

Amongst the monstrous humbugs of the day, *Punch* enumerates the following:—Exeter Hall, whilst there is so much darkness at home, sending their missionaries abroad to enlighten the heathens!

Manchester is swarming with thieves. The police state that they never knew so many, from all parts of the country, in the city, as are crowded there at the present time.

At Salonica, a most curious but deplorable instance of the evils of polygamy has just occurred. A man exchanged one of his wives for—a donkey!

UNITED STATES.

Reports from Washington concur in stating that our government has received officially from Mr. Soule the intelligence that the Spanish government refuses compliance with his demands made in our behalf in the Black Warrior affair. The *Washington Star* of Saturday evening says:—"We have only space to-day in which to say that there can be little doubt that England has compelled Spain to register the slaves in Cuba with a view to the speedy abolition of slavery there, and that England's overt acts against the interests of the United States as connected with the future of the island, are at the bottom of all the trouble which Mr. Soule is undoubtedly having at Madrid. Some of the advices received by the foreign ministers say that there is a fair prospect that the mediation very recently offered by Prussia, bids fair to succeed in preventing the war from going any further. We cannot believe in the correctness of this impression. The occurrences at Madrid, when they become known at St. Petersburg, it strikes us, will hardly incline the Russian government to submit to the demands of England, because they point to a very speedy involvement of England in embarrassing difficulties with the United States.—*Boston Post*.

Our relations with Spain are in a most critical position. Our government has taken such a decided stand that it cannot recede a single step with honor. On the other hand, it is scarcely probable, looking at the prominent characteristics of the Spanish people, that such sweeping demands will be agreed to. One thing is certain, unless Spain gives the necessary satisfaction without delay, war must ensue.—*N. Y. Herald*.

SEIZURE OF A CANADIAN STEAMER.—The Collector of the Port of Milwaukee, seized the Canadian steamer *Ottawa*, a few days since for a violation of the revenue laws of the United States, she having no manifest of her cargo, which consists of railroad iron. The above is, in every respect, a counterpart of the "Black Warrior" affair, about which the American press has been making so much noise. That the Spaniards did no more than their duty in seizing the "Black Warrior" is certain, as her offence was precisely the same as that for which the Collector of Milwaukee seized upon the Canadian Steamer *Ottawa*.

A WAR FOR CUBA.—The moment the Nebraska inquiry is consummated, if it should be consummated, the Administration will seek to distract public attention from that abhorred deed by getting up a row with Spain. Whether this will be pushed to the point of actual war is not yet certain; but the President and his advisers hope and expect it will. They have resolved to impose on the feeble and decrepit Spanish Government conditions which cannot be accepted without disgrace, and insist on every iota of them to the last. Should Spain refuse them, war is to be made, and Cuba seized if possible—and the projectors entertain no doubt of our ability to over-run and subjugate that island in six weeks from the declaration—at all events before any reinforcements from Spain can reach it. This achievement by adding about a fifth to the slave-holding territory and population of the Union is expected to unite the South under the flag of Pierce & Co., and drown the Nebraska excitement at the North in the cry of "Our Country, right or wrong? Hurrah for Cuba and manifest destiny!" Such, we are well assured, is the programme agreed on at the White House; and it is an even chance that we shall be at war with Spain on the first of July.—*N. Y. Tribune*.

DECREASE OF PROTESTANTISM IN THE U. STATES.—It has been clearly shown by recent publications that there are needed annually in this country, to supply vacancies made by death and otherwise, some two thousand new preachers, besides a thousand, each year, made necessary by the increase of the population. By the last published returns of all the theological schools in the United States, there were but one thousand three hundred and fifty-one students. If one-third of these graduated at the end of the year, the supply would be but four hundred and fifty new ministers. Notwithstanding the large classes in American colleges the past few years, the number of theological students in 1852 was only three hundred more than it was in 1838.—*Christian Inquirer*.

The *Church Journal*, a Protestant paper in the interest of the Anglican heresy, published at New York, thus complains of the increase of the New Protestant sect of "Spiritual Rappers."

Still, the movement, such as it is, is unquestionably gaining strength in certain quarters. It perplexes many minds; it has unsettled some; it has driven not a few into downright madness. It has assumed many of the features, and seems to carry with it not a little of the mischievous power, of what we were once taught to regard as exploded superstition. It seems to be nothing less, in fact, than a revival of Necromancy. Can it possibly be, that the Evil Spirit once cast out, having wandered for a while in the dry places of rationalism and infidelity, is now returning to the swept and garnished house, bringing with him seven other spirits more wicked than himself?

The Rev. J. S. Orr, the Protestant minister who, under the name of the "Angel Gabriel," goes about denouncing the Pope, and preaching the Gospel of the Holy Protestant Faith according to Gavazzi, is bringing himself into collision with the municipal authorities. We read in the *Boston Journal*:—

"Yesterday forenoon, Orr entered the Wells school-house, and seizing a child in his arms, exclaimed:—"The world is coming to an end,—and hell is open." Other language calculated to alarm the children was used by Orr, in connection with the above, in the midst of which the masters of the school seized and ejected him from the premises. Orr also made his appearance yesterday in the Mayor and Aldermen's room, and in violent language denounced the authority and action of the Mayor, Chief of Police, and police officers generally.

We should not be surprised if, in spite of Mr. Orr's staunch Protestantism, the magistrates of Boston find it necessary to impose some limitations upon "Freedom of Discussion."

