrate upon Thostown plain. Take this caution if you value your days in this life. To Count Jarnac, Thostown." Conceiving that he had done nothing to deserve the hostility of any man and trusting to the intelligence and justice of the people he assembled his tenants, herdsmen, and laborers on his estate at Thostown Castle on Saturday morning, and after reading the letter, said: "I may be supposed that this letter has been sent to me in connection with the holding in Thostown village which has fallen in by the death of Thomas Burns, the last life in the lease. Though the circumstances of this tenure are well known to most of you, I have had a short statement of them prepared, which I will also read to you." Count de Jarnac then read the statement, from which it appeared that the lands—about 14 acres statute measure—had been let on lease for lives in 1835. The last life that of Thomas Burns, died in America on the 26th of November, 1868. A farmer named Ryan had till the land and till the crops for the two preceding years, and on being asked to give up possession of the land he at first refused, but ultimately promised to do so, on condition that he should be allowed to take away the third year's crop. After he had removed the crop to his own home, however he still declined to give up possession, and an action for ejectment was brought. He went on to state that on the 18th inst. Ryan called on the agent and stated in substance that he would not give up possession. On the following morning the letter was received through the post. Count de Jarnac earnestly exhorted the people, for their own sakes, to assist in putting down such disreputable practices, but it does not appear that they gave a satisfactory response, although they listened with attention.—Times Dublin Cor.

A correspondent of the Express states that Mr. O'Brien, who resided in the westward of Ovaran, between Mohill and Drumsna, was found brutally murdered on Friday morning in a ditch within 40 paces of his own house, it is supposed from a gunshot wound in his neck; but the head presented such a mangled and shapeless mass that no distinct wound could be traced, and it is nearly impossible to say whether he was fired at or not. He gives the following particulars:—"His chin was knocked away by a blow, and no feature of his face traceable; but the head appears as one mangled mass, and the chest was smashed in, seemingly by a kick. His body was found in a ditch covered with briars, where it seems to have been thrown by his murderers. The deceased gentleman had been in Mohill on Wednesday evening, and a friend walked a short way out of town with him, after leaving whom, it is supposed, he was met by his murderers. It is probable, from the appearance of the ground and from the place where it seems the murder was committed, which is fully ten paces from the road, and not in the direction of his own house, that the deceased was set on by four or five persons—as he was a strong, resolute man, gagged, and carried to the place. The stones with which his head was pounded were carried from the road ditch. A broken pistol, loaded to the muzzle, was found at the place. Mr. O'Brien had been missing from his house since Wednesday night, and so well was the body concealed that, though upwards of 20 policemen were searching for him since 3 or 4 o'clock on Thursday evening it was not found, and probably would not be now, only his dog was heard howling in the brake, and was found lying on the mangled body of his master. Mr. O'Brien was agent for Mr. O'Brien, county of Sligo, and got acquainted with him some two or three families at this Quarter Sessions of Ballinamore, now just ended. This is said to be the cause of his sad fate. Generally he was very much liked by all. Nine persons are at present in custody, and the county inspector of constabulary has been on the spot a good part of the day."

A correspondent of the Dublin Freeman says:—A few days since a number of Orangemen from the county Ovaran made a most extraordinary demonstration in the neighborhood of Carrigilla, their avowed purpose being to dig the potatoes of a gentleman in the locality. Their return home in the evening after being refreshed at the house of the individual they came to serve, was marked by firing shots, singing party songs, and using every opprobrious and insulting epithet against 'Papists' that the Orange 'repertoire' could produce. In one instance a poor girl who came to her father's door to see the noisy crowd passing, had two shots fired at her, but happily without doing her any injury. Two men had been arrested by the police charged with this offence and have been remanded for a full investigation of the whole affair by the magistrates.

The annual election of Town Commissioners recently took place in Ennis. There was no contest, and the following commissioners, who retired by rotation, were re-elected to the Board:—Thomas Greene, J.P., Chairman; Patrick Barry, J.P.; Michael MacNamara, solicitor; James Costello, and J.G. O'Dwyer. John Parsons succeeds to the seat rendered vacant by the resignation of Thos. B. Raleigh, which is the only change in the constitution of the Board. Another vacancy by the resignation of Mr. O. Malony, solicitor.

