

THE DISGUSTING ABORTION CASE AT LAMBETH.—On Monday orders were read at all the station-houses in London, and communicated to all the country police, requiring their officers to use every exertion to apprehend the Rev. Mr. Gordon, the late curate of St. Andrews, Holborn, who stands charged with being concerned, with Dr. Cunningham and Messrs. Currie and Thompson, in procuring abortion on the person of Miss Ann Morden, at Stockwell. It is firmly believed that he has not left the country, but that he is in concealment in or near the metropolis. It is suspected that if not apprehended soon a reward will be offered for his apprehension.

LONDON MORALS.—Almost all writers before the end of the last century bewailed the corruption of the times in which they lived. It was an old story, an ancient tradition, and the new philosophical school treated it like all other stories, unworthy of further repetition. The world had become suddenly enlightened, and corruption had disappeared with the dispersion of mediæval darkness. Thus we are now in an age of light, purity, and propriety. Modern Ministers of State are absolutely impeccable, and the political children of Walpole scold the practices of their ancestor, thinking it an absolute dishonor to be compared with that mean-minded and obscene Minister of State. We shall see. Protestant morals are also infinitely purer than those of the Gospel. People take it for an insult if they are supposed to practice the Christian law; they are free-born Britons, and know their duty far better than the Apostles. An Act of Parliament is immensely grander than an Evangelical precept, and woe be those who prefer the latter to the former. It is really lucky that the profession of Christianity is not made a capital offence, and we ought to be extremely grateful to the British Parliament that the Pope is allowed to exist in his own states. This is the present condition of the English, and therefore the only true, opinion. The London police reports throw great light on the public morals of the British empire, and last week have done a good deal in this way. No less than five persons, four men and one woman, have been proved to have co-operated in an act of murder; deliberately and with malice aforethought. The story is simple. A Protestant clergyman corrupts a daughter of his landlady, and when his sin is no longer capable of concealment, furnishes her with money and the means of procuring abortion. Three men, one a druggist, the others calling themselves surgeons, perform the murderous deed. None of them seem to care about anything but secrecy and money. The popular preacher furnishes the money, and the surgeon receives it, as an indispensable preliminary, before he undertakes his work. Unfortunately this is not the first instance of such a crime in London, and the police reports have been occupied with similar cases not very long ago. Great crimes may be committed anywhere, and no people, whatever be their religion, is free from them. Priests as well as laymen have fallen grievously, and committed deadly sins. This is not the question here, but something far more serious. The present investigation shows not only that a great crime has been perpetrated, but that there is an organized system by which the like crimes may be, or perhaps are, continually committed. The surgeon was not corrupted by a large bribe, the sum was only ten pounds, which he seems to have received as a mere fee, in the ordinary discharge of his functions. The access to him was through a certain but indirect channel, and he had two names, one by which he was usually known, the other under the protection of which he performed these abominable operations. It would be ridiculous to pass this case by as a solitary deviation from the right road, or indeed to imagine that the present culprits are the only practitioners of this unholy work.—The progress of this hideous story furnishes a singular and true illustration of public morals. The unhappy Protestant clergyman who is the primary cause of this evil, and who gave money for its accomplishment, endeavored to stop the inquiries of the police, and to bribe a principal witness in the cause. When the effort was seen to be utterly ineffectual, he exclaimed, "Then I shall be like a fallen star from the firmament of Heaven." The fall and the exposure were identical in his sense. It does not appear that he looked on the original sin as a fall; so long as it remained secret he considered himself a star in the firmament, but as soon as detection ensued, then he began to fall. It is a serious subject, but we are involuntarily reminded of the American in "Sam Slick," who, when taxed with fear in the presence of some apparent danger, denied the charge with indignation, and said that "a free-born American is afraid of nothing but of a bad speculation, and of being found out." This poor Minister seems to have adopted the same Anglo-Saxon opinion, that there is no sin but in detection. His conscience seems to have been tranquil, and but little disturbed when he gave the ten pounds; but no sooner had justice risen from her sleep than he began to see the enormity of his sin. The sin itself made no impression upon him, but he could not bear the penalty. We have heard of murderers deliverting up themselves to justice after thirty years of undiscovered guilt, but they never could have done so if they had studied in this school. They should have thought themselves fortunate in their escape, and not offer, of their own accord, to fall from the firmament where they rolled. This story is a most humiliating one, and we should be glad to believe that this is a solitary deed of sin. This is impossible; the circumstances, and the precautions, and the fee, and the disguises prove that abortion is not an uncommon, but perhaps an ordinary practice in England. Every Christian must weep over this when he reflects that many souls are in this way deprived of Baptism, and this with the active assistance of those who should have preferred their salvation to their own shame.—Tablet.

