

Orangeism in Ireland is sick at heart, and the nearer it approaches its end in that country the more desperate it becomes. Knowing that when the Irish Church, as a State Institution, disappears, the smell of 'Protestant Ascendancy' will be rung, the thing called 'The Grand Orange Lodge' has decreed that any one who voted at the last election for a candidate pledged to disestablishment shall cease to be a member of the blessed institution. But the Orangemen suspect treason in their own camp, and they have also decreed that 'any member connected with anti-Protestant and Radical newspapers shall also be excluded. The stillness of all this effray amusements to sensible people. Evidently, Orangeism is on its last legs.

For years we suppose the Moir was not overflooded to the extent that it now is. Above and below Foxford the bed of the river is indescribable, the water extending over the ground on both sides covering thousands of acres. The necessity of some drainage works, to provide a discharge for the superabundant water, has never been more fully shown than now—Tyrawly Herald.

At Athlone, on Monday the 27th, a row occurred in Cemetery-lane, in this town, in which a man named James Brennan received a bad fracture in the skull, and was otherwise so brutally maltreated that there is no hope of his recovery. The injured man was not himself originally in the row, but was in bed. He heard the noise, however, and fearing that his son was engaged in the quarrelling going on outside, he got up, dressed himself, and went out to endeavor to take his son in. He was attacked by two men named Larkin—father and son one of whom felled him to the ground with a wooden mallet, while the other beat him with an iron tongue on the head, his sister at the same time striking him on the head also with a heavy stone. Together the unfortunate man was left in a deplorable condition from the savage treatment he received. The accused parties were brought before a magistrate, who remanded the three Larkins and a man named Joseph Prescott to the next petty sessions of the town sitting at the same time to accept bail for their appearance.

GRBAT BRITAIN.

RECEPTION OF A PRESBYTERIAN ELDER INTO THE CATHOLIC CHURCH.—A rumor gained currency in town during the last few weeks to the effect that Alexander Robertson Esq., an elder in St. David's Established Church, was about to become a member of the Catholic Church. This rumor has now been confirmed, as yesterday being New Year's-day, at ten o'clock mass, Mr. Robertson was solemnly received into the Church, at St. Mary's, Maxwelltown, by the Rev. P. Grant—Dundee Advertiser.

CATHOLIC POPULATION.

To the Editor of the London Tablet.

Sir,—The Times, in an article rather more than a column in length, written to prove that the conversion of the Marquis of Bute is not worth a column of print, observes, that it is not surprising if there are occasional exchanges between the two communions, meaning thereby the Catholic Church and the Establishment. Perhaps the writer is not aware, perhaps he is, that the Catholic population of Great Britain is increasing just about four times as fast as the general population of the country. Thus, the inhabitants of Great Britain, who in 1841 numbered 19,914,000 had increased in 1861 to 29,669,000, being at the rate of a little over 26 per cent. in the period. I suppose the increase to have been at about the same rate since 1861 as before that time. But I find, by comparing the statistics given in the Catholic Directory of 1849 with those of the present year, that there has been an increase of about ninety per cent in the number of clergy, and churches, chapels and stations in that interval. The numbers are as follows: 1849, clergy, 897; churches, &c., 696; 1869, clergy, 1,690; churches, &c., 1,429. Besides this, there are between four and five times as many monasteries and convents now as there were twenty years ago. So that it is no exaggeration to calculate that the Catholic population is doubling itself in twenty years. Should the present proportions of increase continue, and taking the number of Catholics to-day at 2½ millions, the whole population would in 1889 be about 25½ millions, of whom five millions, that is, one-fifth of the entire population of the country, would be Catholics. But there are symptoms of a far more rapid increase than this.

I am, dear Sir, yours very truly,
Edw. Lucas.

Herongate, Jan. 5, 1869.

