

Justifying evictions are to be non-payment of rent, sub-division, sub-letting and waste. The acceptance of this plan, which the Irish Liberal members are to present to Mr. Gladstone for introduction into the bill, is not, however, to be compulsory on landlords, it is only to such as are disposed to treat their tenants according to its provisions that it will be applicable. The Dublin Mail regards this plan as an extraordinary evidence of inconsistency on the part of Irish Liberal members, many of whom had pledged themselves to fixity of tenure.—Cork Examiner.

The 'Glasgow Chronicle' of Saturday evening says:—This evening, at about two o'clock, as Sub-Constable McKenzie was on duty in Dublin street, he observed a car opposite a store in Abbey street, which was a barrel or keg, half concealed by a large oilcloth covering thrown over the dray. His suspicions were aroused, and on examining the loading more closely, he found under the cover twelve cases—some marked gunpowder—all similar in size and appearance. There were also sixteen bags of shot. The carrier in charge, a man named Kavanagh, stated that he had received them at the railway station, where they had been lying for some days, and produced the receipt, showing the payment of him of £1 33 for carriage. The powder and shot were addressed to two different persons (females), were reported to reside at Cappoquin. The car was impounded in the usual manner with the name of also branded in the usual manner with the name of the same town. Kavanagh was in the act of taking up some fresh loading when the policeman interfered. The latter felt it his duty to bring the man before the mayor, to whom he reported the circumstances. His worship ordered the powder and shot to be detained, and placed in the military stores, for safety, pending further inquiries. We understand that on subsequently opening one of the unmarked barrels at the barracks it was found to contain blasting powder. While we have, as yet, no ground for supposing that this transaction was other than an ordinary exercise of trade, we must commend the vigilance of the sub-constable who made the discovery. It seems certainly rather strange that so large a quantity of powder should have been so carelessly conveyed through the public streets, and then allowed to remain on a car while other goods were being placed on the top of the loading. It is alarming to think what a serious calamity might have arisen in a thoroughfare from a very simple occurrence, for instance, the bursting of one of the barrels and the accidental ignition of its contents.

The conciliatory overtures made by the National organs to Irish Protestants, the attitude of independence which they have assumed towards the priests, and the course of recent legislation, are gradually but certainly producing an effect upon the public mind. A National feeling is springing up in quarters where its growth would have been impossible a few years ago. There are many signs of this change to be noticed, and some are so remarkable that they cannot be overlooked. Some of the Protestant journals professing Conservative opinions seem to be as earnest in promoting an 'entente cordiale' with the Nationalists as the most advanced of the popular papers. They are willing to shut their eyes to the faults of their new friends, and are prone in expressions of sympathy for their sufferings inflicted upon them by English misgovernment. The resolution of the North Ward Guardians in favor of a repeal of the Union, and speeches delivered in public assemblies by Conservative gentlemen are further indications of this new born spirit of patriotism. The latest example is reported to-day in the Limerick papers. On Thursday night a lecture on Henry Grattan was delivered in the Protestant Hall, Limerick, by the Rev. George McCutcheon, formerly of that city, but now rector of Kenmare. The tone was quite National throughout, the conduct of the English Government and Irish Executive being condemned, and the demand for an Irish Parliament strongly advocated. Statistics were given to show how the manufactures of the country had been destroyed by British legislation, and the present distressed state of the country was attributed to the Government, which allowed outrages to be committed unheeded. He called on the young men to stand up for their native land, as they had nothing to expect from an alien Parliament. The majority of the audience expressed concurrence with the speaker's sentiments; others felt so indignant that they left the room. At the close of the lecture the Rev. Mr. Macdonald moved a vote of thanks, and, in doing so, declared his dissent from some of the lecturer's statements. He said he believed that Mr. Gladstone sincerely sought the welfare of Ireland, and that the measures which the meeting could not regard as severe were brought forward with pain to himself. The rev. gentleman ascribed the state of the country to articles in the seditious press and in the London journals, which did not understand the country. He believed that the effect of having an Irish Parliament again would be to increase religious discord, and that clergyman and Fenians would be fighting like the Kilkenny cats. The lecturer was called upon by individuals in the meeting to reply, but the Dean of Limerick, who was in the chair, refused to allow the discussion to proceed any further, and closed the meeting.—Times Cor.

