ten ther and she longed for the deep quiet of of their morning's clithing. They have listened to a against his fiery antagonist.

Gentlier and she longed for the deep quiet of of their morning's clithing. They have listened to a against his fiery antagonist.

Gentlier and she longed for the deep quiet of prayer which sounded like an impression and to a gentle Question. Or than that on which she slept last night, and she would not be troubled with the dreams of the dear old home; and one, whose love had made the world so benutiful, before he was lost, that broke her rest then. She crept closer, and bent dow and longingly over atowards the murmuring Brith on the other would impart 23 much spiri val waves; she lifted her despairing eyes to Heaven; she paused, with her eager foot upon the brink of that watery grave, as her gaze fell upon the serene and holy stars; then, with a wild cry, sand imploring bands upraised, she prayed again: God, have mercy on me. I know not what I do. Save me from myself!' And with swift, the dismal preacher three books in the morning and beedless step, she fied from the new danger-the quiet, tempting water—back to the lights, and glare, and noise of the city. But her trials were almost ended. The mother's prayers, the child's pure heroic heart, had conquered, and Satan's dour was past.

As she sped along the crowded thoroughfare, her over taxed strength gave way, and she fell fainting on the crossing. A policeman sprang forward, raised her from the uplifted hoofs of horses, ready to trample her to the death she had sought, and hore her away.

When Margaret Dinsmore awoke, the soft morning light was streaming into her room, and tell across the neat white bed on which she had tossed through a week of delirium and fever .-Her weary eyes gazed dreamly around, then closed, and a heavy hopeless sign parted her pale lips, as per poor heart murmured: 'Why have they made me live? What place is there in this world for such as I-poor, friendless, heart-broken, weak woman? I have seen her die, before my eyes, from pitiless want. I have lost him in the broad, cruel world. What is there left to live for? Oh that they had let me die !? 'Margaret,' said a soft voice at her bedside.

She started, and opened ber wild eyes. Darling, I have found you at last, after three bitter years of waiting-found and saved you, "thank God!" exclaimed the young doctor, fer

With a stifled sob of joy, she looked up into the dear, fond thankful eyes that shone down upon her, and feebly essayed to place her wasted hand in his. He took them, and placed his lips upon the trembling fingers he held.

Margaret, you were praying for death? be said in a voice full of tender reproach.

' Yes, Robert, but do not blame me; I have had cruel things to bear,' she murmured. But you will live now, darling, for my sake?

Le pleaded, still holding her hands. 'If God wills,' humbly answered Margaret and the tears that had frozen in her eyes melted

and she wept. Blessed are tears! They seem ed to soften the poor girl's heart-to wash away the bitterness of that grief which had failen so heavily upon her, as to almost drive her to a dis Selief in the Father who

" Moves in a mysterious way His wonders to perform."

"He whom she had wept as dead was alive again, and the very agony which had driven her to trenzy, and caused her to flee into the broad wicked streets at night, had been the means of restoring her to him. God's hand was apparent ~in all now.

Ten years have passed since the day when the beautiful Margaret Dinsmere became the doctor's wife-ien years of calm, even life, blessed with his love and the consciousness of power to lity of which the Sabbath is the bulwark. do good to others. More beautiful cow. because of the sweet peace that beams in the serene dark eyes. Margaret moves with a quiet step and charming presence through the wards of the hospital, laying her cool hands on fevered aching brows, and speaking words that are as Salm to torn and bleeding bearts, embittered with misery and want. She suffered that she might learn to southe; and through the greatness of her own anguish, she has been fitted to save many another, who, but for her timely smile and cheering word, might have been lost. Margaret, larly the beautiful church of St. Peter's be expressed as blessed in her noble work, and many grateful ones are scattered through the length and breadth of this great land; but from each beart which she has won back to purity, there arises a mighty prayer for her weal. The blessing of God rests cipon her work.

THE "SATURDAY REVIEW" ON SCOTTISH SABBATARIANISM.

