

rious to their interests. On this occasion, it is stated, there were 2,000 or 3,000 persons present, and they came to the resolution to oppose, in every way in their power, the introduction of the power-loom. It seemed that the factory of Mr. Malcolm, of Lurgan, was particularly selected as the chief point for attack on the new machinery. On Friday evening, after the meeting at Shane's Hill, the mob assembled, and prepared themselves for an attack on this concern. They made a rush at the establishment, and it was only by the immediate interference of the police that the destruction of the entire building was averted. The rioters not only broke all the glass in Mr. Malcolm's concern, but they also attacked his dwelling-house. The small police force in Lurgan was, of course, unequal to cope with the formidable body of rioters. They did all in their power to preserve Mr. Malcolm's machinery and dwelling-house from the attack of an infuriated mob. The excitement became intense. There were threatening crowds about the factory and the dwelling-house, and, in this extremity, the police were ordered to load their firearms. Expostulation being found useless, the order to fire upon the crowd was given. The precise amount of injury that was inflicted has not yet been ascertained, but it is known that one person was dangerously shot in the head, and that several persons have been wounded. The news of the riot was conveyed to Belfast by telegraph, and Sub-Inspector Mullan, with twenty police, left Belfast for Lurgan by special train at half-past nine. We understand that a police force from Armagh and Portadown also made dispositions to concentrate in the same locality; but on the return of the special train on Friday night we learned that the rioters had dispersed, and that tranquillity had been restored.—Northern Whig.

THE STREET-PREACHERS OF BELFAST.—Quite un- daunted by previous consequences, and with the vast majority of the public opposed to their proceedings, the disciples of the Rev. Mr. Hanna have made another attempt to defy opinion, very nearly, however, at the cost of another of those riots which have been the opprobrium of Belfast for some months past. The Mercury says:—"The Rev. Mr. White, Wesleyan minister, preached, yesterday, in the open air, at the quay, to an attentive auditory. Mr. Mater also preached in several parts of the town, but especially on the very boundary of the late fighting-ground, in Albert-street, within hearing of the Pound-street boys." This was about 1 o'clock in the afternoon, and it required the exertions of the constabulary to save him from an attack and prevent the repetition of the disgraceful scenes which the community at large had occasion lately to deplore in this town. The entire of the disposable constabulary force in Belfast was kept under arms during the day, and in the vicinity of Albert-escarpment the appearance presented was fully as menacing as during the worst period of the September riots. County Inspector Williams, with Sub-inspectors Bindon, Newland, Taylor, and other officers, posted their forces in this locality, and many of their men were obliged to stay from divine service, while the majority were dinnerless till a late hour. Mr. Mater, who was some time ago deprived of his license to preach by the General Assembly, showed a good deal of boldness in taking his stand at the head of Stanley-street, which is one of the localities that have gained an unenviable notoriety in the late riots; and had it not been for the imposing array of police present, and for their exertions in turning back the people of the Pound district, there cannot be a question that a riot would have taken place. Strong patrols were told off early in the day by Mr. Williams to patrol Shankhill, the Falls, and other roads; and we are happy to add tranquillity was maintained. Mr. Lindsay, Chief Constable of the Local Police, was present with some of his men in the course of the day. Mr. Hunt, R. M., was also present."

TENANT RIGHT.—We believe that measures are about to be taken to convene early in January, a meeting of the Liberals of Longford in favour of Tenant Right. Recent evictions in this county, and the number of notices to quit, served within the last three months—impudently demand exposure, and demonstrate the necessity for a determined Tenant Right movement. The Everard case in England, and the evictions in the Highlands of Scotland on the Sutherland estates, have created considerable excitement in the sister kingdoms. These cases will, doubtless, be brought before parliament early in the session—and our Irish representatives should be, in time, instructed to bring the much more grievous wrongs of the tenantry of Ireland under the consideration of the legislature. We know of cases in Longford and Leitrim, compared with which, for oppression, cruelty, and injustice, the English and Scotch cases sink into absolute insignificance. These instances of an inhuman and iniquitous system should also be extended to English and Scotch tenants and be denied to the still more wronged and oppressed tenantry of Ireland.—Midland Counties Gazette.