THE MARQUIS OF BUTE.—Some of the English journals are in a sad state, after receiving the announcement of this nobleman's conversion to the only true Church. They seem quite confounded.—The Times, in a doleful article, says, 'We know the Marquis is very rich, but we have no evidence that he is either very learned or very wise. The presumption, perhaps, is against it. Such a change of creed is a very uncertain thing, and, at the same time, a serious matter, about which many men have hesitated who are twice the age of the Marquis. To abandon the faith in which you have been brought up to disturb your friends and disappoint the world, to plunge into a labyrinth of new and formidable obligations as things which it seems more reasonable not to do at the first available opportunity.'—That is the sort of morality advocated by the writer in the Times. He would have a person possessing a large fortune, to live in a free-and-easy style for some years, at least, before thinking of the next world. 'Do not displease your friends,' he would say, 'do not shock your relatives; imitate the Prodigal Son, and enjoy the pleasures of the world. It will then be time enough to think of hell, of eternity and the grave.'—Dundalk Democrat.

In a case lately heard before the sheriff at Dundee, it turned out that a husband, who was supposed to have been dead years ago, had come to life again, and returned to his wife after an absence of nearly fifteen years. The husband's story was curious. He said that he believed his wife to be dead, and remained wandering in South America. He then added: 'In the first part of October, 1867, while lying in bed one fine night, I fancied I saw a female figure approaching my bedside. I at first thought it was a thief, which made me grasp my revolver from under my pillow. Well, the form of a female stood by my bedside, and said, twice, in a low voice, 'Robert, go to Dundee.' It then seemed to glide towards the door, and vanished in the darkness. The vision caused me great uneasiness; night and day it was never out of my mind, until at last I resolved to ship in some vessel and proceed to Dundee as soon as possible.

Is there any nation in which evil has finally triumphed over good, or even seems likely to do so? We know not one of which this would be a true account. It is certainly not true of England. A man must be blind who does not see that in this country, in spite of many errors and calamities, religion is still held in honor. And this is not all.—We can hardly take up a book or a newspaper without finding some allusion to a movement, of which some of us saw the beginning and watched the progress, which is leading thousands to adore truths unknown in England for three centuries, or known only to be reviled. In all parts of the country the flower of our population is impregnated with Catholic ideas. They may be often crude or distorted, mingled with serious error, tainted with eccentricity and self-will, but their power and influence are patent and incontestible. And we see no signs that the movement of which we speak has reached its term. Satire does not discourage, hostility does not weaken, legislation cannot check it. And this movement, as it gathers strength, is manifestly favorable to virtue. It awakens zeal, inspires sacrifice, and supplies new motives for all those actions which tend to regenerate a nation. It also multiplies con-

verts. We are told that, in London alone, more than 2,000 persons were received into the Church during the past year. How many will be received during the present? Only a prophet can tell us. Mean while, our own relations with our fellow-countrymen are visibly and notoriously improved. They began to know us better. There is hardly a family of mark which has not now a Catholic relative or connection. The old bigotry, founded on ignorance and prejudice, though it still exists, has lost much of its power. The barrages of professional zealots are resisted with laughter. Persecution is not dead, but, with occasional exceptions, it is petty and spiteful, rather than turbulent and ferocious. A religion which has survived the stake and the scaffold will not perish because a government is rejected for believing in Purgatory, or a housemaid dismissed for going to Mass. We can bear that, as we have borne heavier burdens. On the whole, it will not be denied that we breathe more freely, and act more independently, than in times gone by.—Tablet.

