

The total strength of the army in Ireland, including all arms, is 32,340 men, of which 9,376 are stationed in the Dublin district.

We are informed that half the 5th Lancashire Militia, now stationed at Clonmel, are Catholics, including the Lieutenant-Colonel and Major. The Catholic privates are all of Irish parents, who made the most Catholic and industrious county in England their resting-place.

**MORE TRICKS OF THE IRISH CHURCH MISSION SOCIETY.**—This Society, which one would imagine had been sufficiently exposed for its mendacious habits, has been again practising a pious fraud—on this occasion, however, upon the gullible portion of the inhabitants of Manchester. A meeting of the supporters of this Society, it appears, has been held at the Corn Exchange, where a burnt Bible was exhibited to the audience as a relic from Kingstown. Now, as this meeting was held upon the very day of the trial of the boy Hamilton in Dublin, it was impossible for the Society to possess the identical copy, the burning of which led to the recent trial; and it must be remembered, that no proof at all existed of there having been more than one copy burnt. This idea very naturally occurred to Mr. W. Stutter, of Oldham-street; and he therefore felt desirous to obtain some corroboration of the assertion of the Rev. E. Ellis, the Society's representative in Dublin, "that the partially burnt Bible which he exhibited was reclaimed from the fire at Kingstown." Indeed, as Mr. Stutter remarked, had there been more than one copy destroyed, the vigilance of the Society would have placed them in the hands of the authorities; and the possession by Mr. Ellis, in Manchester, of a Bible alleged to have been burnt at Kingstown, can only be accounted for either by imagining that the Government officials must have given up to the Irish Society the copy produced at the trial with a wonderful speed and anxiety for the exposition of the relic, or that the Society must have withheld one of the proofs of the Bible-burning from the Government prosecutors. Mr. Stutter accordingly wrote to the *Examiner* and *Times*, expressing his doubt of the authenticity of the statement, and suggesting, what is indeed most probable, that the Bible and Testament taken from the fire at Kingstown, were placed there by the proselytisers of the Irish Church Mission Society, and that the Bible exhibited in Manchester had come from a fire kindled in some more private enclosure, by those who knew how to make use of such a scheme to advance their views. Of course, a newspaper which could give currency to such an attack by Mr. Ellis on the Catholics, would not be likely to insert any reply, and our readers will not therefore be surprised to learn that the *Manchester Examiner* and *Times* refused to insert the communications from Mr. Stutter to which we have referred. Since writing the above, we observe that at a meeting held on Thursday evening the 20th inst., at Exeter Hall, in order to obtain funds to carry on their work, the same farce was played as at Manchester. The same individual, we believe, who exhibited the burnt Bible at the Corn Exchange in that town, endeavoured to "create a sensation" at Exeter Hall—no very difficult matter in that place—by repeating the exhibition, and it is probable that the Rev. gentleman will make a tour throughout the provinces, although he may not be quite so successful as Bartram.—*Weekly Register*.

**STATISTICS OF IRISH CRIME.**—A paper, drawn up by the Rev. E. Clarke, local inspector and chaplain of the county of Donegal gaol, supplies some interesting information respecting the progress of crime in Ireland during the year 1854, as compared with the previous year. From this it appears that in all the various species of crime, ranged in a tabular form under six different heads, there is in Ireland under all the heads but one a most remarkable decrease. In 1853 the number of offenders was 15,144; in 1854 it was only 11,788—thus showing a decrease of 3,356, or at the rate of 22 1/2 per cent.; in other words, Irish crime, taken as a whole, has, during the course of last year disappeared to the extent of more than one fifth. The remarks of Mr. Clarke on this branch of the subject are subjoined:—"It is very gratifying to find that in Ireland, in 1854, the decrease was not alone in the above classes of crime and offence, but extended to every county within it. There was a slight increase in the cities of Kilkenny and Waterford. The increase of the proportion of convictions in Ireland is also satisfactory. There has, however, been an increase in Ireland in the number of some of those offences which denote a dangerous and disorganised state of society; for while under the head 'Murder' there is exhibited a decrease, there is under the head 'Attempt to murder' a large increase. Under the head 'Riot and feloniously demolishing buildings' an increase from 2 in 1853 to 52 in 1854. In 'Killing and maiming cattle' there is an increase, and also under the head 'Administering unlawful oaths,' an offence which has led to most fearful consequences; but, even with this drawback, the diminution of crime, as generally shown by the criminal tables, denotes improvement in the social state of Ireland. On an examination of table No. 3, it will be found that the number charged with crime and offence in Ireland in 1854 amounts to a little less than one-fourth of the number charged in 1849, and to less than one-half of the average of the five preceding years.