RUN FOR GOLD.—Limerick, Nov. 16.—There was a great run on the Provincial and National Banks today, but it was well and promptly met by both, and before two o'clock the panic had almost subsided, confidence being apparently restored. The supply of gold on view at each bank was immense. I understand deposits to the amount of 14,000£ were drawn out of the savings bank. In some instances redemptions were made by parties in the Provincial Bank.—Correspondent of Saunders News Letter.

As winter approaches we regret to receive further accounts of tenant evictions, while we hear nothing of any effort to rouse the country from its apathy, or to save the tenant cause from decay. Parliament meets unexpectedly early, and the recess is abruptly cut short. The Indian war has occupied our attention during the autumn, and for the winter we are to enjoy the novel excitement of a great state trial in the case of the Whigs versus the Irish Clergy. Doubtless, in their way both these great affairs are worthy our best attention, and we are well convinced that, as Government, or rather the Whig party, have chosen this time to commit a deliberate outrage on the Clergy and people of Ireland, the prosecution of Father Conway, begun as it has been in a spirit equally vindictive and insolent, will mark an era in Irish Catholic politics. That prosecution is a blow aimed at the Catholic Church through one of its most zealous and devoted servants, for though the ostensible accusation is for a merely political offence—if, indeed, "spiritual intimidation" can be understood in so restricted a sense—there can be no doubt it is the public influence of the Clergy, and the political status of the Irish Church, which are really struck at. It will be altered times in Ireland when such a blow can be struck with impunity, and we feel tolerably confident that this prosecution will end in utter and ignominious failure. Meanwhile, however, the Government will be in a position to evade the claims of the Irish tenantry, and the horrors of peasant extermination will go on unimpeded and almost unnoticed.

Our columns last week recorded a remarkable instance of the practical working of the landlord code in Ireland. The case of Richard Manning is probably as gross an instance of tenant hardship as any that has recently come before the public, but it is only a specimen of what is at this moment occurring in too many districts throughout the country. The Minister News warns us of evictions on a large scale about to take place at Caberconish, in the county of Limerick, on the property of a Mr. Wilson, by whom it is stated notices of eviction have been served on a great many tenants, numbering about fifty souls.—Our contemporary says:—"If we have heard correctly, as we are convinced, a collective sum, by way of fine or bonus, of £500 has been offered the landlord by the tenants for permission to work on," from which we gather that it is not as defaulting tenants these poor people are to be driven from their homes at the commencement of winter.—Tablet.

On the 21st ult. a widow woman named Mary Kelly, for many years in the steward's house at Ballinacorney, the property of Francis R. Toone, Esq., died after completing her 114th year. She was in full possession of all her faculties until a short time previous to her death. A PROTESTANT PARSON.—A Correspondent writes:—"At an inquest held on Tuesday, the 17th inst., at the New quay, in the county of Clare, before P. M. Cullinan, Esq., coroner, and a respectable jury, touching the death of Mary Kelly, who drowned herself in the arm of the sea running from Aughinish Point to Curronee, on the previous day, her daughter Mary, 22 years of age, after describing her mother in which her mother accomplished her object, gave the following evidence to prove insanity:—"That her father died about fourteen years ago, leaving her mother a widow with seven orphan children, to struggle with them; that she brought them up decently through all the horrors of the famine years; that she and her husband held, for over twenty years, a small spot of land, about four acres, from the Scott family; that three years ago the property was sold, and that her mother held the land for one year from the purchaser, and paid a year's rent; that two years ago, the Rev. Mr. Jackson, the Protestant clergyman of the parish, outbid her, and a man named Salmon, aged seventy years, who had held an equal quantity of the same land; and that they were both turned out of the possession of the land, which was given to Mr. Jackson; that, immediately after, her mother showed symptoms of insanity, and threatened to drown herself; that on two or three occasions, while in the fits, she armed herself with a stick, threw down the wall of her former farm, turned her cattle in, and shouted out she would hold her land against Jackson or any other man; that on last Sunday, her family observed her very unhappy, and on Monday, about ten o'clock, a.m., when she saw her family all out about their various occupations, she ran down and threw herself into the rapid stream, and was drowned. She stated she was sure, it was the deprivation of this spot of land that so unsettled her mother's mind, as to lead to the fatal act."—Nation.

