

We (Saunders News Letter) understand on good authority that it is the intention of the Government to appoint a Special Commission for the trial of the prisoners now committed on the charge of Fenianism, and the presiding judges will be the Chief Justice of the Common Pleas and Mr. Justice Christian. We understand the following counsel have been retained on behalf of the Fenian prisoners.—Isaac Butt, Q.C.; J. Sidney, Q.C.; R. Dwyer, Q.C. and Mr. Waters. Attorneys—John Lawless and Edward Ennis.

At Ramelton, county Donegal on the 13th ult. two men, Rodgers and McElwee, who were remanded from the previous week, on the charge of being connected with the Fenian society, were brought before the magistrates at petty sessions, and discharged.—*Londonderry Sentinel*.

The Ulster Observer of the 21st ult., says:—Although no official account of the occurrence has been made, we have authority for stating that several cases of arms have been seized by the Customs' officers on board the steamers plying between Fleetwood and Belfast. Some of these cases were consigned to a leading firm in Belfast others were directed to a shopkeeper in Ballymena, and the destination of others was to different towns in the neighborhood. It is not presumed that the arms were intended for the Fenians, as the character of the persons to whom they were addressed, and the course taken by the authorities in reference to them, preclude the idea that they were to be thus disposed of. It is said they were destined for the Orange lodges.

At the late Manorhamilton Quarter Sessions the other day, the chairman of the county, Mr. Charles Coffey, Q.C., addressing the grand jury, said:—He was aware that one gentleman, who used to scould his pike in the fields, wrote in the morning to several parts of the country, and had these letters copied, and also exposed every single letter coming from the Fenian Brotherhood in America. Every one of the leaders in Ireland were in custody but two, and the government had only to select from, not five or six, but twenty informers.

At the Chapel street police-office, Dublin, on the 14th, before Mr. O'Donnell, two men were brought up to custody of the police, charged with having used expressions having a Fenian tendency. The prisoners were James Kelly, of Johnson's court, who was charged by Police Constable 175 C with having stated in Britain street, in the presence of a number of people, that he was an honest Fenian, and that he had seven retrievers and would blow the brains out of the police. The other prisoner was James Shields of Joseph's lane, butcher's porter, who was charged with having, at Bolton street, in the presence of many persons, made use of the following expression,—"We will have a b— fine rebellion, and we are the boys that will make them jump." The prisoners were remanded.

About twelve o'clock on Sunday night, Oct. 15th, as a railway porter named Laurence Monney was proceeding past Blin Cliff, at Blackrock, he heard a man shouting for help amongst the trees. He at once gave information to the police, and on proceeding to the place and searching it thoroughly, a man in an insensible condition was discovered lying at the bottom of the river at the base of the cliff. He was immediately lifted and taken to Baggot street Hospital, in which institution he expired about twenty minutes after his admittance. The immediate cause of death was concussion of the brain. The poor man, it is supposed, fell from a height of upwards of twenty feet on to the hard rock. The deceased is not known, nor are there any marks on the linen or clothing to identify him.

On the lands of Capt. Lindsay, J. P. Glasnevin, no less than three horses, while out grazing, were suddenly struck dead by the electric current, and two others were seriously injured from the effects of their running away during the late terrible storm which passed over the county Dublin and its vicinity. At the Claremont Desaf and Dumb Institution two other horses were also killed, and another, belonging to a poor widow of the name of McEvoy, residing at Pinguin bridge, was likewise struck dead.

In Iron-Clad in the Shannon.—At an early hour on Monday one of Her Majesty's ironclads visited the Shannon. She steamed up to the Tarbert roads, where she now remains at anchor. I believe she will not leave the river till next spring. Her appearance in our neglected but spacious river is majestic. As the time is troublesome, and suspicious craft frequently appearing about the mouth of the Shannon, it would afford us great security to have a companion to the present powerful war vessel which graces our river.

