drove fast horses, nor choked Eve with ... never dined at his club, wh... smoke, ... reading ... Cain's ... sorry Eve was didn't think ... at home. In short, he ... was created especially for the purpose of waiting on him, and wasn't under the impression that it disgraced a man to lighten his wife's care a little. That's the reason that Eve did not use a hired girl; and we wish it was the reason that none of her fair descendants did.

CORRESPONDENCE.

To the Editor of the Protestant.

Sir,—It has been frequently asserted by Protestant writers, and by yourself among the rest, that the doctrines of the Catholic Church are such as to tend to degrade the human mind, and shackle the powers of the understanding, and that it has ever been the policy of the Popes to restrain freedom of thought, and keep the faithful in a state of ignorance and degradation. Now, Sir, I purpose to show that this grave charge is without foundation, that the Popes have ever been the friends of the freedom of the mind, and the generous encouragers of the cultivation of the understanding. In doing this I shall occasionally borrow the sentiments, and sometimes even the expressions of other writers, especially of Balmez.

To investigate this question satisfactorily, we should examine the Catholic principle said to be most inimical to the development of the intellectual faculties, and survey, in its widest range, the history of the intellect. One of the fundamental principles of Catholicism, is the submission of the intellect to authority in matters of faith. This is the point against which the attacks of Protestants have ever been, and still are directed. If there is anything in the Catholic Church capable of arresting the march of the mind, or of lowering its flight, it must be the principle of submission to authority.

Submission of the intellect to authority. These words do, at first sight, convey an idea of antagonism to intellectual development, unless we seize their true meaning, and ascertain the precise objects to which this submission is applicable. If you cherish an ardent affection for the dignity of our nature; if you are an enthusiastic advocate of scientific progress, and behold with delight the brilliant efforts of a bold, vigorous, and accomplished genius, you will discover something repulsive in a principle which appears to invoke slavery, check the flight of the mind, and clip the wings of the intellect. But if you examine this principle in its essence, apply it to the various branches of learning, and observe what are the points of contact which it offers with the methods adopted for the cultivation of the mind, will you discover any foundation for these suspicions and apprehensions? How much truth will you find in the reproaches of which Catholicity has been made the object? How vain and puerile will appear all the declamation published on this subject?

God, man, society, nature, the entire creation—such are the objects on which our minds can be occupied; beyond the sphere of these objects we cannot reach, for they embrace infinity. Well, then, whether as regards God or man, society or nature, the Catholic principle of authority imposes no shackles, places no obstacle in the way of the human mind; instead of checking this progress, it serves rather as a lofty beacon, which, far from interfering with the mariner's liberty, guides him in safety amid the obscurity of night. How does the Catholic principle oppose the freedom of the human mind in anything relating to the Divinity? Protestants surely will not tell us that there is anything wrong in the idea which the Catholic religion gives of God. Agreeing with us on the idea of a Being eternal, immutable, infinite, the Creator of heaven and earth, just, holy, full of goodness, a Rewarder of the good, and a Punisher of the wicked, they admit this to be the only reasonable idea of God that can be presented to the mind of man. To this idea the Catholic religion unites an incomprehensible mystery, the august mystery of the Trinity; but on this point Protestants cannot reproach us unless they are prepared to avow themselves Socinians. The Lutherans, the Calvinists, the Anglicans, and many other sects condemn, as well as we do, those who deny this august mystery. I cannot see how this mystery shackles human reason in its contemplation of the Divinity. Does it prevent it from going forth into immensity? What limit does it fix to the infinite ocean of light and being employed in the word God? When the mind of man, soaring above the regions of creation, and detaching itself from the body that would bear it down, abandons itself to the delights of sublime meditation on the infinite Being, Creator of heaven and earth, does this sublime mystery stop him in his heavenward flight? Ask the innumerable volumes written on the Divinity, eloquent and irrefragable testimonies of the liberty enjoyed by the human mind wherever Catholicity prevails. The doctrine of the Church relative to the Divinity may be considered under two aspects; either as having reference to mysteries above our comprehension, or as touching what is within the reach of reason. As regards mysteries, their abode is in a region so sublime, they appertain to an order of things so superior to any created thought, that the mind, even after the most extensive, most profound, and at the same time the most free investigation, is unable, without the aid of revelation, to form even the most remote idea of these ineffable wonders. How can things which never meet, which are of a totally distinct order, and which are an immense distance apart, interfere with each other? Can the moon's orbit come in contact with the remotest fixed stars? Do you fear that the revelation of a mystery may limit the sphere of your reason's operations? Are you apprehensive lest in wandering through immensity, you may be smothered in the narrowness of your reason? Was space wanted for the genius of Descartes, of Gassendi, of Malbrouche? Did these men complain that their intellects were limited, imprisoned? Why, indeed, should they complain when they cannot but own that they are indebted to Catholicity for the most splendid and sublime ideas that enrich their writings? The philosophers of antiquity in their treatises on the Divinity are at an immense distance below the least eminent of our metaphysical theologians. What would Plato himself be compared to Lewis of Granada, Louis de Leon, Fenelon, or Bossuet? Before Christianity appeared on the earth the primitive ideas on the Divinity having been effaced, the human mind wandered amongst a thousand errors, a thousand monstrous fancies. Feeling the necessity of a God, man substituted for the Supreme Being the creation of his own imagination. But ever since the ineffable splendour, descending from the bosom of the Father of light, has shone upon the whole earth, ideas of the Divinity have remained so fixed, clear and simple, and at the same time so lofty and sublime that human reason has obtained a wider range, the veil which concealed the origin of the universe has been withdrawn; the world's destiny has been marked out, and man has received the key that explains the wonders which fill and surround him. Protestants have felt the force of this truth, and although their aversion for everything Catholic was almost fanatical, although the spirit and the claimed right of private judgment in matters of faith, have converted many of them both in Germany or nearer home into unbelieving philosophers, yet, generally speaking, they may be said to have respected the idea of the Divinity. How, indeed, could it be otherwise? The God of the Catholics was too great to be replaced by any other. Newton and Leibnitz, embracing heaven and earth in their speculations, could say nothing new of the Author of so many wonders, nothing but what had already been taught by the Catholic religion.