GREAT BRITAIN. A royal proclamation summons Parliament to re-assemble on the 3rd of December. The "divers weighty and urgent reasons" which have caused this step have not been stated, but they are generally assumed to include the necessity of an Indian loan, and of further additions to the military force of the empire, as well as of an indemnity to the bank for having broken its charter on the invitation of the Minister.—Tablet.

The reports from the great centres of manufacturing industry in the North are gloomy. Many of the mills and factories are running on short time and half time, and some have stopped altogether. The distress in consequence is general and deep, and unless things take a favorable turn, of which known facts hold out little prospect, a very gloomy winter is before the country.

THE INDIAN NEWS.—The intelligence received by government from India is very serious. Of course there always exists a great tendency to exaggerate upon both sides of the question, whether the news be good or bad; but, from the long faces of ministers, the silence of their supporters, the frequent and tedious cabinet councils, the bustle at the Horse Guards and the order for all officers whose regimental headquarters are in India to join their respective corps without delay, we may safely infer that the present mail has brought intelligence which will completely bear out our words that "fall is not yet over." There is no other news in town except on India.—Even the panic is forgotten in the grave aspect which Indian affairs have so unexpectedly assumed. Intelligent public opinion believes that the worst is not yet, and that a monetary crisis in India will very shortly add to the difficulties of the government. It is reported that our credit is exhausted—that, from the hoarding of the natives, money is fast disappearing from circulation, and that, if large remittances from England do not quickly arrive, such a dead lock will occur as will paralyse every operation, military or civil. It is curious and noteworthy to remark the silence of the ministerial journals upon all these points of surpassing interest to the public.—Daily Express.

EVANGELICAL SWINDLING.—In the London Bankruptcy Court, on Monday, was held a dividend meeting under the estate of the notorious Leopold Redpath. It will be remembered that the frauds committed by this man reached the enormous amount of about £230,000, of which £231,000 was derived from the creation of fraudulent stock, and £15,000 from the issue of fraudulent dividend warrants. It transpired that the Great Northern Railway Company have satisfied the claims of all the other creditors of the estate, and now seek to prove against it to the amount of upwards of £200,000. Mr. Commissioner Goulburn said he did not see clearly how the company could turn this money, obtained by fraud, into a debt, and took time to consider the point. The sum at present realised by the official assignee under the estate is about £30,000.

The Rev. John Prendergast, Catholic Pastor of Haddington, has written an able letter in reply to the gross and libellous attacks of a provincial newspaper on the Irish Catholics in Scotland. The article in question had made particular reference to the Irish population of Haddingtonshire and other rural counties in the South of Scotland; and the virulence of the writer's hatred to their religion had led him to speak of these inoffensive and useful immigrants as "a brutish, semi-barbarous class of serfs, an incubus and curse on the surrounding civilised community." The civilisation of the said community was last year exemplified by the wrecking and burning of the chapel and schoolhouse of Kalso, and the comparative impunity of the perpetrators of that outrage.—Mr. Prendergast powerfully contrasts the moral status of the poor labouring Irish with that of the native Scotch in the same grade; and he asserts for the former, under the least favourable circumstances, the possession of "modesty and chastity, through the teaching and graces of the Catholic Church." All that I have ever heard and known in Scotland on this subject goes to confirm, in the strongest manner this opinion of the Rev. writer. The calumniator, however, has not spared his own countrymen. He expresses his agreement with the opinion of one Dr. Begg, a politico-religious agitator and Free-Church Minister of Edinburgh, who recently declared publicly that "there is no more degraded population to be found than in the agricultural districts of Scotland." A fine commentary truly on the practical working of Calvinism, which has had full sway in those districts for two centuries past! If such are the agriculturists, what must be the colliers and manufacturers? And if the natives are so bad, why such anger against the poor Catholic Irish? The head and front of their offending is (says the provincial journalist) "that, owing to the influx of Irish, we learn, two Popish chapels are forthwith to be erected in the county of Haddington." Well may Mr. Prendergast inquire, "if any of the eight or ten Protestant sects of the county can, without let or hindrance, or animadversion from other people, if they have but the means, build where and when they please a place of worship, why not Catholics have the same privilege—Catholics, who belong to the oldest and largest Christian body in the world, and who contribute more than their share to defend and uphold the interests and glory of the Empire?"—Correspondent of the Weekly Register.

