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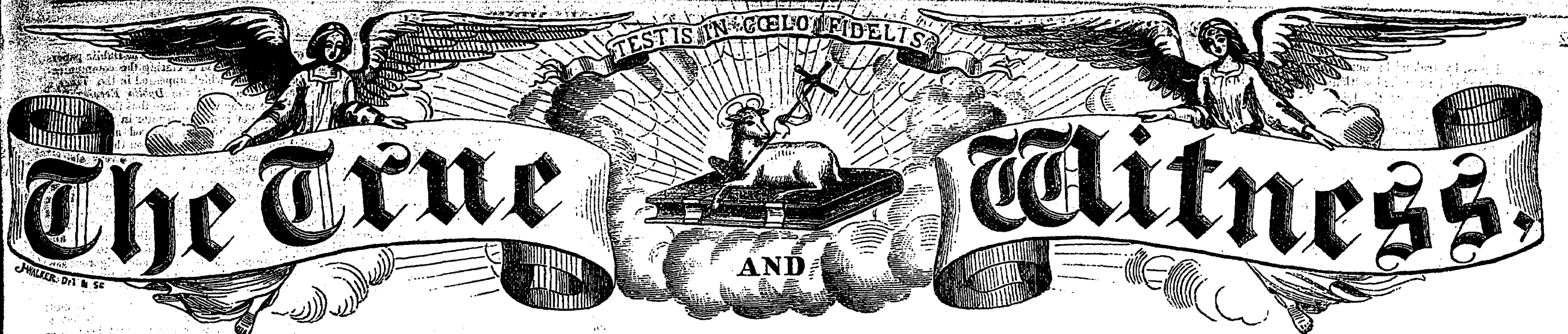
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CATHOLIC CHRONICLE.

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No. 13.

REV. DR. CAHILL ON SOUPERISM IN ENGLAND AND SCOTLAND.

Draperstown, Co. Derry, Oct. 8, 1856. The Catholics of these countries, and indeed of the entire world, are familiar with the shameful conduct of the Cabinet Soupers during the last ten years.

The language attributed to Lord Shaftesbury, Sir Culling Eardley, Mr. Drummond, and their entire Parliamentary staff, is familiar to every one in this country; and the policy of Palmerston and his relative Lord Minto, and his kinsman Lord Roden, with the whole corps diplomatique at his command over the entire earth, is now a matter of history in all the foreign courts.

This vile fraud has been attempted and renewed in Ireland within the last ten years, with unexampled vigor, and with unusual slander; but the means they adopted to secure its success has effectually led to its failure and total suppression.

The system of misrepresentation having failed in Ireland, the magistrates of Dublin, Kilkenny, Cork, &c., having made legal decisions against the nuisance of street preaching, the people everywhere having risen en masse against the bribery, the perjury, and the blasphemy of this anti-Christian souper-scheme, the preachers have taken a tour in England and Scotland to collect funds for the declining speculation, and to show their employers that they are not idle in the work of their Gospel.

The following placard of sermons has been posted up in Kilmarnock within the last month on the episcopal, allegorical, and supposititious principle just referred to:—

ROMAN CATHOLIC MISSION OF THE PRESBYTERIAN CHURCH IN IRELAND. SERMON.

The Rev. William Chestnut, Missionary, Tralee, County Kerry, Ireland, will preach in aid of the above Mission, in

KILMARNOCK, On Sabbath, the 21st September. Forenoon—Henderson Free Church, Rev. D. Lainsboro's; Afternoon—Free High Church, Rev. T. Main's; Evening—Free St. Andrew's, Rev. W. Young's.

This Mission occupies fifty spheres of Missionary work in districts where the proportion of the population is twenty Romanists to one Protestant. The agents at present employed are twenty-one ordained Missionaries, assisted by twenty-five Catechists and Colporteurs, having under their charge twenty-four Sabbath Schools and sixty daily schools. Seventeen hundred persons are in regular attendance on the public religious services of the Christian Sabbath, and above eight thousand young people, chiefly Roman Catholics, have, within a limited period, passed through the Scriptural and Industrial Schools, all of whom were instructed in the things that make for their everlasting peace, and many, through the industrial training which they received, were enabled to obtain a livelihood in after life.

The attendance and contributions of all friendly to the Reformation of Ireland are earnestly requested.

September, 1856. What will the laborious, the learned priests of Kerry in general, and Tralee in particular, say to the 1700 persons in daily attendance on Souperism? and what will their indefatigable, incomparable Bishop say to 3,000 of his flock receiving the instructions referred to? That this number is one of the allegorical devices, which produced such a sensation on the spiritual bench of the House of Lords. The Kerry missionary, on his return to Tralee, will learn that he cannot utter such unblushing mis-statements with impunity, and that neither in Tralee nor the entire county Kerry are there ten poor bribed perjurers, whom the Soupers have for a season seduced.

The next extract of the Irish Souper Missionary statement is taken from the Derwentwater Record, in Cumberland, on the 2nd September, 1856:—

IRISH CHURCH MISSION SOCIETY.

A public meeting in aid of this Society was held on Wednesday, in the Court-house, Cocker-mouth, when Robert Benson, Esq., was, on the motion of the Rev. Mr. Eares, voted to the Chair.

The Rev. Mr. Eares having opened the proceedings with prayer,

The Chairman said that he could not congratulate himself on Cocker-mouth taking any great interest in the matters to be brought before the meeting, or there would have been a larger attendance. The objects of the Irish Church Missions would be explained to them by two gentlemen who would presently address them—the Rev. George Brownrigg, the Society's Superintendent Missionary in Galway, and the Rev. Jos. Nadin, late secretary to the parent Society.— Their object was to convince the Roman Catholics of their errors.

The Rev. G. Brownrigg then addressed the meeting on the objects which the Irish Church Mission sought to achieve. Their object was affectionately, lovingly, and faithfully to bring the truth as it is in Christ Jesus to their Roman Catholic fellow-sinners; their object was God's glory, that Christ might be known—Christ in his life, Christ in his death, Christ in his great salvation—to bring home the truth, as it is in Christ Jesus, to the sinner's soul. They had great reason to bless God, and be thankful for the result of missionary operations in Ireland in the conversion of so many souls to the knowledge of Jesus. Notwithstanding their great success there was still fearful opposition to the spreading of the Gospel, and he had received a letter from the wife of the rector of that parish in which she described the acts of violence whose those opposed to the promulgation of the Holy Scriptures had offered to the friends of the Mission. Thence

they went to the Island of Achill where they found 130 children with their teachers receiving instruction in God's blessed Word, and they saw afterwards in the church, morning and evening, a large congregation listening to the Word of Life. They passed on to Headfort where they saw an aged convert, 93 years of age, lying on that bed from which it was probable he would never again rise, expressing the joy that he felt in the knowledge of the truth. In that very parish, too, the clergyman named to him the case of a female convert, who, for fear of persecution, did not dare to make an open profession of faith, but who on her death-bed exhorted her children, who were Roman Catholics, to bury her in the Protestant churchyard. They returned to Galway, their expectations more than realized. The Rev. gentleman at some length proceeded to refer to the apprehensions manifested by the Romanist hierarchy at the success of the proselytising movement of the missionary society, and to the involuntary testimony which the opponents of the truth gave to its progress in Dublin. In Kilkenny, too, where the authorities were nearly all Roman Catholics, there was great opposition to the Mission, the placards of which the police were instructed to pull down. Referring to the dissemination of the Holy Scriptures, Mr. Brownrigg said that the missionary of the society reported that in Cork there were 37,697 Roman Catholics, who had been made acquainted with the truth by means of the Scripture readers during the last year. In the Queen's County the missionary reported that his colporteurs had sold 50 copies of the Bible per month during the last year to Roman Catholics. The Rev. gentleman proceeded to allude to the difficulties against which he had to contend in his own district of Galway, and gave some remarkable instances of the superstition of the people among whom he had to work. In illustration, he said that in one chapel in Galway there was a large black image which was intended to represent God the father, and one leg of which was nearly worn away in consequence of devotees rubbing their faces against it in the full persuasion that it had the power to cure them of the toothache! Great was the progress which the Mission had made in Galway, and blessed were the results. To show the advances made in Scriptural knowledge at the school, Mr. Brownrigg described the examination through which the pupil went, and quoted the expressive answers which some of them gave to the questions submitted to them; and he referred to the Christian zeal, and the exemplary and holy lives by which some of the Society's converts were distinguished. The Roman Catholics crowded to his (Mr. Brownrigg's) own church to hear him, and when they went out they would say, 'God Almighty bless Mr. Brownrigg.' So great was the spread of education that there were now under its influence in Galway ten children for each one that there was when this movement commenced, an increase which was a very cheering evidence of the missionary work in that district. Still there was a fearful opposition made to the schools, especially in Gort, where the attendance has diminished in consequence. There the Scripture readers were not able to purchase a pennyworth of bread which the priests prohibited the people from selling to them, and they were obliged to obtain it privily and by stealth. The people were also forbidden to sell them fuel. The speaker, in conclusion, appealed to his auditors to help in sending the Word of God to his country people. The Christ of Rome was not the Christ of the Scriptures; the Christ of the Scriptures was an all-sufficient and complete Saviour; the Christ of Rome was an incomplete Saviour. Salvation of the Bible was a complete and finished salvation; salvation of the Church of Rome was the reverse of all this. He appealed to them on behalf of his dear fellow-sinners; give the Bible to his countrymen—then Ireland would be noble, would be free. Give the Bible to his countrymen as they valued the Scriptures for their own souls. 'Help us,' he exclaimed, 'to that, by your contributions, by your sympathies, and by your prayers, and let my own district in particular be the object of your prayers, and God will grant a blessing on the prayer of faith uttered up in Cocker-mouth.' (Applause.)

The Rev. Joseph Nadin rose to perform a twofold duty: to propose a vote of thanks to their excellent and esteemed friend, Mr. Benson, for the admirable manner in which he had filled the chair. He wished that every Protestant in Cocker-mouth had the Protestant feeling of Mr. Benson. His second duty was to remind them that there was to be a collection to meet the expenses incidental to the meeting. He did not want them merely to subscribe to meet these, but to contribute liberally at the doors, and then to send their names, if they liked, to him as annual subscribers to the Church Mission in Ireland.— Diffuse that Holy Word throughout every town and village, and then alone will Ireland be great, noble and free. (Applause.)

The Rev. Mr. Eares, who said that he fully endorsed what had been uttered by the preceding speakers, seconded the motion. Mr. Benson was

one of the few gentlemen in that neighborhood who were disposed to associate themselves with any religious movement; he was always ready to promote any movement conducive to the temporal or spiritual welfare of the town. Let them, therefore, give honor where honor was due.

The Chairman returned thanks, and in giving his name as an annual subscriber to the mission, hoped that many would follow his example. Touching upon what had fallen from the previous speakers, he observed that nothing could be more delightful than the modus operandi adopted to convince the Roman Catholics of their errors.

After a brief prayer from the Rev. Mr. Eares, the meeting separated. The sum of £3 2s 7d. was collected at the door.

In the extracts just quoted (which are only a fragment of the voluminous communications in the possession of the writer of this article) the Catholics of Galway will be surprised—

Firstly—That there is in any chapel, either in Galway or in Ireland, any black image; and above all, that there is any black image, or any image, representing God the Father.

Secondly, they will be astonished to hear that Souperism, which is admitted by common consent to be wholly extinguished in Galway, is still on the increase in the proportion of ten children to one, within the last four years.

Thirdly, the Protestants of Galway, must be truly delighted that their eminent missionary has discovered in a Galway chapel a phenomenon which the Presbyterian Dean of residence in the Queen's College there discovered some years past was a white statue of St. Nicholas, is now found by the vision of their preacher to be a black statue of God the Father.

Fourthly, all the lovers of the Fine Arts, and of sculpture in particular, amongst the Protestants of Ireland, can never cease their admiration of a preacher who, for the first time in Ireland, has discovered a stone statue of a spirit!

Fifthly—The Catholics of Galway will, I am sure, present an address to their learned missionary for his most successful labors in turning into irrepressible laughter learned Souperism in Galway; and for uttering a sentence, which for inolevolence, falsehood, ignorance, in fact, for vulgarity, has never been surpassed in any age or country. The statement referred to—of a black image of God the Father—is such a palpable unartistic lie, it reminds me of the anecdote of one of the vulgar swell-mob in London, namely—being asked by one of the guards at a railway station who suspected him, if a carpet bag, marked with the letters T.K., belonged to him, the swell said, 'Yes;' and on being further questioned, what did these two letters stand for? he replied like a Galway Souper, with perfect coolness, and without a moment's hesitation, that the letters referred to stood for Patrick Joseph McNamara!! This flagrant, palpable instance of ignorance of both spelling, reading, and writing can only be equalled by our Galway scholar, who has seen, in a chapel in Galway a stone statue raised to a spirit—the adorable First Person of the Blessed Trinity! Verily, these Souper Missionaries will soon confer incalculable advantages upon the benighted people of famous and beloved Galway.

The people of Cork, too, must stare each other in their bright, talented Cork faces with bewildered confusion, when they are made to understand, for the first time, that 37,697 souls (how accurate and scrupulous are those Souper calculations!) have been transformed, within the last year, from irreligious Corkmen into transcendent Soupers; and all done by the agency of the man who has informed the people of Cocker-mouth of this astounding fact of Christian truth, for the small sum of £3 2s. 7d.! These thirty-seven thousand six hundred and ninety-seven Converts must fill all the Protestant Churches in the City and the County of Cork; and the remarkable fact of their all being converted within one year, far surpasses the preachings of St. Peter, who, on a similar occasion, was only able to convert between two and three thousand. In fact, this Rev. Mr. Brownrigg must have in Cork alone a congregation of converted Corkmen considerably larger than the Prussian army at the battle of Waterloo, added to the German Dragons.

Alas! for poor Ireland, to be made the theatre of such disgusting, ribald, mountebank knavery! and alas for the eternal mockery of English law and justice, which encourages, commissions, pays, and applauds a system of rancorous and vulgar slander, odious to man and blasphemous before God.

Although the enemies of Ireland have organized under Government patronage this conspiracy against our creed, our name, and our race; although this furious bigotry has levelled the houses of the poor, banished and killed them in hundreds of thousands, we have the satisfaction of knowing, that the publication of our wrongs has found its way into all the Courts of Europe, has branded England as the most malignant persecutor amongst all the nations; that her parchment liberty and vaunted principles of toleration are now universally felt as a mockery, and hence that

she suffers in her national reputation, in her public character, more than she can ever gain from her present system of bigotry and persecution. Not only is she hated in Spain, abhorred in Portugal; but she is despised and set at defiance in six out of the seven Italian States, which, through the Times' Correspondent, she tells the English people, are on the eve of a universal revolution. A more palpable falsehood was never written than this statement: Naples, Parma, Modena, Tuscany, Lombardy, have no revolutionists except the English cut-throats: Sardinia alone is the only State which is led astray by the peridy of England. The six States referred to have a devoted population of twenty millions of souls; Sardinia has only five millions: and what danger can be apprehended from such a fraction against these confederated States, with Austria and France at their back? Souperism has, therefore, failed at home, it is silent abroad; and the tens of millions, the hundreds of millions, of money which have been expended on this anti-Christian scheme, have produced no other effect than to combine in more united action the Catholic countries of Europe, and to place the character of England before the world as a nation of insatiable bigotry, incurable perfidy, and relentless cruelty.

D. W. C.

THE CONGRESS OF PARIS.

(From the Nation.)

When this body assembled in Paris, it entered not into the contemplation of mankind that any other objects would engage its attention save those necessarily connected with the project for the restoration of Peace. Mankind, however, was mistaken; and subsequent events have proven that the Plenipotentiaries in Conference assembled, regarded themselves as not merely commissioned to effect a rectification of the Bessarabian frontier in particular, but the rectification of the world in general. We do not quarrel with this assumed authority on the part of the Congress to deal with matters foreign to the special object for which it was convened; but we have a right to expect that it will deal with all such matters in a large, wise, and catholic spirit. We have a right to expect that its favor or its frown shall be impartially bestowed; and that its great zeal for the cause of humanity and civilization will not be confined within any narrow or arbitrary geographical limits.

This august body is now about to reassemble, and we are assured that the condition of Naples, of Greece, of Neuchâtel, will occupy a large portion of its attention; while Le Nord strenuously urges upon its consideration the state of the little Italian Principality of Monaco, formerly under the protectorate of France, but, since 1848, annexed to the Kingdom of Sardinia. We say we do not quarrel with the Congress for thus travelling out of the record; but we do respectfully submit that any body that assumes to itself the right of vindicating the faith of treaties, and of adjusting international relations, cannot, with any degree of consistency, honesty, or good faith close its eyes to India and Ireland. If Humanity and Civilization be the watchwords of the Congress, we ask where, save only in Ireland, has Humanity undergone so bloody a crucifixion as in India?—where has Civilization been so cruelly outraged?—If Treaty-faith be its watchword, where has Treaty-faith been so flagrantly and systematically trampled under foot as by the British plunderers in India? In examining the History of British India, the difficulty is not to name the treaties which England has violated, but to point out a single treaty which England has kept.

If the Congress of Paris is bound in honor and consistency to take into its consideration the condition of India, it will not require many arguments to prove that Ireland has especial claims upon its notice. Europe owes much to Ireland. Not without reason in the olden time did this Island receive the appellation of 'Insula sanctorum et doctorum.' Hither, in those days—

'Ere the emerald gem of the western world was set in the crown of a stranger'—students flocked, not only from Britain, but from the continent; and from her pious bosom went forth missionaries of learning and religion throughout the world. In many a proud cathedral on the continent the relics of Irish saints are enshrined; while on every modern battle field of renown, the blood of Irish heroes has prodigally flown. What Ireland has in ancient and modern times done for the literature of Europe, the libraries of Europe will attest. We say then, that in the Congress of Europe, Ireland has an irresistible claim to be heard. We suggest that measures be at once taken to bring before the notice of the Congress, the relations which subsist between this country and England. In doing so, it would be vain to expect that Congress would look deep into our history, and contemplate the unspeakable wrongs, the unparalleled oppression of which this unhappy country has been through a series of ages the victim. We would be disposed to base the case of Ireland upon the settlement of 1782. That settlement wrung from England is

her hour of weakness, by Ireland in her hour of strength, was declared to be a "final settlement." It established the independence of the Irish Parliament...