**JUDGE CRAMPTON GIVING GOOD ADVICE!**—WARNING THE YOUNG AGAINST THE WILES OF SOUPERS!!—At the close of the trial of the boy Hamilton, when the verdict of acquittal had been pronounced by the Jury, Judge Crampton is reported to have used these words:—"John Hamilton, you are now discharged; and take my advice, and don't meddle with Protestant Bibles any more. Better advice than this could not be given to a Catholic youth. It is what good priests always say and for saying which they have been abused and vilified, and slandered in Exeter Hall and elsewhere. It is in such words good priests warn their flocks against the wiles of Soupers—it is with such words they receive back 'perverts to the bosom of Mother Church'—'Reverence, my dear children,' they say, 'the Holy Scriptures. Reverence them, not with mere words, like to the Pharisees and hypocrites; but reverence them both by word and deed; show your reverence for them by acting in accordance with their maxims—be chaste, be humble, be meek be charitable, bless those that curse you, pray for those who persecute you and speak evil things against you; and, so reverencing the Holy Scripture, take my advice, and don't meddle with Protestant Bibles any more.' Balaam's ass spoke like a Prophet—and a wonderful thing it must be to have heard it—but not a bit more wonderful than to hear Judge Crampton advising the youths of Ireland, in the very words of an Irish Catholic priest.—*Telegraph*.

**JUDGE CRAMPTON'S LAW!**—Justice Crampton says that the whole body of the law rests upon the oath; and if the Bible be burned the superstructure of the administration of Justice tumbles to pieces, with all the obligations of society. Now, it is the doctrine of our law that an oath may be administered in a form binding upon the conscience of the witness, and we allow Chinese witnesses to attest their oath by the breaking of a saucer. Will Justice Crampton assert that to treat a saucer with contempt, or to break it, would destroy the British administration qua Chinese? The answer will be important in Hongkong. Further, we may ask, would the breaking of saucers effect a break down of the Chinese Empire? The subject is worth the attention of missionaries.—*Spectator*—(a Protestant paper.)

The *Newry Telegraph* states a man has been arrested and is now in custody, against whom a strong suspicion exists of his being one of the persons concerned in the assassination of Miss Charlotte Hincks.

GREAT BRITAIN.

**THE CAMPAIGN OF 1856.**—Altogether, we may calculate (says the *Globe*) upon having available next summer some 40 line-of-battle ships and large frigates of the new heavy-armed class, about 20 corvettes and smaller vessels of war, with not less than 170 to 180 gun and mortar boats of light draught, each mounting from one to four guns of very heavy calibre. There will thus be at work in the Baltic some 230 vessels of all classes under the English pennant, propelled by steam, most of them expressly built for the peculiar service which they will have to accomplish, efficiently manned, and carrying more than the usual force of Marine Artillery and Marines. As regards the force under the command of Sir William Codrington, we may roughly calculate upon having it exclusively of auxiliary non-combatant corps, at a strength of 100,000 fighting men, of which over 70,000 will be British soldiers, 20,000 Turkish Contingent, and about 10,000 or 12,000 German, Swiss, and Italian Legion. We have, in addition, some ground for anticipating that in the course of a very few days new measures of an energetic character will be brought into operation for the purpose not only of keeping this force always in the field, but of providing a large reserve, more than sufficient to supply any weaknesses that can, even under extraordinary circumstances, be caused.

The commanding officers of all militia regiments are ordered to proceed to London to meet the Minister of War and the Commander-in-Chief, to confer on a general volunteering for all embodied regiments into the regular forces, after which the ballot will take place to fill up the vacancies in the militia regiments.

**MERCHANT PRINCES.**—Davidson and Gordon, the fraudulent bankrupts, were brought up on Wednesday, at the Central Criminal Court, charged with embezzlement. The trial is likely to last several days.

The final settlement of the affairs of Mr. Oliver, the extensive shipowner of Liverpool, will (says the *Glasgow Daily Mail*) prove very disadvantageous to the creditors. The liabilities are now found to be about £1,000,000 sterling, whilst the available assets will not realise, it is to be feared more than sufficient to pay 2s. 6d. in the pound.

