

KIRWAN UNMASKED.

LETTER VI. TOKIRWAN, ALIAS THE REVEREND NICHOLAS MURRAY, D. D., OF ELIZABETHTOWN, NEW JERSEY.

DEAR SIR,— The task which I imposed on myself at the commencement of these letters is nearly accomplished. I wished to investigate the alleged reasons which induced you to forsake the Church—and which forbid your return. The result is before the public, and may be briefly summed up. You will observe that I have not pretended to defend a single Catholic doctrine from your coarse and profane invective,—that I have not raised the question with you as to whether those doctrines are true or false, but that I have confined myself to watching narrowly the stage of your mind, your motives and movements, as described by yourself, until I saw you clearly beyond the bounds of the Catholic Church, and landed in the cold, dark regions of infidelity. If your own statements as to the utter ignorance of your mind in regard to any and all religion when you became an infidel, are to be relied on, it follows that in assigning the reasons for your change, as set forth in your letters, you have been attempting a gross imposition on the credulity of your Protestant readers. You give a double certificate of the profanity of your conversion. One side attests an incredible religious information; the other certifies bluntly that "your mind was a perfect blank as to all religious instruction." Both are from your own pen. It remains for you to reconcile the contradiction as well as you can.

Allow me, in the mean time, to suggest the only plausible, natural, and satisfactory reason for the event in regard to which you have taken such superfluous pains to enlighten the public. It is understood that you arrived in this country a poor Irish orphan boy. This was not your fault. It might have been your merit. Whether you were then an infidel or a Catholic is best known to yourself. At all events you attracted the charitable notice of certain Presbyterian patrons. In the intentions of their benevolence towards you, your education of Popery was a condition, not a privilege, and was necessarily implied as a sine qua non of your education. Now what could be more natural, under these circumstances, than that you should become a Protestant, after the fashion of training provided, and the creed professed by your patrons? If in all this your conscience approved of what your friends recommended, so much the better for you. I only mention these circumstances to supply a hiatus in your narrative. They are to be set forth to explain your conversion, and the public would not be so unreasonably hard on you as to demand that you should not be for any other. It is now nearly thirty years since these things took place. You begin to be well stricken in years—you are approaching the confines of old age; and the same indulgent public would have dispensed with your reasons for not returning now to the Communion which you thus forsook in your boyhood. It is admitted on all hands that, in cases like yours, a wife and children are substantial objections to such a step. When the husband and father is, moreover, a Protestant clergyman, it requires an extraordinary grace to overcome them.

I now leave it to yourself to say, whether it was not unwise on your part, after having appeared with your natural countenance so long, to put on the mask in the fiftieth year of your age? I whether it was worthy of your rank and station among the men of our age, to waste a narrative of your conversion with material derived from imagination, would the plain history of the case lay open before your consciousness and memory? Yet when I regard the profane spirit of your letters; when I consider that you imitate closely infidel tactics against Christianity in your mode of assault,—that you ridicule where you cannot reason,—that where you pretend to reason it is not against the Catholic doctrine, as *Catholicus* held it, but against such doctrine misrepresented, turned into ridicule, and fitted for your purposes,—that you refer on all this, I am not surprised that you constructed your laboratory in the "camera obscura," and shunned the open day,—that you insulted the memory of a fallen but not otherwise dishonorable priest, by affixing his name to your letters rather than your own.

You wish me to dispute with you on matters of general controversy. I must beg leave to decline the proposed honor. I cannot consent to dispute with any man, for whom I feel no respect, and therefore I can enter into no controversy with you; especially until you have extricated yourself from the inconsistencies and self-contradictions pointed out in this review. You insist—"the inference that I am a devil."—(p. 64.) You proclaim—"Your high respect for me."—(p. 75.) Now, sir, I entertain no respect for any man, and especially a Minister of the Gospel, who can cherish and avow "his high respect" for "a devil," even by inference.