It may be said that Ireland is now contented, and accepts the usurpation of 1800, and forgives the famine. It is not so. Ireland is tranquil because Ireland is exhausted; Ireland forgives not, and never will forget the famine-slaughter; Ireland regards the Imperial Parliament as the Parliament simply de facto but not de jure of Ireland...

We do not desire to revive agitation in Ireland; but when we behold the Congress of Paris about to interfere between the Governments of Switzerland and Prussia about Neuchâtel; when we behold it interfering between the King of Naples and his subjects, and seriously called upon to take into its consideration the state of the little Italian Principality of Monaco—it strikes us that Ireland should not be forgotten or overlooked. Ireland has suffered more cruel wrongs than any nation in the world; she is an old and gallant nation, and though bent and broken, is yet still of too much importance to be wholly disregarded by any tribunal that ventures upon the adjustment of the map of Europe.

We trust, therefore, that some step will be promptly taken for the purpose of bringing before the notice of the Paris Plenipotentiaries, the state of Ireland. The appeal, even though it should prove unsuccessful, will not be unproductive of good. It will prove at least to Europe that, despite the famine and the exodus, Ireland still lives. It may have the effect of enlisting more strongly in our favor the sympathies of just and enlightened men, and may remind European statesmen and soldiers of the great fact that Ireland is the vulnerable point of the British Empire.

ST. EDWARD'S DAY AT WESTMINSTER.

(From the Weekly Register.) The Feast of St. Edward the Confessor, whose relics repose in the Abbey Church of Westminster, was celebrated, in that noble church on Monday last, according to annual custom, by a notice of "no admission" posted on the doors. This is to prevent Catholics from praying at his shrine. For the sake of our readers on the Continent and in America, we mention what is well known in England. On common days the Abbey is turned into an exhibition, and shown for money. The vergers then have orders to allow no person to pray in any part of the church. To visitors who ask the reason, they explain, that it would be "a defiance of the authorities"—i.e., the Protestant Dean and Chapter. The common form of the prohibition is—"No praying allowed here out of service-time." The avowed intention is to exclude Catholics; but the Dean and Chapter being men of practical common sense, feel, very truly, that no one else would come there for such a purpose. The prohibition, therefore, is universal. Thus is bit, on common days, the golden mean between the Catholic custom of leaving the church open for worship, and the Protestant custom of closing it all the week. Westminster Abbey is shut as a place of worship—open as a place of amusement. On St. Edward's Day, however, it is found so difficult to observe this mean, that it is shut even against those who only desire to amuse themselves, lest, along with them, some should find admission who desire to pray. Thus, the Protestant mind of England feels and recognises the fact, that to pray in a church is what it calls Popish, and so abhorrent to its feelings; that, not content with avoiding it, it will not tolerate it even in those of whose religion it is a regular part. When we dispute the claim of the Protestant Clergy to the tithes or church lands, we are told, that the present Establishment is the same with the ancient Church of England and Ireland. Of this Monday last was some test. Any one who has been in a Catholic city on the Feast of the Patron Saint, knows what goes on in his Church: the relics solemnly exposed over the altar; Masses from early dawn, when thousands press to receive the Holy Communion, until noon; in the afternoon, Solemn Procession and Benediction, and the church thronged at all hours with private, silent worshippers. Even Protestants feel that the scene answers a question they have at times asked themselves, ever since they were children—For what purpose were cathedrals built? Such was once the Abbey Church of Westminster on the Feast of St. Edward. It is not easy to convince men of common sense, who see that the present possessors make it a matter of religion to refuse all admission on that day, that there has not been a change of religion much like that which befel the "Holy Places" of Jerusalem or Constantinople when the Turkish conquerors turned the churches into Moschis. The Dean and Canons may plead that their objection is not to pray in the abstract, but to devotion at the Shrine of St. Edward. The Mahomedans say the same; and, except that it would have been cleaner, we do not see that the condition of Westminster Abbey would have been very different if the Saracen conquest which Gibbon gratified his anti-Christian spleen by imagining had really taken place, and "the Koran had now been taught in the schools of Oxford, while her pulpits proclaimed to a circumcised people the religion of Mahomed." In driving Catholic worship from the ancient Catholic churches, the followers of Mahomed were at least consistent. We cannot say so much for the present holders of Westminster Abbey. Some of them, at least, must have been "enough to know, that the 'Homes' of their own sect, 'exfol' as 'most pure' the times of St. Ambrose and St. Augustine; and that of their religion, prayer at the shrines

of the Saints, and the Holy Sacrifice offered over their relics, was the most prominent feature. The yearly commemoration of St. Edward, as now practised in Westminster Abbey, would have pleased them as little as it pleases the present Archbishop of Westminster; who, while the Abbey Church of St. Peter and St. Paul was lying dark, empty, and cold, under the eclipsed moon, a symbol but too exact of the present condition of our poor England, once "the Island of Saints," assembled the Faithful of the old Church, for their old rites, under the humble roof of the neighboring Catholic Church of St. Mary; and whose eloquence, that night, was spent in honor of the Saint, from whose shrine a tyranny worthy of Henry and Elizabeth, the founders of the new religion, banished alike him and his flock. However the Canons may plead, that if inconsistent with the professions of their sect, they are at least consistent with its traditions. The blood-stained founder of their religion, while professing to adhere to the ancient religion, scattered to the winds and waters the relics of its Saints. Two only, says the Protestant poet, Mr. Neale, escaped his hand. St. Cuthbert was hidden by his faithful monks, St. Edward was forgiven even the guilt of being a Saint, in consideration of the greater merit of being a King. The Protestant Clergy keep up the tradition; they still worship Kings, and still insult Saints. In the case of St. Edward, they continue to unite the two, after their way. He is honored as a King, for his tomb is shown for money in common with those of Edward I., Sotorum Malleus, Edward III., &c.; as a saint he is denied, for it is made an offence to worship at it.

IRISH INTELLIGENCE.

DEATH OF A RELIGIOUS.—We regret to record the death, on Friday, of Sister Mary Justina, one of the devoted and sanctified members of the Limerick Order of Mercy, with whom for more than the past four years the departed religious had been associated in the sacred task of ministering to the wants of the indigent and the spiritual care of the poor who required patient and pious religious instruction. In the discharge of the holy and heavenly office assumed for life and held to death's hour, in some garret or cellar where the wretched were lying in infectious fever, the handmaid of charity is supposed to have inhaled the poisonous breath of some wretched sufferer, and to have contracted the illness that cut short her truly blissful and benevolent life. The deceased lady was youngest daughter of the late Captain Keane, sister of the respected and charitable Mrs. Honan, and of Dr. Keane, J.P., the much esteemed member of the Town Council, Limerick. This day the funeral rites were solemnly celebrated by a large number of Clergymen in the presence of the Lord Bishop in honor of the virtues and for the eternal repose of the religious dead.—Monster News.

THE WOOLWICH EXAMINATIONS.—THE CATHOLIC UNIVERSITY.—The high position occupied by Irish students at the late examinations for the Royal Artillery and practical class at Woolwich, seems to have inspired our Universities with a desire to offer every means for upholding the reputation of their country. Long matured arrangements and a large group of candidates have enabled the University of Dublin to present a considerable number of successful candidates, and even to surpass the sister establishments of Great Britain. In the Catholic University, no systematic arrangements were hitherto made for preparing candidates for the Woolwich examinations, and yet an honorable place was obtained among the successful students by one out of two candidates that had studied in that institution. In the Queen's University, only one out of five candidates succeeded, but he obtained a very distinguished place. The gradual development of the Catholic University has at last permitted its authorities to fully provide for the instruction of such youths as aspire to avail themselves of the path now lying open to real merit in the disposal of military appointments, and the University now formally invites such students to join her classes in a notice which appears among our advertising columns. The recent accessions to the scientific staff of the Catholic University, together with increasing collections of the necessary materials and apparatus for the illustration of the physical science, enable this institution to present her students with ample opportunities for scientific as well as for literary acquirements. Among the several departments of science and letters available at the Woolwich examinations, pure mathematics is indispensable. Of the other subjects, all are not necessary, but a candidate must be thoroughly grounded in a few. In this way, different kinds of intellectual power have fair play, and it is thus desirable that means should exist in educational establishments for satisfying the requirements of minds of every order. This we are happy to say, has been achieved in the Catholic University; and the importance of the step can only be adequately appreciated by those who know the almost overwhelming obstacles to the pursuit of science interposed against Catholics almost up to the present day. The result to which we now point has remarkable significance in an educational establishment so thoroughly identified with the majority of the Irish people; and before which lies as great a field for useful labors as ever presented itself for the operation of any University.—Freeman.

An Irish member, Mr. Tristram Kennedy, has addressed a long communication to the Irish constituencies, in which he suggests the appointment of standing committees of English, Irish, and Scottish members, to prepare and digest measures suited to the wants and wishes of their respective countries. As regards Ireland, Mr. Kennedy says that "our laws would, in course of time, be adapted to our condition, instead of being framed without reference to it, and the fruitless effort would be suspended of seeking to adapt us to our laws."

In looking over the Irish census tables, we find one statement which ought to be published, for it shows how little Great Britain has to boast of in this age of civilisation. The report acknowledges that, in one year, there were 21,770 deaths from what? Starvation! The editor of the Medical Times, we observe, comments upon this appalling statement, and says:—"The figure must be far short of the truth. The harrowing details given in the body of the report leave no doubt that the multitudes perished by the wayside, and in the cheerless Irish hovel, when neither policeman nor coroner's inquest ever took note of."

UNBROKEN ANGER.—The fare provided will be most liberal. It will be the same for all the tables, and no distinction whatever will be made between the viands supplied to the Lord Lieutenant and the private soldier. Every twenty men will be supplied with joints of prime roast beef, weighing when cooked, not less than ten pounds, with a leg of mutton of the same weight, a ham weighing at least ten pounds, and two meat pies, containing each five pounds; weight of cooked meat, relieved by roast turkeys, fowl, venison pasties, &c., and other dainties, and an excellent plum pudding, weighing not less than fifteen pounds, will also be supplied to each mess of twenty, with bread, potatoes, &c., &c., ad lib. For drinkables, each guest will be supplied with a quart of Dublin first-class XX porter, and a pint of Mr. Henry Brennan's first-class port wine (vintage 1844), with which he has generously presented the committee. Thus, the quantity of solid meat, without taking ecstasies into account, supplied to each man, will not be less than 21lb, with 1lb. of plum-pudding.

INCREASED VALUE OF LAND IN IRELAND.—A letter from Tralee mentions that at the close of last week a portion of the property of the late Mr. Spotswood, situated in the barony of Ivragh, in the county of Kerry, which in 1851 was sold to a Mr. Lindsey, of Cork, for £1200, was resold in Killarney, by Mr. Justin McCarthy, auctioneer, for £3700, the purchaser the Rev. John Chute, son of Mr. Arthur Chute. The cause of the re-sale was a dispute whether Mr. Lindsey purchased originally for himself or not.

THE MOVEMENT AGAINST THE IRISH ESTABLISHMENT.—The movement against the temporalities of the Irish Establishment, commenced in the county of Cork, is about to be followed by a series of demonstrations in other parts of the kingdom. A requisition is in course of signature conveying the Reformers of King's and Queen's counties, and the county of Kildare, to adopt such measures as will best promote the success of Mr. Miall's motion.

THE LATE BARON DE ROBECK.—The body of this ill-fated gentleman was found on Saturday evening embedded deeply in the sand of the river. An inquest was held on Sunday, when the following verdict was returned by the jury:—"We find that the late Baron de Robeck was found drowned in the river Liffey, in Captain Colthurst's demesne, on the evening of the 11th instant, and we believe him to have been accidentally drowned near the Salmon Leap on the evening of the 30th of September last."

A GENTLEMAN DROWNED IN THE PRESENCE OF HIS BRIDE.—A few days ago, J. B. Stafford, Esq., of the National Bank, Killarney, who had just arrived on a visit to his mother at Stafford Lodge, near KilmacThomas, went to Ballyvourney Strand, near Strabally, for the purpose of bathing, being accompanied on the occasion by his interesting young wife—to whom he had been but recently married—his sister, and a young brother. The sea was unusually rough on their arrival, but nevertheless, the two gentlemen who were not apprehensive of danger, went in to bathe, and they had scarcely got into the water, when a strong receding wave carried them out far beyond their depth, and both being bad swimmers, with a heavy sea running, a fearful struggle for life ensued, in which the younger Mr. Stafford proved miraculously successful, while his brother, to whom he had rendered the little assistance in his power, was carried out to sea and perished. What rendered this event the more distressing was the circumstance of the poor wife of the deceased being so fated to witness the death struggles of her fond and attached husband, whose cries for help had brought her to the water's edge.—Wexford News.

THE MILITIA.—We understand that orders have been issued to several militiamen to hold themselves in readiness, as it is not unlikely that their services may be demanded speedily. Many persons employed at industrial pursuits are not pleased that they should be thus wanted to be in readiness.—Limerick Reporter.

JAMES SADLER.—The rumour that James Sadler is still in this country daily obtains belief, and this is strengthened by a circumstance which we believe to be perfectly correct. A writ of certiorari has issued from the Court of Queen's Bench, directing the informations, &c., upon which a bill of indictment was found at the last assizes of this town, by the grand jury, as well as the indictment itself, to be forwarded to Dublin the first day of term, Monday the 3rd of November. This has given rise to the report that it is the intention of Mr. Sadler to surrender and stand his trial before a metropolitan jury, for conspiring to defraud.—Tipperary Free Press. The Dublin Evening Post says:—"The bills of indictment found against James Sadler, at the last assizes for the South Riding of Tipperary, and all the proceedings connected with the case, have been removed into the Court of Queen's Bench, by writ of certiorari, issued on the fiat of the Right Hon. the Attorney-General. This step, we infer, has been taken with the object of outlawing the defendant. The case being now attached in the Queen's Bench, a writ of capias issues out of that court, to be followed by other proceedings, in regular succession, ending in a judgment of outlawry, unless the defendant in the meantime surrenders and stands his trial. We assume that the object of the Attorney-General, in seeking for an outlawry, is to lay a proper foundation on which the House of Commons may safely act next session, on Mr. Roebuck's motion for the expulsion of James Sadler, without violating precedent or infringing on constitutional principles."—Tablet.

SOBBERS IN ARLOW.—The "Battle of the Placards" is over—the honest people have triumphed—and the bill-stickers of Arlow must exchange the paste pot for some honest industrial implement. The Rev. W. G. Ormsby appeared on Thursday, with his counsel, Mr. Martin, from Dublin, in the Sessions Court, to prosecute John Kennedy, James Canavan, and Tinker Macan for having driven a stone through a "religious placard" torn down from a tree in the churchyard, and trampled it under foot in the street, respectively. Counselor Nunn appeared for the defendants. After a good deal of argument on both sides, the magistrates retired, and after spending some time in deliberation, they returned to the bench and dismissed the case, recommending Mr. Ormsby to live in peace with his neighbors. The rev. gentleman, on hearing the decision, arose to make a speech, but was at once called to order by Mr. Nunn, who would not allow him to speak unless through his counsel. Mr. Martin then said that "Mr. Ormsby had meant no offence to the people by his placards! He might as well say he meant no offence to a man whom he would deliberately knock down in the street. He could not meet a Catholic in a stage coach, on the highway, or in a private house without blurring out some grossness against the Catholic religion; but he has now got a lesson which he will not soon forget. The people of Arlow have not only given a practical lecture to their local bigots, but to every bigot in the kingdom; and they have taught the people of other localities how to 'take the bull by the horns,' and then to lay the noisy brute in the gutter, or rather to tear off the lion's hide and reveal the proportions of the animal with the long ears. Mr. Nunn told the people they had a perfect right to tear down any offensive placard which should appear on the walls of the thoroughfares of the town, but it was against the law to enter the churchyard and molest any placard posted there. None but a weak-headed young man, under the influence of drink, ever thought of doing the latter; and the rev. gentleman may hang placards as thick as blackberries from his churchyard trees, and may shoot his churchyard walls with them from bottom to top for anything the people care for either him or them; but he shall no longer dare to outrage public feeling and decency by their illegal exhibitions in the streets. These people are quite indignant that he should have been allowed to violate the law so long; but they rejoice that, even at the eleventh hour, he should be driven behind his iron bars to practice his antics like a magpie or a monkey in a cage."—Correspondent of the Weekly Telegraph.

DECLINE OF PROSELYTISM.—We (Cork Examiner) were informed of a circumstance lately which indicates in a remarkable degree the progress of the decline in other respects besides material prosperity. In the town of Skibbereen, by the result of a calculation carefully made, it appears that there are present five hundred Catholics more than there were after the famine. This increase exhibits in a very striking point of view the futile character of the efforts which were made to detach the population of that locality from their faith. In the gloomy history of the famine the most painful and revolting feature was the horrible system of religious corruption. In Skibbereen, particularly, every agency of proselytism, in alliance with hunger, was directed against the religious fidelity of the people. And the awful distress of the time gave the promoters of this infamous system such advantage over their starving victims that some of them were impudently enough to say the visitation was sent for the conversion of the Irish nation to Protestantism. Among Catholics there was but one opinion as to the final result of all those efforts. They never wavered in their confidence that the unstable structure of hypocrisy and bribery, reared up at so much painting and expense, would melt away. And it has melted away. Throughout that whole district of the far west of this country, where proselytism was most active, where bribery was most lavish, and where the pangs of hunger were the keenest, there is scarcely one single individual who has not returned from the ranks of Superstition, and with feelings of shame and of abhorrence for the parties who took so base and cruel an advantage of their necessities. Their desire is, to blot out all memory of their temporary apostasy. Thus, between the natural increase of population and the immense desertion from the mercenary forces of Superstition, the extraordinary result above stated has taken place. At such a rate of increase the Catholic population of the west bids fair, in a few years, to recover and even increase its former ascendancy. Not only is this the case, but we learn that defection from the Protestant Church, among persons in the higher ranks of society, are not unfrequent in that quarter. These facts show, with great force, the genuine tendency of the Irish people in religious affairs, when left to their own spontaneous inclinations, and under the state of natural freedom that results from a condition of national prosperity. Proselytism, with the aid of famine, succeeded in a few instances in driving the current from its natural channel, but the moment the pressure was withdrawn, it returned to its again. How completely the experience of such facts ought to extinguish the hopes of those who think that any efforts they can make, any artifices, can have a lasting or appreciable effect on the faith of the Irish people! Of all their labours, in a quarter where they were most active, there is no more trace than the tide leaves of foot-steps in the sand. But this extraordinary increase of Catholic population suggests other considerations of importance. It points to the inevitable solution of some of those questions on which the Irish people appeal in vain to arguments of reason or justice. The already intolerable religious monopoly, for instance, under which this country suffers, will stand in a position still more outrageously opposed to all rational policy, in proportion to the growth of the Catholic population, and, according as the section of the community for whom a costly Church establishment is maintained, dwindles into a smaller minority. It is the constant and irresistible extension of Catholic power which has obtained for the Irish people the political rights they enjoy, and to the same cause we trust for the extinction of those abuses which are still permitted to exist, including that odious injustice by which Catholics are obliged to pay for the maintenance of a religion antagonistic and aggressive towards their own.

