

CRIME AND DRUNKENNESS IN NEW YORK.

Recent official returns show the number of places licensed to sell liquor within the Patrol Districts of New York City, the number of places where liquor is sold without a license, and the number of places where liquor is sold on the Sabbath:—

Patrol Districts.	Licensed.	Not Licensed.	Open Sundays.	Total.
1st.	416	43	316	459
2nd.	159	3	67	162
3rd.	356	13	179	269
4th.	432	24	455	456
5th.	232	10	175	242
6th.	486	220	480	706
7th.	249	18	230	257
8th.	295	19	150	324
9th.	209	15	175	224
10th.	211	6	191	217
11th.	300	100	270	400
12th.	93	6	99	99
13th.	160	30	100	190
14th.	245	35	260	280
15th.	136	6	100	141
16th.	468	132	500	600
17th.	316	38	122	354
18th.	392	27	290	319
19th.	168	31	210	211
Total.	5135	776	4369	5910

The following extracts from the semi-annual report of G. W. Matsell, Esq., Chief of the Police, made to the Mayor last week, exhibits some of the prominent effects of the above cause:—

Sir—The annexed report of the condition and operation of the Police Department, for the six months ending on the 31st of December, 1851, embraces a comparative statement of the number of arrests made during each month of the years 1850 and 1851, and statements of the whole number of arrests made by members of the Department, and description of officers from the time of its first organization to Dec. 31, 1851, from which it appears that there have been 180,646 persons arrested in a period of six and a half years, of whom 18,793 were for assault and battery; 25,164 for disorderly conduct; 2,645 for fighting in the street; 44,333 for intoxication; 35,048 for intoxication and disorderly conduct; and 14,809 for vagrancy. Making 140,792 for offences resulting almost entirely from the free use of intoxicating drinks.

ARRESTS.—There were 18,453 arrests made during the six months ending with Dec. 31st, 1851, being an increase over the previous six months of 680; consisting mostly of persons arrested for intoxication or offences resulting therefrom. There were 16 persons arrested for murder, making 36 persons arrested for that offence during the year 1851. Since the first organization of the Department (six and a half years) there have been 100 persons arrested charged with the commission of the crime of murder, averaging 15½ persons for each year. It is a fact worthy of remark that of the whole number mentioned above, but one murder has been committed in 6-7 years with the view of obtaining money thereby.

Of the arrests during the six months embraced in the above, a great proportion of the following may be ascribed immediately to intoxicating drinks:—

Assault and battery, with intent to kill	90
Assault and battery	2314
Assault on policemen	167
Abandonment	102
Disorderly conduct	2361
Fighting in the streets	365
Gambling	336
Intoxication	3766
Intoxication and disorderly conduct	2691
Insulting females in streets, &c.	51
Disorderly houses	78
Murder	20
Petit larceny	1655
Vagrancy	1552
Grand larceny	54

The New York Commercial Advertiser, in a well timed article, says:—

"With the notorious fact before us, however, that 3,000 houses of ill fame, 50 gambling houses, and nearly 2,090 unlicensed liquor stores are sustained by the community, it would be idle to assume that the officers of the law would be supported in rigidly enforcing it. The community are to blame, for the number of transgressors overawes those whose duty it is to bring them to punishment; and it may be said farther that without a change in the morals and disposition of the community, any general and stringent application of the law to such places would but make the corruption less apparent by compelling it to seek greater secrecy."

The countenance and support of the public, boldly induces crime and encourages licentiousness and a general disregard of the laws for the good government of the community.

The conflagration on the night of the 29th ult., broke out in Nassau street, New York, destroying property to the amount of about half a million.

It is stated in the *Bangor Courier* that at some of the distilleries in Massachusetts the people are packing small casks of liquor in large casks, some in hay, some in chaff, and some in seeds, and marked to different places in Maine as "grass seed."

MARRIAGE OF JENNY LIND.—An event of startling interest burst on the Boston public this morning—no more nor less than an official announcement of the marriage of Miss Jenny Lind to her favorite accompanist, Otto Goldschmidt. The parties had contrived to keep this one thing pertaining to Jenny Lind's movements a profound secret, until Mr. Goldschmidt made his appearance at the Registrar's Office this morning for a certificate. The following is the official record of the joyful termination:—

Married, in this city, at the residence of Mr. S. G. Ward, by the Rev. Chas. Mason, assisted by the Rev. Wainwright, of New York—the Swedish Consul, the Hon. Edward Everett, Mr. and Mrs. T. W. Ward, Mr. N. I. Bowditch, her legal adviser, and other friends being present—Otto Goldschmidt, of Hamburg, to Miss Jenny Lind, of Stockholm, Sweden.—*Boston Evening Traveller*.