HOLY PROTESTANT FAITH.—A lecture was delivered the other evening in the parish of Marylebone, by the Reverend Edward Bagart, F.L.S., on the following subject:—"The Doctrine of the Trinity the great obstacle to the Conversion of the Heathen."—Times.

Dr. Hussenbert writes to the Literary Gazette to correct a statement that, in the revised translation of the Scriptures, about to be undertaken by Dr. Newman, it would be his special business to bring it as near as possible to the authorised version:—"I am anxious to assure you on the best authority that Dr. Newman has no commission or intention to make the Protestant version a standard."

Another attempt to launch the Leviathan steamer was made on Thursday. The four hydraulic presses were brought to bear on the ship with full force, which, failing to start her, all hands present went to work on the capstans and land-purchases to heave her off by the chains laid out to the city mooring chains, secured on the opposite side of the river, when about two o'clock the fore mooring-chain gave way, and put an end to the operations. The chain was the one which gave way before. About 600 men were engaged. The secretary of the company stated that no further effort would be made to launch the ship until the 2nd of December, as it will take that time to replace the broken mooring-chain. The Record has discovered that the reason why the great ship stuck, and why the Catholic labourers who launched her were killed, is, that the name Leviathan is profane. It is, "with all deep theologians, a scriptural synonym for the devil;" and, therefore, the ship had no sooner received it, "than Providence puts a hook in its nose, and forbids it to proceed any further on its way." The Saturday Review remarks:—"In plain words, the Record informs its readers that God was so angry with the directors of the Great Eastern for changing its name to the Leviathan, that He killed one of their workmen, and wounded four others, besides inflicting great expense upon the directors themselves."

MONSTER SHIP.—The New York Times says that already a larger ship than the Leviathan has been projected in England—a ship to which the monster, will, herself, appear as a minnow. And strange to say although it is proposed to make her 9,000 tons larger than the Leviathan, she is to sail faster and draw less water. An engineer of Liverpool, named Clark, has come forward with propositions for building an iron screw and paddle steamship, by way of testing a principle, greatly superior of the Leviathan. His experiment is to be tried on a scale of startling magnitude, and he has already exhibited his models, which are attracting the attention of scientific men in England. He proposes to build a ship 1,000 feet in length, 70 feet beam, and only 30 feet deep to keel, making her perfectly flat-bottomed, and her sides nearly square. In size she would be 30,000 tons, and yet so slight would be her draught of water that she could easily enter New York harbor by way of Sandy Hook. It is stated that Mr. Clark's proposals have received encouraging consideration from the English Government, and if the first voyage of the Leviathan should prove successful, there will, doubtless, be an attempt made at once to build another monster ship according to his plans. Our wooden ships will, of course, for many years, be used for the conveyance of common freight; and it is by no means universally concealed that the experiment of large ships will be found successful. Many of the best judges in both countries, maintain that the small ships will always have a marked advantage,—that the large vessels hitherto employed in competition with them have failed, and that there is no reason to fear the revolution in commerce which has been predicted. At all events, the experiment is likely now to receive a thorough and decisive trial.