THE YOUNG DUKE OF NORFOLK.—Amongst the great families of England, the bearers of old historic names—the one that stands nearest to the blood royal is the hereditary Earl Marshal of England, the premier duke and premier earl of the realm—the young Duke of Norfolk, who has just attained his majority, an event which has been celebrated with becoming rejoicings on all the estates belonging to the ducal family. The announcement will gratify the Catholic world, for, with rare exceptions, the Howards have manfully adhered to the old faith, when to do so was to be frowned at and lose cast amongst the sovereigns and courtiers of the last three centuries. But a pedigree which extends as far back as the time of the warlike Edward the First, some authorities in such matters say it extends much farther, but that that part, and which has given to English annals not a few of the celebrities, could afford to smile with complacency at the new creations and the airs which they gave themselves, the bulk of whom, date as recently as the days of George the Third. At this time of day we can hardly realize the moral courage which it required on the part of an English nobleman of the standing of the Howards to adhere to his faith, when kings and ministers found it to be their interest, and the surest step to power and influence, to scorn and betray it. The Daily News, in an interesting article, of which the coming to age of the present Duke of Norfolk is the text, says: 'Several descendants of the Plantagenet Kings have been found in the persons of c-bblers, butchers, toll-collectors, and sextons. A Duke of Exeter and an Earl of Traquair have asked for alms as common mendicants. But the Howards have not appeared on the stage of history in beggar's rags. Their vicissitudes have been in harmony with the dignity of tragedy.' The article concludes by showing that the power which the great Barons once possessed can never return, and that in future a nobleman's ambition must centre not in his muscular, but in his mental strength. Let us say, however, what the Daily News could not afford to say. It is above all things desirable that the moral weight which intellect always carries with it should be assiduously cultivated by the Catholic nobility, for this especial reason as compared with Protestants—that the House of Commons is virtually closed to members of their body, and it is only in the Upper Chamber that they and their co-religionists can obtain a legislative hearing. Because he was a Catholic, the uncle of the present Duke was defeated at Preston last month; and, while there are ten or twelve Israelites in the present House of Commons, it is to the credit of Protestant liberality in the latter years of the nineteenth century that only one, or at the most, two believers in the old religion of Christendom, achieved success at the last general election? A Protestant Prime Minister was for many years attached to the person of Louis Philippe and his Government; a Protestant Premier ruled at the present moment in Vienna; and we could specify endless instances in which Catholic liberality has recognized ability apart from creed. But the great mass of Englishmen know so little of Catholicity, and what they do know comes to them so perverted and falsified, that they regard us as so many creatures beyond the pale of toleration. Hence the necessity of the old Catholic nobility putting themselves forward as the exponents of Catholic feeling in the only place where the expression of it will permeate throughout the land.—[Northern Press.

THE EASTERN QUESTION.—The Times maintains that the policy which this country has followed upon the Eastern question is in the main wise and prudent, and though it may require modifications from time to time, its general tenor need not be departed from. That policy is to support the independence of the Sultan's empire, and at the same time to insist, in common with the other great Powers, and particularly with France, on the absolute equality of all the Sultan's subjects before the law. It is not our duty to enter into the religious or national animosities of the Greeks. No doubt they have had plenty of provocation in past times, and the Turk must not be surprised if the sins of his fathers are visited upon him in the form of irrepressible hatred on the part of the masses of the Greek race. Every old man can remember the massacres of Scio, and the campaign of Ibrahim Pasha in the Morea; and, of course, the atrocities of that time are not palliated in the narratives current among the Greeks. But the ferocious old Turks of those days are in their graves, or near them, and the policy of the empire is so completely changed, that the Mussulman ruler is now more of King Log than King Stork. There is nothing that we can see to prevent the various races and religions from living in harmony together, if the great Powers who desire the peace of the East do their duty in urging the reforms which remain to be accomplished.

MURDER IN ENGLAND.—A citizen of Norwich, Sheward, who had the reputation of being a very inefficient man, gave himself up the other day, self-charged with having murdered his first wife, on the 15th June 1851—seventeen and a half years ago. He was moved by walking on the street where he had first made her acquaintance, that he could bear his guilt no longer. He had murdered his wife, cut up her body and buried the remains in various places; most of them had been found, and kept in spirits by the surgeons of the place, who made out that a young woman had been murdered, but were unable to obtain any evidence bearing on her identity. Sheward was never suspected. He accounted for his wife's disappearance by saying that she had gone on a journey, and was never doubted. It does not appear how he accounted for her non return and death, which he must have given out before marrying again.

