

property of the society to the Bishop." Strange! the documents have been published, they prove that the Bishop never asked the Trustees to convey the property to him; for the plain reason that the Bishop already, as always, held a deed for the property, and he believes that the laws of our free and happy country would sustain him in his right. The difficulty has never been about the property, but about the violation of Church discipline. The Bishop has over and over declared to the Trustees, and to others, that he never would go to law, to vindicate his right to such property; if sued, he would defend; but he would not sue; he preferred to build poor churches even shanties, in which faithful Germans might worship in peace, and suffer the Trustees to keep the material edifice and the property. The Bishop has kept his word; greatly through his aid and contributions two new German churches has been erected, and are now crowded with faithful Germans. The Trustees have been suffered to keep St. Louis Church and its property; and the Bishop has not troubled them in their possession.

PROTESTANT LIBERALITY.—We learn that considerable excitement has been created at South Boston, in consequence of Mr. Crafts, principal of the Bigelow School, appointing a Catholic as an assistant in the school. A petition for the removal of Mr. Crafts is now being circulated among the parents of the Bigelow School, and has already received many signatures.—Boston Bee.

BETWEEN TWO FIRES.—"Gabriel" Orr blew his first, and we hope his last blast, in this city (Boston) on Friday, the 30th ult. The following is copied from the *New Hampshire Telegraph*, published at Nashua: "After he had finished his harangue in Railroad Square last night, a mob of some hundreds went down to the 'Acre,' near the Iron Foundry, and commenced a regular unprovoked assault upon the houses occupied by the Irish, breaking in the windows and throwing stones into the houses. The Mayor and the Police went down, but the mob caught the alarm and fled. Afterwards the houses were found abandoned, women and children having fled in fright and concealed themselves wherever concealment could be found. But few Irishmen went near Orr's meeting, but there were some very valiant assaults committed upon one or two who did go."—Boston Pilot.

The *True Delta* says that though there is on an average a murder committed in New Orleans every twelve hours, there have been but two convictions for the crime in "eight years." A nice place, that New Orleans! The know-nothings and filibusters have everything in their own way.—Boston Pilot.

GODLINESS A PAYING SPECULATION.—We read in the *Daily Times* of New York the following business like plea in favor of religion:—

Some very worldly men see what the true policy is. Wherever they have a church in flourishing condition, the neighborhood grows, village lots are of small account where none exists. But show us the church that pays only four hundred dollars salary, in a pretentious village, and we will show you a spot where lots are held higher than they sell for, and where taxes impoverish the holders of them. Shrewd land-speculators subscribe liberally when the paper goes round, and wise men of the church keep their eyes open when the children of this world make such signs.

PROTESTANT PROGRESS.—Protestantism is certainly progressive; Joe Smith is a long way ahead of Martin Luther; the latter never seems to have been inclined to allow, even to his dearest friends, more than two wives at once; and then he recommended secrecy; but the vulgar should be scandalized at the singular innovation upon the Old Popish practise of one wife at a time. But the Nauvoo prophet, and his disciples, have progressed since then; and Protestantism, as practised in Utah, is a mighty improvement on the Protestantism of Wittenburg. In his day, Erasmus described Protestantism as a comedy, terminating invariably in the union of lewd monks, and amorous nuns; in the nineteenth century, a writer gives the following picture of the progressive development of the principles of the Glorious Reformation amongst the Mormons:—"Their system of plurality, (sanctioned by Luther in the case of Philip of Hesse) has obliterated nearly all sense of decency, and would seem to be fast leading to an intercourse open and promiscuous as the cattle in the fields. A man living in common with a dozen dirty Arabs, whether he calls them wives or concubines, cannot have a very nice sense of propriety. It is difficult to give a true account of the effects which have resulted from this cause, and, at the same time, preserve decency of language. The Saints are progressive. Last year (1852) they seriously discussed the subject of introducing a new order into the Church; by which the wives of absent missionaries might be sealed to Saints left at home. There are a number of cases in which a man has taken a widow and her daughter for wives at the same time. One has a widow and her two daughters. There are also instances of the niece being sealed to the uncle, and they excite no more attention than any ordinary case. How far the plague-spot is to spread in this direction remains to be seen. Brigham Young stated in the pulpit, in 1852, that the time might come when, for the sake of keeping the lineage of the priesthood unbroken, marriages would be confined to the same families; as, for instance, the son of one mother would marry the daughter of another by the same father. There has been some talk of going even beyond this, and allowing the father to seal his own daughter to himself.

THE HAREMS OF THE PRIESTHOOD.—The high-priest dignitaries of the Church are exceedingly skillful in procuring young girls for wives. They inculcate the idea that elderly members, who have been tried and found faithful, are surer instruments of salvation than the young, who may apostatize; and as marriage to one who remains steadfast to the end is essential to escape from the fate of being mere angels, a great many young women are fooled into this bubbling and seething caldron of prostitution. Elder Wilford Woodruff, one of the twelve apostles, has a regular system of changing his harem. He takes in one or more young girls, and so manages, after he tires of them, that they are glad to ask for a divorce, after which he beats the bush for recruits. He took a fresh one, about fourteen years old, in March, 1853, and will probably get rid of her, in the course of the ensuing Summer. These manoeuvres are practiced more or less by the whole gang; the girls discarded by one become sealed to others, and so travel the entire rounds; and when they accomplish the whole circuit, and are ready to start anew, they have a profoundly realizing sense of female modesty, to say nothing of some of its adjuncts."—Utah, and the Mormons. By Geo. Ferris, late Secretary of Utah Territory.