CHURCH AND STATE IN SCOTLAND.—We observe with regret that the Bishop of London, when in Scotland, attended Service at the Presbyterian Conventicle, New Kilpatrick. What will the Scottish Prelates say to this? Surely, if they would come out boldly and bravely with something more than an emasculated "declaration," and entertain some other desire than to be as like as possible to "Anglican Bishops," something might be effected. Unattached to the state, uncalled upon necessarily to curse and swear at the dreadful Pope, and capable of flinging overboard the Thirty-nine Articles, we are surprised to learn that so much talk, and so many plans, and with such few results. An unestablished Church in England, with an improved Office Book, on the model and in the spirit of the Prayer-book, might work wonders. Why should the Scottish Church appear so feeble and accomplish so little? We reply, simply, that a spirit of compromise and an aping of the worst features of Anglicanism are doing this.—Union (Anglican Journal).

We (Weekly Register) have this week received particular accounts of a transaction which illustrates the liberality of the sons of John Knox. The Catholic Church at Kelso having, as we all remember, been wrecked by a Protestant mob, an advertisement was published inviting contracts for rebuilding it.—The successful offer was that of Mr. Black, a resident in the town, and a Presbyterian communicant. As from the Rev. Dr. Bonar, his minister, he received a monition; to which he replied that he was a sincere Protestant, and that in taking a contract to build a Catholic chapel he no more identified himself with its worship than a mercer who sold silks which he bought for vestments and altar-hangings.—Next Sunday (we beg Dr. Bonar's pardon for not writing Sabbath, but we have a weakness in favour of the English language, and want our readers to understand us), Mr. Black publicly presented himself to receive what is called in Scotland his "token,"—the ticket of admission to the Presbyterian communion. It was refused in the face of the whole congregation, and the cause of the refusal publicly announced. Mr. Black, therefore, is now excommunicated for working at the restoration of a Catholic Church. Who can doubt that Dr. Bonar wants only the will, not the power, to imitate the example of his brother-ministers in Norway, who a few weeks ago succeeded in throwing out of the Norwegian Parliament the Bill by which it was proposed, in a very slight degree, to mitigate the existing persecution of Catholics? For our part, we say once more, thank God for the British Constitution.

The Morning Advertiser gives the following intelligence of the "Church market."—"The supply of Church livings for sale continues good, and there is a brisk demand for them, notwithstanding the state of monetary affairs. The monthly Clerical organ contains the particulars of about 40 advowsons and next presentations for sale, the annual value of which varies from £130 to upwards of £1,000 per annum; and many of them possess the attraction of being held by aged incumbents, "with the prospect of very early possession." Inquiries are also made for such livings by those who are desirous of purchasing, and for which liberal terms are offered for corresponding advantages. Among those lately brought into the market, the names of which are announced, are the following:—The next presentation to the rectory of Odell, Bedfordshire, of the annual value of £400; the incumbent in his 70th year. The next presentation to the vicarage of Audlem, Cheshire, of the annual value of £670; the incumbent aged 60. The consolidated advowson of Great and Little Wratting, Suffolk, with two parsonage houses and grounds, 96 acres of globe land, and the title rent charge of £615 per annum; incumbent aged 70."

The numerous murders of late have furnished themes for many disquisitions on the inefficiency of the detective police force in England. WITCHGRAVE IN ENGLAND.—A short time ago two glass bottles, filled with a purple fluid, and also containing a hard substance, were discovered by some workmen who were lowering the road at Holy Wood, Stockport. That they had been deposited there for some time was evident from the circumstance that long grass was growing over the spot, although there was only a depth of six inches of soil. On analysis, the liquid was discovered to consist of dragon's blood and urine, the hard substance being a number of brass pins. It appears that mixtures of this descrip-