SUICIDE IN QUEENSTOWN.—A gentleman named Mel-dahl committed suicide at the Italian Hotel, Queenstown, on Wednesday night, by taking a quantity of laudanum in a glass of wine. The unfortunate gentleman was a Swede by birth, and was married in Queenstown.

THE CLERGY AND THE INCOME TAX.—The Income Tax Commissioners met on Friday in the city court-house of Kilkenny, for the purpose of hearing appeals of the Rev. P. Fitzgerald, of Ballynagary—a gentleman who, during a long and pious ministry, has secured the love and veneration of his varied and numerous flock.

The Rev. Mr. Fitzgerald, attended by his counsel, appeared, but the commissioners ruled that counsel could not be admitted, nor any other person; but he who was to be examined. Accordingly all those retired, but by some means which escaped the vigilance of the commissioners we are enabled to give a correct report of what passed within the court on this occasion.

Commissioner.—Are you the Rev. Philip Fitzgerald?

Rev. Mr. Fitzgerald.—Yes.

Commissioner.—What may be the amount of your annual revenue?

Rev. Mr. Fitzgerald.—I don't know, it varies so much being one time more and another time less.

Commissioner.—Perhaps you could guess?

Rev. Mr. Fitzgerald.—No, indeed. Any conjecture of mine would be quite vague and uncertain.

Commissioner.—Why?

Rev. Mr. Fitzgerald.—Because my revenue entirely depends on the voluntary offerings of the people, than which nothing can be more fluctuating. The person who gives may, give on one occasion a certain sum and on another he may increase or diminish, or withhold it altogether. I never kept an accurate account of those offerings, and never could.

Commissioner.—But here is a paper signed by you stating the average amount of your revenue, and subscribed with your name; is it not an accurate estimate?

Rev. Mr. Fitzgerald.—No.

Commissioner.—Why, then, put your name to it?

Rev. Mr. Fitzgerald.—A paper was sent me, saying that unless I gave in some return no appeal would be allowed me; I then wrote down some amount, not that I consider, or could consider, it accurate; but to comply with the conditions, and that I might not be deprived of the right of appeal.

Commissioner.—Is this your signature?

Rev. Mr. Fitzgerald.—I'll not tell you.

Commissioner.—Why not?

Rev. Mr. Fitzgerald.—Because you have no right whatever to my revenues; whatever they may be, they are the free and voluntary offerings of the people.

Commissioner.—It is not we who seek to tax you but the Queen.

Rev. Mr. Fitzgerald.—To me it is all the same between you. I get nothing from either of you, and owe you nothing. Yours is the only government in Europe that gives nothing, with one trivial exception to the Catholic Church. You took away what belonged to her, and threw the Catholic Clergy for their support on the bounty of the people, and now you are not satisfied without imposing on us a tax, the collection of which will cost you more than it will be worth, and render it as odious as tithes were some time ago.

Commissioner.—We must rule against you for £150.

Rev. Mr. Fitzgerald.—You may rule as you like, and any amount that it pleases you, but I will appeal to another court, and take advantage of every resource the law affords me; and if this will not avail, you may then detain and sell the means of support given by the liberality of a faithful and devoted people to a hard-working Clergy, but one penny of a tax on their voluntary offerings you will never receive willingly from me.

We understand that the Rev. Mr. Fitzgerald has already taken the preliminary steps necessary in order to bring the matter before a legal tribunal; and the decision cannot be much longer delayed. Throughout Tipperary, Waterford, Kilkenny, and indeed throughout the entire country, the people and the Clergy are looking forward to the result with intense anxiety.—Kilkenny Journal.

THE DUBLIN PAPERS.—The Dublin papers are almost unanimous in declaring the communication on this subject, which appeared in the Times, a hoax. In the notice of it the Dublin Evening Post says:—"It is not many weeks since that the Times, assuming the office of public instructor in the most extended sense of the phrase, lectured a respectable provincial journal, the Scotsman, upon the ineligibility of its writing having, by the way, but very slender grounds for its admonitory vocation; for the Scotsman only uses a vigorous, not a violent or vulgar selection of words on the occasion in question. A few days subsequently we had the Mentor, forgetful of its own precepts, discussing Irish affairs in the most habitual and well-approved 'surpliced-puffin' and 'hooded incendiary' style; and referring to 'O'Connell and his ragged clients,' as if such vigorous sentences, composed of the rudest words in the language were the chosen phraseology of the West End."

KILLARNEY.—This far-famed locality, "the most beautiful tract in the British Isles," we regret to say, the abode of much poverty and wretchedness.—The destitution of the numerous peasantry must have often shocked the visitor to the Lakes—for, though of late the condition of the people has been considerably alleviated, there yet remains enough of misery to form an unseemly blot on a district so favored by nature.—Happily, religion has extended its protecting influence over them. Even here in the midst of poverty, the zealous, pious and indefatigable Sisters of Mercy—have established their schools of industry and mercy for the benefit of the poor, and for protecting the young women from the many temptations that surround those who are exposed to bitter poverty. The good sisters have even treasured on their means of support in order to carry out their charitable objects, and the Convent of the Holy Cross, erected on a beautiful site, a gift from the late Earl of Kenmare, is now nearly completed.

THE ROBERT HANGING AT CORK.—AN AMATEUR HANGMAN.—The Cork Examiner remarks with severity on the plan adopted by the authorities of Cork on the occasion of the recent execution there, when a convict left for transportation was selected to be the "finisher of the law" on the unfortunate culprit. The Examiner remarks that "such has been the custom usually adopted in this locality for many years, since a happy change in the state of things has rendered hanging a phenomenon of very unusual occurrence amongst us. But the system, however sanctioned by precedent, is one that must be condemned. In general the man who is tempted to undertake this dreadful office, feels that he is doing what puts a gap between him and his fellow-men. His face is hidden and his person disguised as much as possible; he performs his hideous office shrinking and trembling, and resembles more in his demeanour a midnight assassin than the instrument of avenging justice. And what must be its effect upon his after career? He feels that to escape his own punishment he has done that from which his better nature would recoil, an act that leaves a brand upon his name resembling infamy. If this be its effect upon the executioner, can it be beneficial upon the crowd who behold it? If hanging is to be continued, let us have it with as few of its demoralising adjuncts as possible. Let the sentence of the law be carried into effect by an officer of the law, and let not its offended majesty be represented in the person of a fellow who wishes to save himself from transportation. It is right indeed to remark, that in the late dreadful scene which took place at our county jail, our description of the demeanour of the executioner, though true in general of our people, does not apply. That individual was an Englishman, and in England it is very well known that the same horror of the office and the scene does not exist as in this country. It may be from the greater frequency of capital punishments amongst our neighbours, or a difference of temperament, or some other cause which it is not now necessary to analyse, but we trust it may be very long before we succeeded in arriving at a similar callousness on this side of the channel."

EDUCATION IN IRELAND.

TO THE EDITOR OF THE "TIMES."

Sir—"A Protestant" asserts in a letter which you publish to-day, with reference to such of the National Schools of Ireland as are under the influence of the Catholic Clergy, that his co-religionists "know perfectly well that in all, almost without exception, secular teaching is at the lowest ebb."

I am sorry that you have given circulation to so absurd a calumny.

Not long ago a Belgian gentleman of rank, who for many years had taken a deep interest in the progress of popular education, being asked what schools in Europe were most conspicuous for the excellence of their secular instruction, replied, "the schools of Ireland;" and he was referring to Catholic schools.

But if your correspondent will take the trouble to consult the official reports printed by the authority of the Irish National Board, he will find abundant and unexceptional testimony to the character of the secular teaching of the schools in question.

This is especially true, as those reports show, of the admirable "convent schools" to which he sooffingly refers. The Protestant Bishop of Limerick, who is more remarkable for truthfulness and candour than your correspondent, could tell him what he thinks of the schools of the Sisters of Mercy in that town; and there is ample Protestant evidence, both private and official, to the efficiency of similar schools in other cities of Ireland.

I know something of elementary Catholic schools, having spent eight successive years in visiting them; and though I have no sympathy with the opinion entertained by some, that too much attention is given to secular subjects, and regard their apprehensions with respect to this imaginary danger as perfectly chimerical, yet I doubt whether it would be expedient, or even possible, to widen still further the present range of elementary instruction, or to impart it by more vigorous and skilful methods.

If your correspondent, or any one who shares his antiquated prejudice, will accompany me on an official tour, in any part of the district confined to me, I will show him schools, under the patronage of Roman Catholic Priests, in which he will admit, if he has the necessary qualifications for forming a judgment, that the character of the secular instruction cannot be surpassed. It is really a little too late, in the face of facts attested by official evidence, to repeat the stale triviale of bygone days; and I may venture to recommend your correspondent, the next time he indulges in the popular pastime of "running a muck" at Popery, to choose a safer field for that attractive amusement, and not to give the lie to the public and unambiguous testimony of Protestant officials, who have very carefully examined the actual state of Catholic schools, and then candidly recorded their opinion of them.

I will not appeal to your sense of justice to insert this letter, as I have no right to assume that any such appeal is necessary.—I remain, your faithful servant, T. W. M. MARSHALL.

Her Majesty's Inspector of Schools, Education Department, Council Office, Downing-street, Oct. 7th.

REMINISCENCES OF THE IRISH REBELLION.

ORANGE ATROCITIES—SUFFERINGS OF THE CATHOLICS.

(Correspondent of Weekly Telegraph.)

Sir—"The conduct pursued by the Orangemen in Ireland towards their Catholic countrymen from the year 1780 down to the period when the late Marquis Wellesley attempted to put an end to the Orange system, or at least to prevent the annual exhibition of insult which had been so long offered to the feelings of Catholics, can scarcely be credited by the present generation. Although there are many volumes of trustworthy evidence as to the cruel and dishonest practices of those men, yet a vast deal of their doings in Ulster were never published. Many of our sentimental Catholics could not believe that the Orangemen—whom they now consider as marvellously good, patriotic, souls—were ever guilty of the

crimes with which they stand indicted, and convicted... The Orange system was created by the English statesmen for the purpose of dividing the Irish Catholics and Protestants...

TAKE NOTICE. If you dare set, or sell, these lands to any Papist, Moll Doyle will come with fire and sword and banish them from the said holding.

The Wexford Orangemen—particularly those located about Gorey and Ballycroy—often posted similar notices on the doors of Catholics. I have seen one of them, dated 15th of March, 1815, which was affixed upon the hall-door of a widow lady named Kenny...

THE LATE DESTRUCTION OF THE CATHOLIC CHAPEL AT RYON, YORKSHIRE.—A detestable act of sacrilegious incendiarism was attempted at Ryon, on the night of Saturday week. We learn from a correspondent that, between the hours of two and three o'clock, smoke was seen issuing from the windows of the building used as a Catholic chapel in Ryon.

THE DENISON CASE.—An advertisement appears in the Guardian of Wednesday, stating that the Archdeacon is sorry to have to state that the Defence Fund is exhausted, and that he has no other means of meeting the heavy legal and other necessary expenses connected with the defence.

PROBABLE SENTENCE OF ARCHDEACON DENISON.—Archbishop Sumner will, on Tuesday the twenty-fifth of October, proceed to Bath for the purpose of passing sentence on Archdeacon Denison. It is fully expected that the sentence will amount to one of deprivation of his ecclesiastical appointments—namely, the Archdeaconry of Taunton, worth about £2000 a year; the Vicarage of East Brent, worth £1000 a year; and a prebendal stall in Wells Cathedral of the same annual value.

GREAT BRITAIN. The Rev. Father Tillotson, of the Oratory, Birmingham, received Deacon's Orders, on Sunday last from the Bishop of Birmingham, and was ordained Priest the following day. This gentleman is from America, and a convert. He became acquainted with Dr. Newman when on a visit to England five or six years ago, and was brought to a knowledge of the faith chiefly by the influence of the instrumentality of Dr. Newman.—Northern Times.

CONVERSIONS.—The Church and State Gazette is full of alarm at the progress of the Church. The following extract, from a leading article in that paper, will be amusing to our readers:—"Dr. Manning would have been an invaluable acquisition to the established Church if he had remained faithful to his ancient allegiance. We question if the Church of Rome has a more earnest, energetic, and successful servant in her Anglican priesthood. Dr. Manning is silently working beneath the strata of society. When Daniel Forester, the detective, brings a great criminal to justice he tells us nothing of the unwearied vigilance, the subtle counterplots, by which he has captured his prisoner. From information received, it is all he tells us of the elaborate planning with which he has tracked the felon to his hiding-place. Even so with Dr. Manning. We only hear of him when his labors are crowned with success, and that, we are sorry to say, is by far too frequently the good of the Church of England. We never hear of an illustrious convert without tracing Dr. Manning's handiwork. Is it a Dowager,

THE LATE MR. CHARLES ROWCROFT.—Mr. Charles Rowcroft, formerly British Consul at Cincinnati (and whose resignation was withdrawn at the time that diplomatic relations with Mr. Crampton were broken off) has died on his voyage home. His death was so sudden, and the symptoms so strange, that some suspicious have been expressed. He died coming home in the ship Cherubim. He was first ill on Thursday, August 21, and took some blue mass and opium. On Friday he looked better, but the master gave him more of the same medicine. The master writes:—"During the afternoon of Saturday he appeared very droopy, but would occasionally start up, and at times was a little delirious. At two p.m. a very marked change took place, and the breathing became difficult till five p.m., when convulsions continued, though slightly abated till ten p.m., when he breathed his last. During the whole illness his pulse was not above 70, nor, upon frequent inquiries, did he express the slightest pain; 24 hours previous to his death the skin and eyes were extremely yellow, and a few hours before the tongue became black, and a black mucous substance issued from the mouth. Having no means at hand of preserving the body, which was becoming exceedingly putrid and offensive, he was buried in the sea with the usual ceremonies. His death was certainly mysterious and sudden, and I cannot easily persuade myself that it was natural."

THE BANK DIRECTOR.—We know of no position so pleasant to a man of a certain conscience as the directorship of a joint stock bank. It is the philosopher's stone; there are no diggings in all California equal to it; their life is in peril, and the gold is occasionally scarce; but in a bank the gold is in good sovereigns ready coined, fit for use, and brought in daily by the honest, confiding gentlemen who live peaceably in the neighborhood. Instead of toiling with the pickaxe, and getting wet feet, they drive to the bank in their carriages, and dig their gold without soiling a finger or straining a muscle. These gentlemen are actually kept in luxury by the very men they rob. Talk of despots revelling in taxes, or Russian nobles with their serfs, or American gentlemen driving slaves; all these lead a miserable life, full of perils, compared with bank directors who know how to use their position to the best advantage. We repeat it again, we do not know of any state of life more thoroughly pleasant than the direction of a bank on modern principles. It might be supposed that punishment follows upon expedients of this kind. Oh, no! the laws have been made for the express purpose of protecting these gentlemen. What is the use of laws if they afford no protection? You may prosecute a man who picks your pockets, or detain upon a tenant in arrears with your rent, but a bank director is inviolate. He is the sacred tribune of the modern republic, and may walk about the streets with impunity. Nay, he may drive in a carriage for which you have paid, with horses which you are daily feeding, and it is your money which pays the turpitude. This is really something perfectly magnificent, and does credit to the inventive genius of the age. If you go to law with him, he will meet you in any court you like, and he will contest the point with you so long as a sixpence of your money remains in his pocket. He spends none of his own; it is the money of the public that he employs to keep the public out of its own.—Tablet.

THE RAKE'S PROGRESS.—The Morning Post gives the following account of the career of William Robson, the transfer clerk who has robbed the Crystal Palace Company.—"Four years ago, and shortly after his marriage Robson was found to be living with his wife in a single room in the vicinity of Chancery Lane, the rent of which was only 4s. 6d. a week, and his principle resource at that time was 18s. a week, which he received from a law-stationer, in whose service he was. His means, for some time after this, were as humble as humility could make them, and the first change found in them was his obtaining a situation at the Crystal Palace at a moderate salary not much exceeding 30s. a week. A subsequent promotion found him in the Company's accountant's office, and finally he was placed in the registry of shares and dividend certificate office, at a salary of £150 per annum. On this slender means he managed to establish a chemical works in Bowling-green Street, Kennington Cross, he then took a fashionable residence—Kilburn Priory—furnished it in a style of great elegance, established his brougham, two dog-carts, and six horses, two of the latter alone having been purchased for £540; kept his groom and coachman in dashing liveries; and had his three domestic servants, to attend on himself and his wife. This to a man with such a limited income as that of Mr. Robson, might be supposed, by ordinary minds, to be extravagant, but not so with him. He, in addition, considered it necessary to his enjoyments to have something more to beguile his leisure hours, and he took under his protection Miss B.—a courtizan of some celebrity, for whom he took—Oatage, in the Park Road; St. John's Wood, and fitted it up in a style of surpassing elegance, and in addition to other appurtenances for the lady's comfort, provided for her a handsome brougham, with coachman, &c., with liveries to match, and this establishment alone must have made a considerable hole in £1200 or £1500 a year. His attention to this dandy was perfectly lavish, and it was only a few months ago that he presented her with an elegant dressing case, furnished with silver, which cost the trifling sum of £37. Not content with this expensive indulgence of his profanity, Robson took under his care a young lady (Miss Mary C.—) who had been a favorite of 'Columbia and she kept her at an extravagant rate. This lady, however, he has lately managed to get off his hands by lending £300 to a young gentleman who has married her. In addition to all this profanity and extravagance, Robson was actually in treaty for the purchase of Kenilworth Castle, Wiltshire, from its present owner, at a cost of £5000, but before the bargain had been concluded, the bubble burst, and he was obliged to cut. A short time before he abandoned, Robson paid £50 to an upholsterer in the Borough for five sets of curtains for his house at Kilburn; and the elegance of style in which that dwelling was furnished may be imagined from the fact that on the sale of its furniture at the auction-rooms of Mr. Oxenham, of Oxford-street, it realised no less a sum than £1300. How Robson could have been allowed to carry on such a course of extraordinary extravagance is truly surprising. He was known to every omnibus driver in the metropolis as a particularly fast man, and the owner of some of the best hacks about town; and it is said that his funds instead of being £5000 as stated, will reach the enormous sum of £30,000. In addition to the other means adopted by the police for his apprehension, a number of daguerrean likenesses of Robson have been struck off, and forwarded to the authorities at all the principal towns and outposts in England, so that his escape may be prevented by every possible means.