You wrote your letters in the midst of the awful famine which strewn the highways and ditches of your unhappy country with dead bodies, last year. Among them may have been some of those for whom, Mr. Prime says, you wrote your letters, viz: "your kinsmen, according to the flesh." Now, it was not uncommon for persons, whose Irish heart had not become withered by hostile reasoning, to become insane, during that awful crisis,—and to be maniacs by the name of an hour. Sectarianism was forgotten,—humanity was stirred to its depths in the bosom of the entire American people—Jews, Christians, Catholics, Protestants, Presbyterians, believers and unbelievers of every name, were vying with each other in their efforts to send bread to the dying. And they did send bread; they constructed an historical monument of charity, glorious as the land which reared it, and sufficient to atone, in some measure, for the lightning which was kindled in the midst of this death-struggle of your native land; that you had the impety to invent, and the inhumanity to apply, the following profane and horrible pun, on the words of your Saviour:—"He that eats this bread will never hunger. All that you (Catholics) have to do, is to give your principle to be true, as to give your paper to the poor, furnishing Irish, and they hunger no more."—(page 77.) How well this sustains Mr. Prime's statement, that in writing your Kirwan's letters, you were actuated by "a sense of duty to your kinsmen, according to the flesh, your countrymen and brethren!"

But supposing I were to enter into controversy with you on general topics, it is manifest that besides being a party, you claim to be a witness, an advocate, and what is more, a judge, in your own cause! You profess to teach me what the Catholic religion is, although you had forgotten your own faith at eighteen years of age; and I take it for granted you have never looked into its doctrines, except in the same spirit and for the same purposes which induce the infidel to read the scriptures. If I pretend to know anything of my religion, you politely tell me that "you will have none of my nonsense." Why then do you ask me to enter into controversy with you? Besides, who would be the judge? "Common sense," you reply. But whose common sense, yours or mine? If you submit to mine, I condemn your position at once. If you will not submit to mine, what right have you to insist that I should submit to yours? To what tribunal do you appeal? That of history? But its authority with you is not worth a penny! To the Bible? But the Bible by itself will give no decision. It requires an interpreter, as much as the constitution and laws of the country. Who shall be the interpreter? Methinks I hear you speaking of your "common sense" again for that same—so that we come round the Protestant circle to the starting point.

If you say the appeal is to the "common sense" of mankind in general, (restricting the term to those who profess Christianity), the verdict will not be unanimous; but it will be in my favor by a majority of three to one. To what tribunal, then, would you be willing to submit, in case I were disposed to join issue with you in a controversy on the great question on which Catholics and Protestants are divided? But the inquiry is purely hypothetical; for though I refer to myself the right of reviewing your labors, when I think proper, depend upon it there will not, there cannot be, any dogmatical controversy between us. If your genius and inclination lie in the direction of profanity, you can continue to insult the mysteries of the Catholic faith, as you have done. For this you have had to expy from Protestant writers of your own class, who have gone before you. But I see no reason why I should undertake to discuss the reprint of their opinions, found in your book, rather than in the original text as found in their own. As far as either come in the way of my subject, I shall do this at my own convenience, in the sequel of those letters which I have addressed to my "Dear Leader," and not to you. In the present review I proposed only to discuss those little incidents of warring faith, accurately misgivings, and autobiography which preceded, or were connected with, your conversion from the Catholic faith to a Protestant denomination. This portion of your letters was your own, and was (what cannot be always said of works of imagination) perfectly original. Having done this, it only remains for me to assure you of my sincere good wishes, and to say for the present, farewell.

And now I will take the liberty of addressing a few words to the general reader in connection with this subject. With advantage does the logic of any name, derive from such books as Kirwan's letters? They promote piety? Is charity increased by them? Do they convert Catholics? Is the faith of Protestants so weak that it requires the support of such buttresses? The questions on which Catholics and Protestants are so unhappily divided have been discussed by able men on both sides, until the argument has been exhausted. There are considerations which address themselves to the sincere minds of all parties. Those who will reflect a moment will perceive that the Catholic religion has withstood and now withstands such attacks, just as the pyramid defied the assaults of the wandering Arab. If it were the system which such writers as Kirwan represents, it could not subsist a single year. Good men from within, who know what it really is, would not stay; good men from without would not come to it. Now a whole volume might be filled with the names of illustrious converts from the different denominations of Protestantism, who, after mature deliberation, have joined the Church within the last quarter of a century, many of them at the sacrifice of their worldly interests and prospects. How could this have come to pass if Catholicity were what these writers allege?