tion are furnished by fortune-tellers to their dupes for the purpose of bewitching their unfaithful lovers. Some distance from the place where these bottles were found a canvas rag, filled with brass pins, was also dug up. The pins are presumed to penetrate the heart of the individual bewitched. These discoveries have caused considerable excitement in Edgley; and the Stockport Advertiser, from whose report we have gleaned these particulars, gives various instances of the superstitious belief in witchcraft which prevails in the neighborhood. One man imagines himself to have been bewitched by his mother, and fancies that the bottle might be the spell by which he was bound, and that he would be released by its discovery. On being asked how he knew that he was bewitched, he replied that his mother had told him so, and he constantly felt in a state of nervous prostration and depression of spirits, together with a sensation of failing respiration and approaching death. He had however consulted a fortune-teller and obtained from her a charm whereby he could at any time break the spell. On being pressed as to the nature of this charm, and questioned why he had not adopted it, he stated that he had commenced with it but had not persevered, and hence its failure. It was as follows:—"He must stand over the fire, sprinkling salt upon it, and say, 'Salt, salt, I put thee into the fire. May the person who bewitched me neither eat drink nor sleep, until this spell is broken.'" This must be done three mornings in succession, and be repeated three times on each occasion. Another instance is that of a professional fortune-teller and planet-ruler. This woman declares that, could the parties be detected who deposited the bottles in the earth, the evil influences devolving upon the bewitched parties would recoil upon themselves. She however protested against the immediate destruction of the bottles by throwing away the liquid into the cesspool, on the ground of the injury that would be sustained by the land on which the manure might ultimately be spread; nor must it be shed in the garden or vegetation would be impaired; and the only way was to break the phial over a running stream, whereby the pernicious fluid would mingle with purer current, and be imperceptibly but irrevocably wasted; the bottle being also put into the water. A third instance of the existing belief in witchcraft is that of a woman who asserts that her sister was once bewitched. The spell, she asserts, could not be broken by ordinary means, as the agency was buried in the bed of the river Mersey, underneath the Wellington Bridge arch. Under the auspices of a "wise woman," however, the young woman was called upon to stand in a particular spot, at a given time, while an incantation was pronounced. "Several spirits passed before her one of which remained in front of her for some time." To this spirit the planet addressed herself, and it soon disappeared, together with the young woman's ailment and foreboding.—Manchester Guardian.

PROTESTANT MARRIAGES.—Mr. James Fenton Wells aged twenty-seven, residing with his mother, a lady of property, at 15 Osborne terrace, Clapham-road, was summoned by the officers of the parish of Lambeth, calling upon him to show cause why he should not be ordered to maintain his wife Marion, at present an inmate of the infirmary of the parish. The proceedings were of considerable interest. It appeared that in March 1855, the before mentioned young lady, whose maiden name was Marian Maxwell, was married at Kennington Church to Mr. John Blair Wells, an elder brother of the defendant, who was by profession an architect, and the parties lived together for some time, but Mrs. Wells, after her first confinement, became so severely afflicted that it was found necessary to place her in Bethlem Hospital. She remained there for a twelvemonth, when the authorities of the hospital wrote to her securities requiring that she should be removed. Her husband refused to attend to the request, and the present defendant, then went to the hospital and removed her to his mother's house. She expressed a wish to see her husband and child, and an appointment was made by her husband to meet him in the city, when he stated that she had no claim upon him, for that he had been married in 1851 to another lady, and consequently his marriage with her was illegal, and she was at perfect liberty to marry his brother, who was very fond of her. Believing this representation, and at the persuasion of the brother she married him at the registrar's office at Lambeth. Upon this an investigation was set on foot by their friends, and it was discovered that Mrs. Wells had been legally married to her first husband, but that he had since that time married to a person named Ann Good. A warrant had been granted against the first husband, John Blair Wells, but he had managed to evade the vigilance of the officer. Under these circumstances the present proceedings were taken by the parish authorities. The wife, an exceedingly good looking woman, of lady-like manners, and only nineteen years of age, was called as a witness, and said it was only under the belief that the representations of her husband were correct that she had been induced to marry the defendant. The defendant also stated that it was only upon the assurance of his brother that he had been previously married that he married Mrs. Wells. The certificate of the registrar was produced in which the defendant was described as a widower, and his intended wife as Marion Maxwell, aged twenty. It was also stated that the mother of the lady had given her consent, and that there was no other impediment to the marriage. The magistrate said the defendant had been guilty of making false representations to the registrar, and the case must be remanded for further inquiries. The defendant was added to bail.