The upper and middle classes of Ireland who are now of the age to be receiving education have before them a very heavy and important duty. The Fenian conspiracy which has just been detected has for the first time made thoroughly bare and manifest the immense breach which separates in Ireland the lowest from the upper strata of society. We have been too much in the habit of confining our attention to quarrels between farmers and landlords, between Protestants and Catholics, and of believing that could we hit upon any scheme for healing these breaches we should have done all that is required to put an end to those social divisions that have so long outlived the cessation of the causes to which they were originally due. The experience of the last month must have been, indeed, thrown away if it has not convinced us of our mistake. We see now that, wide as are the differences and numerous as are the faults, as geologists would say, in the social system of Ireland, the society with which we have hitherto dealing is little more than the thin crust that overlies the burning lava beneath, and that there has somehow grown up, while rival parties have been struggling with each other, a third, party sympathizing in none of their objects, and animated with the most bitter and uncompromising animosity against them all.—*Times*.

THE IRISH EDUCATION QUESTION.—After a long battle fought against long odds by the opponents of the "Godless Colleges," and the principle upon which they were founded, and the system upon which they were conducted,—the supporters of mixed education have been obliged to surrender the position which they had so long defended, and to admit that their theory, however specious, has been a complete failure in Ireland.

The excellence of the motives that suggested the National System of education, and the foundation of the Queen's Colleges in Ireland, we never questioned or doubted. We believe that Lord Derby (then Mr. Stanley) in creating the National Board for managing the system of lower class education which superseded and, we are happy to say, killed the treacherous proselytising Kilmore Place Society and its plan, and Sir Robert Peel, in founding the Queen's Colleges, were influenced by liberal, generous, and enlightened sentiments, and had in view but one object—the elevation of the people of Ireland in the moral and social scale by imparting to the youth of that country the advantages of a good and suitable education. It has not been their fault that the plans proposed by them for effecting their admirable purpose have signally failed, and that the entire system, both of the National Board of Education and of the Queen's Colleges, has broken down. Had not Sir Robert Peel's valuable life been so suddenly and unfortunately cut off, we believe that such alterations and amendments would have been long since introduced into both as would have made them popular and effective in compassing the desired end of each. The difficulty with the Catholic Bishops regarding the Queen's Colleges would we have reason to feel assured, have been removed during Lord Bessborough's vice-royalty had not the Irish Catholic members broken up the Peel Administration, and brought Lord John Russell into power at the very moment when were arranging the plan by which the objections of the Prelates would have been satisfactorily removed.—*Weekly Register*.

GREAT BRITAIN.

The Roman correspondent of *Le Temps* state that the Pope has positively resolved to establish another episcopal see in England, in which case Dr. Manning will receive the title of Primate.

The number of Irish residents in England and Scotland is a million and a half. One-fourth of the population of Liverpool and one-fifth of that of Glasgow is composed of natives of Ireland.

A VIEW OF THE 'HEAD CENTRE.'—A correspondent of the *Times*, writing from New York, says:—The head of the order here is a wild-looking young man named Mahoney. He has an office, a head-quarters, it is styled, in Duane street, No. 22. I called there a few days ago and saw him. He was sedately dressed, and had that familiar slovenly lounging air that distinguishes those hangers on of small politicians and petty courts here who are known by the familiar name of 'bummers.' He told me that the order numbered over 200,000 persons; that they had money and arms; that no religious test was required of the members; that their object was to liberate Ireland; that their great cause of discontent was the laws of entail and of primogeniture, which prevented the poorer classes in Ireland from becoming owners of the soil; that the United States' government knew what they were about and would not interfere with them; that the organization had been in existence several years, but that nothing practical had been done until the late war had injured their men to arms, &c. This was about all I could get out of him. When I interposed objections to the scheme he smiled, and said that they had thought of everything. They would first take Canada, and by that means obtain shipping, &c. All this appeared to me to be mere words, and with that impression I left him. But I ascertained from the neighbours that the wagon loads of muskets are driven up to his door every day, sent upstairs to be inspected, and then driven away again. Express men, with remittances of money, are also constantly in attendance on him. Two of them came in while I was talking to him. One package contained 24 dollars and the other 3 dollars.