Tun Saturday Review animadverting on the proceedings of the Edinburgh Free Presbytery relative to the Aberdonr Sunday steamer, in the course of its remarks deals with the question of "a continental Sabbath," with which the clergy try to horrify pecple :- Whoever has had the pleasure-for, pace Pres-Lyterianism, it is a pleasure-to spend a summer Sunday in the neighbourhood of Paris Frankfort, or Vienna, would welcome with irrepressible delight the prospect of such a Sunday at Aberdonr, or any other place in Scotland To go from a hot town, without a sense of wrong, or a look of repreach, or a sneer Trom Mrs. Grundy, with a great number of very hapmy men and women and children, all, beaming with Innocent gainty, to a pretty and cheerful suburb, radient with gardens and flowers, to estices, sip coffee. or drick the mildest beer, listen to a well-taught and accomplished band of musicians, to stroll down quiet alleys, or lounge in picturesque cales. - Such is the . Thappy lot of the Scotchman who finds himself in one of the great cities of the Continent on a fine summer Senday. From the report of the Free Presbyterians we infer that the summer of the "pleasure-seekers? at Aberdour is of a very different description. Yet the frantic vehemence of these Sabbatarians betrays them into an incoherence on this point, which inca pacifates us from grasping the radical matter of their grievance At one time it seems to be that all the pleasure-seekers" are either on board the steamer or after langing at Aberdour, in a state of bopeless utorication, or taking part in the "grossest scenes"; ot, we presume debarohery. At another time the description seems to indicate that some of these pleasuce-leakers are neither druck nor gross, but highly respectable. To the Prerbytery it is all the same thing whether they are respectable or the reverse. The glamour of the Sawboth is over their eyes and their intellects. They can neither read the facts nor nation was voluntary, which Dean Mages pever gain the inferences deducible from the facts. So we may

ermon which seemed like the medace of the accuser, bidding them efermally despair. They thick huot upnaturally, pour people - that a repetition of the same spiritual dose in the afterpoon would not be good for their soul's health. They think that a tracquil walk along the pleasant shores of Fife with the mountain scenery on one side and the langbing waters of the comfort and inspire as much devotional fervior as a labyrinthine discourse on Justification, or a Judaical exposition of Divine Justice. Accordingly, they go to take their quiet walk beside the beautiful works of the Great Father The others, the majority, have not been to kirk for years. They have too keen a recollection of those bitter days when they sat under two more in the afternoon, to encounter such a trial again. The remembrance of those days will never depart from them. It has made religion a word of livelorg suffering, and the Book of Good Tidings a revelation of despair to them. Anything to them is better than the kirk, the minister, his prayers, and his sermons Whisky in the closed flat, cards or dice within the bolted lodging, whisky on board the steamer, and whisky in the village inn or at the landing. place - whicky or carde or ribaldry, or anything to get out of their sight and their minds eye the oppressive seuse of that dark, dreary, unhuman Scotch Sunday We acknowledge that this is not a pleasant phase of Scotch or human nature. We admit that it is not a peculiarly genial way of spending a Sunday afternoon. But, with Dr Thomas Smith, we do beg these zealous fanatics of the Free Church not to confound this miserable spimal lashion of getting through a "Sawboth' with the calm, innocent gaity which di tinguishes the observance of a Continental Sun-No two things can be more utterly distinct There is not a port in the Mediterranean or Adriatic the banighted Catholics of would not be corrified at the grossness and debenchery imputed (justly or nat) to those Aberdour excurgionists. The hot indignation which this Sunday travelling has excited is not to die away in words. The law is to be put in force to prevent the sailing of these boats. If the law fails, the Obristian remorstrants of the Free Church are to descend to the 'humiliating' position of begging the steamboat companies to cease from their violation of the laws of God. In addition mas are of households are to be entreated not to give their servants their Sundays out any more. Of these recommendations it is difficult to say whether they discless a deeper knowledge of human nature, of the law of God, or the laws of man. But does it not strike the fathers of the Free Church that they are entirely on the wrong scent? Does it never occur to them that they themselves and their obsolete fanaticism are to blame for the " gross scenes" which they denounce, and the hidecus intemperance which they deplore? Do they never remember who it was that condemned the Pharisces for laying on men's shoulders burdens heavier than they could bear? And what have they themselves done? And what are they doing? What is the instruction which they provide for their followers? Catechisms, sermons, and prayers-catechans with the skeleton of dogma ambatituted for the warm epicit of devotion; sermons which appeal to no feeling of the soul, except a ferish tear of everlasting perdition; and prayers which are either sermons or curses in disguise. How have they cultivated the moral sense of the people? How have they educated their moral taste? What have they done to softer, refice, and humanise them? Nothing They have fed masses of men-all differing from each other in sympathies predilections, and powers—ou the dry bones of one dead theology; on definitions and propositions which stimulate no feeling of brotherly love or gennine plety, on long winded prayers of mposed on the very principle which the Great Master especially condemned. They have done all this, and then can they wonder that these kirk-ridden and text oppressed victims of their teaching, who have not intelligence or instruction to think for themselves after oscillating between the parrow path of cynical hypocrisy and flagrant debauchery, passively resign them selves to the latter. Can they wonder that among the lower classes in Scotch cities the Sabbath has be come a day of solitary and social indulgence, while the statistics of prostitution and illegitimacy bring