The *Boston Transcript* goes to the record, and finds that "the application for the marriage certificate states that Miss Lind is thirty-one years of age, and the happy bride-groom twenty-four."

It is stated by the *Boston Journal* that "Jenny Lind has taken a house on Round Hill, Northampton, for a summer residence; and from her recent purchases of plate, furniture, &c., it would indicate that the report was founded on fact."

DRUNKENNESS IN NEW YORK.—The amount of well dressed drunkenness in the streets, on New Year's Day, surprised every one. Between Greece and Trinity, at 4 p.m., we saw a crowd, almost without exception presentable as to broadcloth and linen, yet every third man, at least, quite intoxicated. Either clothes have gone down in the scale of society, or drunkenness has gone up. Either rowdies are more respectably dressed or respectability is "addicted." A statistician may drive a nail into this. There are 5,000 licensed bar rooms in New York—one to every 80 inhabitants.

SHOCKING OCCURRENCE.—An occurrence of a horrible character transpired on Tuesday in the house of Mr. R. Dumfrey, situated on the York turnpike road, near Townsontown. It seems that Mrs. Dumfrey temporarily absented herself from an apartment in which her infant, aged about five months, was sleeping in a crib, and a large hog, observing the door ajar, entered, dragged the infant from the cradle, and commenced devouring it. The screams of the child soon brought the mother to its assistance, but not until the hog had eaten its hands entirely off, and one of its ears, and mangled the body. At the time every means were resorted to in order to relieve the poor little sufferer, but with little hope for its recovery. It appears that the hog was regarded as a kind of a pet by the family, which may account for its intrusion into the house.—*Baltimore Sun*.

A correspondent of the *Boston Pilot* writes as follows from Wisconsin:—"Ten years ago there was not over thirty thousand inhabitants, with scarcely any improvement; now there is ten fold that number.—Six years ago Wisconsin had six priests, one bishop, with not over four thousand Catholics, it now contains about sixty thousand Catholics. Churches are raised in every direction, and nothing more delights the traveller than the lofty, but beautiful steeples rearing majestically above the trees, with the banner of salvation, the cross, denoting that it is a place of refuge to those who are loaded with cares, that is the House of prayer, and thanksgiving to the Almighty Giver of grace."

NEW WAY TO SNUFFLE LIQUOR INTO MAINE.—The *Traveller* states that last week, a coffin filled with bottles of liquor was taken to Portland. It was supposed, of course, that no one would think of examining a coffin to find the ardent. However, the sharp eyes of the officers detected the fraud, and the liquor was confiscated. A wag who saw the operation, remarked that, contrary to the usual course of things, the coffin in this case contained not the body, but the spirit.

A law, similar to the Maine liquor law, was lost in the Rhode Island Legislature—yeas 31, nays 37.

The cost of the Kossuth reception in Baltimore, was \$3,000, which is defrayed by the City Council.

RAISING FUNDS FOR HUNGARY.—The Hungarian Committee have made arrangements for the issue of bonds in sums of 1, 5, 10, 20, 50 and \$100 each, bearing the signature of Kossuth, and made payable by the government of Hungary, on the establishment of a republic.

KOSSUTH'S PURCHASE OF MUSKETS.—Kossuth, in a letter to a committee, states that he has received \$30,000 for the cause of Hungary, and has contracted for 40,000 muskets at \$2 each. He opposes the large amounts spent for banquets and parades, and said had the same money been given him, his mission would have been ended.

KOSSUTH.—The Louisville, Ky., papers say that if Kossuth choose to come to their city for the purpose of settling down and making an effort to procure an honest living, he will be welcome. But, if he expects to be feasted in his idle wanderings at the city expense he will go away "with a flea in his ear."

The dead bodies of a mother and her two little children were dug out of a snow wreath, at St. Louis, the other day—frozen to death.