Threatening letters are still scattered about the country, and are sometimes followed by acts which prove that the menaces are not idle words. The have lately been sent in greater numbers to persons in the county of Louth. Mr. Botwell, of Riverstown, is stated to have lately incurred the displeasure of Rory by letting some potato ground to a tenant to whom he and the farmers in the locality had been commanded not to let. His disobedience was followed by the burning of his haggard, involving loss to the amount of 30l. or 40l. Robberies of arms are less frequent, but some instances are reported. The Tipperary Free Press of to-day mentions that a few evenings ago three men with faces blackened entered the house of a farmer, named Patrick Ryan, at Oormackstown, near Thurles. He happened to be in an outhouse, putting up his cattle for the night, and his two daughters were the only occupants of the house. Two of the party remained outside as sentinels, while the third man entered the house, and, taking a lighted candle off the table, went into another room and took away a fowling-piece, the daughters being too much frightened to offer any resistance or make any outcry. Visits of this kind are not infrequent in the West. An old man, named Patrick McGuire, was killed on Monday morning in a dispute with two men, named Patrick and James Hanley, in the county of Roscommon. The Hanleys held a house and some consarn from the deceased, but their dealings not being thought satisfactory he refused to let them the ground again. They proceeded on Monday to till the land as usual, and when he attempted to prevent them, they, it is alleged, struck him with their 'loves,' or spades, and laid him lifeless in a few moments. A verdict of 'wilful murder' was returned against them at the coroner's inquest, and they have been committed to goal. This is the only crime of a heinous nature which has been committed during the week.

Considerable excitement was caused in Drogheda on Sunday in consequence of it becoming known that one of those misfires, so frequent of late, had been received by the manager of Messrs. Benjamin Whitworth and Brothers' cotton factory, and that two parties had been arrested, and would be brought up for examination. The Mayor presided, and Head Constable Coghlan having charge of the case, brought forward Richard Ballock, an Englishman, aged about sixty, and his wife Bridget, a Drogheda woman, to whom he had recently been married, aged about thirty. Both prisoners had been in the employment of Messrs. Whitworth—the male as overlooker, being brought over by the firm, and the female as washer. It appears that on the 30th ult., the male prisoner, being dissatisfied at the wages, gave the customary 'notice' to leave, which would expire next Wednesday, and the manager resolved to act on the 'notice,' and part with him. Mr. James

Lang, an Englishman, who came over with Messrs. Whitworth, swore an information embracing the above facts, and that on the morning of last Wednesday the private messenger of the firm, amongst the usual letters from the post office, brought one, written in pencil, the superscription on the envelope and contents as follows:—'For Mr. James Lang, Green-hills, Drogheda, Whitworth's Factory. Will Lang I write this note to let you 'no' that if you bring any more Englishmen here we will take your life, so mind yourself for the time to come. This is warning for you, and let tickle gold Bobbin mind himself too, and only I have a wish for you I would not tell it to you, for we will make you remember Rory of the Hill. We understand blind Dick is going, that you are sacking him, and if he goes you may go with him or we will take your life for we don't want any more Englishmen coming here. Nor as bad as blind Dick is we rather have him than a stranger, so you sack him we will remember it to you. For we will make you remember all the English done to the Irish—so remember this.' 'Nickle gold Bobbin' is thought to refer to young Mr. Nicholas Whitworth, who is supposed to have introduced a stoppage of 'gold Bobbin' used in finishing the finer sorts of cloth.—The police, on searching the house of the prisoner, found a portion of a letter, the fragments of which correspond with the portion of paper on which the latter portion of the threatening document is written. The Mayor decided, on the application of the constabulary, on remanding both prisoners. A large number of persons followed the prisoners to the precincts of the jail, and manifested much sympathy for them.—Belfast News Letter.