Upon this disgusting case, so truly characteristic of English "middle class" respectability and Protestant morality, the Nation has the following severe but just remarks:—"Considerate Blair! Devoted Fenton! Where shall we find, in the annals of all time such a proof of genuine brotherly love? The goods were second-hand goods somewhat the worse for wear, but to oblige a brother, Fenton would take them off Blair's hands and at cost price. A sacrifice which every British tradesman will appreciate! Incredible as it will seem to every Irishwoman wretched Mrs. Wells heard her husband say all this and say it quietly,—she did not tear out his eyes,—she did not curse him,—she took his advice. On the 21st of August last she was married to Fenton Wells, her husband's brother. But upon this occasion there was no parson; nor white favours; nor wedding cards; nor bride cake; the District Registrar ratified the unhallowed contract. In the mean time Blair Wells was not idle. Having discarded his lawful wife, he got married to a Miss Anne Good; then, and not before, (as he had falsely said) committing the crime of bigamy, Fenton too after a while got tired of his new connexion; deserted her; and then she had to seek shelter in the Lambeth Infirmary. Now, what do our readers think of this horrible history, the facts of which have come to light before a London Police Court? The actors in this hideous drama do not belong to the lower classes; they are not denizens of Seven Dials or Whitechapel; they inhabit a genteel, and indeed a pious neighborhood, favorable to Calvinism, and not forgetful of Consols. They do not belong, either, to that corrupt and selfish aristocracy at which even model British journalism occasionally insists on having a fling. They are members, in fact, of that wonderful middle class of England, from which the Times selects its demigods; for which it writes its leaders, and its City articles, and its marvellous stories of Naples, and the immorality of Spain; which it pets, and caresses, and flatters most fulsomely, finding its account in the unbounded confidence and support it receives in return. And now we see what these paragons of English excellence are. These are the people whose "mission" it is to carry Christian civilisation to the ends of the earth! These are the chosen of the Most High, the favorites of Heaven! From them the Hindoo is to learn mercy, the Ohisaman justice, the Turk chastity! 'Out upon

the mockery, the lie, the blasphemy! If the fire that destroyed the Cities of the Plain does not come upon their land, it is because a weightier war awaits them. "It shall be more tolerable in that day for Sodom."—Nation.

UNITED STATES.

The United States Congress was to have reassembled at Washington, on Monday last.

SUNDAY SICKNESS.—There is a remarkable and mysterious kind of malady that prevails extensively in every community. It is a Sunday, or seventh-day epidemic, not named or described in the books of the medical faculty. Its peculiarity consists in the fact that it is an intermittent or hebdomadal disorder, which keeps the patient away from church on Sunday, though he is always well enough to attend to his business on Monday morning. Though a contagious disease, we never knew it to kill any one—and it is an extraordinary fact, that while it lasts, the patient has a first rate appetite, and actually eats and sleeps better than usual.—Catholic Herald.

THE HEATHEN ARE AT THE DOOR.—The Albany Transcript says:—"Rev. Dr. Magoon last Sabbath stated that he was applied to recently for the use of his pulpit in behalf of foreign missions, but that he had felt called upon to decline its use for that purpose for the present. He said he found that there was quite as much need for contributions nearer home just at this time; and when this need was relieved, he would be happy to attend to the cases of those whom it was evident are also in need. The Doctor is deserving of credit for his decision. We must sometimes attend to our own wants—especially when they are pressing—and no one can object to such a course. As quoted John Randolph said,—'The heathen are at our door.'"

NIGGERS' AIN'T HUMAN.—John Randolph, a South Carolinian, represented the county of Aichison in the Bogus Convention of Kansas and some allusion being made to slavery as involving "a traffic in human flesh," Mr. Randolph deliver himself as follows:—"What does the gentleman mean by talking about traffic in human flesh? Does he think that niggers are human; that they are flesh and blood like ourselves? Why, if John Randolph believed that niggers were men, no matter in however slight a degree, this convention would not find John Randolph on this floor of that hall advocating slavery. No! if he thought that niggers were human flesh and blood, possessed of human feelings, affections and thoughts having an immortal soul, John Randolph would be an abolitionist. What, buy and sell our own flesh and blood! No! no! he believed no such sickly stuff as that; and for gentlemen affecting to hold that slavery was abstractedly right, and put themselves forward as advocates of southern rights, to talk about the traffic in human flesh and blood was simply balderdash. He didn't believe niggers to be human any more than a horse or a dog. If he did he should advocate their right to freedom." Monstrous as Randolph's views are, they are more consistent and indeed more honorable to him than are the views of those who acknowledge negroes to be human beings, with immortal souls "like as themselves," and yet favor the traffic in them the same as in beasts of the field.