RECIPROCAL TRADE WITH CANADA.—The Senate of Ohio has adopted the following resolution:—*Resolved*,—That our Representatives in Congress be instructed, and that our Representatives be requested to use their best endeavors in favor of establishing reciprocal free trade with the Canadas, and the opening of the navigation of the River St. Lawrence to the commerce of the United States.

A LIBERAL PROTESTANT'S OPINION OF THE PUBLIC SCHOOLS.—Now for the School Bill. It is nothing short of a religious penal law: for to whatsoever extent public money is applied for public objects, say schools or churches, on such conditions that a portion of the community is prevented from getting the intended benefit, by reason of religious scruples—precisely to that extent such portion of the community is mulcted, fined and made to pay penalties for its religion. It is obliged to pay for the schooling of other people's children, or the saving of other people's souls; and having paid a public tax for that, it must then pay out of its own private pocket for its own schooling and worship. We say this would be an unjust and penal law, quite as much so as the law in Ireland which compels Catholics and Dissenters to support the Protestant church. In the State of New York there are very large numbers of Catholics,—they will lose, they will be fined (on account of their religion), to the exact amount of their proportion of the school fund. There are also many Germans, and other foreigners, who are mostly conscientious Infidels—they will be fined (on account of their irreligion), in the like proportion. Now, we deny the right of the State to fine men for their religion, or irreligion; and on the part of the Catholics, and the Infidels, of New York, we protest against that bill. Are pious Catholic, or conscientious Atheist parents, to get no benefit from the common schools, unless they will allow the Bible, printed in English, to be thrust down their children's throats, and that daily? In short, we can see no distinction whatever between State-endowed schools, and State-endowed churches; and the true solution of the difficult questions that arise about public education, is for the State to refuse all meddling with it. The business of a government is precisely and exclusively to provide for the administration of justice between man and man: to prevent men from doing what will injure other men in person or property. Government has properly nothing whatever to do with the training of a citizen's mind, the adornment of his person or the saving of his soul.—*The Citizen*.

PUBLIC MORALITY.

The frightful increase of crime during the past few years, in all parts of the Union, has aroused at last, almost all the secular papers. It is an undeniable fact that crimes of the most enormous character are daily becoming more frequent throughout the whole country. Now, we do not propose to inquire into the causes of this increasing demoralization, but merely to make a few reflections, on the question—what is to be its remedy?

It is obvious that some remedy is to be sought; otherwise property and life will be insecure, and society will return to the barbarism of the tenth century, minus its right of sanctuary and its "Tregua di Dio." What is to be that remedy?

"Educate! educate!"—respond the quack reformers of all things. "Educate the masses!" Yes, but how educate? If education be not of a kind calculated to prevent crime, it will be no remedy. He is a fool who expects an effect in one sphere from a cause in another. Unless your education teach the masses what is crime, and why crime ought not to be committed, it will have no tendency to prevent its commission. What is there in reading, writing and arithmetic to make a child afraid of sin? The abstract propositions of the higher mathematics, the dry nomenclatures of botany, chemistry, physiology, the statistics, observations and conclusions of geology and astronomy—what motives do they contain to hold back the hand from crime?

The knowledge of all those things is good—is a power to him who possesses it,—but it has no proportion as a cause in the prevention of crime. It is out of the moral sphere. It does not touch the will. When a man is angry, will his knowledge of the manner of finding the solidity of a truncated cone prevent him from striking? When he is tempted by avarice, will his knowledge of Mercury's distance from the Earth prevent him from stealing or robbing or forging? Can he reason: the Earth's distance from the Sun is about 95,000,000 miles; therefore I will not steal this purse, by which I may so easily enrich myself. There is no room for inference. Mere natural science cannot impede wrong, any more than eloquence can move drays.

The education that is to stay the increasing demoralization must be that which teaches to men, first, what is sin, and secondly, what are the motives for avoiding sin. Men, and especially children, must be taught the sanction of the law. They must be made to reflect on the terrible judgment that all men are to undergo before the tribunal of Jesus Christ, and that an eternity of pain awaits the sinner, while everlasting delight shall be the crown of the innocent.

In vain will you tell them with the insane followers of Combe, that the violators of the moral law are punished, as those of the natural physical law, without trial and without judgment. The natural understanding cannot be blind to the fact that if there is any punishment, there must be a trial and condemnation.

In vain will you say, with the followers of Luther and Calvin, that mere faith saves from Hell, and that a man may persevere in every crime, provided only he believe, that the Lord Jesus does not impute it to him. These are shams of those who believe not in eternity; and as shams, they cannot keep men from doing wrong.

Religious education, Catholic education, is the only means of restoring morality among the people. The law is powerless without a sanction. And among infidels and Protestants who believe in "justification by faith," the sanction is wanting.—*Cath. Telegraph*.

THE FEMALE FAILING.—"Dress," says M. Alphonse Kan, is the great business of all women, and the fixed idea of some. Thus every event in their lives has a change of dress for its result, and often for its cause. In this way gowns divide a woman's existence into an infinite number of one and negations. "Such a time happened at the time when I had my purple velvet dress; such another, when I bought my pink, satin." To mark important events more precisely, you hear, "The first time he saw me I was dressed in blue." When girls do not marry safely for the

purpose of putting on the wedding costume, you may still be certain that it does, in some degree, influence their minds. Mr.—never would have been accepted if his wife had thought only of him, but a veil and orange-flower wreath, which suits a bride so well, cannot be worn, except on the wedding day, and, in order to marry, a husband is required; so he is taken as an accessory, just in the same way as carriages are hired. Many would very likely prefer to be married without a husband, but that is not the custom."

WORMS! WORMS!

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