IRISH INTELLIGENCE,

their damning evid nee against that ' national more-

MONSIGNOR NABOT IN INCLAND. - MODRIGOOF Nardi domestic prelate to his Holmess the Pope, visited Belfast on Wednesday, from whence, accompanied by Bernard Hughes, Esq., (whose guest he was.) and the Rev J. Lynch, P.R. Bailymena, he proceeded to the Causeway. On his return to Belfast on Thursday morning, Monsignor Nardi accompanied by Mr H ghes, visited the leading Catholic charches and institutions of the town, with all f which, particuhimself highly delighted. He took his departure for Dublin on Thursday evening, where he will remain for a few days, pravious to his return to the Eternal City .- Ulster Observer.

The Rev. Dr Drew, says the Cork Examiner, is a man easily provoked and very fierce in his wrath. Fortunately for the Protestant population, he is so constantly employed belabouring Papists and rebels | tion for disaffection. "When we tell the people, that he seldom has leisure to apply the corrective says the Bishop o' Kerry, ' that the Government ex flail to his co-religionists, or clerical brathren but he has determined to give them, too, a lash of his quaity, and has selected Dean Magee as his first victim. Drew made what some people fancied a discreditable exhibition for a clergyman at an Grange meeting in the North a short time ago; and in the criticisms on his behaviour in one or two of the Catholic journals, be was described as one of the viceregal chaplains, an office which in the interest of the Protestant Church he has been persuaded to resign. Dean Magge, who as dean of the Chapel Royal wrote to correct the error into which the journals had fallen, and assured the editors that Dr. Drew was no longer one of his fellow-chaplains. Dr. Drew. thereupon, wrote to Dean Mages to express his amazement at "the precipitancy and indiscretion" with which the deen had "undertaken to insult him in consideration of that they were content to put up the columns of the Romish newspapers." (Until we with the absence of Government countenance. Even saw Dr. Drew's letter we were always under the impression that the Freeman was published in Ireland -not in Rome; and was consequently an Irish not a 'Romish newspaper.') Dean Magee will probably plead that in what he wrote he merely stated the bald truth, not imagining that a clergyman, however intolerant of practices opposed to his own, could consider truth-telling personally offensive. But this will hardly satisfy Dr. Drew who is determined to be offended, and to demolish his antagonist Dr. Drew proceeded to explain that the cause of the attacks made upon him was his having paid honour to Mr. Uameron, the 'sovereign' of the Orangemen in Canade, and a gentleman who had something to do with horling the Fenian invaders of Canada back to the American shores.' Until now, we were under the impression that the Fenisns retired from Canada after 'burling' the volunteers in an opposite direction. Or. Drew next tells us that, on some provious occasion when only a supposed insult was offered to him the whole of the North rose in and he really makes us tremble for the safety of Dean Magee and the 'Romish' press. After explaining that his resigsaid, he concluded his letter in the following terms