Once a Week gives the following: How well educated they are in England! A country parson one day met one of his parishioners, by name John Cox, and remonstrated with him because his wife never came to church. 'Well, parson,' said John, 'fact be, her be not a Christian, never was a Christian, and never will be a Christian; but her says a prayer every night her gets into bed.' 'What prayer does she say; is it the Lord's prayer?' 'Well, parson, can't say I ever heard it called by that name, but her den say—Matheu, Mark, Leuk and John, Bless the bed that I lies on; Four carners to my bed, Four angels lying a-spraid [a spread], Ten teu fat and teu teu head [two to foot and two to head], Four ta carry me when I be dead. Good night, John Cox.' America can furnish a parallel. It is stated as a fact, that a celebrated New York politician, who has flourished as an editor and member of Congress, in disputing with a fellow politician, said: 'I bet you ten dollars you cannot say the Lord's prayer.' The other began: 'Now I lay me down to sleep, etc. Then the member of Congress exclaimed:—'Well, I did not really think you could; here's the money; and actually paid it over, both being in blissful ignorance of their ignorance.

THE LOSS OF THE HIBERNIA.—The Liverpool Mercury has the following:—We have received a report—through the kindness of Capt. Gyles of the brig Hannibal of St. Ives, which has just arrived in Liverpool from Ceara—which tends to confirm Capt. Munro's belief that the missing boat has been picked up, and that her passengers have been saved. The report is necessarily meagre, and further details will be anxiously awaited. Capt. Gyles reports that while on the homeward voyage, in long 40 25 W., lat 33 50 N., he spoke the Bremen bark America, bound to New York. The weather was very stormy at the time, and it was with difficulty any communication could be kept up between those on board the two vessels. Capt. Gyles understood those in the America to say that they had got on board 38 of the crew of the Hibernia, bound for Quebec. Capt. Gyles, in consequence of the shortness of provisions and want of accommodation—his vessel being a small one—could not take the whole of the castaways on board his vessel. He offered, however, to take 14 of them, but as he could not take them all, they preferred staying together, and proceeding in the America to New York. Capt. Gyles was requested to report what had occurred on his arrival at Liverpool, and the vessels then parted company. Another report has reached us of this affair, and although it differs in some particulars from Capt. Gyles's statement, the facts are the same: 'The brig Hannibal, of St. Ives, from Ceara, has just arrived here, and it was stated that on a fortnight ago (December 25, the position not yet ascertained) she spoke the bark Ocean Spray, bound to New York. The crew of the Ocean Spray hailed that they had on board 39 of the passengers and crew of the ill-fated steamer Hibernia. From the scanty information obtained as yet, it is probable that the Ocean Spray would run for Madeira and land the shipwrecked persons.

IN PROTESTANTISM A FAILURE.—A writer in the Leader of the 24 inst gives the following epigrammatic account of the so-called Church of England: 'The Church of England is fast merging into two great schools—one Atheism, the other Papistry; and these schools, which are every year extending themselves, are to the lasting disgrace of England, maintained at the expense of the National Church.' As far as we have opportunities of judging, their is much conflict of opinion which of these two 'schools' is progressing most rapidly. Meanwhile, it is evident that dogmatic Protestantism, which has long been extinct in other countries, is being effectually crushed between these formidable antagonists, and will soon be as rare in England as it is in Germany or Holland. The so-called 'Reformation,' though still the source of most of the calamities which ravage modern society, is at least confessed to have been an utter failure as a religious movement. Dr. Littlehale and his friends speak of it with abhorrence, Mr. Lecky and the Rationalists with contempt. Its only visible product at the present day is dreary infidelity.

It is not certain what the Ritualist party intend to do in respect to the recent judgment of the Privy Council. Mr. Guling writes to the Times to say he intends to obey, but sees no reason to change in his services till he has formal notice of the judgment. On the other hand, Mr. Richards takes the ground that the more the Ritualists are persecuted the more it behoves them to bear witness to their faith.—'Hilbert I have never counselled the adoption of extreme gestures of devotion. But now I think the time is come when we must show by our outward actions what is the belief of our hearts. I hope, then, that you will adopt every gesture calculated to show that you really believe in the incarnation of our dear Lord. For instance, I hope that when that part of the creed is sung, you will use and manifest your faith by humbly kneeling at the words, 'and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man.' At the time of the consecration I hope that by the prostration of your bodies you will humbly adore God. . . . Let me pray you, less illness obliges you, never to sit down while your Lord lies before you on the altar; always stand or kneel, &c. Mr. Richards proposes to illustrate the whole service with the most elaborate glosses of gestures in a way that would make it an idolatry to genuine Protestants.