TABLE MOVING IN LONDON.—Mr. Beecher Stowe—"Uncle Tom's Cabin"—Dockyard corruption, and hat and table moving! Between these it is really enough to lose one's senses. I must, therefore, give the palm of being the greatest "bore" to the last-named Yankee notion. You can scarcely go into a room without seeing three or four people standing all round a table, motionless, like so many painters' dummies, with their hands on the leaf of an old hat, which you are assured will begin to gyrate presently, if you have the patience to wait; and then you are asked if you are "highly magnetic," if you are a medium, if you believe in "Rappers," by persons whom on other matters you would readily believe to be sensible, well informed men; and you hear all sorts of absurd theories brouched about the magnetic fluid which performs these wonders. Hitherto I have been always too late or too early for the sight; the hat has just been moved, or I hear that it has done so after my

departure; and hence I am led to believe I am a highly "anti-magnetic" person. I must, however, admit that I have met many persons who have informed me that they have witnessed with their own eyes these most curious manifestations. Among others Thackeray has just returned from America, full of hat and table moving and spirit rapping. He stoutly maintains that he believes in them all! No less a person than the Bishop of Oxford had a *seance magnetique* the other evening, when his Lordship, with the aid of Chevalier Bunsen and three others, managed to make his broad brim shovel round with great rapidity. A great number of literary people are dabbling at it, and much valuable time will be lost to society, I fear; for the experiment, even when most successful, requires at least half an hour to move a hat, and so on in proportion for a table. If the thing be true, we can do wonders, for if three can make a hat move, a thousand ought to be able to move a house; in fact, there can be no bounds to this power, if the force really exists in individuals, and is multiplied by contact. Men of science laugh, but the faith gains ground nevertheless.—Correspondent of the Express.

A JEW AT CANTON.—On the first Sunday in Easter term her Majesty's judges, the sergeants-at-law, the Lord Mayor and corporation, attended divine service at St. Paul's Cathedral, in observance of an ancient custom, and also to join in the general thanksgiving for her Majesty's recent deliverance. The appearance of Alderman Salomons, a member of the Hebrew persuasion, in the character of a worshipper in the metropolitan cathedral, caused a good deal of astonishment. This is believed to be the first occasion on which any Jew holding an official situation has taken part in the services of the principle Christian church of the metropolis.

UNITED STATES.

The N. Y. Freeman's Journal says—We have concluded the arrangements, to which we have once and again referred to in our columns, as in course of preparation for increasing the usefulness of our Journal by a more frequent publication.

The Catholic Church at White Marsh, in Prince George county, Md., was entirely destroyed by fire on Saturday morning last. It was one of the oldest monuments of Catholicity in this country.

WHAT'S IN THE WIND?—Commodore Barman, at the Navy Yard, has received orders from Washington, to have the U. S. steamer Vixen in readiness for service at the shortest notice. It is rumored that she is to sail shortly for Halifax. Her original destination was the coast of Africa.—N. Y. Freeman's Journal.

The life insurance upon persons who were killed at the Norwalk slaughter amount to \$93,000; and the Life Insurance companies have determined to prosecute the Railroad Company to collect their losses.

BALTIMORE, May 27.—There was great excitement to-day in the Episcopal convention, in consequence of a letter received last session from the standing committee, condemning the course of the Rev. Dr. Jones preaching in a Methodist Church. Resolutions to expunge the letter from the journals, and reflecting severely upon the course of the standing committee, were offered and debated. The excitement between the high and low church party is very great.

ALARMING INCREASE OF POVERTY.—"The people of Boston can have no correct conception of the strength which the Pope of Rome is gathering in this country. The most sumptuous churches—the most costly edifices for schools in Cincinnati belong to Catholics. In every direction, and in all parts of the city, is to be seen the cross surmounting some public building owned by the Church and consecrated to the dissemination of Catholicism in some form or other.—Here are thousands of priests, and jesuits, and nuns, and sisters, and other instruments of the church all laboring for her welfare and aggrandizement.—American Paper.