A correspondent of Saunders', writing from Limerick on Friday, says:—A meeting, which terminated in a somewhat turbulent manner, was held at the Protestant Hall, Ferry-square, on last evening. A public lecture was delivered, under the auspices of the Limerick Young Men's Association, by the Rev. George McCutcheon, rector of Kenmare, county Kerry. The subject of the rev. gentleman's address was 'Henry Grattan and the Irish Parliament.' After detailing the series of events which induced the Irish people in 1801 to submit to the amalgamation of the two houses of parliament, and giving statistics of the various exports of the country, the comparison with late dates proving that the interest of Ireland suffered in a commercial point of view when it lost the protection of a native legislature, the rev. lecturer proved, or at least attempted to prove, that Ireland was fully entitled to and could not be lawfully denied an independent native parliament; and that, in consequence of the disgraceful and uncalled for measures which had recently been framed for the oppression of the people, he would say that they would seek to obtain, as a right which they dare not be refused, an Irish parliament, to sit, as of old, in College-green. It might not be proper, as of old, it was impossible to conceive to what an extent the bribery and artifices which would be brought to bear upon them would be successful; but rather than submit longer to the double-faced treachery of the Chief, or the still more perfidious arts of the Under Secretary for Ireland, the experiment would be worth a trial. The Lord Lieutenant for Ireland, though he believed him to be the responsible party, was not the direct cause of the harsh and unwarrantable measures of which we are about to, and have already, partaken. To the Under-Secretary the pre-eminence of being the author of this injustice belongs for attributing to the Nationalist party the many cowardly and brutal murders and outrages which have been committed for permitting them to run on unchecked, that months after the period of their commission they might be used as a pretext for framing, at his suggestion, a hateful Coercion Bill—such a bill as if passed for the French people or the people of any other country in Europe, would cost the Sovereign of that country his head. During these remarks the feelings of the large number of people in the hall were strongly manifested. Those who coincided with the views of the rev. lecturer, and they were very much in the majority, signified such in a most emphatic manner. Of those who differed from him, and they were very few in number, some rose and left the house. The Rev. Mr. Macdonald, in proposing a vote of thanks to the eloquent lecturer said that fully coinciding with him in his plaudits of the genius and character of Grattan, he differed from the lecturer very widely on many other points. That in the old Irish Parliament there were men of eloquence and learning and sterling uprightness, he admitted; yet a more corrupt assembly to legislate for any nation under heaven ever sat, and if they were granted an independent parliament to-morrow could they hope for a better? He believed Mr. Gladstone sought the welfare of Ireland, and it was with pain to himself that he brought forward those measures which we cannot but deem severe, and that the cause of all this must be attributed to another source and to the publication of seditious papers, and in response to the appeals of the English press, who do not understand our position. Mr. Fitzgerald seconded the vote of thanks, and in his observations took an intermediate course between the lecturer and the Rev. Mr. Macdonald. The Rev. Mr. McCutcheon was called upon by several sittings in the body of the room to answer the statements of the two last speakers. This he would have done, but would not be permitted by the Dean of Limerick, who occupied the chair, and who, perceiving the course that matters were taking, said he could permit no further controversy on the subject, and dismissed the assembly by passing a qualified vote of thanks, and pronouncing the benediction.

GREAT BRITAIN.