**NEW SCHISM IN THE ESTABLISHMENT.**—The *Morning Advertiser* has the following announcement:—"There can be no doubt, judging from circumstances which have just transpired at Oxford, that the controversy which has just sprung up in that ancient seat of learning will lead to the most disastrous results in reference to the Established Church, if, indeed, it does not end in an entire disruption. It is a well-known fact that at least three of the Anglican bishops fully concur in the views recently put forward by the Regius Professor of Greek, and which are alleged to be, in all respects, identical with the views of Christianity taken by the Socinian or Unitarian body of religionists. It is a curious fact that, although the movement against the Rev. Professor Jowett has been set on foot by the Evangelical party, represented by Dr. Macbride, the Principal of Magdalen Hall, and the Rev. G. P. Golithly, a member of the Oriel College, the Tractarian party have expressed their desire to render their assistance in putting a summary stop to such a scandal to the Church of England. *Imo, Danaos et dona ferentes* is, however, taken by many as a motto on this matter, entertaining, as they do, a suspicion, apparently not without good reason, that the Tractarians, by aiding in prosecuting those who deny the efficacy of the Atonement, hope to call off public attention from their own grievous heresies, which are now being threatened with ecclesiastical condemnation in the persons of Archdeacon Denison, the Hon. and Rev. Mr. Liddell, and other gentlemen of that school of theology.

A morning paper of Thursday states that "a determination has been come to by several influential gentlemen to put an effectual stop to Tractarian vagaries in the metropolis, and to force the removal from parochial churches of all sorts of superstitious ornaments. The principal places of worship in which such things are used are St. Bartholemew's Church, Cripplegate (in the parish of which Archdeacon Hale is the vicar); St. Andrew's Church, Wells-street; Charlotte-street Chapel, Pimlico; All Saints' Church, Margaret-street; St. George's East; St. Matthew's Church, City-road; St. Anne's Church, Soho; St. Stephen's, Rochester-row; St. Mary's Church, Crown-street; in addition to St. Paul's, Knightsbridge, and St. Barnabas, Pimlico, already under ecclesiastical condemnation. There are other churches in London where Tractarian doctrines are taught, but where there is no great display of ornaments. These are—Trinity Church, Brompton; St. Leonard's, Shore-ditch; St. Stephen's Church, Camdentown; St. Sepulchre's Church, Snow-hill; and St. James the Great, Bethnal-green. Upon this latter class there will be no attack, it being intended for the present not to interfere with questions of doctrine, but to confine the proceedings about to be adopted entirely to matters of discipline."

**CLERICAL MORALITY.**—The Rev. R. Pugh, curate of a parish in Radnorshire, has been sentenced to five years' transportation by the Court of Arches for drunkenness. On a previous occasion he was suspended for two years.

At the York Ecclesiastical Court, last week, a suit was prosekuted by the secretary of the Bishop of Carlisle against the Rev. Moses Hetherington, perpetual curate of Mungreidale Greystoke, Cumberland, for drunkenness and other improper conduct. The defendant did not appear, and the court sentenced him to suspension for three years.—*Newcastle Chronicle*.

The Rev. William Beresford, aged fifty-six, brother of General Beresford, Adjutant-General in India, and cousin of Lord Decies and next heir to the title, and who has a living in Ireland, has been sentenced, at the York assizes, to transportation for life, for uttering a forged bill of exchange for £100, with intent to defraud the Bradford Banking Company. The prisoner, who appeared surprised at the extent of the sentence, had to be assisted from the dock.

It appears, by the following statement, from the *Stamford Mercury*, that Lord Cardigan is a "Lay Rector" of the Established Church—Lord Cardigan a rector!—and, as such, is actually in the receipt of all the rectorial tithes of two extensive parishes, leaving only £91 per annum for the support of the vicar, a younger brother of an Irish peer, Lord Massarene, who, although ranked amongst the Conservative party, entertains Liberal and enlightened views on some important Irish questions:—"A correspondence between the Earl of Cardigan and the Hon. and Rev. T. C. Skeffington, Vicar of Glapthorne, has just been published by the latter, with the professed view of exposing the evils of the lay rectorial system. The origin of the correspondence is the inefficiency of the school-house of Glapthorne, and the inadequate state of the finances for carrying on the school. Lord Cardigan, as the lay rector, receives all the tithes; whereas the incumbent gets only £91 a-year for the united vicarages of Glapthorne and Cotterstock. The Hon. and Rev. T. C. Skeffington is a younger brother of Viscount Massarene."

**METROPOLITAN HEATHENISM.**—The Hon. Arthur Kinnaird, M.P., is treasurer to the Church of England Metropolitan Training Institution, which, advertising for subscriptions, says:—"Bishop" Weeks, who had twenty years' experience as a missionary in West Africa, and eight years at St. Thomas's Lambeth, lately testified to his successor, that his district in Lambeth was not so compared, for morality and religion, with Sierra Leone!"