The Church does not impede the operations of the intellect as regards the study of man. *Philosophers* are divided into two schools, the materialists and the spiritualists. The former assert that the human soul is only a portion of matter, which, by a certain modification, produces in us what we call thought and will; the latter maintain that the energy accompanying thought and will is incompatible with the inertness of matter, that what is divisible, composed of divers parts, and consequently of divers entities, could not harmonize with the simple unity essential to a being that thinks, wills, reasons with itself upon everything, and possesses the profound consciousness of individuality. For these reasons they assert that the contrary opinion is false and absurd. The Catholic Church intervenes in the dispute, and says: "The soul of man is not corporeal, it is a spirit; you cannot be both a Catholic and a materialist." But ask the Catholic Church by what system you are to explain the ideas, the sensations, the acts of the will and human feelings, and she will tell you that on these matters you are perfectly free to hold what you consider most in accordance with [illegible] faith does not descend to particular questions appertaining to the affairs of this world, which God Himself left to the consideration of man. So far, indeed, are the doctrines of Catholicity from checking philosophical progress, that they are on the contrary a most fruitful source of this progress in every respect. If we wish to make progress in any of the sciences, it is no slight advantage for the intellect to have a safe and firm axis around which it may revolve; it is a fortunate thing to be enabled to avoid at the very outset in the intellectual race a multitude of questions which would entangle us in inextricable labyrinths, or from which we could not escape without falling into most lamentable absurdities. In a word, when we approach the investigation of these questions, we ought to consider ourselves happy in finding them resolved beforehand in their most important points, knowing where the truth lies, and where there is danger of falling into error. This is the cause of the vast advantage which in these matters modern philosophers possess over those of antiquity; the ancients had to grope in the dark; the moderns, preceded by brilliant lights, advance with a firm and sure step, and march straight to their destination.

After all their reasonings on the attributes of the Divinity and the relations of man to God, have philosophers discovered anything incompatible with the doctrines of the Church? When Descartes, in the *seventeenth century*, effected a revolution in philosophy, a singular incident occurred that will throw a strong light on this subject. The Catholic doctrine respecting the august mystery of the Eucharist is known, and also in what consists the dogma of transubstantiation. Many theologians, in order to explain the supernatural phenomenon which takes place after the consummation of the miracle, had recourse to the doctrine of accidents which they distinguished from the substance. Now, the theory of Descartes, and of almost all the other modern philosophers, was incompatible with this explanation; for they denied the existence of accidents distinct from the substance. It consequently appeared, at first sight, that a difficulty would here arise for the Catholic doctrine, and that the Church would have to oppose this system of philosophy. And did it so happen? Not at all. Upon a careful investigation of the matter, it was seen that the Catholic dogma belonged to a region infinitely above that in which this uncertain philosophic doctrine moves, however closely they might have seemed to approximate. In vain theologians discussed the matter, indulged in mutual recriminations, and drew from the new doctrine all manner of inferences, in order to represent it as dangerous. The Church, always superior to the thoughts of men, kept aloof from these disputes, maintaining that grave, majestic attitude so well becoming her to whom Jesus Christ confided the sacred deposit of His doctrine. Such is the liberty accorded by the Church to the genius of philosophers, that it is free in every sense as long as its investigations do not infringe on the sacred precincts of faith, or wander from the track of true philosophy.

But human reason, at once so powerful and so feeble, sometimes becomes puffed up with arrogance and pride, and in the name of liberty and independence claims a right to teach error, to blaspheme the Almighty, to deny man's free will, the immortality and spirituality of his soul, her sublime origin and heavenly destiny. At such a time we avow, and we glory in the avowal, the Church does raise her voice through her supreme Pontiffs, not to oppress or tyrannize over the human mind, but to proscribe error and immorality, to guard the faithful from dangers, to maintain inviolate the sacred deposit of the faith entrusted to her guardianship, and to defend the rights of the Supreme Being and the dignity of human nature: then, indeed, we see her opposing with unyielding firmness that senseless liberty which claims the fatal right of uttering all sorts of extravagance. This liberty Catholics neither possess nor desire, knowing that in these matters there is a sacred line of demarcation between liberty and licentiousness. Happy slavery that keeps us from atheism, materialism, and from doubting whether our souls came from God, whether they tend towards Him, and whether there exists for unhappy mortals, after the sufferings which weigh upon them in this life, a life of eternal happiness purchased by the merits of a God-man!

As for the sciences which have society for their object, I think that I need not vindicate the Catholic religion from the reproach of having in this respect oppressed the human mind. Her doctrines and her influence, as regards the nature and extent of power, and the civil and political liberty of nations, are sufficient to prove that the Catholic religion, without descending to the arena in which the passions of men strive and contend, teaches a doctrine most favourable to true civilization and the rightly understood liberties of the people.

I have not space to touch at length upon the relations of the Catholic principle of authority with the study of the natural sciences. It is not easy to see in what way this principle can be injurious to the progress of the human mind in this department of knowledge. I have said that it is not easy; I might have said that it is impossible, and that for a very simple reason, founded on a fact within the reach of every man, viz: the extreme reserve which the Catholic religion evinces in everything relating to purely natural science. One might suppose that God designed to read us a severe lesson on our excessive curiosity relative to this matter. You have only to read the Bible to be convinced of this. I do not mean that nature is never noticed in the Bible; that Divine book presents her to us in her grandest, noblest, and most sublime aspect; as a living whole, in fact, together with all her relations and her sublime destiny, but without any kind of analysis of decomposition. In these sacred pages the painter's pencil and the poet's fancy will meet with magnificent models; but the inquisitive philosopher will look in vain for the hints he is in quest of. The Holy Spirit did not aim at making naturalists, but virtuous men; hence in describing the creation, He represents it solely in a light the best adapted to excite in us feelings of admiration and gratitude towards the Author of so many wonders and benefits. Nature, as she appears in the sacred text, has not much to gratify the curiosity of the philosopher; but then she delights and ennobles the imagination, she moves and penetrates the heart.

From the rapid view which I have taken of the several branches of learning in their relations to the Catholic principle of authority, it is clear to a demonstration, that the alleged enslavement of the intellect of Catholics by the Church, with the Pope at its head, is nothing but a mere bug-bear, and that in no respect does either our faith or discipline arrest or retard the progress of learning. (Vide Balmez passim.)

You have thought proper to keep the other communications which I have sent you nearly a fortnight without publication; and in the case of the last you not only withheld its publication, but you published in the meantime, a contemptible, scurrilous letter of some one who came to your assistance against me, and who was either afraid or ashamed to write over his proper signature. If this ungenerous and undignified way of acting is not in accordance with your idea of Christian honor and justice, you will not, I presume, treat this communication in the same manner.