WEALTH AND POVERTY IN ENGLAND.—England is the richest nation in the world, but she may be called the poorest also. She has the richest commerce and the richest church. Her commerce creates an interchange of products worth £450,000,000 sterling annually. Her church endowments approach £100,000,000 sterling in value, yielding a revenue of some £9,000,000 sterling every year. Yet out of 29,669,000 of people, 1,000,000 are set down as paupers. One person in every twenty of her population is a pauper. But this million is by no means the measure of the vast seething mass of poverty that festers in her cities, towns, and villages, breeding pestilence and crime and burdening the industrious classes too unequally with heavy loads of taxation.

A rumour is in circulation, and which probably has some truth in it, that a large number of the extreme Ritualists who cannot consent to conform to the recent judgment of the Judicial Committee of Privy Council in the case of 'Martin v. Mackonochie,' are considering the propriety of an immediate secession, with the view to the establishment of a 'Free Church of England.' In the event of their carrying out this course they would elect Bishop Jenner, who is returning from Dunedin New Zealand, as their bishop, and a Church organization would be at once attempted.

It is stated in the Pall Mall Gazette that the casualties in the recent English expeditions, exceeded those in the British forces in the Abyssinian expedition.

EMIGRATION TO CANADA.—The Saturday Review holds that emigration is the only remedy for the chronic destitution of East London.

The London Times asserts that 'every industrious workman in England carries pauper on his back.'

UNITED STATES.

DIocese of Brooklyn.—MISSION BY THE FRANCISCAN FATHERS.—The Franciscan Fathers closed, on Jan. 10, a very successful mission in St. Mary's Church Williamsburg, Father McDonald, pastor, which they had opened on December 20. The last week of the mission was devoted to the instruction of the children and those preparing for Confirmation; the mission for the adult portion of the congregation closing on the 31 inst. At the close of the mission the Right Rev. Bishop Loughlin administered the sacred rite of Confirmation to twelve hundred children and four hundred and fifty adults, twenty-five of whom were converts, blessed fruits of the mission, and a splendid testimony to the labors of the devoted Franciscans. On the evening of January 10, the good Fathers opened a mission in St. Joseph's Church, Bedford, L. I., which will continue two weeks.—[N. Y. Tablet.

Rt. Rev. Ignatius Mackay hopes to be soon in Cincinnati, having edifyingly submitted to the will of the Holy Father, appointing him successor to the saintly Baraga, in the Episcopal See of Marquette, Upper Michigan. The appointment was made not only at the request of all the bishops in the last Plenary Council in Baltimore but also by the unanimous vote of the Sacred Congregation of Cardinals, Propaganda Fide. We cannot at present determine the day of the consecration.—Catholic Telegraph.

Wisconsin has a population of nearly 500,000, of whom 300,000 are Catholics, and not over 50,000 are connected with Evangelical churches.

A PROTESTANT RADICAL PREACHER DEFENDING ADULTERY.—The following passage is from 'Personal Recollections of Thaddeus Stevens,' written by Rev. J. Blanchard, and published in the Cincinnati Gazette of the 9th inst:—'I begin this article on Mr. Stevens (the last I may ever write of him) with precisely that point in his life on which two or three religious papers have assailed his memory, and in which his southern enemies most resembled, and, at the same time, most maligned him. I mean his domestic relations. The coloured Bishop Payne, a shrewd and pious man, who had the means of knowing, said to me: 'He lived with a coloured woman, as his wife; that was all there was about that.' And I suppose it was true.—On the above the Lancaster Pa. Intelligencer published at Thad Stevens late home, very justly remarks:—'The facts set forth in the above extract will not stir up any of our readers. The relations of Thaddeus Stevens to the mulatto woman, with whom he lived, were more than suspected to be such as the Reverend episcopate who penned the above states them to have been. But we do hope that the conscience of even the most extreme Radical in Lancaster has not become so completely seared as not to be shocked by an open defence of adultery in its foulest form by a professed minister of the Gospel. She who is thus shown to have been the mistress of Thaddeus Stevens, was the wife of a negro barber in the town of Gettysburg, and, if his relations to her were such as Mr. Blanchard declares, the life of Thaddeus Stevens was one of unblushing adultery of the grossest and most repulsive character.—What a sad commentary upon the morals of the Radical party is exhibited in the revelation here made. What a spectacle is presented in the person of this defender of the foulest immorality. He is not only a professed minister of the Gospel but the President of a college in one of the principal States of the Union. What must be the effect upon the young of such infamous teachings. Is it strange that vice runs riot in our land when such apologies for lewdness are poured in a filthy stream from the pulpits of the clergy.'