**THE PEACEMAKER.**—For some time the mechanical ingenuity of Mr. Robert Sandiford, of Woollool, near Bury, has been taxed to invent a machine, possessing such power of destructiveness that it might be used in the field of battle with great effect. It was to be capable of firing with great precision a considerable number of shots per minute, and to be so constructed that it could be recharged in a moment and prepared for another volley. It was to be so portable that it could be moved at pleasure, and conveyed from one point of attack to another with great celerity. He named it the "Peacemaker" from an impression that its use would be attended with such death-producing consequences that war, would become a game which neither kings nor subjects would like to play at. Having made a model and satisfied himself that the machine would answer the purpose intended, he went to the foundry to order the requisite castings, but while there began to consider whether it would be consistent with Christian duty to invent a machine the object of which was to destroy human life. The result was, he left the foundry without ordering the castings, and has since abandoned, from conscientious motives, the project altogether.

A merchant in Easter Rose, in his anxiety to cheat his customers, lately nailed a lump of lead to one of his scales. Fortunately for his friends, he selected that scale which held the weights, and continued cheating himself, with the greatest satisfaction to all parties, for several months.

UNITED STATES.

**PROTESTANT ASCENDANCY.**—The *New York Tribune* of the 2nd makes the following candid omission on this point:—"No Protestant sect among us is any longer strong enough to think of setting up, as in former times, a monopoly for itself; so it is proposed to combine together to make Protestantism the established religion, and to begin by excluding Catholics from office; from which beginning it will be quite logical to proceed as the old New England Puritans did in like case, to banish, fine, imprison, whip and hang."

**THE MAINE LIQUOR LAW.**—The new Governor of the State of Maine thus wisely discoursed on the subject of this much vexed question, in his address to the legislature of the state, now in session:—"Whether a person will or will not use intoxicating liquors as a beverage, is a question for his own determination. One may persuade another as to what he shall do in relation to himself in morals or religion, but coercion in respect to such action is persecution. It is founded in the sentiment, that one knows what is better for his neighbor, than the neighbor knows for himself, and a unity of will must be made by compulsion. An attempt of this kind is at war with the very elements of civil liberty. Although many well meaning persons have approved of the existing law on the subject, believing it to be the best instrumentality to advance a good cause, it seems to me, that they have done so, without a thorough examination and understanding of it, and that no rational and unprejudiced man, who has studied it attentively, can sanction its tyrannical details, and recommend it as a rule of government, to a free people."

**A DESPERATE PLACE.**—The *St. Louis News* gives the following picture of life in that city.—If not over-drawn there is certainly room for reform. The *News* attributes this state of things to the loose manner in which the laws have been executed recently:—"No sooner is the shadow of night thrown over St. Louis, than blood-thirsty fiends, desperate rogues, coarse rowdies and brutal ruffians creep from their lairs and sally forth to make night hideous with their hellish orgies. Quiet, law-loving people may rule the city by day; but blackguards, black legs, ruffians and devils sway the sceptre at night. They gather to sacrifice innocent and unsophisticated victims on the altar of the gaming-table; they parade streets in strong squads, going from saloon to saloon, gulping down the liquor that is to fire their blood and madden their brain for the better execution of the deeds of depravity that are to fill up the latter part of the night. Hardly a night passes in which one, if he listened and watched, could not see the glittering dagger flash in the air, hear the shriek or groan of the assassin's victim. Thieves prowl the city over, from midnight to sunrise, breaking bolts, picking locks, and with a boldness and daring almost inconceivable, searching houses from cellar to attic, for the hard-earned money of honest sleepers."

The *St. Louis Intelligencer* states that from thirty to forty dead men are taken out of the river opposite that city monthly.

**CINCINNATI, JAN. 5, 1856.**—Nine persons, all Irish, were arrested in this city, last evening, by the United States Marshal, on charge of violation of the Neutrality laws. They were, this morning, held to bail in the sum of \$1,000 each, to appear on Monday afternoon. It is the impression that they were acting in concert with parties in New York, and elsewhere, having in view a descent upon Ireland."

**"RELIGIOUS LIBERTY" IN THE UNITED STATES.**—The Jackson (Miss.) Mercury contains the prospectus of a new paper, "The Native American and Protestant Advocate," which is shortly to appear in that city. Its object, as its title shows, is the diffusion of Anti-Catholic principles and the support of Know-Nothingism. In it we find the following:—"The struggle between Native Americanism and the dominion of foreigners—between Popery and Protestantism—is in its infancy. It must be continued until foreign influence and Popery shall have crushed democracy and the freedom of conscience, or democracy and the right to worship God according to the dictates of the conscience of each man and woman shall be finally secured. Luther and his associates went through a fearful struggle to achieve the Reformation. We are now engaged in the same struggle to continue and confirm to man political and religious liberty. Scarcely reposing in the enjoyment of our political and religious freedom, Popery and Foreigners have silently gained strength until those who have investigated the subject see that the danger must be averted now or never." Commenting on the above, the *Louisiana Courier* says:—"Of course the paper is to be edited by parsons, as facts fully demonstrate that wherever persecution is to be found, there also are they to be seen. That this prototype of the Boston Crusader is destined to a 'still born' fate we have no doubt, as the verdict of Mississippi against Know-Nothingism has been too emphatic to admit the thought of its resurrection even on doomsday."