St. Augustine's Young Men's Society, Manchester.—On Sunday last the Rev. Father Malone concluded the retreat which he had been giving to the Young Men's Society, of which he is now the spiritual director. It was, indeed, a consoling sight to see so many exemplary young men attend night by night after their days' toil, and particularly on Sunday morning, when they left their hall in procession, headed by their beautiful cross, wearing their pure green sashes and white and green rosaries—emblematic of their church and country. About 300 attended and received Holy Communion. What a contrast between these true sons of Erin and those of the condemned society in the same neighbourhood—one rally alive to the importance of their salvation, the other apparently dead to it; one giving honour to God and their country, and the other discredit to both. If ever required for 'action,' it is clear which of the two will be sober and ready to go forth like true soldiers armed with the grace of God. In the evening they were addressed by their former directors the Rev. Father Tracy, who gave them a most interesting address on the objects and duties of the society, and the Rev. Father Quirk, who complimented them on their present condition. He rejoiced that those who had been leagued with the Fenian Brotherhood had at once, on hearing the voice of the Church against them shown by their prompt and ready obedience in withdrawing, that though they loved their country, the love of God and his voice was deeper in their hearts. He begged them to unite in prayer for the conversion of these misguided men, especially those who had been members of their society, and who since they had left them had fallen away from almost everything good. He assured them that attention to their religious duties and the rules of their society would render more pure and sincere that love which every man ought to have for his country, at the same time it would guard them against being overcome and led away by false and mistaken zeal. 'There is a soul which leads to life and one that leads to death.' It is only by the light and grace of God that the right one is discerned and followed.—Northern Press.

In the Commons Mr. Gladstone promised to bring in a bill to repeal the Ecclesiastical Titles Act. The 'Times' again speaks of the unsatisfactory

progress the House of Commons is making with the Land Bill. The truth must be understood that unless the bill goes the House by Whittell's the control over its ultimate character will in a great degree pass from the Commons to the Lords. The Government, indeed, have the alternative of throwing out the bill altogether, but this is a consummation no one can desire to see realized at the beginning of next August. There ought to be an absolute prohibition of the practices of repeating the same arguments during the remainder of the session.

A Catholic writing in the 'Times' of Monday says: 'Picture to yourself the howl and indignation that would resound through the land, the monster petitions, the indignation meetings that would be got up were some members of the House of Commons to rise and move that a committee be appointed to investigate the mode of life and morals of the ministers of the establishment, and inspect all vicarages and parsonages and bishops' palaces on the ground that such a committee was necessary, because a certain number of members of the establishment have of late figured in the Divorce Court.' The cases are really parallel. The religious retreats are as much the private property of the members as the parson's house or the bishop's palace belong to their several occupants.

Dr Newman has had his attention called to an article in a Sheffield paper, in which it was urged that his recently-published letter to the Bishop of Birmingham, would have a beneficial effect in deterring other Protestants from going over to a system as divided in itself, and as devoid of mediate infallible direction, as their own. He has therefore written a second letter, which has also been published, and in which he says:—'In the year 1862 I was, as has often happened in the course of the last 25 years (for Protestants have never left me alone), most groundlessly reported to be a wavering Catholic. I then used words in answer which I will now repeat, and that with as great energy as I then wrote them. I have not had a moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and have ever held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ. And I ever have had, and have still, an unclouded faith in her creed in all its articles; a supreme satisfaction in her worship, discipline, and teaching; and an eager longing, and a hope against hope, that the many dear friends whom I have left in Protestantism may be partakers in my happiness.'

Religious toleration is one thing, and license to excite a riot by showering abuse—if not calumny—upon an inoffensive, if mistaken, religious denomination is another. We have had a taste of Mr. Murphy in the suburbs, and we candidly confess, since he seems to court martyrdom, that we should have no objection to see a mild form of it come to him with convenient speed. He is as baleful and purposeless as the barrel that caused the Clarks well explosion.—London Scotsman.