A REVEREND ROUGE.—A scoundrel living near Lebanon, Ill., and who claims to be a Methodist preacher, married some time since, a respectable widow lady, having a daughter about fourteen or fifteen years of age, whom he soon afterwards seduced. The citizens determined to lynch him, but on going to his house they found it firmly barricaded. He at length agreed to submit if they would promise to inflict no other punishment than a coat of tar and feathers. This was finally agreed to, and upon gaining admission they found the fellow stripped and ready; what was the astonishment of the impatient mob to find the tar would not stick. The fellow had greased himself; in anticipation of the punishment. Some genius in the crowd happily suggested sand and ashes, which was adopted and found to succeed admirably. The St. Louis Democrat gives the following version of the transaction:—"Post."

"He tampered with his own step-daughter, seduced her, and had issue by her. Before the neighborhood was apprised of the matter, the child, from some cause or other died, and was secretly buried in some out of the way place by him. Last week the whole matter came to light. The citizens gathered, held a hasty consultation, and proceeding to his house, seized, pinioned, and tarred and feathered him, advising him then to decamp. A serious proposition was entertained at first to kill him outright, and it was only at the earnest pleadings of the more sober members of the party that his life was spared. Being released, the scamp determined on retaliation, and caused the principal actors in the lynching to be arrested. They were arraigned before some magistrate at Belleville, but the prosecutor having had time to consider the matter more dispassionately, and reflecting that by his course he was inviting a criminal prosecution, refused to appear against them. Our informant adds that he has a farm somewhere in the vicinity of Lebanon, and heretofore had maintained a fair enough character. The citizens have given him until after harvest time to make his preparations for a removal."

"PRIESTS—THEIR VARIOUS ORDERS."

Under this heading the New York *Quarterly* publishes an article from which the *Metropolitan* gives the following extract:


"Depuytren was the most celebrated French Surgeon of his day; he was destitute of faith, and his powerful mind and brusque hardihood, overcame the individuality of almost every one that approached him. One day a poor curé from some village near Paris, called upon the great surgeon. Depuytren was struck with his manly beauty and noble presence, but examined with his usual nonchalance, the patient's neck, disfigured by a horrible cancer. "Avec cela il faut mourir." "With that cancer you must die." "So I thought," calmly replied the priest; "I expected the disease was fatal, and only came to you to please my parishioners." He then unfolded a bit of paper, and took from it a five franc piece, which he handed to Depuytren, saying, "Pardon, sir, the little fee, for we are poor." The serene dignity and holy self-possession, of this man, about to die in the prime of his life, impressed the stoical surgeon in spite of himself, though his manner betrayed neither surprise nor interest. Before the curé had descended the staircase, he was called back by a servant. "If you choose to try an operation," said Depuytren, "go to the Hotel Dieu, I will see you to-morrow." "It is my duty to make use of all means of recovery," replied the curé, "I will go." The next day, the surgeon cut away, remorselessly at the priest's neck, laying bare tendons and arteries. It was before the days of chloroform, and unstung by any opiate, the poor curé suffered with uncomplaining heroism. He did not even wince. Depuytren respected his courage, and every day lingered longer at his bedside, when making the rounds of the hospital. In a few weeks the curé recovered. A year after the operation he made his appearance in the *salon* of the great professor, with a neat basket containing pairs and chickens.—"Monsieur," he said, "it is the anniversary of the day when your skill saved my life; accept this humble gift; the pairs and chickens are better than you can find in Paris; they are of my own raising." Each succeeding year, on the same day of the month, the honest priest brought his grateful offering. At length, Depuytren was taken ill, and the physicians declared his heart diseased. He shut himself up with his favorite nephew refused to see his friends. One day he wrote upon a slip of paper, "Le medecin a besoin du curé," "the doctor has need of the priest," and sent it to the villager curé, who quickly obeyed the summons. He remained for hours in the dying surgeon's chamber; and when he came forth, tears were in his eyes, and Depuytren was no more. How easy for the imagination to fill up this outline, which was all that was vouchsafed to Parisian gossip."

ORIGIN OF THE "ANGELUS."—In the commencement of the fourteenth century, Pope Innocent XII., justly alarmed at the corquest of the Mussulmans, instituted a prayer to the Virgin Mary called the Ave Maria; this prayer, for which was chosen the most delightful hour of the day, that of sunset, was repeated through France and England at the first toll of the curfew bell. Every Catholic then recited the three Hail Marys for the success of Christian arms, and prayed to the blessed Virgin for union, peace, and prosperity in all kingdoms professing the true faith. Louis XI., in 1475, instituted the Angelus, such as it is now practised among us, in honor of the mystery of the Incarnation, and expressed his desire that besides the evening prayer, which was said for the general peace of Christian states, a special prayer at noon should be offered for the tranquility of his kingdom. "It is ordained to all Frenchmen, knights, men-at-arms, and civilians, to place themselves on both knees at the sound of the mid-day bell, to bless themselves devoutly, and to offer a prayer to Our Lady, imploring peace and tranquility." The ordinance was executed with the greatest exactitude, a proof that the devotion to the Blessed Virgin had been fondly cherished at that time. In the fifteenth century, at the first toll of the angelus, there was not a Frenchman, whether in his house or in the streets, whether in the fields or on the road, who did not immediately fall on his knees to pray to Mary. This duty over, travellers and wayfarers arose and continued their journey.—Abbe Orsini.

We have read Mr. Mitchell's own account of his escape, and we are now satisfied that Duffy is right. The thing is of no importance to any one except Mitchell and his personal friends, but, as we have expressed an opinion on the matter, it is as well to state upon what grounds we have changed it.—Boston Pilot

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