**FURTHER FRUITS OF PROTESTANTISM IN NEW ENGLAND.**—Let it be remembered that those who yield themselves up to the worship of the spirit-rappers are boasted of as numbering already hundreds of thousands, and that they are said to make more new proselytes in a year than all the sects of so-called Christians put together. But what more do we see? Protestants high in place, high in the confidence of the sects they previously belonged to,—Deacons and Ministers in large numbers,—flocking to these gatherings of devil-worship, sitting down in their "circles," using their methods of incantation, and so soon as they get some few messages from an invisible source, of a nature that human agency is inadequate to give, but which is clearly in the power of diabolical agency,—we see them fall down and worship; we see them seeking "from the living to the dead." Thus the Protestant "Church of the Future" is inaugurating. The old Protestant catechisms are out of date. Those who seek after "familiar spirits" are now the catechists, and mediums and tipping-tables are the catechisms. Those who are more gross and animal in their natures go over to Mormonism or to "Free-love." Those whose natures have more of the religious element in them, are prepared for our mad-houses by Millerism, and Irvingism, and Wake-manism, and Spirit-rappings, and kindred delusions. In the presence of that great majority of our countrymen who stand aloof from adherence to any religion, we call Protestantism to answer for having brought the name of religion to so sorry a pass. We call it to answer for the modern delusions of New England. The Wakeman tragedies have been enacted, as the *Tribune* says, "under the very eaves, as it were, of Yale College, in the intelligent, enlightened, and pious city of New Haven." The Wakemanites are not an isolated sect. They form but one of the new budding clusters on the prolific vine of New England theology; they are but one household of the spiritual grand-children of the Puritans;—but one company in the army of Prohibitionists, Abolitionists, Millerites, Mormons, "Spiritualists," &c., who marshal as the latest recruits of the Protestant apostasy.—*N. Y. Freeman*.

One difficulty stands up, like a mountain in the engineer's path, in the prospect of a victorious American war. It is Know-Nothingism. The enthusiasm of citizens of foreign birth for "the stripes and stars," has been pretty well lashed out of them by the scorpion-whip of nativism. In a few ardent natures that crusade has produced bitter resentment—in all, who are really free men, it has excited indignant surprise. Many an honest man, halts half-way between his first and second papers of naturalization uncertain whether he ought to assume allegiance which parades its protection in Smyrna harbor, but withholds it in Louisville streets. Many a man who had bought his church-yard lot is engaged winding up his affairs, to return to Europe and leave there his bones. The vast majority of adopted citizens still live on in hope that the country will right itself, and that a national condemnation of all intolerance will be made manifest next November. In that hope we ourselves live. But we declare solemnly that, if the United States "goes Know-Nothing"—if Congress is to become their Grand Lodge, and the President their High Priest—we would suffer our right hand to be chopped off, rather than shoulder a musket in defence of such a government. In this expression of sentiment we believe we are not singular; consciously or not, we have certainly spoken as the majority of our fellow-emigrants feel. We commend the confession to the attention of all true Americans, and we repeat to them you must silence your bigots, before you ask "the foreigners" to fight your battles.—*American Celt*.

**MINISTERIAL DEPRAVITY.**—The Revd. James P. Jennings, late Pastor of the first Methodist Church, of Rome, N. Y., has been indicted and subsequently arrested, by the Methodist ecclesiastical authorities, upon charges of gross immorality, and is to be tried on the 18th inst., upon charges against him. A young woman attending Fairfield Academy is said to have been in correspondence with Jennings and from intercepted letters; it is reported that the church, the cause of morality and peace of families have been most heartlessly and shamefully sacrificed. Jennings has a family. The above is from the *Mohawk Courier*. The *Utica Herald* adds:—"The girl is young—only seventeen, and of one of the most respectable families in the town of Rome. Her parents, and we believe herself, were members of Jennings' church. The family reposed the most implicit confidence in him permitted him to make their house his home during the absence of his wife in the East; requested him to watch over the conduct of the daughter; and reprove her for her occasional giddiness—in fact rather placed her under his charge and bestowed upon him a thousand expressions of confidence."