I have the honor to remain,
Your obedient and humble servant,
A. McDONALD.

St. Dunstan's College, Jan. 21, 1862.

FOR THE EXAMINER.

TO ABBERDUMBEE WILHOCK, ESQR., THE TENANTS' FRIEND.

"I dreamed a dream, and yet it was not all a dream."

A few evenings ago, after giving due consideration to your "Christmas Pie," presented to the Government in a late No. of the 'Examiner,' I retired to rest, under a lively impression of the debt of gratitude which the Tenantry of P. E. Island owe you for your able advocacy of their claims in pointing out the destructive, *malicious* and deceitful policy of their conduct. I don't know how long it was after I slept when I found myself under the influence of Morpheus, who conducted me to a magnificent apartment, where he told me, "the gods" usually met for state deliberations. On both sides of a table, covered with *green* cloth, sat seven of "the gods." How many more belonged to "the board" I did not learn; but there was one large chair at one end, which I fancied belonged to the king or scribe, as it was raised above the rest. There did not appear to be any formal business before 'the board,' though they were engaged in very earnest conversation, but in so low and confused a jargon that I could hear nothing very distinctly, unless the word "Abberdumbee," the very articulation of which did not seem at all palatable to their godships. Although the apartment—indeed I might say palace—was lightsome and airy, yet, whether it was the reflection of the green cloth or not, I thought "the gods" looked very *green*. While indulging in these reflections, a tall, gaunt "Southern" looking personage "dragged his slow length along" towards the raised chair; and judging from his cadeverous appearance, he did not belong in any way to the jolly god, Bacchus, or else he had undergone a long purgation in atonement for past offences. No sooner had the President taken the chair—for such I found he was—than a *Gray* gentleman started up, under, apparently, great agitation of body and mind, as well as a palpitation of the heart, for he pressed his hand convulsively against his heart, and said—Mr. President and Gentlemen, although I have the honour to be one of "the gods" of this "board," I am sorry to say that I cannot lay claim to the immortality of the heathen gods of old, for I really cannot live without *human* sustenance; and ever since I had such a desperate run for my life from that rascally black Sikh in India, I am subject to such severe palpitations of the heart that I must sometimes press my hand and arm externally against my person, lest my heart should jump from its resting place; and this more particularly when I am *hungry*, which you know is not one of the attributes of the "the gods." I am also, Mr. President, I regret to say, subject to very severe fits of *Hypochondriasis*. This very severe disease is always accelerated by that madcap Abberdumbee Wilhock, whose very name is an abomination to me; and I can tell you, Mr. President, and other gods belonging to this "board," that unless there be a period put to his career in some shape or way the indignant tenantry will soon place other gods at this board in our stead. Why, if the confounded fellow would only tell lies of us, the same as the 'Islander' and 'Monitor,' even the 'Protestant,' although sometimes letting out truth about J. Arbuckle and some others of our underlings, yet tells enough of lies of us to keep its readers in good humour with us, we could bear it; but that mad fellow, Willhock, has a way peculiarly his own, not only of telling the truth, but of telling it in such a manner that any or all of our *bribed* scribes cannot contradict it. Something must be done, and that something very shortly. I believe he can be easily caught about the *streets;* but I am quite sure the best time would be *on the Sabbath, during divine service*, when he resorts to his *garret* to fabricate his desperate attacks on us. Why, I never take the 'Examiner' in my hand until after my wife or daughter tells me Aberdumbee's name does not appear therein. Now, I have an idea of how to make a capture of him, but as I have not at present any *active* force under my command, I shall just wait to hear the opinion of his godship the Major of the Rifles, whose daring valour has never yet that I am aware of been called in question—who, with the volunteer assistance of forty or fifty Grays, I think would be able enough to secure the fellow, by investing the premises during his sleeping or writing hours.

At this the Major jumped up, circled round as if a wasp's nest had been about his posteriors, and vociferated in exalted military tones, and said—I am amazed, Mr. President, that his godship who has just sat down has so far exposed his ignorance of the rules of "the service" as to suppose that the chief officer in command could be expected to risk his precious life in any desperate or hazardous undertaking, such as the arresting and bringing to justice so tremendous a personage as Abberdumbee Wilhock, who, it is well known, is the most popular man in the Colony—at least, amongst the tenantry. No, sir, such a rule never existed in "the service," which I knew well when I accepted the high and important office which I now hold; but even supposing me to be so foolish in regard to my own *personal safety*, and that my precious life was lost upon such an extra hazardous expedition as the one under consideration, it is a notorious fact that no other "god" in the Colony could be got so able and willing to act the part of commander at this peculiar juncture, and hence the necessity of *taking care of myself*, for the public good. I know my duty, sir, and when the danger does arrive, or the necessity of facing cold lead or steel, my duty and my *inclination* shall direct me to some convenient observing spot "*out of range*," and there issue my *orders*, through my aids-de-camp. But let me see; here is my neighbouring "god." Major John, aid-de-camp! just new from the mint; how would it do to detail forty or fifty of our Grays under his charge for "the service" needed. At this, Major John very coolly and cordially greeted his brother gods, and informed them that his high military commission was given him *before his military exercise or training commenced;* and besides, he has sent for a sword of pure Damascus steel, all the way to Syria, and sent off a full length portrait of himself to the Prince of Wales' military tailor in London, in order to have his uniform made befitting his rank; and under such circumstances, he trusted their godships would hold him excused; and besides, continued the Major, I must candidly say that I would not like to run the risk of getting an ugly "*thrust*" from mad Abberdumbee.