HIDDEN LABORS.—One of the most remarkable traits of the Catholic Church is the silence with which her greatest works are carried on. Her great assemblies, her councils, her canonizations, her synods with the princes of the world, and the forces of infidel revolutionism, attract most forcibly the attention of men; but these owe all their power and their brilliancy to the hidden work of obscure laborers who noiselessly but incessantly are building up the great fabric of the church. The resolute missionary toils away a life-time, forgotten by the world; the faith spreads noiselessly from man to man from country to country; but it is only when some external event calls the attention of the world to its marvelous growth that the result of his labors is seen. From the time when the ignorant fishermen of Galilee undertook the task of evangelizing the world down to the present day, the means used by the Church for its propagation have been singularly inadequate, in a human point of view, to the work to be done; yet the marvelous success with which they have been crowned excites the wonder and admiration of even her bitter enemies. While the various sects of Protestantism collect and lavish their hundreds of millions of dollars on missions; while meetings, lectures, newspapers, and every other means of attracting public attention, are in constant requisition to secure support for their useless schemes for evangelizing the heathen, their labors have been marked with the unmistakable brand of barrenness; but Catholicity, with not much more than one-tenth of the funds annually collected for useless Protestant missions, is rapidly advancing in her great work of bringing all nations to the Christian fold. We have been led to make the reflections by the report of an expedition which lately traversed some portions of China, in the interest of English Methodism. After half a century of missionary efforts in the open sea-ports of China, and extending thereon probably as much money as the Catholic Association for the Propagation has raised for all its missions throughout the world, a Protestant missionary expedition has at last ventured into the interior of the Celestial Empire, and has there found that Catholic missionaries have already built up congregations of hundreds of thousands of Christians. While the apostles of Protestantism were sheltering themselves under the protection of European and American guns in the few ports legally open to their residence, Catholic missionaries, at the risk of their lives, and with a courage and prudence rarely excelled in the world's history, had firmly established themselves in every quarter of the Empire, and fearlessly prosecuted their noble work. Again and again during the three hundred years that have passed since the introduction of Catholicity in China, has all the force of the Empire been employed for its destruction, but in vain; and now that the veil is rent which so long concealed the country from European and American knowledge, the result of the hidden work of the Church astonishes the Protestant and infidel world. Last year revealed the existence of thousands of Catholics in the jealously guarded Japan, and now the voices of Protestant missionaries bear testimony to the marvelous growth of the Church in China. The hidden work of Catholicity in the East is at length producing worthy fruits; and in all probability, at no remote day, the swarming millions of the East will be reckoned among the disciples of the Only True Church.—[San Francisco Monitor.