Does not this single fact outweigh a ton of such theory-books as the Key of Popery, or Kirwan's Letters?—What are these books generally made up of? Assertion, party invective, charges, sometimes entirely false, and always grossly exaggerated.

Thus, such writers as I speak of will tell you that the Catholic Clergy are a vast corporation of swindlers.—But how will any man of even moderate judgment reconcile this with the fact that no other clergyman are so ready to encounter danger in the discharge of their ministry, whether in the cholera-hospitals, the fever-sheds, or wherever it becomes a martyr of charity to meet death? They will tell you that the Catholic religion is the deadly enemy of liberty. But then how comes it that all the elements and principles of social right and civil liberty are of Catholic origin, and that the best lawyer among us would be somewhat puzzled if requested to point out a single addition made to them by Protestantism? This is the fact, in opposition to theory. When Protestantism came it found several free public, and did not find one absolute monarchy in Christendom, except Russia, which was not in communion with the Pope. They will tell you that the Catholic religion is an enemy to knowledge. But the fact is that if you remove from the map of Christendom, all the great institutions of knowledge, in every department, founded and endowed by Catholics alone, very little will be left remaining. They will tell you that the Church is the enemy of lapines. But the fact is that nations appear to have been made much happier, if apparent contentment be any symptom, before the reformation, than since. Russia, an arid, cold, not a speck of general war, have followed each other in almost constant

succession in most of the countries of Europe since that event; and if these be signs of happiness, I am much mistaken. They will tell you that poverty is a certain companion and consequence of the Catholic religion.—This, even if it were true, amounts to little; for the Divine Author of Christianity did not intend his religion for the special advantage of bankers and stock-jobbers, as these writers would lead us to suppose. And if the Gospel was preached to the poor, it follows that poverty would be, if anything, a sign in favor of the true religion, rather than the contrary. Italy and Spain may be called poor nations, but yet I am not aware that any one is allowed in those Catholic countries to die by the road sides of starvation, and great numbers, on the other hand, in a country of great wealth and great population. But in England and Ireland, such writers point to the contrast between the Catholics and Protestants. They seem to forget, however, that by one thousand and one different ways, sometimes directly, at all times indirectly, the Protestants of these countries have been, legally till within less than twenty years, helping themselves, in the way of worldly prosperity, at the expense of the Catholics. Now this is the fact, and no man of common information and candor will deny it.

I might go on indefinitely in pointing out the mutual contradiction between the facts of history and the theories of your anti-Catholic writers, of a certain class. But as regards Ireland in particular, not only were the laws made so as of a certainty to reduce the Catholics to poverty, but if ignorance is an impediment to the attainment of wealth, the legal infidelity determined that the Catholics should be poor forever; and with this as a sign of a barbarous enactment on the easiness of Protestant Britain, it requires singular power of face in such writers as the Rev. Dr. Murray, of Elizabethtown, to allude to the subject at all. Let me contrast the facts of history, in the very terms of the several statutes, with the theory of our modern instructor.

If a Catholic kept school, or taught any person, Protestant or Catholic, any species of literature or science, such teacher was, for the crime of teaching, punishable by law by banishment—and, if he returned from banishment, he was subject to be hanged as a felon.

If a Catholic, whether child or adult, attended, in Ireland, a school kept by a Catholic, or was privately instructed by a Catholic, such Catholic, although a child in his early infancy, incurred a forfeiture of all its property, present or future.

If a Catholic child, however young, was sent to any foreign country for education, such child incurred a similar penalty—that is, a forfeiture of all right to property, present or prospective.

If any person in Ireland made any remittance of money or goods, for the maintenance of any Irish child educated in a foreign country, such person incurred a similar forfeiture.

Such were the laws. Kirwan's followers, in their day, and himself, in his early life, were their victims. Now, with these facts staring him in the face, this man says the Catholic religion is the cause of poverty, and to do with the degradation of Ireland, I charge that ignorance on Popery."—(page 50.) The italics are his own, and to judge by the statement, would be led to suppose that he has not escaped from under the edict against knowledge to this day.