The president here drew a long sigh, and after some convulsive bodily heaving, he said, I quite agree with your godships that something must be done to destroy the influence of that mad Abberdumbee; but "*the time has not yet arrived*" to take *military possession* of him; we must respect the laws of the land which have not as yet been set aside by *martial law*, and until that be done, our Volunteers are powerless for such an emergency; besides, your godships, perhaps, forget that we have not even obtained a *writ* of any kind from any court as yet against the fellow, and as your godships are *personally* aware that human nature is weak, and that "*every man has his price*," I think we might make an appropriation for that purpose to great advantage, for even mad-men are generally fond of money; and if any one out of Pluto's lower regions can do a job of that kind to advantage, it is *our grand scribe*, for I need not remind you that after doing a Bank out of £15,000, it will be very strange if he can't do a "smart business" with poor Abberdumbie Wilhock; and then if the worst comes, and he should prove either *too hard* or *too honest* to be corrupted, you know our *scribe* can accuse him of offering his services *for a consideration*, at which fabrications we all know right well he is as perfect as if he were a god like one of ourselves. I merely throw out these few hints for your consideration, seeing, as I before remarked, that the *law* is against us; and moreover, I know of my own knowledge, that more than one electoral district have already asked him (Wilhock) to represent them in the next House of Assembly; and you know it is safer to keep up *appearances—even false ones*—than to offend the tenantry by arresting or injuring *publicly* their favourite Abberdumbee, for we cannot conceal from ourselves—though gods we be—this certain fact, that our fate depends on the will of the Tenantry at the next general election. It is therefore just as well to "look before we jump," the splendid military ardour of some of your godships to the contrary notwithstanding. Here a prolonged silence ensued until a loud noise was heard to proceed from the jolly god *Bacchus*, which caused a roar of laughter at "the board." After the merriment subsided, Bacchus stood up with a face as refulgent as a new moon at midsummer, and said: I declare't god, gentlemen, I don't see any great cause for laughter *whatever;* I am only just returned from "the B—g," where I had a pleasant time amongst the goddesses, and where, I would ask, should a god like me be, unless amongst *his equals?* And if you knew the quantity of *Nectar* which I quaffed while endeavouring to establish an *erection* for a "perpetual motion," you would not be surprised to find me, if not "*in the wind*," at least rather *windy*. I have listened with much attention to the suggestions of your godships relative to the popularity of mad Dumbie, but I can tell you how to destroy it—and the only way you can do it—and that is, to give him a *Government appointment or take him into Council*, and my word for it, there won't be found a constituency in the Island which will elect him after that or give him the office which the "Land Spy" Whitman occupied in connection with "Bill Pope," and in less than two months he will be the most unpopular man in the Colony, except Pope himself.

At this a tremendous loud cheer and clapping of hands awoke from a pleasant slumber

Your devoted friend,
DREAMER.

The Examiner.

Charlottetown, January 27, 1862.

LATE NEWS FROM EUROPE.

The R. M. S. Arabia, bound for New York, called in at Halifax on Saturday, the 16th. Her dates from Liverpool are to the 4th inst. She brought two batteries of the 15th Brigade Royal Artillery, destined for Bermuda. The Mail for this Island arrived here on Tuesday night, 21st inst. No intelligence had been received in England up to the time of the sailing of the Arabia of the surrender of the Southern Commissioners, but advices had been received from the British Minister at Washington of such a nature as to give assurance of a pacific solution of the difficulty that arose out of the capture of Mason and Slidell. These advices had a very salutary influence on trade and manufactures, which manifested an upward tendency; and the money market—that unfailing barometer of the political atmosphere—became buoyant as ever. We are informed that the reports from the manufacturing districts are very satisfactory, showing that not only has a check been put to the restriction of business going on for some time, but that a rebound has taken place. The funds, railway shares, and other securities have also considerably improved. A fresh rise of ¼ per cent. took place in Consols. Cotton rose in price, and Breadstuffs fell. Sugar was steady, Coffee firm. Tallow quiet. Demand for Linseed and Sperm Oils, with an advance.

The returns of the Imperial revenue had been announced, and were undergoing discussion in the British journals. A considerable deficiency was exhibited, but the Times explains that that deficiency arose not from the falling off of the produce of taxation, but the remission of taxes. The new year, says the same journal, finds us in full funds and good credit, and finds our enemies penniless and creditless. For the present year we may pretty confidently expect that the peace of Europe will not be disturbed. If we can keep out of war ourselves, and it Heaven favours us and our neighbours with abundant harvests, we may hope to pass through the year with a fair share of worldly prosperity.

A suspicious steamer has been seen cruising in the English Channel off Dover, and there was strong reasons for supposing it was the privateer Sumpter.

An effort is to be made to perpetuate the memory of Prince Albert, and it can hardly fail to be successful, considering how much he is regretted. What form the memorial is to assume cannot, of course, be decided on the instant. A question like this demands time and consideration, and the opinion of men of taste and experience. The pecuniary part of the affair may be dismissed without a thought. Any reasonable sum for such a purpose would be subscribed within an hour in the city of London alone, and the other great towns and cities would, if called on, be only too happy to contribute towards the object. The London *Times* suggests an obelisk on the site of the Crystal Palace, in Hyde Park, and refers in proof of the excellence of the idea to a column in St. Peterburg, raised in memory of Alexander, the first Czar of that name. With the massive base it stands 154 feet high.

A great meeting was held in Dublin, on the 31st, in aid of the movement for raising "a national tribute of respect to the memory of the late Earl of Eglington, for his efforts to promote the material interests of Ireland."

His Excellency the Lord Lieutenant of Ireland has with his own hands distributed a large quantity of warm clothing to poor persons.

On Saturday evening, 28th ult., H. M. cutter *Badger* was run down, at Kingstown, by the steamer *Leda*. In about five minutes afterwards she sank in about *seven fathoms*. The crew narrowly escaped drowning.

On Christmas morning, at Castlebar, the Rev. James Loftus, while in the act of celebrating mass in the Catholic chapel of the workhouse of that town, dropped dead at the foot of the alter.

Every regiment in Aldershott has been medically inspected, so as to be ready to embark immediately for active service in Canada.

Balloons for the Canadian Expedition.—The authorities have now before them a proposal for the employment of balloons in reconnoitring in the anticipated war in Canada. The thickly wooded nature of the country renders the work of reconnoitring in the ordinary manner very difficult, and the adoption of some such means of rising to a position for a clear, uninterrupted view, will be a very great advantage. The dangers of being struck by shot is not so great as might at first sight be supposed; besides the very great difficulty of hitting an object high up in the air, it would require a great number of shot to hit before any considerable escape of gas would take place; and unless a hole was made in the upper part of the balloon, there would be no escape at all.

Distress in the West of Ireland.—Deputation to the Lord-Lieutenant.—According to appointment, the deputation from the Town Council of Dublin waited upon his Excellency on Monday, at the Viceregal-lodge, to present the memorial of the Corporation on the subject of distress in the west of Ireland. The deputation were attired in the corporate robes, and accompanied by the civic officer, bearing the insignia of the Corporation. The Lord Mayor read the memorial, and his Excellency replied as follows:—"My Lord Mayor and Gentlemen: It must be always pleasing to find any portion of the community sympathizing with the wants and privations of their less happily situated brethren. The condition of the poor has, without doubt, been unfavourably influenced by the general character of the weather in the year we are just closing. It continues to engage the watchful attention of the Government. With respect to the article of fuel, to which you have prominently adverted, I am happy to find that, in some of the cases which the laws of the realm specially devised for the relief of public distress may have failed to meet, the liberality of the proprietors of the soil and the wealthier classes in the respective neighbourhoods has been called forth with a view to increase and distribute the supply of this essential requisite, and I cannot doubt that if unhappily further exertions should become necessary, the initiative of relief, at least, would be taken by that general public whose benevolence and *generosity have been seldom invoked* in vain."—The deputation then withdrew.