AFTER DINNER SPEECHES.—Sir Charles Russell, the newly-elected Conservative member for Berks, took occasion, at the Abington agricultural meeting, to make what the local papers term an attack upon the press. The toast of 'The Press' was proposed, and Mr. Plowman, the editor of the *Oxford Times*, responded. After he had concluded, Sir Charles got up and said he was one of those who had the greatest respect for the press. But when he heard it greatly lauded he could not help feeling that a man who conscientiously reported that which he was paid to report, and a man who printed that which it was to his advantage to circulate, were not entitled to his especial gratitude on that account. Therefore, though he respected the press, he thought people were inclined to pay it undue deference. It was a great order, and one which he trusted would continue to be free, but it was one which they should not extol too much, lest they should become puffed up with their own importance, with the same result as happened to the frog in the table when imitating the bull.

We cannot, of course, tell in what spirit the Government of the United States are disposed to receive the final and deliberate refusal of the British Government to entertain in any shape the claims they put forward. We can only say, on our part, that we are quite sure our Government may depend upon the support of the nation in maintaining the position it has taken up. If the American Government is determined to seek a quarrel with us, as well this demand as any other. We cannot have one on which our right is clearer and our position more unquestionable. It is not, we shall have saved ourselves by the firm stand we are now making, from a great degradation, and vindicated for the benefit of all mankind that neutral position so seldom occupied by Great Britain in the wars of the past, and so often, we trust, to be hers in the wars of the future.—*Times*.

THE ALABAMA CLAIMS.—The *Times* contains the following semi-official statement:—

In order to guard against any misunderstanding, we are requested to re-state that the proposal of Earl Russell to the American Government was conveyed in the following words:—"Her Majesty's government are ready to consent to the appointment of a commission, to which shall be referred all claims arising during the late civil wars which the two powers shall agree to refer to the commission." These concluding words limit the subject of reference, since it would be inconsistent with the position taken up by Her Majesty's government, and with the arguments which induced it to decline arbitration, to permit the claims for losses by the Alabama, and other vessels of that character, to be brought before a commission for decision. It must be understood, therefore, that if any such commission were agreed on, those cases would be excluded from its jurisdiction.

RITUALISM AND THE PRAYER-BOOK.—The Association for Promoting a Revision of the Prayer-Book have issued the following address:—"The Romanizing tendencies and practices now openly avowed and adopted in the Church of England have naturally created great uneasiness in the minds of thoughtful Protestants of every denomination. In certain localities in and around the metropolis and in the country a mode of conducting Divine worship in the Church of England has been adopted which bears close resemblance to that of Rome. The mischief gains ground. The danger is from within.—The blame rests with the Romanizing clergy, without whom it could not exist; and they are increasing in numbers or more openly avowing themselves, while acting in direct opposition to the wishes of the Protestant people of their parishes. Symbolical pageantry, gorgeous costumes, altar decorations, lighted candles in open day, crosses, images, and excessive amount of music, unintelligible intonings, processions, incense, imitation of the Romish mass, transubstantiation, though not avowed, recognition of the Papal supremacy and succession, prayers for the dead, sealed confession and priestly absolution; in fact, reliance on outward forms and ceremonies, are usurping the place of spiritual religion and the pure simplicity of Protestant worship. The work of assimilating the services and faith of the Church of England to those of Rome is rapidly progressing, and, while driving the Protestant community from their own churches, is winning over many of the thoughtless and the ignorant to swell the numerical forces of the anti-Protestant party. These innovations have been recently exposed in the House of Lords, admitted by the Government, as well as by the Bishop of London and other prelates, and deplored by them as evils of great gravity. The Bishop of London further stated that while the prelates were ready to do their duty, they could not proceed, except at their own charges, and that, however irregular the conduct of the clergy might be, the uncertainty of the law was a serious hindrance to their moving at all; adding that he was ready to support any legislative measure for the redress of these grievances. Hence the necessity for an amendment of the existing uncertain and inadequate law, and mischievous ambiguity of some of the rubrics of the Book of Common Prayer. It is therefore thought that the time has now arrived when all those who are attached to the Protestant faith of this land should cause their voices to be heard and petition Parliament for this object; and to this end the subjoined form of petition is suggested for adoption.—None know how soon the evils, which have not yet reached them, may find way into their churches, since a change of minister may introduce them any day. No true Protestant can see without deep concern the Church of England, with her immense influence, converted into an engine for the dissemination of what Protestants consider to be the dangerous errors of the Church of Rome. The voice of the people has ever prevailed when unmistakably de-