question itself it to impurtant to bear in wind a dicfinction to which we have repentedly called attention. The alienation of Church property, the accep tance of endowments, and generally the mutual relations between the Oatholic Church in this Empire and the State, are mat ers not to be settled by popular assemblies or newspaper writers. They are matters which cannot be settled without the approval and participation of the supreme ecclesiastical authority. 'And it would be idle to labour to objain from the State for the Church anything of which the Church bad told the State that she had made up her mind to decline it. On the other hand it must be remembered that if the State were to may to the Catholics of Ireland, We recognise that it is unjust that the State should make provision in Ireland for the Church of the minority exclusively, leaving the Church of the majority in Ireland without State provision, and the efore, by way of reparation, we terder a State provision to the Church of the majority, without losing the right to complain of a grievance, and to appeal against an injustice. If, for wise and good reasons, the State provision for the Oatholic Obarch in ! reland be refused by the competent Catholic Ecclesiastical authorities no right is acquired thereby to demand the withdrawal of State aid from any other Church. A refusal on the part of the State to make provision for the wan's of the Catholic Ohnreb in Ireland may justify a demand for the disendowment of the Protestant Church in Ireland But a refusal on the part of the Church to accept a provision from the State for the wants of the Oatholic Church in Ireland cannot justify a demand that the provision made by the State for another Church in Ireland shall be withdrawn. The repudiation of State aid by the Catholic Church in Ireland would imply that those who should still demand the disendowment of the Protestant Uhurch Establishment must seek it, not in the name of justice, but in the name of superior force There are those who expect to be able to extort the disendowment of the Irish Establishment by the help of the English Radicals, Dissenters, and Voluntaryists, and there are those in the possession of all its privileges and endowments in cross to have a popular topic to use against the Government. Both of these classes of politicians would rejoice if all hope of an amicable settlement of the Irish Church question had to be abandoned. On the other hand, both of these classes of politicians may find themselves mistaken. It is very possible that the obvious objections to Earl Russell's propo sal for taking away a part of the property of the Protestant Church and bestowing it upon the Catholic Church may have determined the ecclesiastical authorities to express their disapprobation of that proposal and their resolve not to accept it. We shall be glad to find that such is the case But the clan which in our judgment would be the best for the Empire would be, that the State should offer to the Catholic Church in Ireland an adequate provision for its wants, and a full recognition of all reagonable claims, without reference to the existing Protestant Establishment, which it could then proceed to deal with, according to the reason of the case as Protestants and without any interference on the part of Catholics. No such offer has yet bren mide; no such scheme has as yet been propounded and it is not in accordance with the habits of the Suprems Ecclesiatical authorities of the Catholic Church to put forth declarations and decisions on matters that have not been regularly brought before On one point we entertain a strong and reasonable confidence, viz, that no approval will be obtuined from Rome for the queck recipe so bighly praised in the newspapers as the great principle of Voluntaryism in religious matters the great principle that no religion should receive any aid from the State, but that all should be left to depend on the tree contributions of their voluntary adherents. --Loudon Tablét.

Although, however, the direct action of the Ecc'e sinstical Titles Act in Ireland has been to increase the influence of the bishops, that increase has been confined to spiritual matters. In other respects the State has necessarily lost whatever benefits it fornerly derived from their co-operation. The Irish people see that their bishops disoboy the law; and they are not slow to apply the lesson. The Act has altogether changed the position of the Irish Oatho ic clergy. Formerly they held a middle place between the Government and the people; they were on friendly terms with both; they served to reconcile one with the other. Since 1851 they have been drien to take up new ground. Their very existence is defirece of the Legislature. It is only by the con nivance of the executive that they escape punishment for the discharge of their purely spiritual duties. Their direct influence, no doubt, is exerted as much as e er on the side of order -- the history of the Fe nian movement is evidence of this-but the indirect influence of their example is exercised, necessarily and in spite of themselves, against the laws which they are daily forced to break. The State suffers. therefore, in two ways. By the absence of inter course between the spiritual and temporal authorities t loses opportunities of counsel and co-operation which would check much ill-considered legislation in Irish matters; and, by the alienation of the moral and spiritual guides of the people, it has to encoun ter a positive increase of popular hostility caused by the feeling that there is a kind of ecclesiastical sauc ceeds its powers in spiritual matters of which we are the competent judges, they tell us that the Givern ment exceeds its power in temporal matters of which they pretend to be the judges, and that they have as good a right to disobey as we have.' It is a suicidal absurdity that, in a country in which the Government nords all the help it can get, it should deli berately deny itself the support of the strongest existing influence. The power of the priesthood in Ireland is a Parliamentary commonplace; and from 1829 to 1851 that power was increasingly exerted on the side of the temporal authorities. The bishops asked no concessions in return. They did not seek for any legal recognition of their titles. They were fully conscious of the advantages they derived from the absence of Government interference; and, in as things are now the Bisnop of Kerry can say, Notwithstanding these restrictions, I believe that our Church is the freest and most independent in the world; I would, myself, prefer doing the work of a bishop under the British Government rather than in any other land in the world." And ; yet, ruther than leave the Irish bishops in formal possession of titles that they had borne without molestation since the removal of the penal laws the Legislature chose wantonly to slienste the one popular force in Ireland which by interest, by disposition and by principle was inclined, if it had been let alone, to nelp on the reconciliation which is so greatly needed between the people and the law .- Church Review.