APREHENSION OF ROBSON.—The Morning Post says Robson was, by means of the telegraph, arrested in Copenhagen. He passed in disguise through France, Belgium, Germany, Hanover, and Copenhagen; and after staying a day and a night at Copenhagen, he went to Helsingborg, arriving there on the 5th. He proceeded to Elsinore where he remained till Sunday. He returned to Helsingborg across the Sound. On reaching Helsingborg, the attention of the authorities was directed to him, as he had no money to pay his fare; it was found, also, that he had no passport, and he was taken to Copenhagen on receipt of telegraphic messages. Lund despatched Sergeant Copin to Copenhagen, who probably reached that city on Tuesday last, and Robson is no doubt, on his way to England. The news was received by the authorities at the Crystal Palace with great joy, owing to the exaggerated rumors that have been current.

THE KNIFE IN LIVERPOOL.—There were no fewer than ten cases of stabbing preferred before the Liverpool Magistrate on Tuesday, many of which were sent for trial at the assizes.

WORKING OF THE CHURCH ESTABLISHMENT.—Is it not clear that at length the film is being cleared from the eyes of our countrymen, and that they are discovering that that Church Establishment, which has been more extravagantly praised than any other religious agency is, to a large extent, a thing of veneer and varnish—of stucco and gilding, that it works badly, both in what it does, and what it prevents being done; that it is behind the age in respect to responsibility, to adaptation, and to administrative efficiency; and that, to all administrative proposals of reform, there is the insuperable objection, that they would overthrow the rights of property, and vested interests which are inextricably bound up with the Establishment?—Liberator.

BISHOP-MAKING.—Lord Palmerston has now made his third and fourth Episcopal appointments, in filling up the vacant sees of London and Durham; and, as both are to be divided, and the promotion of the Bishop of Ripon creates another opening, his lordship, if by his weather's next session, will have made seven successors of the Apostles; or about one-fourth of the occupants of the Episcopal bench.—ib.

ABOUT SIXTY YEARS ago, when cotton was worth from 1s to 2s per pound, about 130 bales were imported into Liverpool from America. Owing to some dispute between the importer and the warehouse owner, the cotton was thrown into Chancery, and there it has remained until a few days since, when it was sold by order of the court, realising 44d per lb.

ENGLAND IN ITS PROPER PLACE.—The Orange journals of Ireland and the ultra Tories of England, Arcades ambo, are beside themselves at the reception of the Ambassador sent by the Holy See to congratulate the Oza on his accession to the throne of Russia. In England, Mammon and his associate, power, take precedence of every thing and every one. A nation of shopkeepers naturally reverences the men who have the largest establishments and the heaviest balance in their banker's hands. This is, however, not the case elsewhere; and hence, even in barbaric Russia, marked distinction before all others is paid to the Representative of Him of the triple tiara—the Apostolic Successor of those inspired men who nearly two thousand years ago founded the Church, which is still, as it ever must be, unchanged. All this may be very humiliating, very repugnant, and extremely disagreeable to such of the European Powers as are the maligners and enemies of that Church and its sacred Head. To England especially this is gall and wormwood. Whilst her Ministry are working heaven and earth to overthrow the influence of the Pontiff, to tear the diadem from his apostolic brow, and to render him a cipher in the great account of earthly power, how can she endure, without indignation and disappointment, to see her own Representative, though invested with all the pomp and pageantry her wealth can afford, thrust into the shade in the presence of him who represents Heaven's Vicegerent. But though this may be, and evidently is, a severe blow to the overweening arrogance of England, and a cause of bitter chagrin to her host of bigots and fanatics, she should remember it is a compliment and a gratification to the Representatives of the Catholic Sovereigns of Austria, France, and others whom, it is evident, from various indications in the Czar's bearing towards them, he is more anxious to conciliate and stand well than with Protestant England. Add to this, that though Russia entertains a rooted antipathy to the Catholic Church, and has indulged a intolerant and persecuting spirit against it, yet she is not so remote in her religious doctrine and practices from Catholicism as England, Schism and heresy are essentially and widely different. Between the Holy See and the Patriarchate there is by no means that extreme distance and dissimilarity that exist between either and the Crowned head of the Anglican Church. The deprecation of England is, however, none the less, or rather it is more galling on this very account. For, not only is the Papal Envoy permitted to enjoy a natural precedence before all the other Ambassadors, but the other Powers are, by this very means, flattered and proved to be higher in the Czar's consideration by the preference so unequivocally shown to the Head of the Church. This is really a bitter pill, which not all the glare and tinsel of Lord Granville's dazzling equipage and splendid retinue will be able to gild. No wonder, then, that the Evening Mail is so irate, and that the spleen of kindred prints is sorely manifested. But the matter is not very likely to end here. If we are rightly informed, a better understanding is likely to exist in future between Russia and the head of the Catholic Church. The enemies of his Holiness are therefore, not likely to have their arms strengthened by Russian bayonets or Muscovite co-operation. The hundred pieces of cannon for which the Sardinian begging-box is going the round of Europe will, accordingly, not avail much, even should the chief almoner, England, fill the box herself. A very small portion of the guns stored in the Russian arsenals would suffice to silence the Alessandrian defenders. The Mail, towards the close of its philippic on Monsignor Chigi's reception, says he ought to have been received as a mere postscript to the credentials of the other foreign Ministers present. But even had this deviation from established usage been adopted, we don't precisely see how the matter would have been improved, since the postscript generally contains the pith and marrow of the letter. But then a true English Protestant Nobleman, would have taken a lesson from Monsignor Chigi's example, and absented himself altogether. So he would, no doubt, had it been at any of the minor Courts, where English Protestant Ministers can play the dictators, and exhibit their airs as such. There Protestantism plays the part of the political incendiary, threatens broadsides and bomb-shells, blusters and blockades, till some potent friend of the weak Sovereign breathes a whisper of prohibition, and to the world's wonderment, the braggart thunderer lowers his voice, disappears from the scene, and is heard no more.—Weekly Telegraph.

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From the four smaller faces of the pedestal project buttresses, upon which are seated figures emblematic of Morality, Education, Law and Liberty, etc. We think we could furnish a design better adapted than this to "perpetuate the principles" of the Puritan Pilgrims: A similar pedestal, surmounted by a pile of blazing fagots, about a Salem witch; on the four smaller sides representing, severally, a Quaker at a whippingpost, in the act of having his ears cut off, Father Ralle, in his priestly vestments, pierced by a rifle bullet, a Puritan missionary exchanging rum and beads for valuable furs with the Indians, and Cotton Mather holding in one hand a copy of the blue laws, and in the other a copy of Calvin's Institutes. Upon the four larger faces devoted to history, we might have a representation of a convent in flames, and the descendants of the Pilgrims hunting the Nuns and breaking open the tombs; on another a legislature of Puritans refusing, with exultation, a petition of Catholic citizens to redress the wrongs inflicted by a mob; the third may be devoted to the Beechers preaching powder and ball instead of Christianity, and the fourth—whom shall we place there? Dr. Brownson, delivering a magnificent lecture on the noble character of the Pilgrim Fathers, and telling all creation that Christian civilization, never realized in Europe, was "bound" to be perfected in the United States! If a monument is to be built to commemorate what are truly American principles, we think that it ought to stand in St. Mary's county, Maryland. This is a first-rate puff.—Cincinnati Catholic Telegraph. The Hon. D. S. Dickinson said, in a recent speech, that the political partisans who were preaching politics said "they were called of the Lord." He said he knew the Lord in ancient times did, on one occasion, use a jackass to deliver a message, but he was not aware that such was the case at the present day. A PROTESTANT CREED.—The Puritan Recorder says:—"The question has often been asked, what is a Puritan? The following declaration answers the question; the Rev. Theodore Parker gives the following as his creed:—"I do not believe in the miraculous origin of the Hebrew Church or the Buddhist Church, or of the Christian Church, nor of the miraculous character of Jesus. I take not the Bible for my master, nor yet the Church, nor even Jesus of Nazareth for my master. He is my best historical data of human greatness, not without errors, not without the stain of his times, and I presume, of course, not without sins; for men without sins exist only in the dreams of girls." (And this man preaches the Gospel in a Protestant pulpit. INTERESTING SCIENTIFIC EXPERIMENT.—We have already given some account of the examination of the eye of a murdered man, at Auburn, by two physicians, with a view of testing the truth of an assertion in an English paper that the eye of a murdered man, by being subjected to a peculiar operation, will reveal the object upon which it last rested. As the subject is one of considerable interest, we give the statement of the physicians in their own words:—"Rochester Union. SINGULAR OPTICAL EXPERIMENT.—From the circumstances of reading Dr. Forbes' system of examination in the case of murder, which appeared in several of our papers a few months ago, we have been induced to exercise a similar experiment on the eye of the unfortunate Bandle, and trust the result will induce some of our readers to make the like experiments on the eyes of the brute creation. At first we suggested the saturation of the eye in a weak solution of atropine, which evidently produced an enlarged state of the pupil. On observing this, we touched the end of the optic nerve with the extract, when the eye instantly became protuberant. We now applied a powerful lens, and discovered in the pupil the rude worn-away figure of a man, with a light coat, beside whom was a round stone, standing or suspended in the air, with a small handle stuck as it were in the earth. The remainder was debris, evidently lost from the destruction of the optic nerve, and its separation from the mother brain. Had we performed this operation when the eye was entire, the brain, there is not the least doubt but that we should have detected the last idea and impression made on the mind and eye of the unfortunate man. The thing would evidently be entire, and perhaps we should have the contour, or better still, the exact figure of the murderer. The last impression before death is always more terrible on the brain from fear than from any other cause; and figures impressed on the pupil more distinct, which we attribute to the optic nerve, and its firm communication with the brain. We believe the brain is more intimately connected with feeling, and from this either sense or taste, hearing, or feeling, and from this very reason, that we are constantly seeing a variety of objects giving exercise to the brain for the quantity of idea. O. P. SANDWICH, M.D. THOMAS BELLAMY, M.D.

THE SUCIDIAL MANTA IN LONDON.—The number of suicides by drowning and other causes that have been reported to the police within the last week is twenty-one, and the attempted suicides that have been taken cognizance of by being brought before a magistrate numbers upwards of fifteen. ANOTHER "BRAND SNATCHED FROM THE BURNING."—The following appears in the daily papers:—"At the Marlborough Police Office, London, on Wednesday, the Rev. F. L. Hernandez, teacher of languages, 6 Old Quebec Street, appeared before Mr. Beadon on a summons for refusing to maintain an illegitimate child of which he was alleged to be the father. The defendant was stated to be a Catholic Priest, who has now become a "minister" of some sect, and is "married." Witnesses were called who proved that the defendant constantly came to the lodgings of the mother after the child was born and gave her money. One witness actually proved that the defendant not only gave a small sum of money to the mother in her presence, but that he brought materials for a plum pudding to the mother's lodgings on the child's birthday, made a pudding, and partook of it. The defence was that the story was all trumped up and intended as a kind of persecution because of changes that had occurred in his religious convictions, that all the money he had given was from pious motives as a minister, and out of pure charity. He positively denied having lived with the mother anywhere at any time. The magistrate discrediting this defence, made an order for the payment of 2s 6d weekly, towards the support of the unfortunate child. Comparing the report of the Highland Society for 1855, with Sir John Sinclair's Statistical Account of Scotland, we find that in 1831 the land under cultivation in Scotland was 5,043,450 acres, whilst in 1855, after 24 years of Mechanical, Agricultural, Horticultural, and other improvements, for bettering the condition of the horses, sheep, cows, and deer of landlords, it is only 3,530,068 acres, showing a decrease of land under tillage of one million five hundred and thirteen thousand three hundred and eighty-two acres. HONORABLE ATROCITY.—Considerable excitement prevails in Avesbury and the surrounding neighbourhood at the present time, owing to the discovery of a most horrible atrocity—no less than a mother throwing her newly-born into a pigsty to be devoured by pigs, in order to conceal her shame. UNITED STATES. A PRAIRIE FIRE.—On Sunday, October 5th, a party of emigrants, consisting of three men and one woman from Indiana, while passing from Buckheart to Monegna, Illinois, were overtaken by a prairie fire, and so badly burned that three of them have since died, and the fourth at last accounts was not expected to live. We have received, we presume, from the agent who has come all the way

REMITTANCES. ENGLAND, IRELAND, SCOTLAND & WALES. SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on the Union Bank of London, London, Dublin, Edinburgh, Glasgow, and St. Petersburg. By HENRY CHAPMAN & Co., St. Sacramento Street, Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, NOV. 7, 1856.

NEWS OF THE WEEK.

THE Canadian, from Liverpool the 22nd ult., brings but little additional information respecting the Neapolitan difficulty. The King of Naples still persisted in his determination not to allow foreign interference with the affairs of his kingdom; and being heartily seconded by his people, as well as backed up by the sympathies of Russia and Austria, was making vigorous preparations for defence. Diplomatic intercourse betwixt him, and the French and British Governments had been suspended.

From the United States, the result of the Presidential election is looked forward to with much anxiety; as thereon depends, in a great degree, the stability of the Union. In so far as has as yet transpired, the North has pronounced strongly for Fremont; the Central and Southern States are, for the most part, in favor of Buchanan, who, it is generally expected, will be the successful candidate.

PROTESTANT MISSIONS.—Our poor dear contemporary, the Montreal Witness, persists in treating the evidence of all Protestant travellers, as to the ill success of these missions, as slanders of the Westminster Review; to which also he refuses to concede the credit of being the leading, and most able Protestant periodical in the British Empire. He relies upon the reports of the Missionaries themselves, though interested parties; and thinks by their evidence to make out a case for himself and friends. We shall therefore lay before him a few extracts from these Reports, which he prudently suppresses, and which clearly show that the authorities cited by the Westminster Reviewer are not necessarily "slanderers, or enemies of Christianity."

We have before us a letter written by a Mr. Joseph Forsyth, a Missionary of the Methodist sect, giving an account of the Missions to the Indians on this Continent, and criticising an "Appeal" lately put forth by the Protestant "Church Society" of the Diocese of Toronto, in behalf of the missions carried on in the same quarter by the agents of the Anglican sect. In this document, to which our evangelical contemporary cannot object, we find reiterated all the slanders of the Westminster Review—with this difference only—that the Anglican missionary "slanderers" the Methodist; and the latter, in return, "slanderers" his Anglican brother. It is the old adage of the "pot and the kettle."

The "Appeal" from the Anglicans asserts that their Missions, not are, but would be, most flourishing; but for the unbalanced intrusion of the Methodist interlopers, who sow "hearburnings and dissensions" amongst the sheep of the Anglican fold, at the very time when numbers of Methodist converts on Lake Superior were "relapsing into heathenism." The failure of their Missions is, by implication, admitted; the "relapse into heathenism of the Methodist converts" is directly asserted; and both these sad results are, by the Anglican, attributed to the intrusion of Methodist Missionaries. Are then the members of the Toronto Protestant Church Society—the authors of this "Appeal"—"slanderers and enemies of Christianity?"

The Methodists, on the other hand, in the person of Mr. Joseph Forsyth, come to the support of their "slandered" brethren; and lay the whole blame of their failures on the Anglicans—whose missions they at once pronounce to be, not only barren of fruit, but positively mischievous. Here again, spite of the anger of the Montreal Witness, we will cite Protestant testimony as to the results of Protestant Missions. After having remarked, that it is the boast of the Anglican sect that its members possess "thirty-nine parts out of forty of the wealth of the United Kingdom;" and that "for these almost boundless resources of wealth the members of that church are responsible to God as stewards"—the Methodist witness deposes as follows:—

"In detailing the missionary efforts of that church—the Anglican—"it is shown uncontestably that they are unavailing. The principal station is the often repeated Mahnetooshing; this is the important mission, upon which the influence of the Government, and many thousands of dollars have been expended during the last fourteen years; and what is the result? I am credibly informed, that, besides the agents employed, the Indian congregation does not exceed three or four individuals. This report is in part confirmed by the 'Appeal' for we read on page 10:—'Owing to circumstances over which the missionary chaplain has no control, the establishment at Mahnetooshing has not entirely answered the purpose for which it was formed by the Government.'"

The Italics are ours. And the Methodist thus retorts on the Anglican charge of "proselytism," adduced by the latter against the Methodists:—

"If we trace these church missionary efforts to

Garden River, we find them worse than unavailing; they actually do mischief, and are fatal in their results; of the truth of this statement, in the case of four individuals, I had ocular demonstration, as shown in my former letter. Mr. M'Dougall also assures me that the Indians seduced from the Methodist church, generally turn out to be backsliders and drunkards."

Finally he concludes by asking the question:—"Are men doing God service in sustaining such missions?"

Thus, according to the "slanderers" of the Anglicans, Methodist Missionaries do but stir up strife and ill amongst the converts of other denominations, allowing their own spiritual children the while to relapse into heathenism; whilst the Methodists retort on the Anglicans, that the missions of the latter are "unavailing" for good—"worse than unavailing"—and "actually do mischief and are fatal." Oh, Pot, Pot! Oh, Kettle, Kettle!!