clared, and will prevail now. The measures required are strictly within the province of Parliament the Book of Common Prayer, with its rubric, being by incorporation a part of the statute law of the land, which can only be amended by the Legislature. Such measures have been at various times advocated by some of the ablest and best of our ecclesiastics, from the Reformation down to the present day; and there can be no doubt that, should a Royal Commission be appointed to inquire into the grievances complained of, both bishops and clergy would be called upon to take part in its deliberations. It is therefore desirable to have petitions to both Houses, numerous signed and ready for presentation when the new Parliament assembles.—By order of the President and Council, Richard Bingham, Clerical Secretary, 17, Buckingham-street, Adelphi, W. C., Sept. 18, 1865.

ANOTHER REFORMATION.—The Association for Promoting a Revision of the Prayer Book has renewed its appeal to the conscience and good sense of the nation and the Legislature. This it does with an honesty which might be laudably imitated in a few other quarters. It does not disguise that it wants the ambiguous rubric and all other doubtful expressions in the Prayer-book altered to its own way of thinking. That wish, of course, prevails beyond the circle of this Association and its friends, and no doubt it is felt with even more intensity by those who would wish to see the Prayer-book more nearly in accord with our old Missals and Breviaries. But these latter are content to avail themselves of the tolerant spirit or the legal difficulties of their Church; they make no appeal, they solicit no change. They only run in practice as close as they can to the lines of the older communion, and leave indignant Protestants to stop them if it can. Their course is one that has been often tried before, with more or less success, on very different matters. "How far may you go in your country," said a lady at the French Court to Mr. Wilkes, "in abusing your Sovereign?" "That is exactly what I am trying to find," he replied. English feeling certainly does not allow a little enterprise. Opinion with us is not only speculative, it is tentative. Indeed, nobody is listened to till he has given a practical proof of his earnestness and backed up his professions by the earnestness of decided acts. The gentlemen who make the complaint in this instance, starting as they do from the other side of the religious horizon, would never have acquired their present high position if they had not shown themselves good Protestants in deed as well as word, and so done their best to bring round their fellow Churchmen to their own way of thinking. But there is a limit to this process, and the present question is whether either side has gone too far. Here are two parties of knight-errant professing fidelity to a common Church, a common creed, a common altar, and a common ministry, and apparently jealous for the honor of all they hold in common, but evidently with sympathies that carry them in opposite directions. Of course, they are ready enough to accuse one another, but we presume there must be some common measure by which both may be tried. We hardly know a better test than that which decided supposition—the probable impression of a stranger or bystander now to the controversy and comparatively indifferent. Let us suppose a Continental stranger entering in succession a few of our churches, and desirous to make out with which side of the great schism which has divided the Western Church, England has most affinity. He would enter many churches which would certainly suggest to him that England stands on grounds of her own and occupies a singularly neutral and moderate position. He would enter others in which a German Protestant might feel perfectly at home. But he would also enter a third class, in which he would have to open his eyes wide, and look close, and wait through half the service, and be very clever too, before he could be quite sure it was not a Roman Catholic service and congregation. In this case it can hardly be denied that this is the very appearance intended, and that to deceive such a supposed visitor would be thought a triumph of ecclesiastical art. Another test has no need to be imported into the question, for it is already in operation. The clergy themselves who take part in this initiative style of service are exceedingly apt to pronounce its condemnation, and their own, by suddenly breaking off and taking up with the 'real thing.' They must be regarded as very strong and highly disinterested witnesses in favor of the allegations in the Address before us. When a man has taken part in such a service for many years, and