Randal Borough, Esq., Querin House, on the recommendation of Major MacDonnell, Vice-Lieutenant of the county, has been appointed to the Commission of the Peace for Clare.

The clergy of the Deanery of Tuam adopted a series of resolutions on the 19th ult., embracing their views upon the three prominent questions of current politics. On behalf of the tenant farmers they demand equitable rents regulated by the price of produce, and security against evictions for any cause save nonpayment of rent. They renew their claim for denominational education, condemning the existing educational institutions on the mixed system, and mingle their voice with that of the nation in demanding and petitioning that the captives be set free."

The Nation, in announcing the recent death of the

eldest surviving son of James Duffy, Esq., J.P., Wellington Quay, says:—Wherever the Catholic and National literature of Ireland have penetrated, the name of James Duffy, our National Publisher, is known and esteemed; and there, amongst our countrymen, a sorrow fallen upon his hearth will assuredly awaken sympathy deep and sincere. This week, we give to tell, our respected friend has followed to the grave another son who had just attained to manhood; this being the second stroke of affliction within a brief period. We offer Mr. Duffy our heartfelt condolence. We know that few men in Ireland command a wider circle of sympathizing friends than he does; and that from many a heart will ascend a fervent prayer for the soul of his son—not lost but gone before."

The claim of the laity to have a voice in the decision of questions of discipline and doctrine in the Protestant Church threatens, it seems, to be a serious obstacle to the process of reconstruction. The subject was recently debated at a meeting of the clergy of the Archdiocese of Dublin, and it appears from a report furnished to a contemporary that there was a large and influential party of the clergy totally opposed to the claim, though the majority denounced the resistance as 'ecclesiastical.' The Archbishop, however, sustained the claim of the laity.

The Irish Times believes that the Attorney-General will decline the Mastership of the Rolls, his services in Parliament being regarded as indispensable to the Ministry in the forthcoming session. In this event the vacant office would be conferred on Solicitor-General Barry.

The Kilkenny Moderator says that Sunday, 17th ult., was fixed on for a collection at the Catholic church doors of that city in aid of the 'Sir John Gray National Testimonial.' On the previous morning, however, the dead walls of the city, especially near each church, were found covered with placards bearing the following words:—"Desecration of our Altars.—On Sunday next your altars are to be desecrated by a collection for a testimonial to a professed agitator, Sir John Gray, who played the spy on our imprisoned countrymen. Remember! your churches were not opened to the cause of charity when you were called upon to subscribe to the relief of the families of our imprisoned patriots. Do not allow them to be opened in the cause of charlatanism. Keep your money in your pockets for some better purpose. 'God Save Ireland.'" The Moderator continues—"Persons were sent to tear them down, but the effort to do so was received in many places with indications of popular displeasure; and in retaliation, the posters for the 'County Meeting' for 'Tenant-right,' were displayed by the anti-Gray folk. The collection was made on Sunday; several, we understand, entered their respective places of worship without conceding to notice the arrangements for extracting the toll, and others remained away altogether from their devotions for the occasion. What the rate collected may have amounted to, we have not heard."

GREAT BRITAIN.

CRUELTY TO ANIMALS.—The English papers report a case in which a wealthy farmer was sent to jail for three months hard labor, his foreman for six weeks, and the ploughmen fined 11s each for having set three horses to plough which were suffering from old wounds; so severe a sentence will have a salutary effect.

The London Post directs attention to the practice of sending unworthy ships to sea, and says it could name one port on the northeast coast of England where a speculator, of originally small means, made a fortune by owning wrecks, patching them up with canvas, pitch and oakum, and sailing them till they went under, crew and all. The ships were insured to the owner. Several other English papers also call attention to the nefarious practice, and suggest the appointment of inspectors with power to inspect and, if necessary, condemn all unseaworthy vessels sailing from British ports.

