

The Reverend Mr. Bethon, of Farnham, has invented a "collapsing boat." He proposes to construct immense flat-bottomed boats sixteen or eighteen feet wide, which when stowed away would occupy as many inches. Their draught of water, with 200 men on board, will not exceed twelve feet; and they will carry and work the heaviest guns now used in our ships. The plan is before the Admiralty.

UNITED STATES.

The American Celt gives the particulars of the Brooklyn riots. It will be seen that the Protestants were, throughout, the aggressors, and that the Irish Catholics stood only on the defensive. The procession of "Know-Nothings" arrived, with the intention of a row, marched through the most exclusively Irish neighborhood.

As they approached Main street, their cry was "down with the Paddies." A few men standing at their own doors were first assailed, their neighbors rushed out to their rescue, and the row became general. While giving the cries the Police were with them—were with them while the first blows were given; but made only a single arrest—that of Morris—among them. Morris was next day let off scot free, though taken in the act of rioting, and acknowledging it, at the station-house.

The Police, especially their chief, seems to have acted on this simple rule—"all Irishmen ought to be knocked down, and then brought to the watch-house." In all cases it takes two parties to make a riot; but in this case, remarks that the wounds and arrests were all on one side! This, be it observed, occurred nearly a mile from the scene of the street-preaching, in a peculiarly Irish street, where the residents could not avoid being present, except they forsook their own houses, and hid themselves elsewhere.

The N. Y. Commercial Advertiser, a Protestant paper, has the following comments upon this melancholy affair:—

"The events of Sunday, and two or three preceding Sabbaths, have deepened a conviction we have long entertained that what is very erroneously called street preaching is far more productive of evil than of good, and that in a large city it should be very strictly regulated. With the man, whether regularly ordained to the ministry or not, who stands up in some demoralised neighborhood, and in tones of fitting reverence, with compassionate manner and voice, and in the spirit of warm charity and true Catholicity preaches the Gospel as contained in the Bible—so locating himself as not to obstruct the highway—we should be the last to find fault. We believe that such means judiciously employed and in a spirit of kindness, would be productive of much good, provided the city ordinances sufficiently protected the people and the Sabbath day from the prostitution and perversion of such agencies into mere controversies and assaults upon religious faiths. That would be street preaching in a proper and religious sense."

"But we ask any man of sense, candor and liberality, whether the harangues that have lately been delivered in the streets of this city and Brooklyn, on the Sabbath day, partake of this character? Whether the sentiments of those harangues have benefitted the profession of Christianity? Whether the attendant circumstances have not only violated the quiet and sanctity of the Sabbath, but are derogatory to the character of a Christian, orderly, peaceable people, of any time? It is but a few Sundays since that, under pretence of "street preaching," an inflammatory political address was delivered on the steps of the City Hall, the choral portions of the "service" being the singing of liberty songs by the audience. Then under the same pretence we had the blasphemies of a man styling himself the "Angel Gabriel," and of one or two of his copyists; and appeals to the worst passions of our nature, Billingsgate abuses of religious creeds and those who profess them. The attendant circumstances of such "preaching" have been just what was to be expected, and Christianity has been mocked, debased, defiled. The same secretly organised bands attend on each occasion, and are as ready to "make a fight" in favor of Orr's blasphemies as of Parsons's anti-papal diatribes, giving irrefragable evidence that there is no religious principle or creed in the street "preaching" now practised, but that it is simply a cover and an occasion for the exhibition of organised lawlessness. This state of things ought not to be permitted. Liberty itself, as well as religion, is outraged by it, for this is liberty run into licentiousness with a vengeance."

"In this Brooklyn riot, so far as actual assault on Sunday went, it would seem that the first demonstration was made upon the party who were the volunteer guard of the "preacher," but it would be idle to deny that the provocation came from that guard. It was a defiant demonstration on their part. The whole proceedings of this class of citizens, for many Sabbath days, has shown a desire to provoke a quarrel. They have planted their "preacher" in the midst of the people whose nationality or religious creed he was to assail in offensive language, and his organised escort stood ready to attack any one who dared to complain of his insulting language or deny the truth of his assertions. This, we say, has been repeated Sunday after Sunday, the gang increasing in boldness every week, until at length they went armed with revolvers, as on Sunday, and fired a volley of bullets into the crowd, in return for the first stone or clod of earth from the men they exasperated. Probably we should have had a similar outrage in this city, had not the police been too strong for them. One effect we trust the events of Sunday will have upon the public mind. It will teach the people and the authorities of each city that there is in our midst an armed secret organisation—more dangerous far to the cause of true liberty and true Christianity; than either of those elements which they are professedly combined to resist. It is due to the Roman Catholic clergy to say that, we learn they generally admonished their congregations on Sunday to abstain from attending the street preachings, or in any way interfering with those who attended them."