Before the death of the Prince Consort it had been arranged that his Royal Highness the Prince of Wales was to spend some months of the winter in the Levant and Syria, visiting, of course, Malta and Corfu on his way. We understand that this programme will be adhered to, notwithstanding the most melancholy event which has intervened, and that the Prince will shortly leave for the East, returning in time to take part in the opening of the Great Exhibition.

Military Execution at Malta.—A letter from Malta gives a painful account of a military execution:—"The event of the week in this garrison has been the execution of the gunner John Edwards, of the 3rd Brigade Royal Artillery, for having fired his carbine at Captain Keate. At his trial by general court-martial he made no defence, gave no reason for the act, and expressed no regret at having committed it. He was about thirty years of age, and bore an indifferent character. He is said to have served in the Royal Marines, but little is known of his past history. After his eyes had been bandaged by the Provost-Marshal, the firing party, consisting of twelve artillerymen, whose carbines had been previously loaded, six with ball and six with blank cartridge, advanced within ten paces of the prisoner, who was resting on his right knee with his face towards them. At preconcerted signals they raised their carbines and discharged them at the culprit. The prisoner fell on his right arm. The Provost-Marshal then advanced and fired a pistol through his ear. The Provost-Marshal was so nervous that he fired a first ineffectual shot by accident. The whole of the troops were then marched in slow time, the bands again playing the 'Dead March' past the corpse, which lay huddled up just as it fell, and from the dust of the marching troops soon became a mass of blood and dirt."

Cape of Good Hope.—The Norman has arrived with dates from Cape Town, Nov. 21; St. Helena, Nov. 30; and Ascension, Dec. 4. Native affairs were progressing more satisfactorily than for some time past. There was no longer immediate fear of war between the Free State and Moshesh. Sir Walter Currie, with a strong force of mounted police, was in the Transker territory, in order to overawe Kreli, who had been somewhat restless. Adam Kok and his Griquas were peacefully migrated in No Man's Land. It had been arranged to leave the claims of Natal to the disputed locations untouched. The rumours of war in Natal with Ketchwaya were unfounded. News from the interior announce the death of Dr. Holden, the traveller, from fever. A Government Commission was inquiring into the management of Robben Island. There had been violent gales on the coast. Two colonial vessels had foundered at anchor, with all hands on board. The crops and wool clips have been abundant. The oidium was not so wide-spread among the vines as had been anticipated.

Russia.—Affairs in Russia appear to be approaching a climax. We learn by a telegram last evening that the University of St. Petersburg has been finally closed by an order from the Minister of Public Instruction, sanctioned by the Emperor. The alleged cause is the recent disturbances, but the real one, no doubt, is the serious attitude recently assumed by the people, the students, and the soldiery.

The students are permitted by the Imperial decree to pursue their studies at the universities in other parts of the empire, and the poor students will have pecuniary assistance given them to undertake the journey. We may shortly expect to hear of an explosion in Russia.

The loyalty of the army is by no means unimpeachable, for the recent policy of the Czar has seriously, alienated the affections of his people, and, when Russia is embarrassed, the Poles will not hesitate to help themselves. Even the serfs, for whom the Czar had sacrificed so much, are ungrateful, and think themselves injured—so dissimilar are the views which people take of their respective positions in life.

India.—Bombay, Dec. 12.—The man who was captured at Murrichee, when trying to get away from India, was recognised by a former servant as the Nana Sahib. He was disguised as a merchant. Jalabut Khan, the murderer of Major Burton, is to be hanged at Kotah. Col. Baird Smith is returning home on account of ill health. Mr. Laing has arrived in Calcutta. A resolution of the Governor-General creates a chief-commissionership of the central provinces. Lieut. Stewart, of H. M.'s 28th Regiment, has been murdered by his native servant at Nosserabad.

Frightful Massacre in China.—News reached us by the last mail that near Chefoo the rebels had committed the most frightful devastation; that men, women, and children had been brutally murdered, some being burnt, others tied to stakes, and others with ropes round their necks dragged to death by horses. At this juncture we are told that the French landed 200 men and three guns to defend the place, and that her Majesty's gun-boat Insolent opened fire on the rebels. Here, then, the neutrality of which we justly boast may perhaps be said to have been violated. But it must be remembered that the lives of Europeans were at stake; that this attack of the Taipings, or rather of the local banditti which acknowledge the rebel Emperor, was followed up by a most frightful massacre; and strange indeed it would have been at such a time if, with the power to interfere, we had stood entirely aloof. The wretches who attacked the villages adjoining Chefoo were not satisfied with the diabolical acts they committed on the inhabitants, but actually murdered two noble-hearted American missionaries who went out to the rebel camp as ministers of peace.—*London and China Telegraph.*

The 'Correspondence Bullier,' a Paris lithographed sheet, speaks of a rumour that an attempt had been made to assassinate Gen. de Goyon at Rome, and that one of his aides-de-camp had received two poinard wounds.

The Times of the 24th ult. has a lengthy article upon the Prince Consort, of which we quote the opening paragraph. It says:—"Yesterday the grave closed over all that was left us of the accomplished and amiable Prince who has for 20 years discharged the duties of his exalted position in a manner to defy detraction and silence envy itself. Around his coffin were gathered together all that is most illustrious, most venerable, and most powerful in the country. Several prelates, especially distinguished as the leaders of our ecclesiastical hierarcy, many Royal Princes and their Representatives, the ministers to whom the destinies of the country and the honour of the Crown are entrusted, were assembled to mourn the loss of one whose exalted rank was among the least of his titles to our esteem, and who did not leave behind him, in all that brilliant crowd, any one who had discharged the duties of life with more exemplary and unswerving steadiness than himself. The day was still and gloomy, as befitted the sorrowful occasion, and the melancholy trappings of woe, the long train of plumed horses and mourning coaches, lost on this occasion the impression of emptiness which is too apt to attach to such exhibitions of material sorrow, and were slight, but still fitting, accompaniments to the deep and sincere grief which was felt in every heart as for a domestic calamity. But this sad scene was only a specimen of what took place over the whole surface of busy, bustling England. Shops were shut, labour was suspended, Exchanges were closed, and *the country voluntarily imposed upon* itself a fine which, probably, cannot be estimated at less than a million sterling, in order to mark its regret for the dead and its sympathy for the survivors. A country which can thus mourn deserves to be thus served. We have buried our dead out of our sight with a grief as sincere as unostentatious; but his memory will live among us, and his name will always come first to the lips of those who wish to describe the union of the highest rank with the purest virtue."