RETIREMENT IN BENEVOLENCE.—We learn from the New York Evangelist that the religious and benevolent societies already feel in reduction of their receipts the effect of hard times. Those of the American Home Missionary Societies for September were only \$2,410.79, against \$8,308.09 during the corresponding month last year. In the six months ending October 1st, the receipts of the American Tract Society were \$11,090.63 less than for the same period last year. The theological seminaries and other literary and religious institutions also suffer in a similar manner. An appeal issued by the Commissioners of Auburn Seminary says that unless more assistance is given, many of its young men, students must leave the institutions and resort to some other pursuit for a simple livelihood; and the same stringent state of things exists in the Union Seminary of New York city. This is not strange, for the people who have heretofore given most liberally toward such undertakings are those most heavily involved in the financial distress.

A CASE IN POINT.—Can a government in any case interfere with those of its subjects who claim the right of selecting their own religion? With the experience of history before them, many intelligent persons would give a decided negative to the question, and treat us to the usual amount of clap-trap about the rights of conscience and religious toleration. On different occasions within the last three or four centuries, the civil government has, in various ways, claimed and exercised the right of prescribing to its subjects the limits beyond which religious innovation should not be pushed. This was done in the case of the Abbigens, Lollards, and other heretics. The verdict of English history, however, has long since condemned such acts as violations of the laws of God and man, and it is more than many would attempt to call in question, the justice of that decision. In this country, especially, where religious liberty is the birthright of every citizen, though, in some instances, rather an uncertain heritage, few would venture to risk their literary character and moral sanity by espousing a cause that has been historically black-balled. Though a Church is occasionally attacked, and God's minister not unfrequently insulted in the public streets, still the position is maintained by all, that religion should be as free as the air we breathe, and that neither government nor individual has anything to do in reference to any Church or religious association whatever. There are some things, which, as purely speculative matters, look exceedingly well, but which, when reduced to stern realities, present some very awkward difficulties; such is Negro Emancipation, such is Mainliquor-Jarvis, such Fanny Wrightism, such Bloomerism, and such (alas, that we must say it, for it is no pleasure for us to disturb the bewitching reveries of good-natured people) is religious anythingarianism. This question of non-interference on the part of a government with the religion of its citizens has received a practical solution in this country; and whatever may be the issue of the difficulty pending between the present Administration and the Church of the Latter Day Saints, a serious popular fallacy will be crushed, and the fact will be established, that cases will arise from time to time, in which a government owes it to itself and those whose interests it protects, to put down with a strong arm any rogue or fanatic who, under the plea of doing God's will, outrages public decency, or bids defiance to the laws. To coerce consciences is as little in accordance with our nature as it is with the feelings of the most latitudinarian Protestants. We would wish to see all Protestants and infidels for their own sake, converts to the Church; for we believe as long as they continue what they are, they are out of the way of salvation; but we would denounce, as strongly as any one, any attempt to force them into the Church against their reason and conscience. If they come from conviction, we bid them welcome; if they prefer to stay outside, we would have no one harass or annoy, much less persecute them, whatever be their private belief; provided we find nothing in their conduct likely to disturb the peace or order of society; nor is this our own private opinion, put forward merely for effect, it is the conviction of every Catholic—a conviction produced by the teaching of the Church, and in strict accordance with her whole history. This Mormon difficulty will not be without its advantage to the public generally, though the wretched dupes, at whose cost we learn a useful lesson, may soon find that Uncle Sam is as little disposed as any of the calumniated rulers of the Dark Ages, to allow a set of filthy fanatics to select their own chiefs, their own laws, and their own abominable usages, in one of the finest spots within its own dominions.—Pittsburgh Courier.