all at once shows by a very painful and self-sacrificing step, that his acts have all that time been inconsistent with his ecclesiastical allegiance, his testimony on this point is not to be despised. It is true that he leaves behind him a good many others who feel no such compunctions, and whose strong heads, subtle logic, or wily consciences enable them to continue as they have begun. But even these are not always able to check the spontaneous zeal of their hearers, who are only thought more honest than their teachers if they go a step further. The scandal of a continual dropping of oil to Rome has revived rather than abated of late years, and it certainly supplies the champions of Protestantism with a weapon stronger possibly than their own polemical reasoning. They might almost afford to hold their tongues and say nothing so long as they can point to churches which are, in fact, a thoroughfare to Rome, and from which not only a few impulsive ladies and sentimental gentlemen, but now and then the favorite curate or the incumbent himself is announced to have gone over. If ecclesiastical edifices, with their clerical staffs, severally stood on independent grounds, and had no connexion except a common use of the Prayer-book, in that case all might be content with criticizing neighboring churches as they do everything else in their neighborhood. But there is a good deal more in this case. Every church has a local dominion; every incumbent has a subordinate jurisdiction, and in a certain sense is a spiritual magistrate. Every Churchman is bound to go to his parish or district church and maintain certain filial relations with its clergy. This is not only the theory of the law, but to a great extent and in many places the actual practice. So there arises the question—if, indeed, it be a question—whether an experimental and enterprising mode of conducting Divine service is proper where the people have in the eye of the Church no choice but to take part in it, whether they like it or utterly disapprove it. It is in the interest of all sides that the case should be fully and fairly stated, and the possible contingencies well looked to. A few more complaints, a few more deputations, and a few voices in Parliament more powerful or less feeble than those already raised may just turn the scale, and a single division may compel Government to do what it would gladly have left its successors. A revision of the Liturgy! What horror does it excite in some minds; what hope in others; what anxiety, we should think, in the great majority! A few easy-going people may see nothing more in it than the removal of a few small difficulties, and the settlement of some half-dozen disputed passages. It is true there is a good deal to be done of a purely practical character in this affair. There are the three services in one to be harmonized or disengaged; there is the want of a good vesper service; there is the want of some shorter service for daily use, and of a service which at any hour may be used to precede a sermon, instead of the Litany, now the only expedient.—There are the vain repetitions to be removed, the Lessons shortened, and so forth. But, the work once begun, the occasion would be improved for alterations of a more serious character. If, then, anybody is so perfectly content with the Prayer book that he wants no change, we beg to suggest to him that he had better desist from any attempts at change, and from so using the Prayer book as to provoke innovators and Church reformers. Wise men tell us "quies non movet"; but the movement in the Church chiefly comes from those who take their stand on the Prayer-book and its rubrics, and insist

on carrying England with them to the perilous issue of a certain extreme course. What have they to hope from a Parliamentary interference, unless they think to fish in troubled waters, having renounced all idea of respectable success in these quiet days? He must indeed be singularly sharp sighted, courageous, and sure of his game who expects to gain more in a Parliamentary scramble, or in a grand polemical fight out of doors, than he can in these 'piping times' of peace. Revolution and anarchy raise up their own brood of agents, and such a brood we should undoubtedly see if the Establishment and its formularies were to be once more thrown into the crucible of reform. For our part, we regard that day with an instinctive dread, inevitable as we are disposed to think it. We would rather stave it off for our time, and for that reason we wish to see old English feeling and Protestant convictions treated with rather more respect and forbearance than they have lately received from the pulpits and altars of Young England.—*Times*.