EXECUTIONS.—On the 30th instant Lawrence Reilly convicted of the murder of his wife's mother, and said to be also guilty of the death of his wife herself, was executed at Brooklyn. Instead of the gallows it appears that a machine was used precisely like the old fashioned contrivance which we see over wells to aid the upward draft. The convict was placed in a noose, at the extremity of the long pole to which, in case of the well, the pail is attached, and the other end being heavily weighted, the machine was released by cutting a rope outside of the jail, which had served to keep the weight suspended. The public were not admitted but yelled dreadfully outside. The deceased's body was conveyed for burial to the Catholic Cemetery.—On the same day H. Knickerbocker was executed at Buffalo for the murder of C. Barker. He protested his innocence of any intention to do more than rob his victim. Another criminal, named Otto Grunzig, was to have been executed at New York on the same day, but was reprieved for four weeks, in consequence of a confession made by his mistress. Farther respite had been refused, but on the 29th inst., Margaretta, started for Albany for the purpose of obtaining an interview with Gov. Hunt, and confessing her participation in the murder. She states that it was herself who placed the poison in the house, without the knowledge of Grunzig, with an intention of poisoning both Grunzig, as well as his wife, who partook of the soup in which the poison had been placed; they were both sick vomiting. Margaretta afterward saw Grunzig—relied of what she had done—told him he was poisoned, and applied remedies for his relief. The *Tribune*, having mentioned this fact, and the consequent reprieve, adds:—"The most curious part of the whole matter is, that up to the present moment there is no account of the woman. She has not been returned to the City Prison, and the Sheriff has not received any account of her arrest at Albany. We are inclined to think that it will be impossible to establish Grunzig's entire innocence. It is also worthy of remark that the woman Margaretta, both previous to, and on the trial, denied all knowledge of the matter, and it appears strange, that having come perfectly clear out of it, that she should now accuse herself, and especially as such proceeding cannot save Grunzig, and will only have the effect of bringing the two to the gallows."

Here is a "model husband" that would satisfy the stoutest advocate of "Woman's Rights" at the late Massachusetts Convention:—"He never takes the newspaper and reads it before Mrs. Smith has had a chance to run over the advertisements, deaths and marriages, &c. He always gets into bed first on cold nights, to take off the chill for his wife. If the children in the next room scream in the night, he don't expect his wife to take an air-bath to find out what is the matter. He has been known to wear Mrs. Smith's night cap, while in bed, to make the baby think it was its mother!"—*Boston Pilot*.

The correspondence relative to the troubles on board the Mississippi will be published. Commodore Morgan will be found to have written with great freedom and trepidation. He addressed a letter to Consul Hodge of Marseilles from Spezzia in which he makes this remark:—"The very devil seems to have possession of this man, Kossuth. He is perfectly ungovernable." When Captain Long arrived at Marseilles, he was so scared by the demonstration there, that he wrote to Consul Hodge, praying him to write to Kossuth and say, that he was compromising our flag.—This was the origin of Hodge's letter. Mr. Hodge did not write to Kossuth, however, but to Captain Long, and Captain L. showed the letter to Kossuth.

It is asserted that the naval preparations now making, are in part for the purpose of teaching the Japanese to respect the American flag, and not interfere with the liberties of American sailors.

SPIRITUAL RAPPINGS.

(From the Toronto Mirror.)

To show our readers the extent to which the most stupid and ridiculous superstitions are indulged in by Evangelical and Bible-reading Christians in this enlightened age, and country, we copy the following document from the *Oshawa Freeman*. It will be observed what a remarkable part the Bible is made to perform in the wicked humbug. Might not the "French Canadian Missionary Society" find something to do in this part of the province, instead of lavishing all its sympathies on strangers? It appears to us that there is much ignorance and vice among ourselves which ought to be removed before we pretend to be in a position to carry our good intentions towards people at a distance into effect. When Upper Canada sends less convicts to the Penitentiary, and consumes less whiskey than Lower Canada, then, but not till then, might we presume to send missionaries to reform its inhabitants. "Charity begins at home," is an old proverb that should not be disregarded.

But we must not lose sight of our subject. To the writer is due the credit of "showing up" the impostors. Here is his letter:—

Mr. Editor—Observing in your last publication some allusion to the so-called "spiritual rappings in Oshawa," allow me for the benefit of your readers to give you my experience in the matter.

Now, then, for the record of my "visitations" to the "favored spots." In doing so I shall only state facts; or, in other words, what I saw, heard and did myself, in the premises only I shall take the liberty to suppress the names of the parties connected with the affair. I will merely indicate them to your readers by the numerals Nos. 1 and 2. I believe there is likewise No. 3, but I did not visit it as it was told me the "spirits" had decamped from the house because the head had not read his bible sufficiently.