A SCOTCH PEER ON TENANT RIGHT.—The Earl and Countess of Roslyn entertained their tenants at 1 year, on the occasion of the birth of an heir to the estate. The noble earl, in proposing the Dyrast tenantry, said they were second to none in Scotland in point of the antiquity of their holdings as well as second to none in prosperity. That was owing, he would say without hesitation, to a good understanding between the landlord and tenants. It was owing to the fact that the landlord and tenants on the estate, if they had differences and difficulties, had come together. The landlord had always been accessible to the tenant, and the tenant ready to hear what the landlord had to say, and between them without any recourse to third parties, they settled matters amicably, and pulled together well. They heard in the newspapers of large estates well managed, and yet tenants were not contented. They heard of the law of hypothec on one side, and game damages on the other, and fifty thousand things rising to distract the amicable relations between landlord and tenant. As to the law of hypothec it was so simple, and entirely a matter between man and man, that he could not understand any party trying to make it a political question at all. It had nothing to do with politics. It was a law which gave the landlord the first claim to his farm. At this moment the question was complicated with a great cry about tenant right in Ireland and the great cry about this moment was simply because the Irish never had leases. They had had holdings of land without leases, and if a tenant spent any money upon his farm he might be turned off, especially by a capricious landlord, without getting compensation. Nothing could be more unjust or unfair. If it had been carried out in this country, we should have had a rebellion long ago. In this country, however, it had always been the custom to have leases, and he hoped it would continue. He did not want the landlord to have an unjust and undue power, but merely that he should have a security for that back rent which it was the custom to have in Scotland, and which enabled men who might not have an accumulation of capital to enter farms which otherwise they would be unable to stock. As to the game question, he was quite satisfied of this, that if there was an undue proportion of game doing damage to a crop the landlord must be a knave or a fool who did not remedy it. How could a man maintain a farm and be expected to keep a large amount of game? He could not understand that for a moment. He for one declared that he would destroy every single head of ground game, if necessary, rather than that his tenants should suffer from their ravages, but he was sure there was not a man present but would be sorry if his landlord wanted a day's shooting and could not get a shot at a rabbit or a hare. Common sense and fair play was what should prevail in a matter of this kind between landlord and tenant. For himself he proposed after this term to give his tenants the right of killing their own rabbits.

CONVULSION D'ANIM.—It seems that there are people who persuade themselves that the nomination of Bishops in the Establishment is not entirely a Government affair. A serious agitation is being got up to induce the Dean and Chapter of Exeter to refuse to elect Dr. Temple. If they do not refuse, disestablishment, we are told, must be the certain consequence. One gentleman who writes to the Standard goes so far as to contemplate the possibility of their electing some one else, who, when confirmed by the Archbishop and consecrated, would, he thinks, be the legitimate Bishop of the diocese. We have here another instance of the extraordinary delusion which vitiate the theories of all our Anglican friends. Anything which they consider particularly outrageous they are sure to represent as an act of the State oppressing the Church. Do they not see that those whom they recognize as their Bishops are accomplices in the oppression of which they complain? Do they think that any Archbishop of Canterbury would confirm an election made in the teeth of the

law?—or that any Bishops would proceed to consecrate upon it? The whole process is a farce, and it is childish to attempt to represent it as anything else. The power to elect is expressly restricted by Act of Parliament to the choice of the person recommended and it is not exercised within twelve days, the Crown disposes with it, and puts its nominee into the See. 'be correspondent of the Standard thinks that, in this case, the want of a canonical election would deprive the new Bishop of jurisdiction over his flock. What authority, then, does he attribute to the Bishop of Oxford and Peterborough, see where, according to the Daily News, it is not the custom to have any election at all? We do not believe that the Chapter of Exeter, should they really resist, need fear the application of the statute of premunire; the result will simply be that Dr. Temple will become their Bishop, Archbishop Tait will consecrate him, and his brother Bishops will acknowledge him, precisely as if the Chapter had elected him. After which, let anyone say that the Anglican organization or that its heads guide themselves in ecclesiastical matters by anything but Acts of Parliament. If our friends, the Anglicans, were consistent, they would see that by remaining in communion with such compliant prelates, they were sacrificing all their own principles. Schism is contagious.—Tablet.