Here again are more "slanderers" to the same effect, from the N. Y. Church Journal, a Protestant paper published in the interests of the Episcopal sect in the United States. The writer, admitting as incontestable that their missions to China have failed, asks the question—"Why China is not Converted?"—and seeks for a solution of the problem in the mutual hostility of the Protestant sects:—

"The rapid progress of Christianity at the beginning was largely due to the great fact, that the multitude of them that believed were of one heart and of one soul;" and that "they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of Bread, and in prayers." It was in such a state of things that "the Lord added to the Church daily such as should be saved." And all these facts were in accordance with the great principle of that earnest prayer of our Lord just before He was betrayed:—"That they all may be One that the world may believe that Thou hast sent Me."

"We know no more melancholy comment upon the contrary, in principle, practice, and results, than is given in a late letter of the Rev. Mr. Nelson (one of our Missionaries in Shanghai), published in the Southern Churchman:—

"The amount of Christian teaching in this city and the surrounding country now is by no means small. In our mission, as you know, there are the Bishop, 3 Presbyters, and 2 (native) Deacons, and the ladies who do the work of the boys and girls (boarding) schools. The Methodists (South) have here 3 ministers and a native preacher, and 2 girls' day schools, conducted by their ladies. The Presbyterians have 2 ministers and one or two day schools. The Baptists (South) have 3 ministers and a medical missionary, with 6 day schools, 3 male and 3 female. The Sabbatharians too, have 2 missionaries here. The Congregationalists have 3 ministers, an excellent girls' boarding school—Mrs. Bridgeman's—and perhaps a day school or two. The English Church Mission has 2 clergymen. The London Missionary Society have 5 ministers, a medical missionary (Dr. Lockhart, our physician), and a printer. They also have schools, and some 3 or 3 native helpers. One Dutch missionary added to these, completes the list of the present missionary force of Shanghai!"

"Verily, this looks like Babel come again! No wonder the Chinese 'world' does not believe." "Mr. Nelson thus states the results of this Babel:—"Immediate, apparent results of missionary work here are not very many, as might be expected; but now and then God is pleased to show some token for good, and make His power to be known, to the praise of the glory of His grace, by the conversion of a heathen from the error of his ways. And on the other hand we sometimes have the pain of seeing those, of whom we hoped that they did mean well, bewitched and going back like a dog to his vomit again. The only one I have baptized this year is one of my own servants, who is greatly indebted to a Presbyterian brother, his former employer, for the teaching he has received, as I trust he is wholly indebted to God's grace for the apparently good beginning he has made. He is certainly a hopeful case, but we are taught by many cases not to boast of one who has just put on the armor."

Lots of missionaries no doubt; an abundance, nay a superfluity of laborers in the field—but where is the crop? where are the fruits of all this extravagant expenditure of men and money? One, "only one," baptized in the course of the year; and of him, even his spiritual father speaks but doubtfully, seeing that for the most part Protestant converts, of whom the missionaries hoped well, return in a short time to their old Paganism "like a dog to his vomit again!" "Immediate, apparent results of missionary work" there are none to mention.

Thus in every particular, from all quarters of the globe, and from Protestants of every denomination, come accounts, fully confirming the statements of the authorities cited by the Westminster Reviewer. In the face of such evidence, it is in vain then for the editor of the Montreal Witness—poor dear man—to whine about Popish "slanderers," and hatred of godliness. If there be "slanderers," the Protestant missionaries themselves, the Anglicans and the Methodists in their mutual recriminations, are the "slanderers;" not the Westminster Reviewer, not the TRUE WITNESS, who do but repeat the statements of these worthy men.

Having disposed of the charge of "slander" we will in our next say one word in justification of the term "leading and most ably conducted periodical in the British Empire" as by us applied to the Westminster Review.

LOWER CANADA, AS SEEN FROM ABOVE.

It is pleasant sometimes to know how we appear in the eyes of a "superior race"—and, as it were, to study our own features as reflected in a neighbor's mirror. The image therein seen may not be very flattering, to our vanity; yet well, or ill favored, it cannot but prove interesting and perhaps instructive.

The Hamilton Weekly Banner—a great Protestant organ of Upper Canada and the discoverer of a new "Canon of the Council of Trent"—has in a series of articles been holding the mirror up to the "inferior race"—as Sir Edmund Head calls them—of Lower Canada; and having ob-

tained what he no doubt considers an admirable reflection of their peculiar features, is transmitting them to posterity through the medium of his immortal columns. As the said "inferior race" may like to know how they appear to the intelligent Protestants of Upper Canada, we will take the liberty of presenting them with a few of his pen and ink sketches, in which we know not which to admire the more, the skill and intelligence, or the truthfulness and chivalrous feelings, of the artist.

Two things appear to the editor of the Hamilton Weekly Banner—no doubt, a thorough Protestant gentleman—as drawbacks to the beauty of the Lower Canadian character. As Sairey Gamp, growing eloquent on the more than human loveliness of Mrs. Harris, declared that lady's face to be "quite an angel's face—which but for pimples it would have been"—so does our Upper Canada cotemporary find "pimples" or blemishes on the face of Lower Canadian society—but for which it would be worthy of comparison with the angelic features presented by the society of Protestantism in general. These two plague spots, or "pimples" are—"Popish priests," and "Popish women." The former we are in the habit of hearing denounced, and it therefore comes quite natural to us. Gavazzi and others also delight in applying such epithets as "devils," she fiends, &c., to Catholic Sisters of Charity in every quarter of the globe; but to the Hamilton Weekly Banner belongs the merit of tearing the mask off the face of la belle Canadienne, and of exhibiting her in all her deformity to the world. No scruples of gallantry or courtesy to the fair sex are entertained for one instant by our gentlemanly cotemporary; who claims the same right to "bring under the notice of the world, the ladies of Lower Canada," as historians have to put on record the vices of a "Semiramis, a Messalina and Theodora." Alas for the poor ladies of Lower Canada!—they meet with but scurvy treatment at the hands of their Protestant censor of the Upper Province.

The Banner deprecates the ignorance of his fellow-countrymen, and brother Protestants:—

"People in this Protestant land are in the most lamentable ignorance of the social condition of Lower Canada. It will scarcely be believed, but a French Canadian Papist may not put away his wife not even for adultery! Marriage is a sacrament and admits of no dissolution."

To this charge we must plead guilty. As throughout Christendom—before Luther, Joe Smith, and other Apostles of Protestantism taught the lawfulness of polygamy—the Papists of Lower Canada, still assert the unity, and the indissolubility of marriage; believing that under the Christian dispensation, man and wife are joined together by God; and that whom God hath joined together, neither man nor angels—neither Acts of Parliament, nor decrees of synods—nor any one in short save God himself, can put asunder. Therefore Catholics look upon all sexual unions, which are not really indissoluble, or which may legally be severed upon any pretence whatsoever, not as Christian marriages, but as concubinage—because not made by God Himself. For over unions made by God, man can have no power whatever.

The next accusation against our Lower Canadian social system is the very reverse of the first. Having accused us of over strictness, the Banner goes on to say that it "is well known" that:—

"Rich men who can, and do pay handsomely for the indulgence, may and do obtain dispensation even from the marriage law. For a sufficient consideration of money, they may also put away their lawful wives without cause. Such things are done from time to time."

Oh monstrous! such lies are like the father that begets them; gross as a mountain, open, palpable—and not worthy of being seriously dealt with; so we will hasten on to some of the other counts in this monster indictment against the "Ladies of Lower Canada":—

"In no country in the world is the influence of women so powerful as in Lower Canada, not even in France. The reason is patent, they are in league with the priests." And "in evidence of the influence which is brought to bear upon our government by the ladies in Lower Canada, and through them by the priests"—he instances:—

"The undue promotion to the Bench of the late Mr. Justice Bedard, not the father but the son of the late Mr. Van Felson, of Mr. Duval, and Mr. Chabot, among hundreds of similar cases which might be mentioned."

Omitting several other counts in the indictment, of which the indelicacy is as gross as the grammatical construction is peculiar, we come to the following monstrous lies laid to the charge of the women of Lower Canada—"Early Rising" and "Early Dining." These enormities spring from priestly teachings, whose object is to prevent "matrimonial alliances" betwixt the French Canadian women and the young Protestant men—and for which good office the latter should be truly thankful, if the former are what the Hamilton Weekly Banner represents them to be:

SIN OF EARLY RISING.—"As they" (the wicked priests) "prohibit matrimonial alliances, so they discourage that assimilation of habits and social intercourse which leads to intimacy and marriage."

"The women, at least, are made to rise at all hours, even to the middle of the night, seldom later than four or five o'clock a.m. to attend mass, and mass is an every day affair."

Closely connected with the above comes the "Sin of Early Dining":—

"They rise early and dine early. In every class they dine at an outlandish hour, partly because of their fasting, partly because they have lost all notions of French manners."

The effect of these atrocities upon the social condition of the "inferior race" are pointed out, with much sagacity:—

"Hence between the English and the French there can be no intimacy. Men who do not dine together, where habits are different, must necessarily be unable to sympathize."

There spoke the genuine John Bull—the incarnation of Protestantism and sensuality; to whom a belly-full is the highest conceivable happiness, and a "blow out of victuals" a heaven upon earth. Between such as him, and the French Canadians, there can, it is true, be but very little sympathy. A boar-pig would be a fitter companion for him than a French Canadian lady; as the former would lie asleep the whole day if required, and eat at any hour.

If the Banner treats the Popish "ladies" so harshly, we may be sure that does not spare the Popish "priests" of Lower Canada. They "compose an aristocracy, and though preaching humanity"—[this is a mistake: the Popish priests of Lower Canada preach, not humanity, but divinity; not man, but God]—"a proud one." "They love their order," because "they never can rear and acknowledge, though they may have families." [Here again we must correct our cotemporary. Impure and unchaste priests there may be no doubt; but these invariably take shelter, as ministers, in the bosom of the Holy Protestant church. When the Pope weeds his garden, it is there that he pitches his weeds—the Achilles, the Gavazzis, the Leahys, et hoc genus omne.]—"They"—the priests—"exact tithes"—as do the Protestant parsons in Ireland; only with this difference, that the Popish priest in Canada does not, like the other, "exact tithes" from members of a different church—"they object to the settlement of Protestants in their parishes—exert themselves to check emigration to the United States—and take care that the schoolmaster shall teach nothing." Indeed he prefer an ignorant schoolmaster; and if he cannot read or write so much the better; they will not allow Protestants to be buried in their parishes, but compel the corpse to be "thrown into a ditch by the roadside like that of a dead dog, as thousands have been;"—they are paid for their services—(of course every Protestant minister, from Dr. Sumner downwards, to the Rev. Amos Squitters who breaks the bread of life in his peculiar Little Bethel, gives his time and services gratuitously);—and, to cap all these enormities, they labor for the conversion of souls from sin and heresy—believing that "heresy leads to damnation."

The above is a fair specimen of the stuff wherewith the tender Protestant mind of Upper Canada is periodically regaled; and if, as all medical men assert, the effects of an unwholesome diet be in the highest degree deleterious, can we wonder that they who are condemned to it, should labor under a sort of intellectual dyspepsia of the most obstinate and painful kind? They should be the objects of our pity, rather than of indignation; and the only feeling which we should indulge towards them, should be an earnest desire for their restoration to health. During the coming festivities, there will be, no doubt, many visitors from Upper Canada; and we trust that one of the effects of that short re-union may be to dissipate some of the prejudices which our Protestant neighbors seem to entertain against the French Canadians; and which editors, like those of the Globe and Weekly Banner, take a malicious pleasure in perpetuating. After a few days' sojourn in Montreal, we confidently expect that our Protestant and Saxon visitors from the States and from Upper Canada, will go away with the impression that, not all our Canadian clergy are knaves, and that, not all our Canadian ladies are "intriguantes" of the worst kind. So may the mutual interchange of courtesies and good offices prove an antidote to the malicious slanders of a George Brown, and his worthy colleague—the editor of the Hamilton Weekly Banner.

The Canada Temperance Advocate has "hit the right nail on the head" at last; and we take this opportunity of congratulating him on his safe return to the realms of common sense. "Doubtless" he says "pecuniary profit is the chief reason why men can be so readily found to engage in the horrid business of liquor selling;" and he quotes the Crusader to show, that the Liquor Traffic is carried on because it is lucrative, and "that, if the profits were less, few men would be found to engage in it."

Herein consists the whole secret of the failure of the "Maine Law" and kindred acts of legislation. They do not, and cannot diminish the "profits" of the business; and of course, so long as the liquor traffic continues to be lucrative, so long will there always be found plenty of men ready to engage in it. It is simply impossible to repress, by means of legislation, a "lucrative traffic;" and all that the law can do is to transfer the traffic from the hands of a licensed to those of an unlicensed dealer. "If"—as the Crusader says—"the profits were less, few men would be found to engage in it." The same authority sagaciously remarks that "money yields a greater income when invested in liquors, than in almost any other article;" and therefore "Maine Law," or no "Maine Law," men will still invest their money

therein. "This human nature," as Sam Slick would say, and 'tis in vain for men to legislate against nature."

Perhaps amongst the marvels of this vaunted XIX. century, the greatest, and that upon which our great grandchildren will look back with the most admiration, is the singular delusion that it is possible to enforce Temperance by Act of Parliament, and that drunkards can be made sober by Statute. This delusion is however, we are happy to see, fast dying out; owing to the ill success and disastrous results, which have always, and everywhere, followed the attempt to resuscitate the old "Blue Laws" of the seventeenth century. Such laws cannot be enforced, as all experience, as all history shows; and in the case of the "liquor traffic" especially, they cannot be enforced so long as that traffic is lucrative, and that money invested therein yields a larger and quicker return, than it would if invested in any other other line of business. To check the traffic therefore, we must begin by diminishing its "profits;" and this must be done, not by attempting to diminish the supply by Acts of Parliament—but by cutting off the demand; which again must be the work of the Grace of God upon the heart of the individual. This is the system of the Catholic Church; and which for the last eighteen hundred years, she has steadily pursued with the happiest results for the cause of "Temperance and Chastity."

MR. M'GEE'S LECTURES.

Before our next issue goes to press, Mr. McGee will have delivered two of his course of lectures, and it may be well to remind our readers of the intellectual treat in store for them. The subjects on which he is to lecture are admirably chosen: O'CONNELL the Orator, BURKE the Statesman, and MOORE the Poet—each pre-eminently distinguished in his own sphere. Ireland, the mother of poets, orators and statesmen, has never produced greater than these three, who may well be taken as the types of their respective classes. To Irishmen especially, and the sons of Irishmen, these lectures will be of the rarest interest, for who can so well describe the peculiar characteristics of these three illustrious Irishmen, as Thomas D'Arcy McGee, himself one of the most gifted Irishmen of our time—a poet of no inconsiderable merit, and an orator second to few of his contemporaries. Who will not wish to hear him speak of the wondrous man whose oratory had power to enthral even hostile hearers, and to infuse one heart into the mighty multitude—the man whose great energy overleaped every obstacle that impeded his course—the uncrowned monarch of the Irish people—the idol of Ireland's heart, the great O'Connell?—And Edmund Burke—the illustrious statesman and philosopher of England, with his patriotic love of, and tender sympathy for, his own oppressed land—with his kindly, genial Celtic heart? And Moore, the latest bard of Erin, whose lays are known and loved in every court of Europe, and sung in every modern tongue—Moore, whose love for Ireland was so deep, so devoted, and withal so little appreciated—be it the task of a brother-poet to remove the cloud which obscures his patriotism, and to deduce from his own works the depth of love for Ireland, figuring in his sweet strains as "Iran the land of the sun." With such a course of lectures before us, need we say to our readers that the lecture-hall ought to be full. For the credit of Ireland and Irishmen, let there be no empty benches on the occasion. Thomas D'Arcy McGee is one of whom Irish Catholics may well be proud—let all go to hear him when they have the opportunity.

THE Catholics of Montreal have to mourn over the loss of another priest—the Rev. M. J. B. St. Pierre, of the Seminary of St. Sulpice, who, after 36 years spent in the service of his Redeemer, departed this life on Monday last, the 3rd inst., in the 65th year of his age. May his soul, through the mercy of God, repose in peace.

M. St. Pierre was born in Canada in 1792; completed his studies at the College of Montreal; was ordained Priest on the 5th of November, 1820, and in 1823 was received a member of the Sulpicians of this city. Since then his whole life was given up to the service of God and the poor, whose faithful steward he was. For 23 years he was L'Aumonier of the Hotel Dieu, and for a long time he also officiated as chaplain to the St. Jean Baptiste Society. His death has made a void in the ranks of our Clergy which it will not be easy to fill.

The good priest has now however gone to enjoy his reward in that eternal rest which the Lord has prepared for all who love Him, and do His will upon earth. And though in his death the poor and the afflicted in spirit, have lost a father, a friend, and a consoler, they may rejoice in the confident assurance that in heaven, before the eternal throne, and in the presence of his Father and their Father, he will still continue to pray for those who now mourn because they see his face no more.

It is with regret that we have to record the death of Alfred Rambeau, late editor of the Patrie, who expired in this city on Thursday the 30th ult. M. Rambeau was a Frenchman by birth, but had been long settled in, and prominently connected with the press of, this country. His loss as a writer will be greatly felt, as he has left few equals, and no superior behind him.

The friends of the Rev. M. Chiniquy in Canada, and he has very many friends here, many who remember with gratitude the services that the "Apostle of Temperance" has rendered to the cause of religion and morality—will see with regret the course that he has unfortunately adopted with reference to the unhappy dispute now pending betwixt himself and his immediate ecclesiastical superior, the Bishop of his diocese. Of the origin of that dispute we know nothing, but what we learn from the Protestant press, a very untrustworthy authority on all ecclesiastical matters; into its merits we have no intention of entering, as it is not for laymen to sit in judgment upon the discipline of the Church; but as to the manner in which it has been carried on by the Rev. M. Chiniquy, there can be amongst Catholics but one opinion, and that, an opinion by no means favorable to him. A priest who so far forgets what is due to himself, to his brethren, and to the Church, as to appeal to a Protestant public, through the columns of a Protestant press, against the real, or fancied oppression of his legitimate superior, forfeits thereby all claims to the respect and sympathies of the Catholic world.