A PROMISSORY NOTE FROM THE SEA.—A gentleman belonging to Couper-Anzas, while on his way home from Rotterdam to Leith on the 9th of September, at noon, and when about 100 miles from the mouth of the Rhine, enclosed his card in a bottle, penning on the back of it that he would pay a sum of money to any one who brought or sent the card to his address. The bottle, carefully corked, was dropped from the steamer Holyrood about twelve o'clock noon of September 9, and on Wednesday morning, October 11, the gentleman received per post the identical note from a fisherman, who had picked it up on the shore near Sizwell Gap about seven miles north of Oxfordness, in the county of Suffolk. The bottle was found about three o'clock on the afternoon of the 5th inst. The gentleman at once transmitted the promised reward to the finder. It is somewhat remarkable that a promissory note placed in such a position should, within a month's time, be presented for payment.—*Dundee Advertiser*.

DURABILITY OF IRON VESSELS.—A paper recently read before the Scottish Shipbuilding Association, stated a noteworthy fact, that one of the first, if not the first ironbuilt vessel, named the Vulcan, is still afloat, doing duty on the Monkland Canal, on the banks of which she was built, at Fushie, nearly half a century ago. She occasionally makes her appearance on the Clyde, and has a remarkably good-looking hull; but what is, perhaps, a better quality, considering her age, is that she is still quite tight, thus giving another convincing proof of the superiority of iron as a material for shipbuilding.—*Manchester Courier*.

EARL RUSSELL'S ARRANGEMENTS.—The Queen, in exercise of her prerogative, has been pleased to signify to Earl Russell her wish that he should carry on the Government as first Lord of the Treasury.—In proceeding to execute the Queen's commands, Earl Russell has received cordial assurances of support and confidence from all his colleagues. The meeting of the Cabinet, which was appointed to take place on Thursday, is postponed to Saturday, in consequence of the alteration of the arrangements connected with the funeral obsequies of Lord Palmerston. Until then we cannot specify the changes which must follow the death of the late chief of the Administration; but we believe we are not wrong in anticipating that the country will have the advantage of the ability and experience of Lord Clarendon as Minister of Foreign Affairs.—*Globe*.

UNITED STATES.

The Roman Churches in Baltimore have contributed over \$11,000 for the benefit of the poor at the South. Next the Protestant churches of the same city will be asked to contribute some thousands of dollars to convert these Catholics to Christianity. But money is plenty, and only about three-fourths of the world are still without the Gospel in any shape.—*Christian Inquirer*.

FENIANISMS BWARE!—We have not heard of the arrest of the agent of the so-called Fenian loan, and yet it is an act which if not done, ought to be done at once. However deeply Americans may sympathize with the people of Ireland touching the injuries received at the hands of the English Government, they are not such fools as to encourage open resistance on the part of the peasantry of the Emerald Isle against the gigantic military power of Great Britain. This Fenian business is not exclusively a question of Irish repugnance to English rule. It is a matter of downright swindling. Every sensible man in this country, and the very people who are engineering this loan, know that every dollar subscribed to it will find its way into the pockets of the rascals who will never account for any money that they may receive. The most noticeable feature of the whole movement is that it is controlled almost exclusively by unknown Irishmen. The attempted revolution of 1848 furnished the world with names which, at least, had a recognized standing, such, for instance, as Smith O'Brien, Thomas Francis Meagher, John Mitchell, Richard O'Gorman, and others which might be mentioned. But the Fenian movement of 1865 is confined to porter-house keepers, briefless lawyers, and a list of characterless nobodies, without respectability, influence, or even notoriety. The subscribers to this loan will be day-laborers, servant girls, and other poor ignorant people who have no means of judging of the chances for or against an attempted revolution in Ireland. To obtain money from these people is swindling, pure and simple, and it is due to the good name of the American nation that the strong arm of the law be interposed to protect them against such an imposition. We call upon our citizens to frown down this whole scheme. We call upon the press of the country to denounce it as it deserves, and, last of all, upon the officers of the law to promptly arrest and properly punish every person who is engaged in directing the loan or in receiving money in exchange for Fenian bonds. While we sympathize with the people of Ireland in their complaints against the English Government, we wish them to distinctly understand that the majority of the American people do not deem them fit for self-government. The same objections to granting the elective franchise to the colored population of the South will hold good with reference to the question of Irish independence. It is true that after being educated Irishmen in this country make good enough citizens, but the experience with them in this and other cities abundantly proves that an Irish republic, if established, would prove a nuisance and a curse among the nations.—Not true friend of Ireland will encourage its people to think of obtaining national independence. Their destiny is involved in that of Great Britain, and all who have at heart their best interests will prefer to have their condition ameliorated under English rule to deluding them with the hope of an Irish Republic, which is sure to be blasted at the first attempt to realize it.—*New York Round Table*.