THE IRISH ESTABLISHMENT .-! The Oburch Institution' made a descent on the North, and planted its standard inscribed with 'No Surrender' in the quiet peaceable town of Oavan. The Mail gives a long account of the doings and sayings of the body in Cavan. There was a chairman who confessed he knew nothing about the matter, save only that he was ready to fight for the Church, and, as he assumed that the general object of the institution was the same, he concluded they were of one accord.

exposition we learn that the Undercounsetters on matters only satisfactors settlement of popular rights.

of faith They had only to defend the casker of faith They had only to defend the casker. alluded by the Bishop, and protec, thit precious precions jewel of the revenues - these and not docenergies and talents of its members be devoted, Now that we have learned from Dr. Lee the plain of opinion that the Bishop is wise in his generation. His little casket is worth preserving, and his pre-cious jewer is most valuable. His lordship's gross £6.851, and his nert income - the inclosed kernel the little 'jewel,' which the : Liberation Society' and the National Association, and certain all-disposed Parliament men are about to deprive him of, is just £5 939 annually. The Bishop and Dr. Lee will leave Paseyism and Ritualism, and all the other ismscare of themselves as best they may. But the £5,939 is a precions jewel which the Apostles knew not of, and, baving been committed to the Lord Bishop of Kilmore, must be preserved intact for his successors amid the wreck of doctrines and the crush of creeds. The duties which the Bishop performs for his 'jewel' of an income are not very onerous -He presides over three discesse, but in the three there are only 136 churches. The total population of this territory from which be draws his 'precious' revenue is 597 380, and the Protestant population amounts to only 57,073, not ten per cent of the whole But the Bishop is magnanimous and does think of his his united dioceses, and each casket has its own life more than five pounds a family for every Procestant family in the district. Of a verity we are not surprised that the Church Militant in Ireland is resolved to fight for these ' precious jewels.' But they fight in vain. Time and all the social forces are against them Already is the handwriting on the wall visible. Each day it becomes more and more diatinct and, ere long, the doom of an ascendancy, as fatal to Protestantism as it was to English supremacy, will be seen in characters so plain and bold that he who runs may read. That day is nearer than most men imagine, and there are 'ew who have done more to hasten its coming than the vainglorious bigo's who devote themselves to the defence of the iniquity, but whose every managere only serves to open another chin's in the decaying armour of intolerance .-- Freeman's Journal. DUBLIN Sept. 4. The deputation from the Reform

Mr. Beales at their head, to enlist recruits for their new movement, must have learnt by this time how difficult a task they have nodertaken. It was only natural, perhaps, that Mr. Beales should have anticipated triumphant success, though Mr. Bright, the first apostle of the cause, had failed in a similar mis-With the laurels thick and fresh upon him which he won so gioriously, as he tells us, in Hyde Park, he had courage it any enterprise, and he certainly is not wanting in perseverance. But he can hardly fail to see that the people to whom he now appeals for support have no real sympathy with his cause or bims lf His friends may have suspected this when they thought it expedient to send a lecturer with him such as Mr. Jones, who, as a political martyr, might find favour in their sight, and be the more likely to engage their attention. It is vain, however. to stir up now the embers of agitation in this country at least for such objects as Mr. Beales and his asscciates have in view. Some leading politicians deplore, but all admit the igaction and indifference which prevail on the subject of Reform. The Irish people know extremely little, and care far less, about it. It has been found necessary, in order to obtain facting for the League the Reform should be pressed into its service. But with all the adventitions aids which have been resorted to in order to make popular prejudices and passions subservient to the success of this movement, it has failed to make any great impression on the masses. The new war cries of 'residential manhood suffrage and 'vote by ballot' still fall coldly upon Irish ears. and, corecious of this advocates of the movement are obliged to invoke the spirit of Fenian disoffection whenever they want to kindle any enthusiasm or sympathy. The great public meeting which has been produced by the protracted labour of Buccessive conferences. was held last evening in the theatre of the Mechanics' Institute-s building capable of accommodating about 1 500 persons. It was crowded. The benners of the Regular Tailors and Coopers were displayed on the platform. The Lord Mayor occupied the chair. Apprehending a renewal of the scenes which occu red when Mr Bright appeared in tne same place the managers of the meeting had a body of about 50 coal-porters enrolled as a protective force to maintain order. The special constables performed the duty most efficiently after their own fashion, by inflicting summary panishment upon any one who ventured to express dissent during the evening. Their services were frequently called in o requisition, and the unhappy individual who supposed that he was at liberty to offer the slightest interraption was immediately pounced upon, severely handled and expelled ignominiously from the hall. The Lord Mayor on taking the chair, expressed a hope that the meeting would be conducted in such a manner as to reflect the city, and called upon those present to put out any one who interrupted -a direc tion which was strictly obeyed The secretary. Mr. Shanley, a compositor, read a letter from Mr. J. S. Mill, expressing regret that he had not received an invitation to attend until after be had left England. He also presented an address to Mr. Beales from the Irish Reform League. Mr. Beales then addressed the assembly. He reiterated the appeals which he made at previous meetings for a real union between the people of England and of Ireland, and alluded to the support he had received from the O'Donoghue in the Hyde Park agitation. Referring to the late speech of the Lord-Lieutenant, be said the time was not for distant when Ireland would be a source of strength, mistead of weakness, to England, and they would no longer see the neople of the country decreasing while cattle and bank deposits were increasing. O'Donoghue followed in a characteristic address. He said,—
Dublin should be, the stronghold of patriotism,