This we regret to say is the course that the Rev. M. Chiniquy has seen fit to adopt; and instead of having recourse to the ample means of redress, which, if wronged, the laws of the Church place at his disposal—instead of appealing to the duly commissioned, and only competent authorities, and through them to Rome and to the Sovereign Pontiff himself, if necessary—where, and from whose hands, he would be sure of receiving justice—he rushes into print, and through the medium of a virulent anti-Catholic press, unbores himself to the bigoted and unreasoning anti-Catholic population of the United States; calling upon them for sympathy, and recognising them as fitting judges of the points at issue betwixt himself and his Bishop. No matter how harsh, or even unjust, the latter may have been—though God forbid that we should seem even to admit that he has been so—such conduct would be inexcusable on the part of a Catholic priest; and though we by no means pretend that Bishops are infallible or impeccable, there can be no doubt that the priest or layman, who, instead of seeking redress through the proper channels which are always open to every one—from the highest to the lowest—arrays himself in opposition to his lawful Pastor; or who, in the language of the Rev. M. Chiniquy, "takes his resolution to stand by his rights as an American citizen"—that is, who calls upon the State to arbitrate betwixt himself and his Bishop on matters purely ecclesiastical, and invokes the Civil power against the decrees of the Church—is guilty of an offence, for which no tyrannical exercise of authority—no arbitrary stretch of power on the part of his Bishop, can offer even the semblance of an excuse. It is thus that all heresiarchs—from Arius to Luther—have commenced their career of impiety; condemned by Peter, they have appealed to Cæsar; and, forgetful of their "duties" as Catholics, they have taken their stand upon their "rights" as citizens. 'Tis the old cry—"non habemus regem nisi Cæsarem," and when again we hear it raised, we may be sure that profane hands are again about to crucify the Lord of Glory.

But what shall we say of the language which, through the columns of the *Chicago Tribune*, and reproduced in the *Montreal Herald*, the Rev. M. Chiniquy employs towards his Bishop. He likens the latter to the "impious Ahab"—and to the "treacherous Judas;" he denounces him as a "lawless tyrant;" laughs at his sentence of suspension as "ridiculous and null;" and accuses him of "pocketing our money" and "of wickedness and tyranny, surpassing anything recorded in the blackest pages of the most daring tyrant"—and to which "tyranny" he—the Rev. M. Chiniquy—"is determined to oppose an insurmountable wall." Is this the language which, in a Protestant paper, a Catholic priest should use towards his Bishop—no matter what the conduct of the latter? Is this language becoming the Minister of Him, Who, when he was reviled, reviled not again—Who, when He suffered, threatened not, but committed Himself to Him that judgeth righteously? Alas! No—"Tis the "American citizen, proudly asserting his rights," not the Catholic priest humbly mindful of his duties, who thus speaks; and for the "American citizen" it is impossible that the Canadian Catholic should feel any sympathy. The Rev. M. Chiniquy little knows what shame and pain he has caused to his friends—what joy and triumph he has given to our enemies—and what deep scandal he has brought upon religion—by his ill-adviced appeal to a Yankee Protestant public. If wronged, or believing himself wronged, why did he not appeal to Rome—to him who sits upon the Chair of Peter—and from whom, if wronged, he would have been sure of obtaining full and immediate justice? Even the Protestants to whom he appeals, and whom he selects as umpires in his quarrel, cannot respect him; though of course they will applaud and encourage him in his contumacious conduct. He will become a mere tool in the hands of the enemies of the Church; and when "used up," and when he shall have served

their dirty purposes, he will be contemptuously cast aside, as the fool of which they have no longer need. We still trust however, that ere it be too late, he will take warning from the fate of others, and by a timely public repentance, make some atonement for the public scandal he has given.

THE *Toronto Mirror* reproduces the correspondence betwixt the Catholic rate-payers of Mountain, and the Rev. Mr. Ryerson of Toronto, the Chief Superintendent of Education for Upper Canada—which appeared in our columns some two weeks ago—with the subjoined appropriate comments. It will be remembered that the Reverend Methodist minister, to whom it belongs to administer and interpret our Upper Canada School Laws, declined interfering with his brother Protestants, who had converted the building—to the erection of which they had compelled their Catholic neighbors to contribute—into a Methodist meeting-house; upon the plea, that such conversions are not positively forbidden by the School Acts, and must therefore be considered legal when sanctioned by "custom." It is the "custom" of the Protestant majority of Upper Canada, for instance, to rob and cheat their Catholic neighbors; *argal*, such robberies and frauds are to be considered legal. Hereupon our Toronto cotemporary well remarks:—

We are of opinion that if this "law of custom" authorized Catholics to use common schoolhouses for the purpose of holding Stations, &c., that it would very soon be abrogated, and that instead of Trustees receiving the hint to exercise "their own discretion" in the matter, our Chief Superintendent in such a case would have fiercely demanded by what authority these acts were committed. Curt and stern would have been the reply, accompanied, perhaps, by some choice *morceau* about the affront of Catholic Trustees, in offending the delicacy of Protestant school supporters in this Protestant country. In such case the Rev. Doctor would have taken care to pay no respect to the "common opinion and usage of the neighborhood," but would have denounced any use or occupation of the common school houses that was contrary to, or not sanctioned by the "common law" of the land.

In illustration of this opinion we have only to refer to the clause of the School Act. It was contended by the Catholic Trustees of Brantford that they could form a union of schools between the city and township. But this union, as well as in Adela and Tecumseth, was annulled by the Department, because although the law did not forbid such a union, yet it did not sanction it. The Department did not on that occasion consult the "common opinion and usage" of the neighborhood. Oh no—for this "common opinion and usage" was favorable to Catholics. It was a question of returning to Catholics, monies of which they had been defrauded. The "discretion" of this case was to be exercised by Catholic School Trustees. Therefore no "common usage" which should interfere with a tyrannical enactment, was to be tolerated. And because it was unfavorable to Catholics, the strict letter of the law was to be adhered to, fair play or evident intent and meaning to the contrary notwithstanding. This certainly is a case for the consideration of the Attorney General; for since the Chief Superintendent of Education has thought proper to allow Protestant Trustees and congregations to "exercise their own discretion" with the laws of the land, it is high time that the First Law Officer of the Crown should interfere and put a stop to his proceedings. It is plain from the context of this reply of the Chief Superintendent to Mr. Morrow's letter, that this illegal conduct of so-called Common School Trustees has prevailed for some time.—*Toronto Mirror*.

It is in vain for Catholics to look for redress to the Rev. Mr. Ryerson. A Protestant minister, he will of course always decide, in favor of his own co-religionists, and against Catholics; and as we have long ago pointed out, the latter need not look for justice, or for an honest administration of the School Laws, so long as an unprincipled and unscrupulous partizan is at the head of the Educational Department of Upper Canada. From the present Ministry they have as little to hope; for the latter have but one object—and that is, to enjoy as long as possible the sweets of office; these they will not foolishly endanger by a Quixotic advocacy of the claims of the poor and oppressed. On themselves therefore, and in the justice of their cause, must our friends place their reliance; and though, but little justice is to be expected from a Canadian Legislature, we should advise them to take the necessary steps for laying their grievances before that body, at the approaching meeting of Parliament. A few numerous signed petitions will at all events strengthen the hands of the friends of "Freedom of Education" in the House; and will enable them to refute the dishonest sophistries of the supporters of "State-Schoolism."

MORAL PROGRESS OF THE "SUPERIOR RACE."—We clip from the *Kingston Herald* the following flattering testimonial to Upper Canada morality:—

The Assizes opened at Hamilton on the 17th ult.—Judge McLean, in his charge, stated that the calendar contained 42 cases, of which he regretted to see that some were of a serious character, involving, he feared, capital punishment. There were two cases of murder and two of attempt to murder. He regretted to find there were several other cases of a very grave character. One for bestiality, which the law still made a capital crime; and one for an offence not to be named among Christians. There was also one for stabbing with intent to kill.

The *Lindsay Advocate*, another Protestant paper, of the Upper Province, remarks:—

We feel perfectly ashamed to put pen to paper for the purpose of recording the numerous infractions of law and order which take place, almost daily in our streets. Although we did not say "It is just what we expected" when informed of the murder on Tuesday night, if we had said so, there is no doubt that dozens of our townspeople would have laid claim to the paternity of a similar prophecy. The more violent members of the community seem to laugh at all ideas of law, and order is a thing they know not of. Almost every tenth man (and boy) you meet has a pistol in his pocket, and the evilly disposed gratify their inclinations with preconceptions of impunity.

Can nothing be done to prevent the discharging of artillery on our highways at night, and to render it tolerably certain that a man can go out after dark without being killed by a stray pistol bullet, or knocked down and beaten by any one who may chance to have a dislike to him? A few nights ago screams of murder were borne on the night air, over our town.—We believe no person was privately killed and disposed of on that occasion; but we have no legal evidence to the contrary. Last night a stranger from Peterboro was knocked off his wagon and maltreated by, and for the diversion of, two or three ruffians partial to the amusement; and this very day, a man with a taste for murder drew a pistol, and threatened with instant death a person who was guilty of the crime of touching him on the shoulder.

This is bad enough, but worse remains behind. As a set off to the "murders, bestiality" and "unmentionable offences" recorded above, it would appear from the *Toronto Christian Guardian* that Catholic Schoolboys in that city—actually, "play at ball on Sundays"! Isn't that awful? Read, Papists, and tremble!—

Another illustration of the Sabbath morals of the Church of Rome, self-assumed to be the only true church, is furnished by the gymnastic exercises of the boys in the yard of the Bishop's residence. These ball-playing exercises are performed on Sabbaths in sight of "St. Michael's Cathedral" and generally in the presence of Romish ecclesiastics, and that too during the hours of public service.

"All manner of sin and blasphemy"—says the Protestant Gospel—"lying and cheating, fraudulent bankruptcies, theft, murder, and bestiality—shall be forgiven unto men; but playing at ball on Sunday shall not be forgiven, neither in this world, neither in the world to come."

Therefore do the Saints comfort one another with these words.

The trial of George Brogdon, Attorney, Port Hope, for the murder of Thomas Henderson, Attorney, and the seducer of the prisoner's wife, took place at the Cobourg Assize Court, on Friday of last week before Chief Justice Sir T. E. Robinson. The leading features of the case must be fresh in the memory of the public. Henderson, who seems to have been an unprincipled scoundrel, seduced the wife of his confiding friend, and then laughed at the wretchedness of his unhappy victim. Brogdon, hearing that Henderson was on board a steamer lying at the wharf off Port Hope, and having previously determined to avenge himself upon the destroyer of his domestic peace, drew a pistol with which he had armed himself in expectation of a meeting, and deliberately shot Henderson through the heart. The unhappy man died almost immediately, and Brogdon at once gave himself into custody. The facts of the killing—of the premeditation—and of the precautions taken by Brogdon to ensure the death of his adversary—were fully proved upon the trial. The presiding judge summed up, and in his charge to the jury clearly laid down the law of the case. The latter after a short absence from Court, returned with a verdict of "Not Guilty."

Of this verdict no Christian can in his conscience approve; and no one will we think attempt to defend it. That Brogdon murdered Henderson is as certain as that the latter had foully wronged the man by whose hands he met his death; and it is equally certain, that by their verdict the Jury before whom the case was tried have, in so far as their influence extends, established a most dangerous precedent. That they should sympathise warmly with the unhappy Brogdon, was quite right and proper—that as husbands and fathers, they should be strongly indignant with the infamous treachery of Henderson, was but natural—but that they should have ratified by their verdict the violence of the former, thus sanctioning the principle that the injured has the right in a civilised community, to avenge his own wrongs, we hardly expected. The principle thus established is susceptible of indefinite extension, and in its consequences if carried out, would be subversive of all social order. It was therefore undoubtedly the duty of the Jury, upon the evidence that was laid before them, to have found the prisoner "Guilty;" and to have left it to the Executive to remit the usual penalty awarded by law for the offence, in consideration of the grievous wrong—a wrong for which the law of the land provides no remedy—inflicted by the murdered man upon his slayer.

"Dog won't eat dog," holds true of the lower order of animals, but not of the sects; they have no hesitation in gnawing away most savagely at one another. As an amusing instance of this "hatred that sectaries bear to one another," we give below a letter from the *Toronto Christian Guardian* (Methodist), in which the writer amuses himself by worrying his brother sectaries of the "Hicksites" persuasion. His subject is a sermon preached in his presence by a minister of the latter Protestant sect, and on which he comments in the following strain:—

"Mr. Editor—Supposing that you like variety for the *Guardian*, and that many of your readers have not the opportunity of hearing for themselves Quaker preaching, a brief skeleton of such a sermon, heard by the writer, may not be unacceptable. It should be premised, that their meetings are often held in silence, and when any one feels the speaking inspiration, and an address is delivered, a text from the Bible is not selected, but the topic is such as the mind of the speaker suggests, and on the present occasion was "The kingdom of heaven." In order that the preacher's remarks may be given as literally as possible, his own terms will be made use of as far as memory serves.

"We all, no doubt, desire to enter into the kingdom of heaven, which we are told consists in 'love, joy, and peace in the Holy Ghost;' but those only who are counted worthy, are the obedient, who follow the voice of that *revelating Spirit* which God has bestowed, we believe, on all mankind, to lighten every man that cometh into the world. This *revelating Spirit* was promised, as the greatest blessing in the latter days, as we read in the Prophet Joel: "In those days will I pour out my Spirit upon the people, and their young men shall see visions," &c. God's people then, who are heirs of His kingdom, are such as are led by His Spirit, for He has said, "As many as are led by the Spirit of God are the children of God." This *revelating Spirit* is then, the only, as He is the sufficient guide, and wherever we may be, if even shut up in a prison, away from every human being or from books, we should need no other direction; it would teach us the way of salvation.

"I may be charged with putting aside the Bible, but this is by no means the case. I love to read it, as its teachings are so apt to accord with the movings of the *revelating Spirit* within me; but I place the inward revelations of that Spirit before every thing

else, as we are to be directed by it alone. We need therefore a constant baptism of the Holy Ghost, as God has promised to baptise us thus, 'with the Holy Ghost, and with fire.' Mark! it is not the baptism with water, that is meant by the blessed Master when he declared that 'whosoever believeth and is baptized, the same shall be saved.' For He speaks in the present tense, 'whosoever is' baptized, not was; therefore the baptism spoken of, was with the Holy Ghost. We need this baptism daily as our Spiritual food and are therefore taught by the Great Master to pray, 'give us day by day our daily bread.' This does not mean that bread which supplies our physical wants, but the bread which cometh down from Heaven, of which if we eat we shall live forever.

An imperfect outline is the above of what the preacher uttered, but it embodies the essence of his discourse, and I am informed comprises the substance of all the preaching of the Hicksite body of Quakers. The discourse commenced without any preliminary exercises, and was followed by shaking of hands, after a short silence, when the meeting broke up. It will be observed from the foregoing that, this sect places the inward promptings of their minds, (be they the motions of the Spirit of God, or the deceitful semblance of them,) above the Bible; and they discard water baptism; that obedience instead of faith is the ground of their hope of salvation; and that they consider it unnecessary to ask God for temporal mercies. It may be finally remarked that they consider it no violation of the Sabbath to get in their hay and grain, and for their women to wash and bake on that day.

"Oct. 13th 1856." In this the "Hicksites" bear a close family resemblance to the Methodists; for the latter also rely upon their "experiences," attributing these strange freaks of fancy to the *revelating Spirit* of God; and, unless greatly libelled, like the "Hicksites," deny Baptismal Regeneration; or, in other words, verily discard the Sacrament of Baptism. Strange then that—

"such difference should be Twixt Tweedle Dum and Tweedle Dee."

PROTESTANT RELIGIOUS LIBERTY.—A poor Irish Catholic, named Carroll, has just had a taste of what is meant in England by "Protestant Religious Liberty." On a Sunday afternoon lately he was seen by some of the "Saints" running a race in a field, with another man, name unknown. For this offence, poor Carroll was seized upon, and fined 3s and 4d, with 7s costs; the learned Protestant Magistrates, who sentenced him, intimating that they had dealt leniently with him, in not putting him in the stocks. What an outcry would there not be, if, in Catholic Belgium, an English Protestant were fined, or put in the pillory for eating flesh meat on a Friday?—though it is certain that to run in a field on a Sunday is not an offence so deep die as to violate the laws of abstinence of the Church. And yet in England, the absurdities of a Puritanical Sabbath are, by law, to be imposed upon Catholics who despise them!

A PERTINENT QUESTION.—At a late meeting of ministers of the Episcopalian sect in the United States, one of the members, who is called Bishop of Pennsylvania, desiring to stimulate the zeal of his brother sectaries, asked:—

"Why not adopt poor children, and care for and watch over them. Why not redeem Protestantism from the reproach that she has no 'Sisters of Charity,' no devoted women, who give themselves up for the love of Christ to the service of his poorer members?"

These questions were more easy to ask than answer. Not a member replied; and even "Echo," the old jade who, on such occasions, is generally supposed to be ready with a last word, had not a syllable to say for herself. The mystery remains therefore still unsolved—"Why Protestantism has no Sisters of Charity, no devoted women?"

At a late Agricultural Meeting at Epsom in England, the following remarks upon the "Temperance Question," proceeded from Mr. Drummond, M. P. Speaking of the repeal of the "Malt Tax," he said:—

Gentlemen, I believe this question of beer presses as much upon the morals as the comforts of the people; and if, by removing the malt tax, you can give them plenty of real good beer, you will do more to reform their morals than by all the trumpery schemes that are now being so strongly advocated.

Dr. Cummings is said to be the Scotch correspondent of the *London Times*, who day after day denounces the "Romanising" tendencies of the Scotch Episcopal church, and the numerous defections to Popery amongst the educated and aristocratic classes in Scotland.

REMITTANCES RECEIVED.