The rebellion in the Red River Territory is very annoying, but indignant patriots are hasty in quoting it as a proof of the decline of English spirit. It is, of course proper and necessary to protect every part of the Empire; but the Red River must be content to rank in national regard after Yorkshire or the Isle of Wight. Few politicians who are called upon to apply a general proposition to an extremely special case had ever heard of the insurgents or their Territory before they thought proper to rebel. It now appears that they are peculiarly situated, and that the grievance which they have risen in insurrection to redress is of an exceptional kind. For eight months in the year it is impossible to reach the Red River from the civilized world, except by traversing a part of the dominions of the United States. It is more surprising that an application for a free passage of troops should have been made to the American Government than that it should have been peremptorily refused. In modern times most free countries are inclined to maintain strict neutrality in civil contests amongst their neighbors, and the people of the United States, except in the case of their own civil war, have uniformly been something more than neutral between sovereign powers and insurgents. Their habitual relations with England are not enthusiastically friendly, and it was certain that they would sympathize with the rebels, whatever might be the cause of quarrel. The Americans are also eager for the extension of territory in proportion to the superfluous extent of their possessions; and it has always been to them an uncomfortable reflection that an English Colony lay from sea to sea between the States and the North Pole. Mr. Beward's purchase of Russian America was intended to outflank the unwelcome possessors of the higher latitudes, and it may have seemed probable that the Red River rebellion would ultimately transfer another inhospitable tract of land into the hands of the Great Republic. Although it is probable that North-Western newspapers may be disagreeably outspoken on the subject, there is no reason to complain of any public act on the part of responsible authorities. It is not certain that in the converse case the English or Canadian Government would have allowed an American force to traverse its territory; and it was undoubtedly competent to an independent Power to refuse any permission of the kind without furnishing just cause of offence. If the rebels should succeed in maintaining themselves in their remote corner of the earth, it will be impossible that they should form an independent State. They would necessarily gravitate to their powerful neighbor; and, if necessary, the process might be accelerated either by buying their leaders off by sending the necessary number of voters across the border to decide upon annexation. The acquisition of Texas was by similar methods effected with perfect ease; and although it is not as easy to dismember the British Empire as to detach province after province from Mexico, it is undeniable that some portions at least of the wide Dominion of Canada are practically indefensible. It is not easy to reconquer even from a handful of adventurers an inaccessible territory; and the difficulty would be some indefinitely greater if the attempt involved a contest with the United States. If any attempt is to be made during the short summer to suppress the rebellion, there is no room for delay. The force to be encountered is probably for the present contemptible, if only it can be brought within reach. The Canadian Government appears to have resolved on undertaking the enterprise and it would be desirable that any possible assistance should be furnished by the Imperial Government. The withdrawal of the garrison from Canada would have prevented the despatch of a contingent, nor would it have been desirable to risk a body of regular troops in so distant and obscure a campaign; but the Colonists have a reasonable claim for a contribution in the form of money or of stores.—Saturday Review, April 18th.

Nature, No. 22, humorously says: 'Prof. Tyndall will have much to answer for in the results that may be expected from the spread of his dust and disease theory. Indeed a new idea has been broached in a recent lecture by M. Bexam, the lecturer on chemistry to the department of artillery studies is: that the committee on explosives, abandoning gun cotton, should collect the germs of small-pox and similar malignant diseases, in cotton or other dust-collecting substances, and load shell with them! We should then hear of an enemy dialogued from his position by a volley of typhus or a few rounds of Asiatic cholera. We shall expect to receive the particulars of a new Bill of Poisons Act so that none of the 'cholera germs' or 'small-pox' seed can be sold without bearing the stamp of the Royal Institution and its certificate that they are the genuine article.'

The Bishop of London has had a special interview with Rev. Mr. Mackonochie, of St. Albans, and a number of other clergy of ritualistic tendencies. He told them he considered that he has a right to enforce the following regulations, among others, in all the churches of his diocese, and it is understood that he will take means to enforce them: The prohibition of

the notices of high celebration of the Holy Eucharist; the ceremonial mixing water with the wine at the holy communion; the elevation of the paten and the cup; the ringing of a bell at the time of consecration and elevation; making the sign of a cross when about to mix water with the wine; wearing stoles and dalmatics at the communion service; using lighted candles on the communion table during celebration; the ceremonial use of lighted candles at other times; using incense for causing persons and things; processions round the church with thuribles, incense vessels, crucifixes, and candles; leaving the Holy Table uncovered on Good Friday; blessing of candles, &c. The points which the bishop proposes to leave untouched for the present are as follows: The vases of flowers on the Holy Table, regarding which the Dean of Arches said there was no evidence to prove that they had been used as an additional rite or ceremony; administration of wine and water mixed; standing in front of the Holy Table, with back to the people during the prayer of Consecration; the use of water bread; wearing a chasuble at the Consecration Service; wearing tunicles and albs at the Communion Service; wearing the biretta. It is understood that the clergy more immediately affected will resist the bishop's attempt to suppress the practices in which they are interested and that a fierce ecclesiastical battle may be expected.