From the Correspondent of the London Daily Telegraph.

Auckland, New Zealand, October 9th.—The principal political event which has occurred here during the past month has been the arrival of our new Governor, Sir George Grey, who landed in this city on the 26th ult., from H. M. steam corvette "Cossack," 41 days out from the Cape of Good Hope. Sir George Grey arrives in New Zealand at a most critical period—a time when the present is uncertain, and the future most difficult to penetrate. The veil which is hanging over everything relating to the Maori people enshrouds their relationship with the European Colonists in the greatest mystery, but we look to Sir George Grey to act the magician's part and dispel its gloom.

A smart shock of an Earthquake was felt at Auckland on the 1st, about midnight, a slighter one the day following, but on Thursday a most violent shock created general alarm. The houses creaked and shook and the clocks stopped. The first blow was immediately followed by a second, with increased force, but no material damage was caused by this alarming visitation. The atmosphere was dull and surcharged with electricity, and the rain fell in torrents.

THE AWARD STRANGLED.

We stated in our last No. that an extraordinary article appeared in the 'Islander' of the previous Friday on the subject of the Award of the Land Commission. We purpose to devote a little space to a consideration of some of the points that struck us as peculiarly remarkable.

Our readers are aware that the Legislature will meet in about three weeks hence; yet the 'Islander' assures us that the Award—which every one supposed would be not only the all-engrossing subject of legislation, but the first topic for prominent notice in the Governor's opening speech—has not yet been received, and that "his Excellency and his Government know no more of it than was communicated to the public by Mr. Howe." But this is not all. In the same article the 'Islander' says: "There is, we imagine, too much reason to fear that the Award will meet the same fate as did the attempt to effect a partial escheat in 1832—that it will be strangled by those who claim to be the only friends of the people." After this announcement from the Government organ, there can be very little doubt that there is no intention, and probably never was, on the part of the Government, to give any practical effect to the Commission, although it has cost this country a considerable amount of money, and covered it with the disgrace of having a Spy quartered upon it. The Liberals are charged with having used their influence with the proprietors to prevent the Award from receiving the royal sanction. But we have been repeatedly told that the Commission was quite a favorite object with the principal proprietors, and that *they* would cheerfully submit to any decision arrived at. We have been told, moreover, that the Liberals had no influence at all at the Colonial Office, and that they are abhorred by the proprietors. If this be the case, how could the Liberals have "strangled" the Award? But the Liberals, as a body, don't appear to have troubled their heads much about it. To be sure, there have been some public meetings held, and resolutions passed condemnatory of it, but no remonstrance or protest against it, so far as it has been made known to us, has ever yet been presented to the authorities. A good deal, indeed, has been printed in this journal on the subject, but we are not vain enough to believe that The Examiner exercises more influence over the Colonial Office and the proprietors than the Government of Prince Edward Island does. Now, we are informed by the 'Islander,' for, perhaps, the fiftieth time, that the Government "is composed of those who have some interest with the proprietors;" and their interest at the Colonial Office has been the theme of frequent and nauseous self-laudation with the party in power.

After telling us that the Government are yet in ignorance of the Award, except so far as they have been made acquainted with its principles through the explanations given by Mr. Howe, at the request of some of the Liberal party, and much against the inclination of the Government—and after predicting that the Award will NEVER be sanctioned by the British Minister, the 'Islander' says:—

"The truth is, which we assert boldly, and challenge the closest investigation, by all honest and impartial men, into the conduct of the Government on the land question, that they have exerted all their influence with the proprietors, in favor of the tenantry."

Where is the result of their "influence?" What have the Government done for the tenantry? These are practical questions that must be answered satisfactorily before the Government can take credit for doing anything else but practising the most flagrant deception on the country.

The 'Islander' dilates upon the great advantages to be derived from the Award—says it "is calculated to confer important benefits on the tenantry, to free them from an enormous load of arrears, and give them the right to become freeholders on payment of such sum for the purchase of their farms as impartial arbitrators might determine upon,"—that "no measure ever prosecuted in the Island by the advocates of escheat resulted in so much injury to the proprietors generally" as the wonderful Land Commission,—and that the Government should not be held up to censure "because they have procured for the tenantry the remission of nearly all their back rents."

All this wretched twaddle shows that the editor of the 'Islander' must have a very poor opinion of the mental capacity of his readers, or that he is himself as great a fool as any of them. What is the use of chaffing about the advantages to be derived from the Award, if the Award is never to be confirmed, for Mr. Pope says—and he ought to know—that "there is too much reason to fear it will be strangled?" But even supposing the precious innocent were allowed to live, we deny that the tenantry would derive any advantages from it, or that the proprietors would sustain any injury from its operation. As regards purchasing their farms, the tenantry can do that now, and could always do it, on far better terms by private treaty with the landlord than could be effected under the arbitration clause, which would entail immense delay and cost.

With respect to the remission of rents, for which the Government claim so much credit, we know that not one shilling has been forgiven. Mr. Howe stated that the proprietors would be entitled to ENFORCE the payment of all rents that accrued since 1858—four years ago—and that the landlords might, without any sacrifice, abandon all claim to rents which were due previous to 1858, *as they could not possibly collect them!* Since the Commission was instituted, landlords and their agents have been extremely energetic in their efforts to collect all rents that were due both before and since 1858—suing the unfortunate tenants indiscriminately, and causing more distress and misery than were ever experienced by the poorer classes of our agriculturists in any former period of their history. If money have not been obtained, in all cases, valuable securities have been exacted; and these securities will remain good in spite of the Award, even should it ever go into operation. The attempt, then, to assume credit to the Government for doing the tenantry a favour, which has not been done, nor tried to be done, is a gross and impudent delusion.