The New York Sun says:—We learn from the journals of Havre that in a Conference recently held in that city, Madame Olympe Audouard declared herself to be anything but an admirer of the American man, such as she had seen him during her recent visit to this country. The Americans, she said, they chew, they spit, they put their feet on mantle pieces and tables, and, if they call themselves Democrats, the word has on their lips precisely the same sense as aristocrat has elsewhere.' The same journal adds that Madame Audouard seemed to admire the women of America as much as she dislikes the men; and in this particular we do not doubt that all philosophic minds will agree with her. In truth, while women are everywhere charming and lovely, the men of all countries are not handsome beings. They are awkward and coarse, and prefer to get their living by other people's labor. But some of the charges brought against the masculine element of the Yankee nation are certainly more serious than men of other lands are liable to. What, for instance, short of a crime, can be so revolting to an honest person as the sight of a great brutal creature, with his feet on the mantelpiece, spitting tobacco juice into a dirty fire? And yet this nasty spectacle can be seen any day, almost anywhere in this Republic. It is astonishing how our countrymen will defile themselves with this disgusting habit of chewing and spitting. The other day, on the Hudson River Railroad, we saw a nice-looking fellow, occupying a seat beside a young girl whose cheek wore a bloom sweeter than the rose, and whose eye was bright with a freshness fairer than the dawn. The two were evidently in love with each other; and at first it was impossible to look at them without a feeling of envy. But presently the young man got up and went to the stove to spit out his filthy tobacco juice, and the sentiment was changed to one of wonder. How could so pretty a girl love such a beast? The wonder became greater when presently he left off going away to spit, and began to plaster the floor about him; and when the train reached New York, we should have been glad to give him in charge of a police officer, but his officer was one that the law does not yet take cognizance of. So much the more ought we to feel ourselves indebted to intelligent foreigners like Madame Audouard who hold up to view the unpleasantness of these national habits. Would that the disgust of the world might be expressed against them with emphasis enough to compel a reform!

A LOUD CHARGE.—Think of 12 innocent looking gentlemen in a box in Smith County, Texas, listening with open eyes to the following charge: 'If the jury believe, in the evidence, that the plaintiff and defendant were partners in the grocery, and that the plaintiff bought out the defendant, and gave his note for the interest; and the defendant paid for the note by delivering to the plaintiff a cow, which he warranted not to be a cow, and the warrant was broken by reason of breachiness of the cow, and he drove her back and tendered her to the defendant, but he refused to receive her, and the plaintiff took her home

again and put a heavy yoke on her to prevent her from jumping fences, and by means of the yoke she broke her neck and died; and if the jury further believe that the defendant's interest in the grocery was worth anything, the plaintiff's note was worthless, and the cow good for nothing, either for beef or milk, then the jury must find out themselves how they will decide the case for the court, if she understands herself—and she thinks she does—don't know how such a case should be decided.' The verdict was 'yes,' and both parties appealed.

PROTECTION TO LIFE BY LAW.—What a mob can do with impunity we have recently seen in the case of the Indian prisoners. That was but one of the many such acts reported within the last few months. But here is another form of violence commented on by the New York World:—The Tribune publishes, merely as a piece of current news and without one word of comment or of depreciation, the following extraordinary paragraph: 'A citizen from French Bayou, Arkansas, some ten miles above Marion, reports that a body of militia shot three men near his house on Sunday. The officer in command told him that they had been tried by a court martial on a charge of being Ku-Klux and ordered to be shot to death with musketry.' And this is the year of grace 1869 of constitutional government in these United States the eighth, and of the peace for giving us which General Grant has just been elected to the Presidency the fourth! And we call meetings in New York to be all the military despotism of the Turks in Crete and to sympathize with the 'struggling people' of Cuba, and generally deport ourselves as the Heaven appointed political oculists of mankind. What more of misgovernment, and in whose eye can be likened unto this huge beam of Reconstruction in our own eye?

A MYSTICUS FIRE FRIEND.—The city of Newburyport, Mass., is in a fever of excitement over what is, viewed it as coolly as you please certainly a remarkable phenomenon in crime. For fifteen or twenty years, Newburyport has had an incendiary. Four churches, and smaller structures unnumbered have perished by his destroying hand. He takes a pride in his work, and in the system of the secrecy with which he does it. Every fire of the long series has been set by the same apparatus. An odd little box, seemingly made by the mysterious man himself, is in each instance filled with kerosine oil, saturated kindling wood, and other highly inflammable substances. A candle end is placed in this and so lighted that in a few minutes the whole will be in flames. Year after year at irregular intervals, the little contrivance is employed in the work of destruction which this man is bent upon. After every fire this little box is found where the conflagration began. Yet at all this time, the man who makes the boxes, who carries them about and fires them, has successfully defied all the agencies of discovery, all the detectives employed in the interests of justice, or for the defense of property, and there is not a suspicion who he is, or what is the motive of his action. Of course he must be a citizen of the place, and no longer young. Perhaps he is one of the most prominent in the arrangements for his own capture. His extraordinary crimes and his success in eluding pursuit, would make a splendid foundation for a sensational novel. His last attempt (happily an unsuccessful one) dates back only to last week. His box was set on fire against a church, the destruction of which a high wind prevailing, would have carried with it half the city. It was discovered in time, but no trace of him was left. The excitement naturally grows with each repetition of the arson.