THE DWELLINGS OF THE POOR.—The *Tribune* of New York has been endeavoring to expose the filthy condition of that city, and put the public on its guard, in view of the threatening pestilence. The streets were found in an exceedingly vile condition, but the exhibit of a visit to the houses inhabited by the poor is no less alarming in a sanitary point of view, and mournful enough in a social aspect.—"It is difficult," says our contemporary, "to find language with which to portray the shocking, indecent, and murderous places in which a large portion of our population are doomed to live." Hundreds and thousands are crowded together, without the slightest possibility of getting a breath of pure air or a ray of sun light, from one end of the year to the other. Of course if the epidemic reaches such spots there is no escape for these unhappy beings. We fear that the same evil exists to no small extent in this city, where large numbers of families are crowded together in wretched hovels, sometimes in single rooms. Whether there be any special danger or not, it is to such places that the health officers should at all times have their attention directed.—*Montreal Herald*.

SOBERING THOUGHTS.—From being one of the cheapest countries in the world to live in, taking the rate of wages into consideration, the United States has become one of the dearest. Five years ago all articles of prime necessity were within the reach of almost every family in the land; whilst taxes of every kind were so light that the burden of them was not felt. What a change has taken place since then. Now every imaginable thing is taxed to its utmost capacity. We are taxed on the food we consume, the fuel that cooks it, the liquids we drink, the clothes we wear, the house we live in, the income that we receive. We are taxed on the raw material, and taxed over and over again on its manufacture and sale. The business we do, the receipts we give, the covenant we enter into, the car we ride in, the wick we carry, the chair we sit in, the window we look through, the nail that we drive, the match that we light, even the very stones of the street and the bricks of the sidewalk are indirectly taxed. Everything, in short, is taxed except the air we breathe.

What have we to show as a compensation for being saddled with these extraordinary burthens? The emancipation of the negro and the vindication of a principle that yet remains open to dispute. These are the achievements that have cost us four thousand millions of dollars, the loss of two hundred and fifty thousand lives, the greater or less devastation and impoverishment of thirteen States, and the creation of a privileged class of bondholders, whose exemption from State taxation increases the charge imposed upon the rest of the community. But the cost to us does not end here. We have yet to take into consideration the utter disorganization of the labor system of the South; the contempt which has been cast in high places upon the organic law of the land, the total want of respect that has been shown for the civil tribunals, the shameless disregard that has been paid to the clearest right of individuals and of States, the persecutions for opinion's sake, the malignant influences exerted upon communities by legions of spies and informers, the syncretical adulteration of every wrongful act, every lawless exercise of power by professional politicians and fanatical partisans, and the bold and unblushing advocacy of the centralization of authority and the crushing out of all opposition, by assuming that the Administration and the Government were one.—*Baltimore Gazette*.