UNITED STATES.

The following is from the Boston Advertiser.—The pleasant humor of the New York legislator has led to one frolicsome little diversion that surpasses anything heretofore attempted. The particulars thereof are as follows: About a month ago, some fifty prominent brokers of Wall street sent up to Albany a bill for the incorporation of the New York Stock Exchange. The bill has just passed the Senate, but with this important alteration, that the list of incorporators has been so changed that not one of the original names remains. In their place the Senate substituted a list of persons of whom but three are known on 'change; but one is a broker, and one has been dead over six months. Now this little freak of the Senate is, by the persistent defamers of that body, made part of a grand speculative scheme which is to operate as follows:—The new incorporators are to appear in Wall street with their charter and offer to dispose of it to the original applicants for a considered consideration. As this will not be less than one hundred thousand dollars, it is supposed that the owners of the charter will make a fair profit on the transaction after paying the Senate a handsome sum for facilitating matters for them. To the credit of the Stock Exchange it should be said that the members denounce the whole affair, and declare that not a cent shall be extorted from them by the authors of the swindle.

The 'Western Catholic' of Detroit makes the following just appreciation of one of the Protestant bodies, that stands baiting between two opinions.—The Episcopalian faith is a strange one sure enough. Standing between Rationalism and Authority, it endeavors to combine the spirit of each, and succeeds in making a ludicrous mixture of the two. Sometimes a preacher leans too far towards Rome, and shows the more clearly the inconsistency of his professions. This is what the Rev. Mr. Snyder, of Chicago, did, when in a late sermon he expounded the faith as follows:—The question may be asked, 'Have we not a right to search the Bible for ourselves and form our own opinions therefrom, without the guidance of this creed?' The answer, though somewhat startling at first, is 'No, you have no such right.'—God when he gave his Scriptures also constituted his interpreter of them; that was the invisible Church which was to bear witness to the truth and also be the keeper of holy writ. The numerous sects and divisions among the Christians to-day prove that the Bible was never meant for individual interpretation, for this gives rise to endless forms of belief. There is but one guide to a proper meaning of God's word in all things necessary for salvation. This the Church does through the creed. Expunge that one word 'invisible' in the above paragraph, and you have the Catholic doctrine. Read as it stands, it is rank absurdity. An invisible Church to bear witness to anything! An invisible custodian of holy writ! But it would not answer to proclaim a visible and necessarily an infallible Church as the witness of the truth and the guardian of the Scriptures.—One must not be too extreme in the nineteenth century. After all Mr. Snyder is not so far wrong in styling his Church an invisible one. If the phrase is not exactly applicable at present, it soon will be, and what are time and space to us mortals? The Protestant sects are rapidly becoming invisible amid the gathering darkness of infidelity and indifference, and the Holy Scriptures might disappear in their invisible custody, were it not that a Church exists which is something more than a bundle of inconsistencies and vacillations. There is a visible Church on earth yet, which is vastly to be preferred as a guide in faith and morals to one of the sectarian dissolving views.

THE DOLLAR FOR A WIFE.—Near the town of Waukon, in Iowa, lives a man named Baron, who after living a placid life of single blessedness until past his prime, suddenly fell victim to an insane desire for marriage. The cause of his affliction was an insane widow, living in his neighborhood, but to whom he had never even been introduced, and how to inform her of his folly was the great question of the hour. After two weeks spent in vain attempts to overcome this difficulty, the infatuated old creature fairly despaired of the widow; yet marry he would, whether that particular lady was lost to him or not, and, in a tempest of middle aged romance, he sought the house of a farmer friend named Clark, and rashly offered that agriculturist the fabulous sum of \$5,000 if he would find a woman willing to become Mrs. Baron. With feverish haste Mr. Clark accepted the suicidal offer, and in ten days hence sent word to his infatuated friend, not only that he had secured the desired prize, but that she was the very same widow who had first fired the author's heart. Mr. Baron was delighted, accepted an introduction to the widow on a day of last week, and agreed to be married on the following morning. 'Now, I suppose I'm to have my \$10?' whispered the sanguine Clark. 'Wait until we're married, so that she can't change her mind,' responded the cautious lover. The wedding morning came the blushing pair were duly united, according to law, in the office of a justice of the peace, and then again Mr. Clark made pressing inquiry for his modest pecuniary reward. 'Not being sufficiently moral himself to see the matter in that light, Mr. Clark immediately appealed to the magistrate who had just performed the marriage ceremony, and sued the bridegroom on the spot. The case lasted ten minutes, and the Chief Justice gave a high-handed decision in favor of Mr. Baron, who had recently handed him a wedding fee. Not to be defeated by a corrupt judiciary, plaintiff appealed, and the case will actually be tried at the next term of the District Court of Waukon.

