

The whole number of deaths ascertained to have resulted from the catastrophe on the N. Haven Railroad is forty-five. Of this number nine resided in New York city, five in other parts of the State, and twenty-four in New England. There are included two clergymen, eight physicians, sixteen women, and two children.

**THE COMING THOUSANDS.**—Private letters from the Old World states that the movement towards the New is likely to prove extraordinary within the coming six months. It is estimated that some 200,000 men, women and children, will leave England and Ireland, and that this vast army will be increased to nearly half a million by adventurers from Germany and other parts of Europe. A still further impulse is likely to be given to this living tide by the strikes in the United States, and the extravagant reports that are published in foreign journals as to the demands for labor and the high rate of wages in this country. What is likely to be the general effect? Let us imagine the accession of a population of half a million within the next six months, and of this aggregate at least 100,000 laborers. The inquiry is well worth pursuing.—*Albany Register.*

The latest advice from Texas, state that gold mines of very productive character have been discovered in that State, and that at least five hundred diggers are now searching for the precious metal in the Hamilton valley, on the Colorado, averaging from six to ten dollars per day as the produce of their labor. The news of this discovery had created the greatest excitement throughout the state. The farmer was leaving his plough—the mechanic his work shop—the merchant his counting-room; in short, everything was being abandoned in the mania for gold. It is said that the country has been examined, and found to abound in gold for a region of one hundred miles in extent. We feel inclined to doubt the reliability of this statement, but should it prove true we think that beside the question—“What are we to do with our foreign population?” may be placed that of “What are we to do with, our gold?”—*American paper.*

**KIRKLAND.**—The *Pittsburgh Chronicle* gives the following description of the Cincinnati Protestant martyr:—“He has been a street preacher in Pittsburgh for several years, and there is not an urechin playing in the gutters who does not know him, and also know the precise nature of his infirmity. He is generally good natured and harmless, but when mounted on a butcher-block, haranguing his motly audiences, a new spirit appears in him. He feels that by denouncing the Pope he is denouncing the devil, and so he makes it a point to use the most violent language. He has conned all the old and well known hobbies about corrupt and licentious nuns, the tortures of the inquisition, &c., &c. He has, of course, among his hearers, the lower orders of foreign Protestants, who have brought their old world feuds with them, and as his discourses have some ‘method’ in them, he can succeed very well in inflaming the sectarian passions of very ignorant people. Our readers abroad, for whose benefit we will describe him, will know where to place him, when we mention George Monday the hairless, or that solemn individual who some years ago traversed the country with a piece of paste board on the front of his hat, on which was printed in large letters:—‘Holiness to the Lord.’ To this peculiar class of lunatics, whose minds have been overturned by too much thought on religious subjects, or else being born lunatics, have taken religion as their hobby, this poor fellow, Kirkland, belongs. The Mayor of Cincinnati knew this, and every sensible man of information, who has ever listened three minutes to one of his Anti-Popery sermons, knows the same.—The only question is whether the Mayor has a right to prevent crazy preachers from attracting crowds of boys and loafers in the streets. This, to our astonishment, we find the good people of Cincinnati have magnified into an attempt to subvert the liberty of speech.”

**THE SANDWICH ISLANDS AND THE UNITED STATES.**—The Washington *Union* intimates that there is some reason to fear a policy towards the Sandwich Islands on the part of France which the United States could not look upon with indifference. The truth is the Protestant missionaries have ruined those Islands, and by the immoralities they have encouraged are killing off the natives. King Kamehameha is an old drunkard, a true Mosquito king, utterly incapable of doing or willing anything. The anxious desire of nearly all the decent inhabitants of the Sandwich Islands is to be annexed to the United States. If this can be done well and good. If not our government has no right to interfere with France in her efforts to secure the same respect to French subjects in those Islands that Great Britain claims for the English. The Government now existing at Honolulu is a flagrant disgrace to humanity, and the sooner that either the United States or France interferes to establish some check to the domination of Protestant missionaries, and to the shameless revenue they gather by the prostitution of the natives, even from their tender years, the better.—*N. Y. Freeman's Journal.*