the head quarters of nationality. The English and Scotch people were saimated by a generous desire to make reparation for the untold wrongs inflicted by the British Government. As an evidence of their feelings he stated that he had met with the warmest as meathy for the Political prisoners. (Lond cheers.)
The mass of the English people knew that the political prisoners were enshriped in the bearts of millions in this country. (Cheers for Bulke') The generous English people expressed the deepest conviction that the political prisoners had eacrificed their all on the altar of patriotism, and Mr. Bright bad declared at The Bishop of Kilmore was the principal orator on Manchester that their prison doors should be opened the place that with the responsible sober folk. We i, are no strangers to one another, and that in future called on his audience to be up and doing, and as some interruptions. Some interruptions. So we may remain uncurrent and the captives set free. (Great cheering and Ber Majesty has been pleased to change the name of the force to the "Royal Octabulary of Iteland".

It the condition of the second of the second

in a similar strain to the Irish political prisoners, jewel' the revenues. Simpleton sages may organise Mr. Moyer, Vice President of the Scottish Reform to protect and do battle for the faith once delivered League, supported the resolution. He advocated the to protect and do battle for Bearith Junes, very server stanger, support the classes to the suffrage, obtained to its saints, but the Church Institution and its mem full claims of the classes to the suffrage, obtained to the simulaton class and, to use a show of the audience's sympathy by a future refersoce to Fenjaniam and sulogized the coal-porters. the language of Dr. Lee, the 'Institution' can 'enter-tain no such question.' The casket, the jawel - the Tho Rev. Mr. Mullan, who has avowed himself a convert to Mr Jones's views, though he had previously precions jewel of the revenues—these and not does lost all faith in agitation, moved another resolution trinal orthodoxy or saving faith" constitute the lost all faith in agitation, moved another resolution. struggle, and to the safety of these only will the disquieting effect upon the audience. An observation of his gave occasion for a scene of great violence and oproar. He complained that the people were meaning of the Episcopal parable, we confess we are expatriated to make room for fat beauts, and were deprived of their cattle, which were sent across the Channel To this remark 'a voice' replied that the English sent money in return The audience hissed. lucomo, which we presume, he calls the 'casket' is and the speaker called upon them not to mind that sheep which would soon be done hleating. The voice retorted Shut up; none of your gammon, This was the signal for the storm. The 'sheep' was instantly seized by the coal porters and dragged out ss if to slaughter. He was struck with great violence; and at first bore the ill-treatment with meakaess, but doctrines, faith, Thirty-nine Articles and all' to a length venturing to remoustrate he was silenced abiver in the cold cutsido the institution, and take by so many clinched fists that he was soon incapable of making any further polse Two or three of the bystanders interfered, and being then taken for enemies were set upon and beaten savegely. The sounds of the blows were distinctly audible amid the general uproar, but no one attempted to protect the victims and the lord Mayor still presided with urruffled composure At length the luckless group of intending percemakers, having run the gauntlet through the crowd of essailants, were violently thrust into the street. The scene called forth the remark from his Lordship that now that the temporary cloud which had overshadowed the gallery had been dispelled, he hoped they would proceed who desire to maintain the Protestant Establishment own 'casket' only. There are 118 other caskets in | in harmony ' Mr. E. Jones then addressed the meeting. He was followed by Mr. Cook, an auctioneer. the jewel, amounting in the aggregate to £47 627 and Mr. Oleary, grocer, completed the array of including the Bishop's own casket — representing speakers. Though the proceedings inside were sufficiently animated, there were no manifestations of excitement outside, and the city generally wears its usual quiet aspect, unruffled by the tremendous efforts of the Reform missionaries and their friends to get up a popular demonstration. Another branch of the Orange prosecutions in the county of Down was opened on Monday, at Dremara perty sessions, before Mr. Ebrington, R. M., and Mr. Beron, J.P. No fewer than 4' persons appeared to answer the summons of Sub-Inspector Milnerey, charging them with joining in a procession and forming an unlawful as. sombly, having banners and embleme, the display of which was calculated to provoke animosity between different closses of Her Mojesty's subjects. It was proved by the testimony of constables that processions, numbering 200 or 300 persons with Orange flazs and emblems, and the indispersable accompainment of fifes and drums playing 'The Protestant Boys' and other party tunes passed through the vil-League, who have come over, with the chivalrous lage on the 18th of July No disturbance took place.
With the exception of ten, against whom there was not au Ccient evidence, informations were taken against the defendants, and the cases returned for trial at the next Downpatrick assizes. Four publicans, who displayed Orange flags out of their windows on the same day, were fined 10s, each .-Times Cor. CHRISTIANITY IN BELFAST .- On reading the report