The system of State supported schools is vicious because it is enormously expensive. Large parochial schools can be run at an average per annum expense of about ten or twelve dollars—this provides for all incidental expenses, and is based on the plan of having excellent teachers. Now, the Public Schools are run at an expense of from thirty to thirty-five dollars per head on the average attendance. The twenty dollars more than parish schools cost, goes, so far as people are concerned, to waste. It goes in the way of contracts—this one for coal, that one for books, the other one for furniture, the fourth one for piano—or for changing planes, etc., etc. A graver reason against State Schools is that the system invades the family, and weakens the authority of the parents, and the dutiful obedience of the children. It puts the State in the place of the parents. It is

in effect, the recognition of the right of the State to establish a system of education, and compel the admission of unwilling parents to it, for their children. There is not one argument used in defence of Established State Schools, that cannot, as well, be used for an Established State Church, or Religion. The appropriation made by the city for the aid of schools attached to churches, is to end at the close of the present year. This, at least, is the reported result of the doing in the Legislature last week. The duty of Catholics is, without waiting to get any money through the State, or the city to go to work and get up their own schools—everywhere—more of them—and larger ones. This is the most pressing obligation on Catholics. So soon as these Public, godless State schools cease to be traps for the seduction of Catholic children from the faith and morals of the Catholic Church, the practical good sense of the people will put an end to the heavy taxation we suffer in maintaining them.—N. Y. Freeman.

MARK TWAIN ON THE NEW CRIME OF INSANITY.—The idiotic condition of public opinion breeds idiot jurors. This encourages lawyers to set up idiot pleas, and hence idiot verdicts. Of all idiotic verdicts the most imbecile, in every case, is that of Not Guilty on a plea of 'insanity.' We have several times expressed our own sentiments concerning the horrid abyss into which this perfectly organized and highly developed idioity is precipitating our society. For the present, let Mr. Mark Twain speak:

(From the Buffalo Express.)