PROTESTANTISM.—There is a Sectarian Concern in Cincinnati, in which one of the doctrines inculcated, is Abolitionism.—A religion, tolerated only in particular States of the Union—in others its existence is illegal. The man that this class of religionists "hire to do their preaching" does not believe in immersion, but some of the congregation took it into their heads, the other day, that immersion was the proper mode of Baptism, and a vote was taken on the subject, when a majority appeared in favor of Baptism by immersion, and the preacher immersed them in the Ohio river.—Catholic Telegraph.

BLASPHEMY.—A writer in the Journal of Commerce, takes the ground that the late terrible railroad accident at Norwalk was a judgment upon the railroad company for having recently established a Sunday line between New Haven and Boston. He asks: "Is it not significant that the recent appalling calamity at Norwalk is so nearly coincident in time with the establishment of a line to run on the Sabbath between New Haven and Boston?" It would indeed be a very remarkable judgment upon the directors of the railroad, or upon parties who travel on Sunday, to kill off so many innocent men, women, and children, who were only travelling on Friday. As we have no words to express our contempt of the idiot and fanatic who could put forth such an abhorrent and blasphemous idea—we leave him without further comment. The wretch who can thus insult the justice of Heaven is worse than an atheist.—National Democrat.

ALL THAT IS REQUIRED TO MAKE A PROTESTANT.—"Hostility to the papacy" is all that is essential to make a Protestant in every way worthy of the patronage of the parsons and of the implicit confidence of the faithful. It matters not what the man believes—whether his morals be good, bad or indifferent. So that he hates Catholicity, it is all that is desired to render him a fit companion for "clergymen in good standing." An outcast from the Church of his former Faith is received with opened arms and welcome to their pulpits, because he has the one redeeming, *save-all* quality of hating the Catholic Church. "A private personal interview" with such a man is a "pleasure to gentlemen who, in all other respects, are as careful of the company they keep as gentlemen ought to be." It is not often we waste our time in looking over the file of Sectarian papers which we receive. A few days ago, however, we picked up the Methodist Protestant, of April 23rd, and discovered that Gavazzi was catechised, by some of our "big guns," to see if he were a good Protestant. After a few "respectful interrogations," it was unanimously decided that he was a good Protestant. We will let the Editor of the Protestant speak for himself.—He says: "In company with the other clergymen of the city we had the pleasure of a private personal interview with him (Gavazzi) on Monday evening last, just after his arrival in Baltimore—at the house of Rev. Dr. Roberts.

Dr. Baird of New York was also present. Desirous of knowing precisely his position, that we might fully understand how far he is Protestant, thro' Rev. Dr. Johns various interrogations were put to him in a respectful manner, which satisfied all present that father Gavazzi is a Protestant in sentiment on all points of essential hostility to the papacy." Comment on the above "elegant extract" is unnecessary. It speaks abundantly for the beauty of Protestantism.—Catholic Mirror.

"THE MERCHANT PRINCE."

(From Punch.)
The Merchant Prince of England,
What a glorious name he bears!
No minstrel tongue has ever sung
The deeds the hero dares.
Enlist that soldier in your cause,
No dangers bar his way,
For gallantly he draws his cheque,
If the cause will only pay.

Where Freedom waves her banners,
He stands, her champion bold.
The noble English Merchant Prince
For her unlocks his gold;
For her the Prince's glowing pulse
With generous ardor thrills,
If only sure that Freedom
Will duly meet her bills.

When scarce the gory bayonet
Upholds the Despot's throne,
The Merchant Prince, all chivalry,
Springs forward with a loan;
And vain a nation's cry to scare
That dauntless friend-in-need,
Provided only that the loan
Is safely guaranteed.

See, where a sovereign's crown rewards
A venturesome Parvenu,
Crouches the Merchant Prince to kiss
His royal brother's shoe.
For trampled law, for broken vow,
No dot his Princeship cares,
If that salute can raise, an eighth,
His gain on railway shares.

You, Christian of the slop-shop,
And you, usurious Jew,
Assert your royal blood, for both
Are Merchant Princes, too.
One common creed unites you,
Devout professors of it,
"There's but one Allah—Mammon,
And 'e 'at per cent's his profit."

What! blame some petty huckster
That his vote is bought and sold;
What! chide some wretched jayman
That he blinked at guile, for gold;
What! whip some crouching mendicant,
Who fawned that he might eat—
With the Merchant Prince of England
At the Third Napoleon's feet!

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