No, no; let candid Protestants look for and examine the true facts in all these cases; let them judge for themselves, and they will be surprised to discover how much that is true has been held back from them on all such subjects, and how much that is false, or falsely represented, has been circulated among them instead of the truth, by mere book-writers and men of the shop. And as regards the Catholic religion, if they wish to know what it is, even for the sake of information, let them consult authentic sources, and be slow to receive their knowledge of it from those who are seldom either qualified or disposed to state it truly. In my other series of letters I propose to state it as it is understood by Catholics; to explain its doctrines, where explanation is judged necessary; and to sustain them by such proofs from scripture, history, and reason, as are most likely to have weight with men, whether Catholics or Protestants, who are not yet prepared to reduce the awful mysteries of Christian revelation to the infidel's standard of judgment—"common sense."

JOHN HUGHES, Bishop of New York.

NEWS BY THE LAST ENGLISH MAIL.

THE EAST INDIAN REBELLION.

THE BOMBAY MAIL.

The Commander-in-Chief was at Futtyghur preparing for the invasion of Oude, which would probably be from several points about the 25th. His own column is nearly 15,000 strong, with about 100 pieces of ordnance, while at least 10,000 men from other points will be ready to co-operate with him.

General Outram has remained at Aunghur undisturbed since the 16th of January. 100,000 insurgents are said to be in arms in and around Lucknow, which is being strengthened in every possible way.

Sir Hugh Rose, at the head of the Central India Field Force, captured Rateghri on the 20th (the enemy escaping over the walls), defeated the enemy at Banda, and finally relieved the garrison at Saugor from a six months' siege on the 31st February. The Rajpoota field force captured the strong fortress of Awah on the 24th of January, and was marching on Cotah, where disunion reigns.

Delhi has been placed under the authority of the Punjab Commissioners. The authority of the civil power has been restored, and the army declared broken up. The Punjab and Peshawar, with the 72nd Highlanders, had reached Bombay, but large reinforcements of European troops are still required.

Trade is improving; freights on the advance; all public securities rising. The Governor-General is on his way to the northern provinces.

EAST INDIA HOUSE DESPATCH.

The Commander-in-Chief was at Futtyghur on January 24. Brigadier Walpole's column was near the Ramgunna, preparing to cross into Rohitkund. A rebel force was on the opposite bank of the river.

By intelligence to January 22d, Sir James Outram had [not?] been again assailed, but an attack by the whole rebel force in Lucknow was daily expected. Reinforcements had been sent to Sir James Outram.

The Ghoorkas have marched from Goruckpore to Fyzabad, in Oude.

Saugor was relieved by Sir Hugh Rose's force on February 31. On the march to Saugor, Rateghri was attacked on January 26th, but the garrison evacuated the place.

The chief rebel leader in Central India, Nawab Mohammed Pavi Khan, has been hanged; and at Delhi the Dewan of Furrucknager likewise.

The trial of the king of Delhi was to commence on the 2d of February.

On the 31st January, Sir Hugh Rose defeated the insurgents at Banda. Our loss was slight, but Captain Devill, of the Royal Engineers, was killed. The fort and town of Awah were occupied on the 24th January, the greater part of the garrison having escaped in the night during a violent storm.

Punjab and Scinde all quiet, with the exception of Candoish, in which, however, no new excesses are reported.

Proof has been obtained that the Sharapoor Rajah has been collecting troops for a rebellion, and is about to be attacked from three quarters.

A Bombay force from Belgium, and a Madras force from Kurtool, are advancing to Kooloa with the Nizam's troops, for the reduction of the Rajah.

Dr. ANDERSON, Secretary to Government.

THE INTERSECTION OF THE COLES.—The Cole country has risen. Mr. Edward Lushington set out to arrest a troublesome chief at a point in the jungles beyond Chyebassa. His guide led him into an ambush, and he found himself in the midst of 4,000 Coles, protected by jungle. He had three officers and 50 Sikhs with him, but advance was impossible, and he retreated, fighting his way step by step back to his camp. The enemy, armed only with bows and arrows and hatchets, came on with the greatest courage. By the time he regained his camp all the Europeans were wounded, Lieut. Birch severely, and half the Sikhs. On arrival he found that his Cole porters had fled, and he could not get a Cole for any reward to carry a letter. He therefore retreated again upon Chyebassa, where he awaits reinforcements. Fifty European soldiers have been sent up from Midnapore and two guns, neither of much value in the jungles. The affair is very unpleasant, as this sort of thing is apt to spread, and the Coles hold the hills from Palamou to below Garjiam, in the Madras Presidency. Six months ago the German missionaries assured the local officer, Capt. Dalton, that the harvest would be succeeded by a rising, and offered to place 2,000 Christian Coles at his disposal, to form a local corps. The offer was refused.