The N. Y. Times says:—Commissioner Wells, in his recent able Report says that in this country the rich are growing 'richer' and the poor 'poorer.' He gives this as the result of his inquiries into the condition and prospects of the nation. If it be fact, it is one of evil omen. It shows that republican institutions cannot save a nation from going the downward road, or its people from degradation and decay. That in England the rich have been growing richer and the poor poorer—for very many years, has been generally conceded, and has been deemed in this country the natural result of her form of government, in which the rich alone virtually control the administration of affairs. But if the same tendency is visible here,—if in this democratic Republic, where the people have all power, and not only make the laws but control their execution, the rich are growing richer and the poor poorer—then it is clear that forms of government do not control the material conditions of the people who live under them. And it is also clear that the laws which do control the production and distribution of wealth cannot be abrogated or changed by governmental action, that they are essentially the same in a republic as in a monarchy, and that even where there poor have all political power, they cannot avert or evade the operation of those laws under which they are constantly pressed downward in the social scale. Mr. Wells traces this fact of a general decline in the condition of workingmen of this country largely to injurious legislation—to protective tariffs, and irredeemable currency, &c. But as the class affected is in full possession of political power, and is thus responsible for the laws in question, the explanation by no means vindicates the adequacy of democratic institutions. So far as the legislation of the country is responsible for the evil, it ought most certainly to be amended; and Congress owes the subject its most careful and intelligent study.

A SILENT TELEGRAPHY.—There was a man who lived in Onea County Georgia, many years ago, who had once been in the State Legislature, and never neglected an opportunity to emphasize the fact. He was a perfect idiot as to new discoveries and the new sciences being perfectly satisfied that if the world, should turn over, all the water would spill out of his well; and only giving into steam cars by slow degrees. But all the vials of his contempt were poured out upon the idea of a telegraph, and he was wont to say that nobody need try to come 'the green,' over him in that way, for he had been in the Legislature. Finally, the State road was built; and one day workmen began to put up telegraph posts right in front of his house, and to stretch the wire. His exultant neighbours thought they had him on that occasion, and asked: 'Well, old fellow! what do you think of telegraphs now?' He was cornered, he said game. Drawing himself up an inch taller, he said, 'Gentlemen, when I was in the Legislature, I gave this subject my very attentive consideration. And I said then, as I say now, that it may do for letters and small bundles, but it never will' take a cotton bale, never!

According to our official report made last week there were in our Hamilton County Jail eighty-five prisoners. When our new State Constitution was adopted in 1856, under which our present Common School system was established, the erudite and philosophic 'naturalists and rationalists' Charles Reemlin, said from his place in the Hall of Representatives: 'adopt this system of public education; educate the people in them; and you will no longer need jails or penitentiaries.' The philosopher's suggestions were acted upon, Common Schools were established throughout the State; and we have 85 prisoners in our Hamilton County Jail, and over one thousand convicts in our State Penitentiary, a large number of the latter of whom are mere youths, who must have received the greater part, if not all, of their education in Mr. Reemlin's wonderful Common Schools; while our Work Houses and Houses of Refuge are filled and the 'Reform Farm-Schools' are well patronized. How will Mr. Reemlin reconcile these facts with his assertion in the Ohio House of Representatives?—[Cincinnati Catholic Telegraph.

Washington Jan. 18.—The House of Representatives, by a vote of 93 to 57, resolved that no further subsidies ought to be given by Congress, either in bonds or money, to railroads or other corporations, but the whole resources of the country ought to be applied to relieve the people from taxation.