- Norton Creek, P. Sullivan, 5s; E. Hawkesbury, Rev. Mr. Collins, 12s 6d; City of Ottawa, J. Kehoe, 12s 6d; do, R. Landring, 10s; Godmanchester, D. Murphy, 10s; do, P. Brady, 10s; Dalhousie Mills, H. McDonald, 15s; Brockville, H. Jones, 12s 6d; Ingersoll, Rev. R. Keleher, 10s; Coteau Landing, J. Birmingham, £1 6s 3d; St. Andrews, J. A. McDonald, £1 5s; Riviere du Loup, T. Trevor, 6s 3d; Picton, J. Smyth, 15s; Port Dalhousie, O. McMahon, £2 10s; Huntingdon, J. Fagan, 12s 6d; Palmyra, U. S., Rev. Mr. Casey, 12s 6d; Prescott, S. Cavanagh, 15s; do, J. Savage, 12s 6d; Amherstburg, P. Madden, 6s 3d; Epsom, D. Donovan, 12s 6d; Norton Creek, J. McGoldrick, 6s 3d.
- Per Rev. J. B. Proulx, Oshawa—M. McMillin, £1 5s; R. Brennan, 10s.
- Per J. Doyle, Aylmer—R. Ryan, 12s 6d; T. Harrington, 12s 6d; Per Pattison, 12s 6d; W. Dermody, 12s 6d.
- Per T. McCabe, Peterboro—Rev. Mr. Farrelly, 15s; J. Macoy, 5s; J. Crowley, 5s; P. O'Donnell, 5s; M. Clancy, 5s; M. Scully, 5s.
- Per M. O'Dempsey, Belleville—P. Spence, 10s; J. Dineen, 6s 3d.
- Per Rev. G. A. Hay, St. Andrews—J. McDonald, 12s 6d; J. J. McDonnell, 12s 6d; J. McPhail, 12s 6d; A. McDonnell, 6s 3d; J. Walsh, 6s 3d.
- Per P. Doyle, Toronto—W. Self, 12s 6d; E. Hayden, 12s 6d.
- Per P. Doyle, Hawkesbury Mills—J. Carr, 6s 3d.
- Per Rev. Mr. Lalor, Picton—A. Shannon, 10s.

The steamship *Canadian* which got ashore on Saturday night, upon White Island Reef, has been got off, and arrived at Quebec, without injury.

It is in contemplation to use the steamer *John Munn* as a hotel during the Railway Celebration. If so, she will be moored at her own wharf.—*City Paper*.

THE "PILOT."—Mr. Lanigan, who has been Editor of this paper for the last six months, has retired from the chair, to devote his whole time to his own paper the *Three Rivers Inquirer*. During his short stay in Montreal, Mr. Lanigan has made many friends, not only among his brethren of the press, but the public generally. As a journalist his talents are well known. We wish him all success.—*Id.*

A meeting of shipmasters is to be held soon to confer together about the crimping business, and to testify to the accuracy of Mr. Fry's statements as regards the practical attacks upon ships.—*Quebec Gazette*.

MAJOR WELLS.—The Corporation of Toronto has resolved to present Major Wells of the 1st Royals, a native of Toronto, just returned from the Crimea, with a complimentary address, and a sword of honor. Major Wells distinguished himself during the war, and received the decoration of the Legion of Honor from the Emperor of the French.—*Commercial Advertiser*.

We are given to understand that the amount that will be distributed this year to the several Municipalities will amount to £300,000, and that another payment will be due the end of this year—Hereafter the amount to be distributed annually will amount to about £100,000, and it is expected to continue for thirty or forty years. The distributions of these yearly amounts for such a length of time will be a great boon to the Municipalities, in assisting them either to form funds for educational purposes or for local improvements. Our City Fathers should take this into their immediate consideration, and decide how they will appropriate the money accruing to this Municipality out of this fund.—*Upper Canada paper*.

FOUND DROWNED.—On Sunday the body of a man named Patrick was found drowned at the slip at the foot of Johnston's street. He had a cut or bruise in the forehead which led to the supposition that he might have been murdered—as it was known that he had saved a little money and was speaking during the week of purchasing a farm. He was missing since last Thursday evening—when he left his employers to see a young woman of his acquaintance off on the Toronto boat. Deceased had his coat on when he left, and when found, he had no coat on. Coroner Benson held an inquest on Sunday at 2 p. m. when the following verdict was returned—Found Drowned.—*Kingston Herald*.

A man named Bell, who was stopping at Bird's hotel, Woodstock, met with a very melancholy death on the 27th ult. He was addicted to drinking, and during the temporary absence of Mr. Bird from the bar-room he drank nearly a quart of whiskey, and then retired to his room. He lay on the bed with his pipe lighted in his mouth. The quantity of the drink he had partaken of soon produced stupefaction, and while in that state the pipe fell from his mouth on his chest. When discovered it was found that he was burned in a most awful state. Delirium tremens soon set in, and death in a short time put a period to his sufferings. The deceased was a native of Scotland.—*Toronto Mirror*.

A GENUINE ORANGEMAN.—The *Lindsay Advocate* gives the details of a willful murder committed at that place upon a blacksmith named McGuinity, by Robert Barlass, a mere youth of sixteen years. It appears that the father of Barlass is a man of uncontrollable passions and frequently fostered by strong drink. A slight unfriendly feeling had existed between Barlass and the deceased for some time previous, probably on account of religious differences. Barlass was an Orangeman, and generally went armed, and meeting McGuinity in the evening told him "if he wanted to fight he would lay his pistols aside and fight him." Barlass accordingly pulled out his pistols and gave them to his son who accompanied him, but McGuinity declined fighting; whereupon in a scuffle that ensued young Barlass drew a pistol, and in presence of many spectators, shot the deceased in the side, who expired in a few minutes. The young ruffian escaped but was afterwards captured. An inquest was held on the body by a jury of twenty-three intelligent citizens, who brought in a verdict of Willful Murder against Robert Barlass, and further presented that the father William Barlass, did aid in the escape of the said Robert Barlass after committing the deed. The prisoners were committed.

REMOVED MURDER.—Yesterday morning information was brought to the Chief Constable that a woman named Margaret Clark, had been murdered by her husband. Accordingly, that officer, having given notice to the Coroner, proceeded to Victoria street, west of Talbot, and on a log house, the property of John James Taylor, of this city, found the body lying on a bed, and the upper portion very much blackened. On the arrival of Coroner Wanless, a post mortem examination was made by Dr. McKenzie, and the brain was found to be completely gorged with blood. An inquest was held, and the evidence of the son proved that there had been no quarrelling during the night, or ought to support the rumor. Dr. McKenzie was of opinion that death resulted from apoplexy, which might have been hastened by drink, as both deceased and her husband drank largely. Verdict accordingly.—*Midweek Prototype*.

CHILD MURDER.—On Sunday last, two lads, sons of Mr. Samuel Hitchcock, were about landing at the Marine Railway, from a small boat in which they were returning from the fishing station at which they had been employed during the week, their attention was directed by two squaws in a canoe, to the body of a child in the water, a short distance from the shore. A stone of considerable size was fastened within the lower portion of the child's dress, evidently indicating that it had been thrown into the river with intent to drown it. It was some time before any clue could be got as to who the guilty party was, but it was ascertained that a person of the name of McDowell, and his wife, had come over from Port Huron in a skiff on the evening of Thursday last, and that the woman had a child with her of a few days old, to which she had recently given birth. McDowell was found at work in the town, and the woman reported to be his wife, was traced to the house of one Eviland, about two miles from town. She was immediately apprehended, and confessed to having thrown the child in the river, at the instigation of her husband, although he denied all knowledge of the fact. Both parties were committed to take their trial at the present Assizes.—*Port Huron Observer*.

Our billingsgate neighbor of the Gazette accuses us of quackery, because we publish Dr. Ayer's advertisements.—Now this same editor knows the Pharmacopœia itself is not more free from the suspicions of quackery than his medicines. He knows they are endorsed by the medical Journals of this country, are used and prescribed by our best physicians, and have the commendation of professors and eminent men of character too exalted for his comprehension, and he knows too that they have done and are doing in this community an amount of good which the utmost stretch of his ability can never hope to equal.—*Berks Co. Press, Reading, Pa.*

Birth. In this city, on the 3rd inst., Mrs. T. Fogarty, of the Provincial House, of a daughter.

Died. In this city, on the 5th inst., after a long and painful illness, Mr. John McKey, of the County Down, Ireland, aged 52 years. May his soul rest in peace.

ENGLISH EDUCATION. A. KEEGAN, ASSISTANT TEACHER in the MONTREAL MODEL SCHOOL, has opened an EVENING SCHOOL at No. 27 CHEDEVILLE STREET, where a LIMITED and SELECT number of Pupils will receive Instructions in Commercial, and the several branches of English Education. Apply to WILLIAM DORAN, Esq., Montreal Model School, (From 4 to 5 P.M.; or, in the Class Room, 27 Chevedeville Street, from 7 to 9 P.M.) N.B.—A. Keegan is a Professional Teacher. Montreal, Oct. 29, 1856.

FOREIGN INTELLIGENCE

Journal of Frankfort, says: "Count Walewski, Minister of Foreign Affairs of France, has sent a circular to the French diplomatic agents at all foreign courts, in which he has announced that, according to what we have heard of this new document, the French Government repels the reproaches of Prince Gortschakoff, and adduces arguments to prove that it is erroneous that the conduct of France and England in the Neapolitan affair has been represented as contrary to existing treaties, and to the public right of Europe."

General Count de Goyon is appointed to the command of the French army of occupation at Rome. The *Moniteur* publishes the return of the indirect revenue and taxes during the nine months of 1856 ending on the 1st Oct., which shows an increase of 54,429,000*fr.* compared with the corresponding period of 1855.

Rumors of a strike amongst some classes of the Paris workmen were rife on Wednesday. Should it occur, it has nothing of a menacing character. The only danger is in political agitators taking advantage of it: The Emperor came to the Tuileries on Tuesday in an open carriage. Immediately afterwards he mounted on horseback and travelled at a slow pace: the whole of the once formidable faubourg St. Jean. He was attended by a brilliant staff, and escorted by a cent guard in complete costume. He rode in advance of them. His intrepid confidence in passing through the mass of the working population at a moment of suffering and discontent procured him a cordial reception even from those who an hour before might have murmured loudest against him. On his return he passed through the same faubourg.

THE BONAPARTE FAMILY.—It is known that when Bonaparte had married the daughter of Francis of Austria; the latter took some pains in having researches made about the origin and lineage of the Bonaparte family. But Napoleon declined taking any notice of it, saying: "I am the Rödolph Hapsburg of my family." Still, these documents have been partly published, of late, on the Continent, and exhibit a most respectable appearance, because, besides the known fact that the mother of one of the Popes was a Bonaparte, the pedigree branches off to Constantinople; but there is no doubt that the Bonapartes descended lineally from the Greek Emperor.—*Tabent sua fata lapides.*—Notes and Queries.

SPAIN

Changes succeed one another rapidly in Spain. O'Donnell has resigned, and Narvaez, an exile only a few days ago, has formed a new Ministry, and is now President of the Spanish Council. This occurrence has been expected for some time, in fact it was prophesied from the day of O'Donnell's accession to power. He relieved Spain from Espartero and his Government, but it was said that he could not complete the work, that Narvaez and his system would succeed him and craftily develop what the bold soldier had begun. And so it is. O'Donnell prepared the way, and fitted the place for the minister, who has just succeeded him, one whose tumblers from a like position have been so sudden and so frequent, we may expect any day to hear he has executed the feat and disappeared. The throne itself is not thought to be quite secure; English papers begin to croak that "the days of the Bourbon dynasty in Spain are numbered—the Queen set up by England while yet a baby has grown and turned out an unsatisfactory speculation. She enjoys the love or loyalty of no party, and the country is prostrate, powerless, and disorganised. Who can say what next? We should like to have the opinion of Louis Napoleon."—*Nation*.

The *Gazette* of Madrid contains a decree, re-establishing the Central House of the Jesuit Fathers at Loyola, in the province of Guipuzcoa. The institution, which was founded in 1851, under the Ministry of Bravo Murillo, for the purpose of educating Missionaries for the Spanish colonies, had been closed since the revolution of 1854, and the Jesuit Fathers were sent to the Balearic Isles. It has been, at the general request of the people of the province, that Senor Collado, Minister of Public Works, has undertaken the restoration of this establishment, with the sanction of the Government.

The *Madrid Gazette* also contains a decree re-establishing the concordat in full force, and suspending the execution of the law for the sale of Church property.

It is stated that the Government has determined that the questions affecting the Church shall be solved in the only proper manner—viz., by considering the Concordat with the Holy See in full force, by giving full effect to its provisions, and by making it the rule of conduct. As to the part played by England, or rather by Lord Palmerston, for it is little short of treason to one's country to identify the two, we have another humiliating instance of impertinence to record.—The English *charge d'affaires* has handed in (not a protest as was reported), but a note, informing the Queen that the peace of Europe will be compromised if the Queen Mother be allowed to return! It is truly wonderful. What will these good Whigs do next?—*Tablet*.

SWITZERLAND

In the proceedings of the International Congress, lately held at Brussels, we do not remember to have met, in any Protestant paper, with the following speech of M. Cherbuliez, a Genevese Calvinist, which yet is interesting:—

"Before the Reformation, pauperism had no existence in Switzerland, owing, no doubt, to the organization of religious associations, which, while favoring mendicity, prevented by the alms of the Church the people from falling into misery. When the Reformation brought with it the secularisation of Church property, the same thing happened as in England. The Diet decided that each canton, as a state, should be charged with the care of its poor, and the cantons in their turn decided that the parish should be charged with the maintenance of its poor. There was created, at the same time, a duty for the state and a right for the poor. Since then pauperism has been the great wound of Switzerland, particularly in the canton of Berne. Everything has been done and at-

tempted to meet the evil; but after each political revolution a new system of relief was devised, and the State decided that the right of assistance should no longer be a privilege of the poor, but a duty of the State. The population of the canton of Berne is likely to be augmented by the consequences of this course. Moreover, the population increases in a considerable ratio. It has increased eleven per cent. in a few years, and as to the figure of illegitimate births, my patriotism recoils before the assertion of the hideous reality. And yet alongside of the canton of Berne there is the Jura, less rich than Berne, and which is yet free from pauperism; so that the representatives of the Jura in the Diet refuse all help of the state and all subsidies. Keep, they say, your money and your laws, and leave us our pious usages. The contrast is strange: on the one hand, a Catholic country, with little industry and little prosperity, placed in conditions which seem to render misery inevitable. This country knows no pauperism! On the other hand, a Protestant country, rich, smiling, well endowed by nature, but ruined by pauperism. There is a great lesson here."

AUSTRIA

The Jesuit Fathers have taken possession of their new establishment at Földkirch in the most solemn manner. The day of their installation was one of festivity. The ecclesiastical and civil authorities walked in procession, and the students, under a banner of the Immaculate Conception, marched to the Cathedral church, where Mass of the Holy Ghost was chanted by the Bishop Coadjutor. Thence they were reconducted to the seminary, and heard several eloquent addresses from the Bishop, the President, the Mayor, and the Rector. It is every way flattering to the Fathers to think that the attendance of the civil authorities on this occasion was entirely voluntary. Not less consoling must it be to see themselves surrounded by more than three hundred students in a land from which only a few months ago their teaching was proscribed. *Northern Times*.

La Nord contains the following from a correspondent at Vienna, dated the 5th Oct.:

"At length Austria has taken a decided step towards indicating the part she intends to play in the complications of Naples. Shortly after the publication of Prince Gortschakoff's circular, our cabinet—I have the intelligence from an indisputable source—sent to Paris a note couched in much more energetic terms than any previous communication. In this note Austria is viewed in an amicable but very earnest spirit, not to allow herself to be dragged by England into employing demonstrative measures against the King of Naples, which would have the character of a pressure or a menace, but to confine herself as Austria has done, to friendly representations, which do no injury to the sovereign rights of that monarch."

"It would hardly be possible for an explicit reply to this note to have reached Vienna by this time, but the French Government has already, by means of the telegraph, sent very reassuring explanations, disposing altogether of the apprehensions relative to the pretended naval expedition, and leading us to hope that England, if she persists in certain demonstrations, will remain perfectly isolated—a fact sufficient to cause her to renounce, for the moment, every project of the kind. I am even assured that at the request of Austria, the French Government has positively declared to the British ministers that it will not join in a movement having the appearance of intimidation. Thus the words of Prince Gortschakoff, which, according to the English press, were to find no echo, were not uttered in vain, but have found a sympathetic reception which will double their moral effect."

A similar statement, so far as the note is concerned, is made in a letter from Vienna, which we find in the *Gazette d'Augsbourg*.

ITALY

We have the authority of the *Times* correspondent for saying that the "ultimatum" has been sent to Naples, with the rather amusing intelligence, that the fleets are to support its demands by cruising at a distance. This dignified proceeding is expected to have a great effect on the Neapolitans; and doubtless it will, for already the whole affair has powerfully stimulated, not their political passions, but their mother wit and humor. They have gone up on a tower to look for the fleets, and have advertised for them on the walls of Naples as missing articles. This is rather a pleasant frame of mind for a capital declared to be a focus of revolution, and threatened with the intervention of foreign powers to prevent the most fearful consequences to the world. In spite of all their orders to misrepresent the state of Naples and their unwearied endeavors to do so, the correspondents of the *Times* are obliged to confess such facts as the following, only vanishing and perverting them as much may be:—"We have not," says the Neapolitan Correspondent, "the probability or elements of disturbance; and I must disabuse the public mind of an idea which has gone abroad that Naples is in a dangerous state. It was never quieter or more hopeful. Expectant and enthusiastic it is, it is true, but, as regards the people, never more distant from lawless tumult. Legality is the watchword of every one. Of the Council of State held last Tuesday, a great many speculations are circulating abroad, but I think I may confidently assert that ordinary affairs only were treated of, and that the important affair of the moment was not touched upon. Indeed, his Majesty affects the greatest indifference to the movements of the Western Powers, and speaks of them with ridicule and contempt."—*Nation*.

The *Times*' Paris Correspondent writes:—"That the latest advices from Naples announce no change in his Majesty's determination. A note is still spoken of on the part of the French Government, but it is hardly believed that the fleet will be sent at the same time to enforce its demand."

A letter from Turin of the 7th Oct. states that it is said as soon as the King of Naples consented to make some concessions, the Western Powers would limit themselves with great pleasure to friendly advice.