ANOTHER MASSACRE BY THE OUDE REBELS.—Six persons—Sir Mountstuart Jackson, Captain Patrick Orr, Lieutenant Barnes, Sergeant Major Morton, Miss Madeleine Jackson, and Mrs. Patrick Orr—were known to be in the hands of the Oude rebels. It was hoped that they would be spared as hostages, but the thirst for blood is still unslaked. All the males were blown from the guns. The ladies are still alive, but in confinement, and have lost, they say, all reckoning of time. The Governor General has offered a lac of rupees for each of them, but I fear, without effect.

REFUSAL OF AN ENGLISH BATTALION TO EMBARK AT SUEZ.—The Austrian Correspondence, a semi-official journal, has the following under the head of "Alexandria, March 13":—"An English battalion refused to embark at Suez on board the steamer Pottinger. They seized another vessel belonging to the Australian Company, and proceeded to Calcutta in her."

THE 34TH MUTINEERS.—The remnant of the 34th Mutineers, it is said, are hovering about the jungles at Cachar, perfectly at a loss to know what to do or where to go; without food, save that which the jungle produces, they cannot now long hold out; those whom the bullets and bayonets of the gallant Sylhet Light Infantry do not destroy will fall a prey to disease or starvation. They would long ere this have been exterminated, but having unfortunately come upon an elephant kheddah of Major Smith's, they found there a supply of food, which enabled them to baffle their pursuers by remaining in the jungles. The detachment of her Majesty's 54th has left Sylhet for Assam.

FLOGGING AND SHOOTING IN MALWA.—The following extract is from a letter from one serving with General Rose's column dated Mhow, Jan. 26:—"We shot 150 prisoners at Schore, but, to the astonishment of the troops, as many more were released. The 'shooting game' commenced at a late hour (after sun-set). The consequence was, some of the 'sharpshooters' mistook a horse belonging to one of the Generals' staff for a nigger, and the poor animal received the fatal ball intended for Pandey. We passed through Bhopal. The Ranee, who is said to be a Christian, gave a grand entertainment to General Rose and the officers of his staff. The greatest civility is shown to Europeans in Bhopal: There is a gun in this village, the largest I ever saw, 18 feet in length by two feet in diameter. We presented a few 'stripes' from the 'cat-o'-nine-tails' to the head man at Bhopal, for disrespectful language to the Quarter-master-General. Rumour says that there are 30,000 mutineers at a place called Rathgor, about four marches from Saugor, whether we are proceeding as fast as possible, to co-operate with General Whitlock's column against the vagabonds. I only hope we shall meet them. If we do, there is nothing more certain than that we shall serve them the same as we served those in Ghario. What a pity you are not with us this time. I hear there are more troops to join us from Mhow, and that Capt. Hungerford's battery is to be in readiness to accompany the column. Let me know if such is the case, because if you are coming, it is our intention to 'bone' and kill the fatted calf."