It seems hardly credible that in a highly civilized country like England, child stealing should exist; yet an advertisement has appeared in the Times and other papers telling a strange and painful story. A hundred pounds reward is offered to any one who shall give such information as shall lead to the recovery of a child, a girl of seventeen months old, able to walk, complexion fair, hair curly, dimple in chin, blue vein very distinct on bridge of nose under left eye; was dressed in dark grey pelisse trimmed with blue velvet. The child with her nurse, who is also described, has, it appears been missing since three o'clock on Friday, the 8th October, from Kidwell's Park, Maidenhead. Among the many crimes which disgrace this country, not only on account of their commission, but also on account of our inability to detect their perpetrators, the kidnapping of children is one of the most villainous. It was but the other day that a district in Ireland was thrown into commotion by the number of missing children from the neighbourhood. A poor man a few weeks ago applied to one of the London magistrates in great distress owing to two of his children having been kidnapped from Tu-bridge Well's. That the practice prevails to a great extent there can, we fear, be little doubt. For what purpose are these children stolen? Some, doubtless, for the sake of their clothes; others to be trained as beggars.

ANGELICAN MISSIONARIES.—Our Anglican contemporary says:—"The history of our missionary enterprise is one especially humiliating to the English Churchman. The work of our two great Societies is, in some respects, as great a sham as that of the Society for the conversion of the Jews. The twin mountains have been in labor for more than a century, and have between them brought forth a mouse."

There is little worth hearing to be related of Anglican missions. It is weary-ome to hear month after month that as yet nothing has been done, but that, as the nigger cannot be scrubbed white it is proposed to gild him. The missionaries are sent forth every year to snug parsonages, not too far from English colonists, lest the wives be deprived of visiting acquaintances and the daughters of chances of making eligible matches. In the remote wilds, the only missions belong to the Roman Catholics.—The missionaries sent out are generally men of the lower middle class, who have gone through their course of Thirty nine Articles and Massingber's 'History of the Reformation,' and start for the colonies hardened into the Anglican mould, with their spiritual life wholly crushed over with prejudice.—They arrive at their destination with a vague intention of doing all the good they can, and a very decided one of bettering themselves. The husband and wife start with some enthusiasm. They soon find that Anglican 'woodenness' fails, and they have no idea of doing work in any other way. A void is left, and into it the seven devils of worldliness rush and take possession before the victims are aware.—A new country offers immense temptations to those who have had a hard battle with poverty in the old home. Thus in New Zealand the earlier missionaries were denounced by the second inroad of Evangelists as having grown worldly. But what became of the second batch? In the New Zealand Land Commissioners Report for 1843, it came out that nineteen of these pastors claimed 192,371 acres; and that of thirteen of them had been actually awarded 20,688 acres. Our Societies for evangelizing the heathen are in reality scarcely more than Societies for providing certain needy and respectable young men and women with an outfit, a free passage, a comfortable income, and a situation in a foreign land, above that to which they were born. Little or nothing is done for the black man's soul, but the black man's body is made to do service to the new apostles. The fact is our Anglican mission organization is not spiritual, but is on the contrary filled full of the spirit of Mammon. Power and lucre are in its heart, while its professions and trappings are all spiritual. How different has been the conduct of the Roman missionaries—priests and bishops—in Corea? They have suffered obloquy; they have been persecuted to death yet we have not heard of one flinching from bodily privations, or from a martyr's death.—And in this case the fruits have been abundant good measure pressed down and running over.—Church News, (Protestant).