This country, during the last thirty or forty years, has produced some of the most remarkable cases of insanity of which there is any mention in history.—For instance, there was the Baldwin case, in Ohio, twenty-two years ago. Baldwin, from his boyhood up, had been of a vindictive, malignant, quarrelsome nature. He put a boy's eye out once, and never was heard upon any occasion to utter a regret for it.—He did many such things. But at last he did something that was serious. He called at a house just after dark, one evening, knocked, and when the occupant came to the door shot him dead and then tried to escape, but was captured. Two days before, he had wantonly insulted a helpless cripple, and the man he afterwards took swift vengeance upon with an assassin bullet knocked him down.—Such was the Baldwin case. The trial was long and exciting; the community was fearfully wrought up. Men said this spiteful, bad-hearted villain had caused grief enough in his time, and now he should satisfy the law. But they were mistaken. Baldwin was insane when he did the deed—they had not thought of that. By the arguments of counsel it was shown that at 10.30 in the morning on the day of the murder, Baldwin became insane, and remained so for eleven hours and a half exactly. This just covered the case comfortably, and he was acquitted. Thus, if an unthinking and excited community had been listened to instead of the arguments of the counsel, a poor, crazy creature would have been held to a fearful responsibility for a mere freak of madness. Baldwin went clear, and although his relatives and friends were naturally incensed against the community for their injurious suspicions and remarks, they said let it go for this time, and did not prosecute. The Baldwins were very wealthy. This same Baldwin had momentary fits of insanity twice afterwards and on both occasions killed people he had grudges against. And on both these occasions the circumstances of the killing were so aggravated and the murders so seemingly heartless and treacherous, that if Baldwin had not been insane he would have been hanged without the shadow of a doubt. As it was, it required all his political and family influence to get him clear is one of the cases, and cost him not less than \$10,000 to get clear in the other. One of these men he had notoriously been threatening to kill for twelve years. The poor creature happened, by the merest piece of ill-fortune, to come along a dark alley at the very moment that Baldwin's insanity came upon him, and so he was shot in the back with a gun loaded with slugs. It was exceedingly fortunate for Baldwin that his insanity came on him just when it did. Take the case of Lynch Hackett, of Pennsylvania. Twice in public, he attacked a German butcher by the name of Feldner, and with a cane, and both times Baldwin whipped him with his fists. Hackett was a vain, wealthy, violent gentleman, who held his blood and family in high esteem and believed that a reverent respect was due his great robes. He brooded over the shame of his abasement for two weeks, and then, in a momentary fit of insanity, armed himself to the teeth, rode into town, waited a couple of hours until he saw Feldner coming down the street with his wife on his arm, and then, as the couple passed the doorway in which he had partially concealed himself he drove a knife into Feldner's neck, killing him instantly. The widow caught the limp form and eased it to the earth. Both were drenched with blood. Hackett jocosely remarked to her that as a professional butcher's recent wife she could appreciate the artistic neatness of the job that left her in a condition to marry again, in case she wanted to. This remark, and another which he made to a friend, that his position in society made the killing of an obscure citizen simply an 'eccentricity,' instead of a crime, were shown to be evidence of insanity, and so Hackett escaped punishment. The jury were hardly inclined to accept these as proofs, at first, inasmuch as the prisoner had never been insane before the murder, and under the tranquillizing effect of the butchering had immediately regained his right mind—but when the defence came to show that a third cousin of Hackett's wife's stepfather was insane, and not only insane but had a nose the very counterparty of Hackett's, it was plain that insanity was hereditary in the family, and Hackett had come by it by legitimate inheritance. Of course the jury then acquitted him. But it was a merciful Providence that Mrs. H's people had been afflicted as shown, else Hackett would certainly have been hanged.

If a tariff be laid on hats and shoes, which shall equally protect the manufacturers of both—that is, equally raise the price of each commodity above what it would be in the face of untrammelled competition. A, in the hat business, it is true, gets more for every hat he sells, but he, at the same time, pays an equally increased price for every pair of shoes he buys; and, *mutatis mutandis*, the like may be predicated of B, who makes shoes.—Apply the principle to all commodities, and the simple result is, everybody gets and pays higher prices. Nobody makes any more money. A man is made none the richer by increasing his gross income, if an equal addition be made to his expenditure. If the *minus* and *subtrahend* be enlarged or diminished by equal increments or decrements, the remainder continues constant. Don't understand us, however, as saying that a general though equalized inflation of prices, does no harm. So far as affording protection is concerned, it benefits nobody; we have not asserted it hurts nobody. It renders exportation impossible. Those commodities which, without Government interference, might have been produced cheaply enough to admit of competition with similar articles in foreign markets, under the enforced condition of high prices, become so costly of production, as to render their exclusion, wherever trade is left unfettered, a natural and inevitable necessity. The result is, that A, limited to a home market, sells at a high price, but with no increase of profit, only half as many hats as he would have sold, had nobody been protected. Equal protection, then, is not only no protection, but a positive injury. To make protection worth anything to anybody, it must be unequal, and, therefore, unjust. If a high tariff be put on A's hats, and none on B's shoes, A is benefited at B's expense, and that of every unprotected man that wears a hat. This is the dilemma.—Protection must either be equal or unequal; if equal, it does no good; if unequal, it does harm to all save the protected class.—N. Y. Freeman.