With respect to the alleged disadvantage to proprietary interests from the operation of the Award, we can see no trace of it in the outline which has been furnished. On the contrary, the proprietors would derive very important benefits from it. Their doubtful and imperfect titles would be confirmed—the debt which they owe to the Colony for quit rents would be expunged—their fraudulent exercise of the rights of ownership over the fishery reserves would be regarded as an indefeasible right—and their plunder of loyalist lands would be tolerated and allowed. They would boldly claim the payment of all arrears since 1858—they have secured all they can possibly get which accrued previous to that time—they would be entitled to demand twenty years' purchase for lands, which, under the arbitration clause, they would have influence enough to exact—a price much higher than they have been accustomed to demand in private arrangements with their tenantry,—and, in short, they would be hedged round, under the Award, with great privileges and advantages which they could not hope to enjoy in an unsettled state of the land tenures.

It is extremely fortunate for the Island, therefore, that our braggart Government has not had influence enough to procure the Imperial sanction to the Award. The presumed and acknowledged fact of its being strangled is not owing, we are confident, to any action of the Liberal party, but may be attributed to the power of the Colonial Minister—whose sense of justice, we may well suppose, has been shocked by an apprehension of the evils which it would entail upon the Colony, and his honest nature revolted at the mockery attempted to be perpetrated under the plea of satisfying the just and reasonable demands of the tenantry.

THE LAND OF THE FREE.

The United States Government have committed such vagaries—to use a very mild term—since the commencement of the present very unhappy war, that we are not surprised to see constant attention given to their affairs in the free press of Great Britain and the Colonies, and to notice that, scarcely without an exception, reproach and condemnation characterise the tone of that press. The most piquant article in reference to the war which we have read for a long time is the following from the London 'Saturday Review.' The Federalists themselves who have seen it must have been struck by the pungency of its wit;—

The Model Republic has exposed herself to a good deal of ignominy by the devices of government which she has borrowed from the tyrannies of the Old World, and especially from that tyranny which rose, ten years ago, upon the ruins of a Republic. The imitation is, on the whole, much more faithful than the differences of race and history would have led us to expect. The mode in which Mr. Lincoln saves society in America varies in very few particulars from the treatment applied with so much success by the original Saviour of Society in France. They have both founded a reign of force on vote by ballot and universal suffrage. They both silence inconvenient Legislatures by the simple process of incarcerating the members; and they both devote their particular attention to the perfect subjugation of the press. But there is one point in which the pupil has far outstripped his master. To Louis Napoleon the discovery is due that the conventional phrases of freedom might, even in these enlightened days, be made, to a very great extent, to do duty for the reality. He has found that there is a positive value in mock electons, a mock Legislature, and a mock freedom of the press, even though the delusion be perfectly transparent to his subjects. It has enabled Imperialist scribes, both in France and elsewhere, without exposing themselves to the risk of being looked upon as lunatics, to use the verbiage of Liberalism, and to appeal to "the principles of '89." The example has not been overlooked by the Republic which admires Imperialism so much. It has only been followed, but improved. The necessity of giving some color to the mendacity of partizans at home and abroad has been felt as keenly at Washington as at Paris. Northern orators, and such Northern journalists as are allowed to write, still love to celebrate their country as "The land of the free and the home of the brave." Its title to the latter designation has been conclusively established at Leesburgh and Bull's Run; and Mr. Lincoln has learned from his French models an ingenious machinery for preserving its claim to the former. The policy of veiling tyrannical measures under a flimsy covering of Liberal pretences, has never, even in Europe, been carried so far. Scarcely any European despot has broken the laws that bound him more outrageously, for none has been bound by laws so definite and precise. But Mr. Lincoln religiously preserves the forms and phrases of liberty, and would have the world believe that, in suspending all the rights of freemen by his mere fiat, he has not in the least exceeded the powers accorded to him by a Constitution whose informing spirit was jealousy of the Executive. Of course there is a satisfactory side to these subterfuges. Hypocrisy is the homage which vice pays to virtue; and it also is the homage which the creatures of universal suffrage pay to freedom.

Poor Maryland is destined to furnish the most striking illustration of the compatability of absolute servitude with the outward forms of freedom. Mr. Lincoln will not treat her avowedly as a rebellious province. Practically she is in a state of seige; but he dislikes the phrase. It might suggest unedifying comparisons with Hungary or Poland. In theory, therefore, Maryland is still a Sovereign State, governed by her own Executive, obeying the laws of her own Legislature, and owing no obedience to the Government of Washington, except in matters specifically agreed upon. Practically, General Dix, holding the President's commission, is as absolute as Count Palffy is in Hungary. The Legislature meets; but it has been carefully purged of its obnoxious members, who are enjoying a residence in that particular spot in the "Land of the Free," which by an odd whim of fortune, bears the name of Fort Lafayette. With praiseworthy foresight, General Dix has recently taken measures absolutely to secure the future allegiance of the Maryland *Legislature. He has issued an order directing* the officers at the polling booths—creatures of his own—to refuse the votes, and arrest the persons of all voters whom they shall suspect of having abetted the cause of the Confederates. No limit is imposed upon their discretion, either in respect to the nature of the abettal or the extent of proof required. Even Louis Napoleon never imagined a more summary method of disposing of a hostile majority. The hearty co-operation of the Executive has been secured by a similar process. The City Marshal of Baltimore has been arrested, and a suppler instrument fills his place. The police have been disbanded; and the only person who can be found to perform their duties to the satisfaction of the Government at Washington are the least reputable portion of the population of the town, who, before they became policemen, were "well known to the police." Numerous anecdotes have made English readers quite familiar with the outrages these men have committed. Causeless arrests, domiciliary visits without warrant, imprisonment of women on account of the color of their ribbons, have been incidents of daily occurrence in this happy region of the Land of the Free. But his dislike of the ignominy of being compelled to declare a state of seige, like any European despotism, has involved Mr. Lincoln in still more serious embarrassments. Spite of Fort Lafayette, the writ of habeas corpus is still by law the right of every citizen who is deprived of his liberty; and so long as the law stands, there are lawyers and judges who are not afraid to act on it. This causes the President great perplexity. He would not, for the world, inflict such a blow upon American liberty as to suspend the law. Accordingly he leaves the legal right in full vigour; but he opposes the execution of the writ with a military force, and threatens with imprisonment all judges and lawyers who are concerned in issuing it. The fate of Judge Merrick—who granted the writ, not to release from prison an alleged traitor, but to obtain the discharge of a lad who had been carried off into the army without his parents' consent—will no doubt act as a warning to his brethren. The following account from Washington indicates what the lawyers have to expect:—