It is one thing to respect the particular form of religion which any person may possess, but quite another to allow religious fanaticism to interfere with the welfare of the public, either individually or collectively. On Saturday last the Earl of Stair, when shooting at Killochan Castle, in Ayrshire, met with a serious accident, by which a pellet of shot entered and remained in the socket of the eye. A medical man was sent for, and arrived early on Sunday. He found that a very delicate and painful operation ought to be performed, but he had not the necessary instruments with him. He wanted to send to Glasgow for them, but the so-called 'religious' convictions of Scotland forbid, even in cases of life and death, that either the railway or the telegraph should be worked on Sunday. The consequence was that instead of performing the operation about midday on Sunday, it could only be performed at the same time on Monday, his lordship remaining all that time in a state of bodily agony, which he can only be understood by those who have suffered seriously from any complaint in the eye, and even by them only partially. Our Blessed Lord tells us that the Sabbath was made for man, not man for the Sabbath, but there is a race of bigots in this land that reads Holy Scriptures exactly in a reverse sense. Surely it is high time for the higher powers to interfere, and put a stop to a fanaticism which is a disgrace and a curse to the country. We learn that had the operation been performed at once, Lord Stair would have had every chance of recovery; as it is, the exhaustion produced by the twenty-four hours of needless agony makes it very doubtful whether he will live. There is no language strong enough to condemn the spirit by which such a state of things is permitted. It is simply a fanaticism which would disgrace the heathens in the interior of Africa. But to place the lives of men at the disposal, as it were, of such bigotry is certainly intolerable.

The Asiatic of Oct. 6 publishes an account of the first trial of the Suez Canal. The vessel that made the trip was an Egyptian frigate, the *Latif*, and she proceeded at a speed of about six knots. She was commanded by Djemal Bey, was armed with ten large Armstrong guns, and had on board a crew of 205 men. The tonnage of this vessel is, as near as possible, 2,000 tons English measurement, and she had on board coals for a fortnight's cruise, with stores, water, provisions, &c. for two months; her nominal horse-power is 300. At a speed of nine kilometres

no swell was caused along the banks, but at a speed of ten kilometres the water was somewhat disturbed, and at twelve kilometres the height of the water was from twenty-five to thirty centimeters. No damage of any sort resulted to the banks from the swell of the water. One report says she went stern foremost and stuck. We do not believe it.—Army and Navy Gazette.

UNITED STATES

CONVERSION TO CATHOLICISM.—We learn on authority, says the Auburn, [N.Y.] Advertiser, which we are forced to regard as unquestionable, that the Rev. James Kent Stone, D.D., late President of Hobart College, [Episcopalian,] at Geneva, N.Y. has unqualifiedly declared his renunciation of the tenets of the Protestant Episcopal Church and his conversion to Catholicism. This announcement will occasion no little surprise among those of the Doctor's friends, who know how zealous he has labored in the cause with which he has so long been identified. Dr. Stone is a man of great ability, an eloquent speaker and profound thinker. He is grandson of Chancellor Kent.

The Chinese question is a question no longer, and we congratulate the employers of labor in the American cities on the prospect of obtaining a hard working population, who being pagan will not blaspheme the second name of the Trinity through the left nostril at every fourth word, and will not be squirting floods of tobacco juices across the pavement from their mouths after the manner of the human gorilla, who disgrace the name of man on every curbstone in New York.—Quebec Mercury.

THE AMERICAN YOUNG LADY.—The London Daily News is credited with a particular and intimate knowledge of American affairs and the American people. And this is what one of its writers has to say about the American young lady:—"This is the country where women first agitated for their rights, although what right an American young lady does not already possess I am at a loss to conceive. When she marries she commits a species of social suicide, but before that 'happy despatch' she has everything pretty much her own way. Her father pays for her Parisian toilettes without repining her mother is her humble servant. From the age of fifteen to the day of her marriage she indulges in one long flirtation, although the object of it frequently changes. She neither reads nor works, no walks; her whole existence is passed in flirting, dressing, driving, and dancing. Her life at a watering place is, I should imagine, somewhat monotonous one although she seems thoroughly to enjoy it. She gets up at about ten o'clock, and after a breakfast which would give a London drayman an indigestion she flirts on a veranda until two o'clock, then she dresses at three she dines, after dinner she goes out driving with some favoured swain; when she returns she dresses again for tea, and from eight to twelve o'clock she dances. To all intents and purposes she is without a chaperone, but she is well able to take care of herself. Occasionally, but rarely, she marries for love, but, as a general rule, she knows to a dollar what every admirer has, and aspires to a house in Fifth Avenue, a carriage, and to be arrayed in silk and fine linen. 'I had an offer from a man with 20,000 dollars a year and a growing business,' said an ethereal being of sixteen to me, 'but I shall fill out more in a year or two, when I think I can do better.'"