On arriving at No. 1, I politely requested to have the pleasure of communicating with the "spirits."—"The medium" as he was called, having been brought into the room where I was sitting, preceded by a lady with a family bible in her hand, which was solemnly laid upon the table at which the "medium and myself sat: operations were commenced." The first "medium" (for there were others) was a cunning looking youth about fourteen. On sitting down at the table he placed his two hands flat upon it and desired me to do the same, in order that I might feel the sensation of "the rappings." He then, with a mock looking gravity, said, "Are the spirits here?" This inquiry was to be replied to in the affirmative by a volley of rappings. But after waiting some ten minutes no spirit came—no rappings were heard. Meanwhile I took the liberty to examine the boy most carefully to see if there was no jugglery in the matter. The parties having got impatient, those *en rapport* with the "spirits" left the room and returned after a few minutes with the intelligence that because I was a stranger the spirits, through the boy-medium, would have nothing to do with me, but that they would probably communicate with me through a little girl in the adjoining apartment. Having gone to the said little girl, I sat down after the same manner, the family bible following me. The girl having made a similar inquiry to that made by the boy, the spirits came up from the misty deep under the signal of faint "rappings" or, more properly speaking, *jarrings*. The lady director of the spirits having asked if they would communicate with me, an affirmative response came, indicated by three consecutive jars. Two indicating—No. Should we read the New Testament?—Yes. In Mark?—Yes. Second chapter?—Yes. Read I did as directed. Will the spirits rap at the end of each verse?—Yes. This I did, but sometimes I stopped at the middle of the verses—nevertheless the spirit rapped. This, I was told, was the spirit of Mark himself. What the reading meant I could not ascertain. The spirit was asked if I might become a medium?—Yes. Well, so far good. But, meanwhile, I was striving to gain at the *modus operandi*. This I succeeded in doing, so much so that I deluded the lady director into the belief that the spirits were near me. But I did not tell her that I was the cause of the rappings. In quality, however, they were as good and as real as any I heard. Having satisfied myself, and knowing that the little girl was innocently deceiving me, I shortly afterwards left for No. 2.

Upon stepping into No. 2, I made the same request as before. The old gentleman of the house replied to my meek enquiry as follows, and with a countenance filled with the most superstitious marvellousness:—"No, Sir, I have come to the resolution of having no more to do with Satan and his emissaries—because last night when we were all sitting quietly around the table, there came three loud knocks." "By all that is good and gracious" said I "who are you?—Shall I spell your name?" The three loud knocks, he further informed me, were repeated! The letters of the alphabet were then consecutively gone over; having come to D the fancied spirit gave three loud knocks. The same with E. "Am I to understand you are the Devil?" said he—three loud knocks again. This was the climax, and the poor old man's eyes started with very terror at the awful reminiscence of having conversed with the "Gentleman in Black." But our solicitations prevailed. He directed a little boy to come forward—the very picture of mischief and low cunning. He sat at the table under the direction of the old man—his father. The rappings came. Numerous inquiries and confounding and appalling answers were given, such as "Are you one of the 'posible spirits?"—"No." "Who then—a wicked spirit?"—"Yes." "Is the Bible true?"—"No" &c. Here I again satisfied myself as to the cause of the jarrings—which, in this case, were distinct enough. I also tried my slight of hand and succeeded as be-

fore in deceiving the poor deluded victim. I found that the boy-medium in the present case, effected the rappings in precisely the same way as I did myself, viz:—by causing the jarrings on the table by the abrasion of the moistened hand. As for the loud knocks heard upon the preceding night, I was afterwards fully satisfied were simple tricks. Upon leaving No. 2, I inquired of the old gentleman what character his son bore. He replied that he was a very bad boy. This statement was confirmed by what I afterwards learned.

Such are the Oshawa "spiritual rappings," and a more consummate piece of independent and barefaced trickery I scarcely ever remember to have heard, read or witnessed.

From what I have stated your readers will perceive what a vitiating influence such nonsense must produce on the moral and religious sensibilities; of the young, more especially. Had they been mere tricks producing some innocent but amusing result, I never would have noticed them; but when they are made to bear upon the solemn realities of religion, it indicates a depth of ignorance, superstition and wickedness, I scarcely thought conceivable in this professedly enlightened and religious community.

TRUTH SEEKER.