REPUBLICAN JUSTICE.—Our readers may remember the case of the young man Ward, who deliberately murdered a Schoolmaster, for punishing a younger brother of Ward's. The murderer was tried by a Kentucky jury, and acquitted, as was, from the first expected, on account of the wealth and influence of his family. This "American press" has affected to be

much shocked at this verdict, as if it were something unheard of. Hereupon, the N. Y. Churchman tells his countrymen not to make such a fuss about the matter, that, in Republican America such things are of daily occurrence, and that the wonder would be greater, if a judge and jury could be found to do their duty.

"It is useless to storm and rave about such things as a most rare, extraordinary, and unaccountable exception. The result of this trial seems to us rather the general rule than the exception in regard to such cases in many portions of the republic. As we said a few weeks since, we do not recollect an instance where a school teacher has been assassinated, or indeed any northern man, who subsisted at the south by what is there regarded as the humiliating employment of labor or industry of any kind, or indeed of any assassination produced by the suffocating rage of personal conflict or controversy, where the assassin has not escaped unscathed and unwhipped of justice. What then is the cause of so much apparent heat among our leading journalists of the day, as if some unheard of atrocity had been suddenly perpetrated for the first time in the history of the republic? It has occurred almost every year since the adoption of the constitution, and with increasing frequency of late years. Who ever heard of any punishment being inflicted upon the murderers of Lovejoy at Aiton, or upon young Seannnes at Charlottsville, who deliberately shot down his tutor, or upon James R. Vineyard, who as deliberately shot down the Hon. C. C. P. Arndt in the council chamber at the capital of Wisconsin, or upon the Speaker of the House of Representatives in the State of Arkansas, who coolly left the chair and deliberately butchered one of the members of the House in his seat, for words spoken in debate, if we recollect, and then quietly returned to the chair again? The truth is, these things are of yearly occurrence in this boasted land of liberty and free government, too numerous to be named, and quite too disgusting, too sickening to the heart, to be dwelt upon. What is the use then, to raise such a melancholy wail of lamentation at the recurrence of each fresh outrage of the kind, unless the desire is to cheat the public mind into the belief that these things are not of frequent occurrence, that they are now passed and will never return?"

The President of the United States has issued a Proclamation, warning all American citizens against joining the piratical bands against Cuba.

LEG STRETCHING IN VERMONT.—Mrs. Nichols, ex-dress, of Brattleboro, in a letter to the Brattleboro Eagle, complains with much feelings that—"So open is the violation of our liquor law in certain towns and localities, that the casual passer cannot avoid being aware of the fact." She says it is an every day occurrence for some passengers of the stage coaches—while the latter are waiting at the hotels for the mails—to say, "I'll step out and stretch my legs,"—which always ends in their having a drink somewhere in the hotel; and she intimates that it is perfectly astonishing with what unchecked ease and frequency legs are now stretched in Vermont.

STRANGE SUPERSTITION.—The Norwich (Conn.) Courier relates a strange and almost incredible tale of superstition recently enacted at Jewett City, in that vicinity. About eight years ago Horace Ray of Griswold died of consumption; since that time two of his children grown up people, have died of the same disease, the first one dying some two years since. Not long ago the same fatal disease seized upon another son, whereupon it was determined to exhume the bodies of the two brothers already dead and burn them, because the dead were supposed to feed upon the living; and so long as the dead body in the grave remained in a state of decomposition, either wholly or in part, the surviving members of the family must continue to furnish the sustenance on which that dead body fed. Acting under the influence of this strange and blind superstition, the family and friends of the deceased hastened to the burial ground at Jewett City on the 8th inst, dug up the bodies of the deceased brothers, and burned them on the spot. It seems impossible to believe that such dark ignorance and folly could exist in the middle of the 19th century, and in a State calling itself enlightened and christian.

Never was there a more correct observation than that made by the Quarterly Review (Nov. 1810), in the following passage:—"In proportion as methodism overspreads the country, the very character of the English face is altered; for Methodism transforms the countenance as certainly and almost as speedily as sottishness or opium." Let him who feels inclined to controvert this assertion call to mind the features of the individuals of this class with whom he may be acquainted, or consult the portraits in any one of the volumes of the Evangelical Magazine, and his doubts will immediately give way to conviction. The joyless and ghastly visages therein exhibited, will immediately remind him of Quinn's witty but profane rally on Macklin's countenance:—"If God writes a legible hand, that man is a villain." No one can possibly look at them for a moment without feeling convinced that the religion, which thus distorts the human face divine, can never be the religion "of Him, whose yoke is easy and whose burden is light."

A WORD TO LITTLE BOYS.—Who is respected?—It is the boy who conducts himself well, who is honest, diligent, and obedient in all things. It is the boy who is making an effort continually to respect his father, and to obey him, in whatever he may direct to be done. It is the boy who is kind to other little boys, who respects age, and who never gets into difficulties and quarrels with his companions. It is the boy who leaves no effort untried to improve himself in knowledge and wisdom every day, who is busy and active in endeavoring to do good acts towards others. Show me a boy who obeys his parents, who is diligent, who has respect for age, who has always a friendly disposition, to do good towards others, and if he is not respected and beloved by everybody, then there is no such thing as truth in the world. Remember this, little boys, and you will be respected by others, and will grow up and become useful men.

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