"It is known that General Porter acted throughout under the advice of the State Department, and that it is the intention of the Government hereafter to arrest any lawyer who seeks to embarrass our officers in the discharge of their duties. By order of the President the payment of the salary of Judge Merrick has been stopped, and he is himself now under the surveillance of the police. In this connexion I feel warranted in saying that the Government will not in any way recognize the employment of counsel to procure the release of persons arrested and imprisoned for political offences. The Secretary of State will consider it his duty to promptly investigate the case of any person arrested, and to act upon the facts obtained without argument of counsel. He will not permit the discharge of any person who is guilty, even though a hundred lawyers plead his case, and he will not permit the innocent to be subjected to the expenses of feeing professional advocates who can do them no possible service. Neither will lawyers be admitted to interviews with State prisoners. Admission will be granted to any of the near relatives, but to no others. Imperative orders to this effect have been issued, with the purpose of preventing the hired interference of sharpers. The attention of the Government has been called to the action of several lawyers in Philadelphia and New York, who, under the guise of doing a professional duty, are endeavouring to intimidate the officers, and so embarrass the action of the Government, and ultimately to give encouragement to the Confederates. It may be as well to say that the Government has determined to treat all such intermeddlers as traitors, and to arrest and confine them where they will be incapable of further mischief."

The French Emperor himself, under the terror of assassination, never did anything to rival this. Surely the time has come when the pupil may teach the teacher, Napoleon may learn from the President of a free and enlightened republic how to tame a refractory court of law.

The arrest of the English lady in the harbor of New York, on board an English steamer, and the attempt to prevent her from leaving the country, which we have heard of this week, is an another illustration of the case with which President Lincoln's despotism outstrips all European rivalry. It would be very hard to find a parallel to this proceeding in the recent annals even of the most despotic State. The Americans have already strained international law to its utmost limits in their treatment of suspected foreigners. It has not been usual in modern times to inflict unlimited imprisonment upon the subjects of a friendly power on mere suspicion of political intrigue. The more ordinary course is to direct them to leave the country. But the attempt to detain them when they are in the act of leaving the country is not only an act of oppression which we must go back to the Stuart times to parallel, but is absolutely inconsistent with the most elementary obligations of a friendly Power. The only excuse for the arrest of the British subjects who are even now under imprisonment in American fortresses is the allegation that they were plotting treason on American ground. But such an allegation in respect to a lady who was in the act of betaking herself to the distance of thousands of miles from American territory, was, on the face of it, absurd. The only conceivable explanation of such a proceeding is, that in their mad access of despotism, they have forgotten international law as well as every other kind of law; and that their object was to restrain her from acts which she was suspected of intending to do upon "English" ground. As no harm has been actually done, no explanations will, probably be demanded; but the incident uncomfortably betrays the slenderness of the thread upon which peace between the two nations hangs. At all events, it completes the list of the advantages that mark "the land of the free." It is a land in which electors may not vote for fear of arrest, and judges may not execute the law for fear of dismissal—in which unsubmissive advocates are threatened with imprisonment, and hostile newspapers are suppressed—in which women cannot live in safety, and from which they may not depart in peace.

O'CONNELL'S DUELLING PISTOLS.

The London correspondent of the 'Liverpool Albion' supplies the following graphic details in connection with the sale by auction on a late occasion of the duelling pistols said to have been used by the late Daniel O'Connell in his memorable encounter with D'Esterre. It is extremely doubtful that the queer sort of instruments herein described were ever seen by the great Liberator; for we think that such "a souvenir" would never have been allowed to fall into the hands of a "Saxon" in a London auction room. However, there is so much quaint humour in the description of the sale, and so much contemporaneous history of a very interesting character mixed up with it, that we readily commend the perusal of the article to all lovers of humour, who, like ourselves, are no doubt willing to be sold as regards the sale of the genuine shooting irons:—

A souvenir of old Ireland "as she ought to be, great, glorious, and free"—free to blow a neighbor's brains out in peace and quietness, and to be blown up in like manner for the sake of politeness and propriety, turned up on Wednesday last, at Debenham's Rooms, King-street, Covent Garden, close to the Garrick Club: and certainly the incident partook of the tragi-comic character befitting such locale. What was it? The sale by auction of the pistols wherewith the Liberator emancipated himself from the assassin-gladiatorship instituted for the purpose of tranquillizing his agitation with an opiate pill of lead or otherwise bullet; an unfailing narcotic, if properly administered; but, in this case, the operator became the patient; the engineer was hoisted with his own petard; and having sold the skin of the Irish Roman Lion, was slain in the attempt to kill the animal. The description in the catalogue of this very odd lot, not less odd because the pistols were a pair, was highly Hibernian, being partly in French, the duel being called *une affaire d'honneur*, and the victim being Dr. D'Esterre. There's historic material for future Macaulays. Dr. D'Esterre! Perhaps a doctor in divinity; a minor canon of prodigious calibre, and therefore employed to drill a hole in the pericranium of the head of the papistical Pat. And an uncommonly ponderous bore was seemingly required, to judge by the barrels of these ante-revolver and pre-percussionary unrifled flints, constructed to carry about a quarter of a pound of metal; the very aspect of the instruments being enough to cause an aspen shiver through any nerves less Tipperaryfied strung than those of the Sir Lucius O'Trigger genius. Perhaps no polemic occurrence of our time ever occasioned more excitement than the duel between O'Connell and D'Esterre, in 1815, Waterloo year, and five months before Waterloo day; and yet the very name of one of the combatants is entirely transmogrified at the sale of the weapon that slew him.

On a piece of paper pasted inside the case, it is set forth that D'Esterre was promised £1,000 down, and £1,000 a-year for life, by the Dublin Orangemen, if he killed their even then formidable antagonist, who gave full promise of his future performance. There is no doubt there was a good deal of truth in this hypothetical arrangement, and that D'Esterre was not interested in calling out Daniel, on the pain of being publicly horsewhipped for having used the phrase "beggarly corporation" to the body whereof the opponent was a member. D'Esterre was shot dead at the first fire, and one of the pistols sold on Wednesday was the instrument that did it. O'Connell's second was that well-known fire-eater, and coolest of all blazers, Major Macnamara, the Beau Nash of all such ceremonies, whereof he was a consummate master. He looked upon a meeting as the principal purpose a gentleman came into the world for, so as to go out of it, or afford another gentleman the means of going out of it in a becoming manner. For