RE-OCCUPATION OF DELHI.—The new order for admitting natives into the city came into play on the 18th of January. Each person desirous of availing himself of it had to pay one rupee four annas to the Kotwalie authority, who provided him with a ticket, on presentation at the commissariat store in Lal Koh street, was exchanged for two chappys and a chukkee (chukkees are grindstones). The consequence is, that one can't drive half-a-dozen yards along the streets of Delhi without encountering two chappys and a chukkee, and no doubt that many a well-seasoned bundash will take up his old quarters in the Chudney Chowk, Durraaba, or Billeemur, for one rupee four annas, and thank them cheap at the money. A lot more rebels were strung up this morning (Jan. 19). They are being thinned fast. I wish the authorities would set some more of the "higher class" swinging; it would do a vast deal of good. Europeans are now beginning to live outside the city, and the Chandney Chowk is almost as much crowded of an evening as it was in days of yore, and the Fusiliers' band, "discussing sweet music" opposite the church every Monday and Tuesday evening, attracts a goodly assemblage of beauty and fashion, all of which combined, if it were not for the European guards, and the shot holes round about, would almost do away with the traces of the past six months. A message has been received which is said to decide the fate of Delhi. The defences are to be at once destroyed, and the message intimates that Delhi will not be a station for Europeans longer than is necessary to enable the authorities to remove the magazine; or in other words, only for the present year. The sale of the Bullaburgh Rajah's guns, swords, &c., came off at the magistrate's office on the 23rd of January. With the exception of commissioned officers, no natives were allowed to attend the sale. The proceeds amounted to upwards of 5,000 rupees. Some valuable swords were sold (as were some of the purchasers), the best descriptions going cheap, while the inferior weapons fetched high prices.

THE OUDE ZEMINDARS.—There is a report that the great Oude Zemindars have offered to surrender on condition of immunity. They offer to reveal the entire plan of the revolt from first to last, and to surrender every man guilty of any atrocity, receiving in return immunity for themselves. I believe they do not agree to surrender every Sepoy. The bribe is a large one, as it is of the last importance to ascertain the true history of the conspiracy, but the offer as it stands can never be accepted. If the mutineers are to pass unpunished, discipline will be impossible. I cannot vouch for the absolute accuracy of this statement, but some terms have been proposed.

A CHECK TO THE HONOUR REBELS.—Captain Boisragon has given the Bijnour rebels a severe check. He came upon them 1,000 strong, near the head of the Ganges canal. He had only 10 Europeans, 70 Sikhs, and two guns; but in Asia audacity is victory, and he unhesitatingly attacked; 100 mutineers were killed, the remainder fled, and Captain Boisragon, aware that pursuit was useless, let loose a new and terrible foe. The dike of the headwater was cut, the food pooled down faster than cavalry could gallop, and scores of the mutineers were drowned.

PLANS OF THE INDIAN REBELS.—A letter, dated Allahabad, Feb. 11, says:—"The whole is to be in motion to-morrow. They have been crossing the river at Cawpore for the last few days, and they talk of the attack commencing on the 20th. Sir C. Campbell came here two days ago, and had an interview with the Governor-General, and left again the same afternoon. It was concerning Oude affairs he came. There is a report here that a relation of the old king has proclaimed himself King of India, and has given orders to the insurgents not to try and fight us, but to disperse in bands of forty or fifty, and scour the roads and kill all the English. I think this is the worst news we have had."

THE KING OF DELHI'S PRISON ISLAND.—The remainder of the King of Delhi's miserable existence is to be endured amid the savage population of a group of small islands in the Bay of Bengal. Since the year 1824, when the British expedition against Burmah assembled at Port Cornwallis, the Andamans have scarcely been heard of in this country, and even their position on the map is still comparatively unknown. The principal island is also the most northerly of the group, and extends 140 miles in length by 20 in breadth. The Little Andaman, on the other hand, is the most southerly, but does not exceed 28 miles in length by 17 in breadth. In the centre of the Great Andaman the land rises to the altitude of 2,400 feet, formerly a well-known beacon to mariners—the Saddle Peak. A few small streams thence descend to the sea. Various kinds of timber, suitable for ship-building, are found in abundance; but the only fruit worthy of mention is the mangrove; the cocconut, which flourishes in the neighbouring Nicobars, does not grow in these islands. Many varieties of fish are caught off the coast, and constitute the chief food of the barbarous inhabitants, who also indulge in lizards, snakes, guanoes, and rats. On the skirts of the forest which occupies the interior of the principal island, are seen herds of a diminutive species of hog, supposed to be descended from a shipwrecked stock. With the skulls and bones of these animals the islanders adorn their huts, and were thence accused of cannibalism, from a belief that their favourite ornaments were the indigestible remains of human beings whom they had slain and devoured. They are, in truth, a cruel and savage race. All attempts to communicate with them have been repelled by darts and flights of arrows. They are described as resembling a degenerate tribe of negroes. They have woolly hair, thick lips, and a flat nose; their stature seldom exceeds five feet; their colour is a deep, unshaded black; and their costume that of primeval Adam before the Fall. Their huts consist of four poles driven into the ground, and interwoven with boughs of trees. Their chief want is a sufficiency of food, in search of which they are constantly prowling along the shores or climbing steep rocks; their chief annoyance is from the countless insects that infest the island, to guard against which they plaster themselves over with mud, and thus render their skin as impenetrable as the hide of a hippopotamus. Their woolly hair is painted with red ochre to an extent that would excite the envy of the Gael. But wild as is their aspect and fierce their disposition, they are nevertheless amenable to the laws of politeness and good breeding. That man is considered a poor and no gentleman who does not salute his neighbour in a becoming manner by lifting one leg and smiling the lower part of the thigh with the open hand. It is possible that these manners may not be altogether to the taste of the ex-King of Delhi; but, at least, he will escape an ignominious death on the gallows.