Reduced to the language of common sense the claims of the Catholics of New York and of the country generally, simply amount to a protest against being taxed for a school system which they cannot conscientiously make use of, and a demand, if the States insist upon providing education for the growing generation, that it shall allow their natural guardians to determine what kind of education they shall receive. They simply protest against State interference in religious conscience, whether as the patron of any particular sect or of infidelity, whether through church or school. But this is precisely the point that the advocates of the present system carefully avoid touching upon. The more cautious content themselves with putting forward common places on the benefits of education, which no one thinks of calling in question, while fanatics like Dr. Hubbell and his confederates launch out into fresh denunciations of Popery at the mention of Catholic education. The Doctor is not the first to meet Catholic demands for justice with a threat of civil war; and, indeed, we suspect that a considerable number of his class would hail such an event with joy. But, in spite of his vituperations and their secret wishes, no war will come. The educational tyranny of the Common Schools will go the way of the Blue Laws; and anti-Catholic legislation and the very fury of its defenders, is a sign that they already feel the ground shaking beneath their feet. An institution is already doomed when its advocates can find no other weapons for its defence than patent lies and frothy appeals to popular passion; and in the alarmed fanaticism of this New York bigot and his class, we can see the forerunners of the downfall of the present unjust and demoralizing Common School system.—San Francisco Monitor.

E. D. Bogart, an alleged defaulter, claiming to be innocent, thus portrays the treatment received at the hands of the government. He is now out of prison on \$10,000 bail.—July 26th of '81 was turned over by Marshal Dalton to the custody of Rear Admiral Godon, at the Navy Yard. I was received by a guard of six marines with fixed bayonets, and marched to the Vermont. Arriving on board I was received by an officer and the 'Master at Arms,' the latter bearing two pairs of shackles. Without speaking the officer directed the irons to be placed upon me—one pair on the wrists, the other on the ankles.—I remonstrated and asked to see the Commanding-officer, but was refused. I was then taken to the hold of the vessel and confined in an old, dark, damp stateroom, and sneeringly told to make myself 'comfortable.' A sentry, with fixed bayonet, was placed at the open door with the strictest orders not to take his eyes off me. In vain did I ask for a light—for fresh air, or even to have my wrists-irons off, so that I could remove my clothes at night—all was refused and in fact, everything was refused that would add to my convenience. I wrote to my wife, asking for a change of linen. My note was destroyed by the commanding officer, and word sent to me that I would not be allowed to communicate with my friends. Counsel applied for admission, but was informed that he was not sure 'that Bogart was entitled to counsel.' This last may seem incredible, but Judge Beebe will corroborate it. Upon learning this condition of affairs, my friends started for Washington and laid the matter before Secretary Robeson. That gentleman ordered my irons to be removed, my friends to be allowed admission, and also granted me the freedom of the ship.—That order Admiral Godon refused to obey and induced the Secretary to sanction the refusal. My hands-irons were shortly after removed, however, and were not again put on. In this condition I remained till Oct. 20, when my friends procured a second order to remove the irons, and grant me every comfort, but alas! the order was not obeyed. What I have suffered during this inhuman confinement I do not propose to recite. The irons were almost insupportable, and I was obliged to wrap towels, cloth, &c., around my ankles to keep them from wearing to the bone!

At the late Centenarian Valley Fare, Joseph B. Walker, the orator of the day, stated that hundreds of farms in New Hampshire had been abandoned and given up to pasture and to the growth of wood and timber. In a single section of the town of Warner, where formerly forty yoke of oxen were kept, and from which twenty families went on Sunday to church, only three yoke of oxen can be found, with five houses and twelve old cellars.