Our friend of Richmond in reply to the question "why do the sects keep Sunday?" assures us, that they keep it, "not because the Catholic Church has made the change (from the seventh to the first day) but because the change is authorized by fair and legitimate inference from the Word of God." But where is the ground of this "fair and legitimate inference?" The Editor throws himself on those few texts of the New Testament, which mention the *fact* of the observance of Sunday. But we cannot allow Protestants to assume our principles, or reject them, as they may find convenient. We cannot allow them to take for granted in the present case what at other times they deny, viz. that the practise of the Apostolic Christmas is a standard for the Modern Church. The Editor himself, in his first tirade against Christmas, explicitly avows that "the examples of the primitive Church is no example for us, unless it can be sustained by a 'thus saith the Lord.'" For consistency sake, we beg him to hold to his principle, in force of which he must acknowledge, that the example of the primitive Church, whether it be the Church of Paul and Timothy, or that of Clement and Irenaeus, is no example for us in the observance of one day in preference to another, of Sunday rather than Saturday, unless it be sustained by a "thus saith the Lord." Where is this *saying of the Lord*, this divine injunction for the abrogation of the old Sabbath and substitution of the new? This is the question that Catholics have asked unceasingly for the last three hundred years: and heresy has not yet found a satisfactory answer.

In attempting to give one, the Observer makes the same poor shift, that Protestants have all along been compelled to resort to: nor can we blame him for finding no better. There is, he says, an *implied* warrant in the word of God for the change. But where? In what does it consist? And again we have the old answer; "in the practise of the Apostles and early disciples." But granting that the Apostles not only practised, but even recommended this observance, why, we ask again, should such practise or commendation be a law for after times? If Apostolic ordinances have power to fetter the liberty of Christ's followers in all ages, who has released us from the Apostolic precept of abstinence from "blood and things strangled" (Acts xv. 29): the use of which is classed (ibid) with fornication and the defilement of idols? And it is worthy of note, that this was professionally a *divine* injunction, "a burden laid upon" the faithful by the Holy Ghost himself through the apostles. "Visum est spiritui sancto et nobis" (ibid vers. 23). If we are willing to receive from Apostolic practise the observance of the Sunday, why not receive also at their hands the use of relics, vows, fasting, penitential austerities, religious celibacy, unwritten traditions, the anointing of the sick with oil, and many other such things, which were practised or commended by the Apostles; and which, nevertheless, the followers of "pure Christianity" have long since discovered to be superstitious and unchristian.

But, rejoins the Observer, if Christ's disciples were accustomed to hold their religious assemblies on Sunday, "it was, doubtless, under His authority, as Head over all to the Church that they so acted." This is merely begging the question. They did so: therefore they did it by authority of Christ. Is this "fair, legitimate inference?" Is this good Protestant ground? No. The example of the primitive Church is no example for us, unless it be sustained by a "thus saith the Lord." Mere Apostolic practise or example is of itself unsafe, and worthless, unless accompanied by divine precept. This is the truly Protestant view, as far as Protestantism can claim to be a system and we are ashamed to see the Observer denying and upholding it in almost the same breath.—*Catholic Miscellany*.

STEAMER ARCTIC.—SINGULAR PHENOMENON.—The following telegraphic dispatch appeared in the *New York Express* of Wednesday, Jan. 21st:—

THE ARCTIC OFF NEWPORT BEACH.

"Newport, Jan. 20th—5 P. M.

"A large steamship, with side wheels, and three masts, apparently one of the Collins' line, is plainly in sight, off Newport Beach, standing Westward, which is no doubt the Arctic, now due at New York."

In explanation of this, Capt. Luce, commander of the Arctic, has furnished us with the annexed statement:—

"Steamship Arctic, January 23.

"Tuesday, 3 P. M., Beaver Tail-Light, off Newport Harbor, bore true N. N. W. ½ W., distant sixty-two miles. Newport Town, consequently, distant about sixty-five miles. At this time a vapor, like that arising from hot water, was floating over the sea, from one to four feet above its surface. Several of my passengers observing and wondering at this appearance, asked me its cause. That night the lights all showed as two, one above the other, the lower, or what seemed the reflected light, appearing several minutes before the upper or real light.

"The Phenomenon of the Arctic's being seen by the naked eye at a distance of sixty-five miles, is clearly, therefore, one of mirage."

A correspondent of the *Intelligencer*, writing from Mobile, says: "In all my travels in the South I have not met a man who did not ridicule the scenes in New York, Philadelphia, and Baltimore. I do not believe there is any man capable of reading and writing, in all the South, who is not against intervention with foreign powers in any form."—*N. Y. paper*.