THE LATE SIR HENRY LAWRENCE.—Her Majesty has been pleased to declare her intention of conferring a baronetcy on the son of the late Sir Henry Lawrence. It is also the intention of the Court of Directors of the East India Company to propose to the Court of Proprietors the grant of an annuity of £1,000 a year, as a reward for his services.

THE DACCA MUTINEERS.—The party of Europeans, Ghoorkas, and some of the 73d, who went out after the Dacca mutineers, were not able to accomplish much; the jungle was so dense that there was no getting along without elephants, and of these they had very few, the only chance they had was catching them while crossing the Teesta, and this they did not accomplish, as the main body of the nimble Pandies managed to get across on a bamboo raft at a place called Chowah, close under the hills. Yule's party was off after them with 80 elephants. Captain Curzen's party, however, got kubbur of a small party of the Dacca men being about, crossed at another ghat, farther down the river, and a party of Ghoorkas and some of the 73d men were sent to catch them, which they would have done had it not been for the impetuosity of the Ghoorkas, who could not reserve their fire until Pandey was on this side the river, but let drive into them; one man only was killed, he was shot, and afterwards cut down by a Sepoy of the 73d; three were drowned in the river, and one caught the next morning and strung up. There was a vagabond, by name Kurruck Singh, once in Bootan, who farms the elephant tracks—this fellow fed the Dacca men for three days, gave them guides and elephants; he is a man from the neighbourhood of Gazepore. We tried to nobble him by offering so much for him, dead or alive, but could not, so the Colonel of the 73d sent out a party under Lieutenant Wilcox and Esnign Morton of that regiment, to try and chapao him. They had to go to his residence at a place called Chorabundar, a distance of about twenty-three miles; the party left in the afternoon of the 29th ult. and about eleven p.m., halted for a little to rest, when it was discovered that three men of the party were missing. Lieut. Wilcox instantly pushed on, and found that he was too late; Kurruck Singh had obtained information of his advance, and had bolted; it was a near thing, as his house was in confusion and his bed warm; a horse and other things in it were set on fire and destroyed. Three elephants were found, but from the want of mahouts they were obliged to be left. Immediately after, the three vagabonds who gave the information were found in a top of trees, and gave as an excuse that they remained behind, one of them being sick; but this availed them not, as they were put in confinement and brought into cantonment, and lodged in the quarter guard of the Europeans. A drum-head court martial was ordered, before which they were tried and condemned to death, and on the afternoon of the 2d inst., we had the satisfaction of seeing the three, namely a havildar, and two sepoy of the 73d, blown away from guns in front of the regiment. It was truly refreshing after the many months of anxiety, to be able at last to deal out justice to such traitors.

FROM FURUCKNAGER.—All the gun-carriage works, even to the workshops and engines, have been found untouched, and the houses inside the fort unburnt. The clothing agency has also escaped. The enemy left behind them all but two of their guns, which were subsequently recovered at a village seven miles off. The Nawab set fire to his own palace, and what remained was blown up by one of our engineers. His wuzer set himself up as king the same day our army arrived; he was handed over by the Furruckabad people the next day, when the sailors made him eat 4lbs. of pork, after which he was taken down to the Kotwalle of the city, stripped naked before the whole of his loving subjects, and flogged severely, when he was made over to two sweepers, who hung him on a tree, where he remained two days, and so ended his reign. Numbers of the rebels have been shot and hung here since our arrival.