A letter from Vienna, in the *Wurtemberg Gazette*, says:—"The Neapolitan Government continues its armaments with the greatest activity. The war reserves have been called out, which will bring up the force of the infantry to nearly 70,000. A special credit has been opened to General Filangieri, the chief of the artillery, who is occupied in replacing all the old guns on the batteries by new ones. The same activity is displayed in the naval department. The King has ordered that all the vessels of war shall be fitted out for service, and that operation is going on so rapidly, that in a short time two line-of-battle

ships, fifteen sailing and steam frigates, two corvettes, and several small gunboats, and a great number of gunboats, will be ready to leave the Neapolitan ports. The *Times* correspondent writes:—"The Neapolitan Government has received a Ministerial order from the Emperor, dated the 27th Oct., to send a squadron of 120 men, to be sent to the Bay of Naples, to be under the command of the French squadron. It was reported at Toulon, that the French squadron was also about to weigh anchor."

PIEDMONT.—The words of heavy import have been heard in Piedmont, the one of pardon, the other of persecution. The minister has said to the exiled rebels of Genoa, return; but to a number of Monks and Nuns he has said, begone. This inhuman order has been intimated to the Fathers of the Scuole Pie, to the Benedictines of Asti, to the Augustinians of Genoa, to the Nuns of the Sacred Heart of Chambéry, and to divers other Religious communities throughout the State. It would be difficult to imagine the sufferings and privations which this barbarous decree is sure to entail upon these unoffending Religious, who now behold themselves without a home, and forced to seek in other lands a shelter as best they may. Certain it is, that it will cost the lives of many. And what an amount of maudlin philanthropy is there not current in this world of ours at the present time! France and England project an expedition to the Bay of Naples, which is joined in by Piedmont; for the purpose of teaching the king-humanity in his treatment of conspirators and rebels, who have only received their deserts in chains and dungeons; yet whole communities of helpless men and women can be tossed out upon the world, and exposed some of them to certain death, all of them, more or less, to privations, and not a whisper of reproach is heard from the humane nations.—*Northern Times*.

The *Augsburg Gazette* publishes a letter from Florence, dated so long ago as September 27th, stating that a political conspiracy has been discovered, having ramifications throughout the Grand Duchy. Several arrests have been made. A whole family—father, mother, and daughter—have been, it is alleged, arrested. The arrested are said to belong principally to the legal profession. The names of the advocates, Rossi, Lupini, and Tiani are cited. Two persons who were in the house of M. Nani are also spoken of. His Holiness the Pope has signed an amnesty comprising about 30 persons, for the most part condemned for the affair of the 16th November. The *Journal de Rome* says:—"Among the Universities of the Pontifical States, the most frequented are those of Rome and Bologna. During the last scholastic year, the first named reckoned 876 students, and the latter 437. The other Universities have been attended by 430 young men. This gives a total of 1,793 students in the Universities of a State, the population of which is 3,100,000 souls. An ecclesiastical college is to be founded at Rome for the subjects of the Italian provinces of the Austrian Empire. The Pope (says *L'Ordre de la Liberte* of Caen) has appointed the Abbe Vesque, a native of Honfleur, but now Chaplain of the Roman Catholic Orphan Institution at Norwood, Bishop of the Island of Dominica; and of the small islands belonging to England in the West Indies. The new Bishop's Diocese will comprise about 300,000 souls."

RUSSIA

RUSSIAN NOTE TO AUSTRIA.—The *Times* correspondent writes:—"A few days since you were informed that a note, which was a kind of 'pendant' to the circular of Sept. and had been forwarded by Prince Gortschakoff to this government, and the intelligence is thus confirmed by a well-informed North German paper."

"Though little is now said of what is doing in the Neapolitan question, I can assure you that some of the great powers have got up a kind of diplomatic agitation against the project of the western powers, and the end of the matter will probably be, that there will be no expedition to the Bay of Naples. I also learn from a perfectly authentic source that Russia has done more than protest in her circular of the 2nd of September against the policy of France and England towards Naples and Greece. A few days since Baron Mohrenheim, was the bearer of an urgent note from Russia to the Austrian cabinet, in which it was most distinctly said that it was absolutely necessary to counteract the proceedings of the western powers against the King of Naples. It is not difficult to foretell how this will be effected. A Russian squadron is not likely to attempt to keep the vessels of the western powers out of the Bay of Naples, but the proposal of Russia immediately to bring the Neapolitan question before a diplomatic congress is sure to be warmly seconded by Austria. In a few days it must be known to the public whether the western powers approve the plan."

The *Monteur de l'Armee* gives the following as the results of the census of the Russian empire taken by the order of the Emperor at the time of his accession to the throne.—The total number of the population amount to 63,000,000, the principal elements of which give results unknown to the rest of Europe. The clergy of the Russian Church stand for the enormous number of 510,000 of the tolerated creeds, 35,000; the hereditary nobility, 155,000; the petty bourgeoisie, including discharged soldiers, 425,000; foreigners residing temporarily, 40,000; different bodies of Cossacks colonised on the Oural, the Don, the Volga, the Black Sea, the Baikal, the Baschkirs, and the irregular Kalmucks, 2,000,000; the population of the towns, the middle and lower classes, 5,000,000; the population of the country parts, 45,000,000; the wandering tribes, 500,000; the inhabitants of the trans-Caucasian possessions, 1,400,000; the kingdom of Poland, 4,200,000; the Grand Duchy of Finland, 1,400,000; and the Russian colonies in America, 71,000. At the accession of the Emperor Nicholas, the census then taken only gave a population of 51,000,000. This large increase in the space of 30

years may, however, be readily understood when we consider that the Russian territory has now an extent of 22,000,000 of square kilometres (a kilometre is the 1/10th of a mile) and a length of coast of 27,000 kilometres. If the population continues to increase in the same proportion it will by 1900 amount to 100,000,000. The Russian empire according to the same document, contains 112 different peoples, divided into 12 principal races, the most numerous of which is the Slavonic, including the Russians, properly so called, the Poles, the Cossacks, and the Servian colonies of the Dnieper. These populations inhabit the finest and the most important provinces of the empire.

THE TIMES CORRESPONDENT IN RUSSIA.—The London journals announce that the Moscow correspondent of the *Times* has met a disagreeable loss on his return home. His trunk, containing divers valuables, has gone astray. He was compelled to proceed home without the same. The telegraph has been set at work to announce the loss, but hitherto without effect. It is not known whether the incident occurred on the portion of the Russian railway line between Warsaw and Myslowitz, or within the Prussian territory. It would be a sorry requital, on the part of the Russian police, for all the praise lavished by the correspondent on the *Letes* at Moscow, if it had willfully played Mr. Russell this trick. This, some people say, is not unlikely, in order to get possession of his private notes.

DENMARK

The *Faederlandet*, of Copenhagen, announces that the question of the Sound dues is settled, England and Denmark having come to an agreement. The land transit duty is to be reduced.

GREECE

THE GREEK CHURCH.—The schism so obstinately adhered to by the clergy of the Greek Church is now producing its sad fruits in the destruction of all legitimate authority, that could or would be a check upon the scandalous lives of some ecclesiastics. In fact, the secular power is now obliged to take steps for the government of the schismatic clergy. We learn from a correspondent at Constantinople, who dates the 8th ult., that amongst other regulations, the Turkish administration has decreed that the Archbishop and Bishops of the Greek Church, at present resident in the capital, be obliged to repair to their respective dioceses where their presence is required amidst the Greek population, whose spiritual and civil heads they are regarded to be. It is desired that they should remove the difficulties that are opposed to the new reforms now contemplated by Turkey. But the Sublime Porte does not find these prelates animated by a zeal for the fulfilment of their duties. The greater number of Greek Bishops, by an inveterate abuse, are accustomed to reside entirely in Constantinople, and averse to give up the pleasures of the capital, for the retirement of their sees; the wealthy prelates endeavour to obviate the Sultan's commands by bribing his officers, and the poorer dignitaries imitate the disobedience of their brethren, so that it is probable force will be requisite to compel them to the observance of the law of residence in their diocese. To such a degradation has the Greek hierarchy been humbled by the schism of that Church.

SERVING A WRIT IN IRELAND

Not many years ago there lived on the western shores of Ireland a certain gentleman, who was by profession an attorney-at-law; he was a member of the "tail" of the Liberator, when it was as long as that of Halley's Comet, and in consequence became a member of Parliament. Previous to setting out for London to attend to his parliamentary duties, he gave into the hands of a bailiff a writ which he held against a gentleman who resided in a remote part of the country, and instructed the bailiff to have personal service made; but on his return home some months afterwards he was not a little surprised to learn that the writ was not, or could not possibly be served, inasmuch as the party against whom it was issued kept himself closely confined to his house, and furthermore it being found highly dangerous for a stranger to appear in the neighborhood, as two or three sturdy fellows, armed with shillelahs, were constantly prowling about the place, whose intention was, no doubt, to crush the first unfortunate bailiff upon whom they could lay hands.

The M.P. had a tenant named Tom Macnamara, a very shrewd fellow and quite an adept at minor matters of law, and who was usually called on to decide litigious disputes between the tenantry, by whom his opinion was considered as good as that of the Lord Chancellor. The M.P. having sent for Tom, made known to him the failure of the bailiff to serve the writ, and the causes assigned, and asked him if his fertile imagination could enable him to devise some plan by which it could be accomplished. "A few moments Tom appeared to be in deep meditation, then taking a sudden start he exclaimed, "By jingo! I have hit it. Give me the writ, and he must be either the Devil or Doctor Faustus if I do not shove it into his mittens."

Having received the writ, he proceeded on his journey. On his arrival in the neighborhood, he made his way towards a police barracks which was situated within half a mile of the gentleman's house against whom the writ was, and concealed himself behind a fence, where he had a view of the barracks. After a short time he saw two of the police coming towards him, he immediately started from his concealment and went towards them, but as soon as he was aware of being seen by them, he went inside the fence again, and appeared to hide himself, but when the police came to the place, they looked over the fence and saw Tom crouched up against it. They took him into custody, and on being questioned as to the cause of his hiding himself, he said that he had always a horror of police and wished to avoid them by every means. He was next interrogated as to his place of residence, and in answer stated that he belonged to a certain district—naming one which at that time was infested by "Terry Ait," and where four of the police were killed a short time previous; and on being asked as to his destination he replied that he was on his way to Galway to take shipping for America. The police at once came to the conclusion that he was a "Terry Ait," who had committed some depredation and was about to escape the country, and they decided on taking him before a magistrate for examination. The nearest at hand happened to be the gentleman whom Tom was in quest of.

The party set out, and on their way they encountered two men with shillelahs, who expressed their sympathy for the "poor prisoner," and muttered imprecations against the police. On arriving in front of the house, the magistrate put his head through an upper window, and was informed by the police that they had a "Terry Ait" in charge, who was about to escape the country when they apprehended him. The magistrate ordered his domestics to admit the party. He was not long before he made his appearance, and after eliciting from Tom the information which he had already given the police, he informed him that he had no doubt whatever but that Tom had committed some heinous crime and intended to escape, but that he should commit him to prison until further proof could be had against him.

"Indeed, your honor," said Tom, "I never did harm to man or mortal. I am a poor, honest laboring man, as the character which his Reverence, Father Moehan, the Priest of the parish, gave me, will show; and his Reverence has known me since I was the height of your honor's knee."

"Have you that character about you?—asked the magistrate. "M. vs. M." said Tom, taking from his pocket the character and handing it to the magistrate. At the same time saying that his honor would get all the necessary information therein.

When the magistrate unfolded the "character," he became deeply pale and glared about the apartment as if looking for some weapon, which Tom perceived, called on the police for protection until he got clear of the house and neighborhood. "I never did harm to man or mortal," exclaimed the magistrate, "he is more rogue than fool!" "Of course," said the magistrate; "don't you perceive that he has been playing a trick on us in order to serve me with a writ?" "Service acknowledged, your honor," said Tom. "The party left the house, and on their way they met the shillelahs, who were overjoyed when Tom informed them that his honor had liberated him. Tom having thanked the police for their service, put on a fair quantity of steam until he got out of that locality; and as he approached the house of his master he heard the "sounds of revelry at night," for the M.P., who was an admirer of the social board, had been entertaining a party of his friends at dinner, who were at the time doing the honors to the merry god. On being informed that Tom had returned, the M.P. summoned him to the presence of the party, and their laughter made the walk in ring, as Tom, in his own peculiar humorous way, related the means to which he had recourse in order to serve the writ.

CROCODILES AND THEIR CHARACTERISTICS.—The Belgians caught a crocodile, about eight feet long, which had been caught by fishermen in a net. These had stung the monster with blows of heavy sticks, and then had tied up his mouth with a cord, and his fore feet over his back—an inglorious situation for the sacred animal. In this predicament the brute lay in the Belgian's skiff. They paid forty piasters for their prize, about eight shillings. As we soon after this lost sight of the Belgian boat, I never heard what became of the sacred prisoner. It was suggested to Yusuf, that a crocodile might be caught with a hook baited with meat; but he eagerly denied the possibility of such a capture, adding, "Him too, clever—crocodile looking out of his eye, so (making a squint)—he sees everything like one man; crocodile like man, people thinking him was one man long time—very long time." Perhaps this curious belief is a remnant of the ancient estimate of the brute's powers; sagacious and terrible as he is—possessing such qualities as these poor people have no means of contending with, and therefore, in their eyes, investing him with a character different from, and superior to that of other and to be dominated animals. The natives say that a crocodile never attacks a man in deep water, as he always strikes his prey first with his tail; and, except he has a purchase for his feet, he cannot strike, and thus the natives all bathe in deep water safely; in places abounding with these animals. If the crocodile sees across the river a solitary person standing in shallow water, he will dart across like an arrow (so rapid is his passage through the water) strike unseen the legs of the person, who falls, when the monster will seize him with his paws, put his victim under his arm, and go off home to some deep place, where he will remain under water for many hours, that his prey may be quite dead. It is said that very few of these will eat animals, the young ones living on fish and on pigeons—the small wild pigeons, which, drop on the water and stay there—as we saw numbers of them do continually in front of the villages; but principally on fish, as do the old ones, and that only one here and there, at perhaps, miles apart in the river, will attack any animal—whether man, or sheep, or goat, or colt. According to the natives, too, he is killed about his food, and will not eat anything not killed by himself. In some cases it has happened that a crocodile, carrying off a human being, has been attacked by another. They fight, and the one is obliged to drop his prey. The fight over, neither will touch the body, which then is carried by the stream on to some sandbank or island, and recovered by the natives, and bearing off to the marks of the crocodile's claws; but not otherwise mauled. Some of the Nile fish run to a great size, to forty pounds in weight or more. One day a villager was fishing for large fish from a ledge of the perpendicular bank, and to secure his line, a strong small rope, he tied it round his wrist, and it is supposed fell asleep. A large fish came and took his bait, and by some accident pulled him in. At the end of two days, man and fish were found, both dead, but untouched, on a sandbank near the place, and held together by the line. The crocodiles, of which there were plenty in the neighborhood, had touched neither the fish and the fisherman having been none of their killing. These animals are kept down in numbers by the tortoises. These creatures find the eggs in the sand, break them, and destroy the incipient monsters by sucking them. Often the parents catch them at it, when they pounce the tortoises soundly; but the latter gets under his shell, and takes his beating patiently. Were it not for this check on population, and the general fears that crocodiles have of attacking man, as well as the disinclination which the greater part of them have for any food but fish; it would be impossible, so say the natives, for human beings to live on the banks of the Nile in Upper Egypt, so numerous are they. The harmless ones, will come out on mud banks near the shore, but the men-eaters are more wild and shy, and are found never, or rarely, except on sandbanks near uninhabited islands.—*Wanderers in Arabia*.

THE PATRIOTIC APOSTATES.—It is not always even in a Protestant country that a Catholic bishop can be insulted and libelled with impunity. The apostate Czerski, of Bamberg, was sentenced by the Grand Criminal Court, on the 18th ult., to four months imprisonment in the House of Correction for an infamous libel against the illustrious Archbishop of Mayence. Czerski, it will be remembered, was the associate of Ronge, in the establishment of the so-called German-Catholic Church. Their work was hailed with enthusiasm by the Protestant world; they were saluted with the appellation of Apostles, new Lutherans and Zwinglis; and welcomed with as much cordiality and honor, as would have fallen to the share of the old Reformers, had they risen from the dead.—But the "bright light" of Catholic origin, that shone across the Protestant firmament are generally either meteors that soon vanish without leaving a trace behind, or two-penny torches that quickly end in soot and noisome smell. Ronge, after robbing a Hamburg banker of his money and his wife, has settled down in inglorious obscurity at London; his fellow-reformer sits brooding over his past crimes and present misery in a dungeon, and the church of their making, which was to supplant Popery in Germany, has been proscribed by law, not only in the Catholic, but also in the Protestant States of that country. And yet, in spite of this experience, the next apostate of any note that may leave our ranks, the next pseudo-Reformer that may rise up to ensue a Church, that has cast him away, as rotten from her communion, will be hailed by the name of Apostle-Reformer, New Luther, &c.; and on the strength of his advent the downfall of Catholicity will be predicted with a zeal as generous, as fresh, as confident, as if the Ronges, Czerskis, Chatels, Labordes, and their countless predecessors had never existed!

"O miseris hominum mentes! O pectora caeca!" or, as Linnæus once quoted it, from fault of memory, but still more of our purpose— "O stultis hominum mentes! O pectora caeca!"—*Catholic Miscellany*.

Bobby, what does your father do for a living?—He's a philanthropist, sir. "A what?" "A philanthropist, sir."—He collects money for Central Africa, and builds houses out of the proceeds.

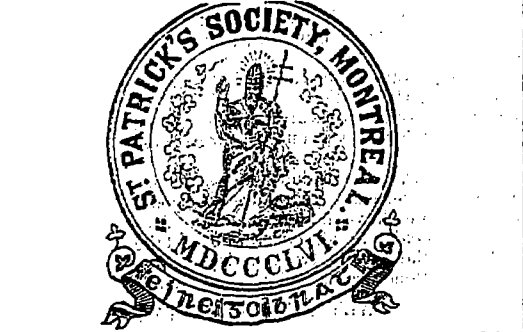
WORMS! WORMS! WORMS! Various theories have been started relative to the origin of intestinal worms, and yet the question is still unsettled...

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