The infamous *Signor Mafici* who became, like Achilli and Gavazzi, an apostate and made lately a public exhibition of his insane ravings—died this week in a fit of apoplexy, in a common hospital. He called for a priest, but his adherents would not bring one.—*Cor. of Catholic Mirror.*

**FANATICISM.**—The Paris correspondent of the *Republic* relates the following extravagant incident occurring among a certain Protestant sect in France:—“In a village in Pomerania is a set of fanatics called ‘Irvingians or Pious.’ On Easter Sunday they were praying and singing with vast zeal and unction in their chapel. All at once, one who had been singing the hardest cried out that he was possessed with a devil, and implored the others to deliver him from it. They at once proceeded to exorcise him, after the practice usual in such cases. They beat him with sticks and they pelted him with stones. They beat him behind and they beat him before, upwards and downwards, around and between, hither and thither, till he was all of a jelly. The martyr bore it with the stoicism of an enthusiast. At last he exclaimed—‘There you have forced him up into my throat; now press well upon my neck, and he will fly out of my mouth.’—They did as they were bid but with such violence that they completely strangled him. They then began again to pray, to shout, and to dance, in order to raise him from the dead. The Mayor arrived with a *posse comitatus*. The ‘Irvingians’ barred themselves in, and commenced repelling the besiegers. The doors were broken down, however, and the chief whippers and stranglers were arrested. A prosecution has been instituted against them.”

OUR PATRONS.

The following article has gone the round of the press. We consider it worth re-publishing, as we believe it to be the experience of almost all newspapers and periodicals of the present day:

“This thing called patronage is a curious thing. It is very correctly remarked by some one, that it is composed of as many colors as the rainbow, and is as changeable as the hues of the camaleon.

“One man subscribes for our paper, and pays for it in advance—he goes home and reads it the year round, with the proud satisfaction that it is his own. He hands in his advertisement—asks the price, and pays for it. This is patronage.

“Another man says, ‘Put my name on your list of subscribers,’ and goes off without as much as having said pay, once. He asks you to advertise—but he says nothing about paying for it. Time passes—your patience is exhausted, and you dun him. He flies into a passion—perhaps he pays you—perhaps not.

“Another man has been a subscriber a long time. He becomes tired of you, and wants a change.—Thinks he wants another journal. Gives it up! and you a bad name. One of his papers is returned to you marked ‘REFUSED.’ Paying for it is among the last of his thoughts. After a time you look over his account, and send a bill of ‘balance due.’ But he does not pay it—treats you with silent contempt.—This, too, is patronage!

“Another man lives near you—never took your paper—it is too small—don’t like its editor—don’t like its principles—too whiggish, too democratic, ‘its leaders too strong—tales too dry, or vice versa, or something else—yet goes regularly to his neighbor and reads his, by a good fire—finds fault with its contents, disputes its position—and quarrels with type, ink, or paper. Occasionally sees an article he likes, buys a number per quarter. This, too, is patronage.

“Another (bless you it does us good to see such a man,) comes and says, ‘The year for which I have paid is about to expire; I want to pay you for another.’ He does so, and retires. This is patronage, but oh how rare!!!

“Another man subscribes—wants you to give it to him on advance terms; he gets it regularly, reads it carefully; praises it every time he sees you, as being a good paper; wishes you success; hopes that others will subscribe and encourage it; feels disappointed if it is not issued regularly—and the first to complain of its non-appearance—all this he can do;—yet never thinks of paying, unless you dun him—and then with good promises he will put you off. This, too, is very common patronage.

Is not patronage a curious thing? And in that great day when honest men get the reward due to honesty, which of those enumerated above will obtain the reward? Now it will be seen that while certain kinds of patronage are the very life and essence of a paper, there are certain other kinds that will kill a paper stone dead.

“Reader! which way do you ‘patronize’ your paper?”

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