THE RELIGIOUS PERSECUTION COMMENCED.—In a luncheon given at this State (Missouri), with two burglars and a negro rascal for companions, is incarcerated a pious young Catholic priest, for the crime of having preached the word of God, without having first obtained a State license to do so. To obtain this license he should have taken, not merely an oath of loyalty for the past, declaring that he had never thought or sympathized otherwise than the authorities think he should have done during the war. The oath he might have probably taken, if he would only degrade his manhood and his priesthood, kneeling at the throne of the Governor—a beggar for permission to preach the Gospel of the King of Kings! Another devoted priest is now awaiting his trial at Jefferson City for the same offence. This clergyman has been from the beginning a strong Union man and was editor of the German Catholic paper of this city, which was all but Radical. The Jefferson City *Times* classes his offence with 'gambling and selling whiskey without license,' and says he will be tried for each offence. In a previous number, the same paper mentions that some persons are of opinion that a religious war is at hand—a war chiefly against Catholics, and intimates that as the war against slavery commenced in Kansas, that against Catholicity will commence in Missouri. The vulgar bigotry of this paper would place it below all criticism or authority, if there were not indications that there is a spirit alive—the infidel and galling spirit of the French Revolution—bold and wicked enough to dare such a persecution. The fact that only Catholic priests have been arrested, though it is notorious that they have never preached politics or rebellion, and never even preached against the New Constitution—points in this direction.—*St. Louis Dispatch*.

ANOTHER PRIEST ARRESTED.—Father Tucker of Perryville, halted up for preaching.—The hunt after Catholic priests who are found to be guilty of preaching unbecomingly. In some part of the state the minions of the New Constitution exhibit as much vindictive and cruel zeal in their search for offending priests as did Oliverhouse in his hunt after Scottish Covenanters.

Father Tucker, an aged and exemplary Catholic priest, beloved by all who knew him, was arrested at Perryville, last week, for preaching without having filed the new Constitution oath. Hon. Thomas E. Norvell appeared for the defendant, assisted by Col. Newberry and Mr. Beall, while the indictment was defended by Mr. John Robinson, the Circuit Attorney, and Mr. Nolle, of Ironton. The argument was before Judge Carter, who took the case under advisement. The following is the demurrer of the plaintiff through his counsel, Major Norvell:—

State of Missouri vs. Rev. Louis Tucker.—Indictment for preaching the Gospel.

When this case was called up a demurrer was filed as follows:—

State of Missouri vs. Rev. Louis Tucker.—Defendant demurs to the indictment in the above cause, for the following reasons:—

1. Said indictment does not charge defendant with any crime known to the law.

2. Preaching the gospel is no crime.

3. The section of the New Constitution, which proscribes ministers of the Gospel and others, is void, because.

It is repugnant to the genius of a Republican Government.

It violates the civil and religious liberty of the citizens, as guaranteed by the constitution of the United States.

It is consistent with the religious and civil liberty of the citizens of Missouri, as declared in the Bill of Rights in the Constitution of Missouri.

THOMAS E. NORVELL, Defendant's Attorney.

The country is flooded with counterfeit money of all denominations. So numerous are the bogus notes of fractional currency that people have almost ceased to scrutinize them, but pass them as being equally as good as another. Not that the counterfeit cannot be detected by one accustomed to handle money, but that the bogus stamps are so numerous that people grow careless in the act of circulating them. These wonderful creatures, the detectives, cause announcements to be made frequently of the arrest of counterfeiters and the seizure of large quantities of the 'queer' with, in some instances, the plates from which they are printed. But a few days ago a lot of counterfeit greenbacks and stamps was found in one of the up-town streets of New York. Yesterday another manufactory was discovered at Astoria. All over the country arrests are being made, but as yet we do not see that any one is being punished.—*New York Commercial Advertiser*.

AN ANTI-MATRIMONIAL ORGANIZATION.—The New York correspondent of the *Philadelphia Inquirer* writes under date of Nov. 1st:—

An interesting rumor is in circulation this afternoon, to the effect that a society of single gentlemen is information here, for the purpose of discountenancing the habits of extreme luxury and the extravagance among young ladies. It is well known that the society attempted last year by some ladies, for a similar purpose, failed miserably. No one now wears the badge of the 'Black Bee,' and not more than half a dozen were ever bold enough to do so. Our city, socially, seems to be rapidly approaching the Parisian condition of morals, and the attempt hitherto made to redeem it have resulted in utter failure. Hence the novel method now said to be taken, which is modelled after a similar attempt at Marseilles, France, where six thousand single gentlemen banded together and swore not to marry until the ladies abandoned their present mode of extravagance.