of the daily business transacted and disposed of at the Belfast Police Courts one cannot, no matter what religious animosity prevades his breast, but be struck with horror and disgust at the charges there preferred against a certain class of persons, who, bereft of all shame, and of all feelings of christianity are placed in the dock of that court to make answer wby they did on the pravious evening to the annorance of their co-religionists make use of, and shout --- with the Pope, to h--with the Papisher, &c' While some bave reasons to assign for their misconduct, others have the bardis hood to declare that they were justified in making use of such expressions, and therefore would very willingly suffer the fourteen days' impressor. ngly suffer the ment a punishment usually allotted for such offances. I have teen told by a most respectable party that some time ago he was in Belfast on a visit. One Friday evening, on walking down High Street, there were two men, decent-looking in appearance before him. They seemed to be arguing between themselves. He walked up close to them, when he beard the following dislogue: - 'I say Bill lend me Never you mind; give it to me, and then you'll see, Bill, very unwillingly, handed over the shilling. Now, he says, ' let me see what you are going to do with it?' 'Hold on Bill till I see a policemer.' He had not far to proceed when a swarthy looking big bobby made his appearance. The fellow termed John thereupon went up to the policeman, took off his cap, waved it, and shouted out to hell with the Pope; he was taken into custody, and the rext moraing he was fixed in forty shillings and costs, which he paid quite cheerfully. It appeared that the shilling he had got the loan of from Bill, was wented to make up the penalty which he was sure would be inflicted on him, and which he several times before paid. What an awful state of society does not those facts place before the reader's view? What a reflection is there not here placed for contemplation? Have the labours of that Ohristian society which has for its object the diffusion and spreading of the Gospel of God among the poor misled our ignorant Catholics? Where are all those biblical agitators whose whole anxiety consists in the enatching of even one poor soul from the errors of Popery? Where they are is easily answered; like the devil, who is their god, they go about like roaring lions seeking whom they may devour, trying to entrap the unwary and the ignorant, the famine stricken and the weak of faith within their greep, by bribes promises of clothes, food and other requisites of enjoyments, whilst those of their own flesh and blood, their born, followers, they leave in total ignora ce, as the Bel. fast police court every morning testifies. How thanks ful must all Catholics bo to those good Christian gentlemen, who, in order to save the soul of one poor Catholic from destruction, would willingly-hand over to the safe keeping and custody of the devil the souls of all their followers. What a field for the diffusion of that knowledge, which they term Obristian, those Papist bunters have in Belfast among their own brothron is not surely a mystery to them. Let them come forth from their biding places, and make Belfast their basis of operation let them instruct their poor deluded followers in the doctrines of the Oburch by law established, teach them to love their neighbour as themselves, to respect the souls which are made to the image and likeness of God, to walk in the paths of virtue, to live in harmony, with all we haps, we poor bereiteal Catholics will come to some arrangement with them concerning the eternal sale vation of out souis - Corr. of Glargow Free Press

It has been aunounced by the Lord Lieutenant of Ireland that, in consideration of the exemplary con-