HANGING A NAWAB.—The Nawab of Furrucknager, having been found guilty, was hanged in front of the Kotwalle, at half past four o'clock on the 23d January, in the afternoon; her Majesty's 60th R.B. and Ghoorkas were out on the occasion. All passed off in the most orderly manner, a dead silence prevailing for some minutes after the drop fell. The culprit was an insignificant-looking man, and being of a light weight, struggled very much. The Nawab, it will be recollected, was the notable opponent of Brigadier Showers.

MINISTERIAL CONFERENCE.—A Cabinet Council was held on Tuesday, at the official residence of the Chancellor of the Exchequer, in Downing-street; previously to which, about 160 members of the House of Commons had a conference with the Earl of Derby and the Chancellor of the Exchequer, at the official residence of the First Lord of the Treasury, in Downing-street. Lord Derby, we are informed, was at great pains to impress on his followers that he had most reluctantly consented to take office. He also wished them distinctly to understand, that unless they gave him their implicit and uniform support, he would unhesitatingly resign the power to which his Sovereign had called him. The noble lord added, that if defeated in the Commons under circumstances which would necessitate his resignation, he would never again accept of office, but devote himself to those pursuits, in his private capacity, which were much more congenial to his tastes than appearing in the stormy arena of politics.

THE SUNKEN RUSSIAN FLEET AT SEBASTOPOL.—The schooner Silver Key and the steamer General Knox, belonging to the American Wrecking Companies, which undertook to raise the vessels of war sunk in the harbour of Sebastopol, have returned, and are advertised for sale. The attempt to raise the sunken vessels has completely failed; not one of them was recovered. The Black Sea teredo, so often attributed to the well-calculated imagination of the Russian Admiralty, is a stern reality. It has eaten up the body of the Russian fleet, leaving only the outer shell. The harbour must remain blocked up until by degrees the work of the teredo is done, and the ships fall to pieces. According to the account brought down, 51 vessels were found sunk, which is much more than ever was known or supposed.

VANDALISM IN GERMANY.—A shameful act of vandalism was a few days back perpetrated in the Museum of Dresden. A fine picture of our "Saviour on the Cross," by Guido, was found with the head cut away from the body, and a "Cupid" by Correggio, disgracefully mutilated. A great sensation has been produced among the artistic circles of the Saxon capital by these unaccountable instances of perversity.

A FEROCIOUS SAVAGE.—An extraordinary act of ferocity, says the *Emancipation* of Brussels, was perpetrated a few nights ago in this city. A policeman, while on duty in the Rue des Tanneurs, saw a woman of bad character enter the passage of a house, accompanied by a man. The officer continued his round, and on returning a few minutes after, met the woman with blood streaming from her mouth, and apparently suffering great pain. She made the officer understand more by signs than words, for she could scarcely utter an articulate sound, that a dispute had arisen between her and the man, during which he seized her by the throat, and when, in almost a state of suffocation, she put her tongue out, the ruffian seized it between his teeth and actually bit the half of it off. The woman was conveyed to the hospital, and on the officer afterwards proceeding with a lantern to the passage, he found the part of the woman's tongue, which the savage had spit out. The man has been arrested. He is the father of a family, and enjoyed an excellent character.

Mr. Disraeli introduced his India Bill on the night of Friday the 26th; but the House would not enter upon its discussion until after the Easter holidays. It provides for the government of India by a Council of eighteen members, presided over by a Secretary of State for India. Of these eighteen members, one half are to be chosen by the Crown from persons of over ten years experience in the civil service in various parts of India. The other nine are to be elected from among persons who have had a certain amount of service in India; four of them, by parties holding East India stock, either as members of the old Company, or as shareholders in railways and other public works of that country; the remaining five to be chosen one each by the cities most largely interested in the East India Trade—viz, London, Liverpool, Manchester, Glasgow, and Belfast. The patronage will rest with this Council; the Indian Army is to be kept separate from that of Her Majesty for the present.

A very fine screw steamer, named the Nova Scotian, of 2200 tons register, was launched at Dumbarton, on the 25th ult. She is to ply between Liverpool and Canada.

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