The London Spectator does not see any great likelihood of England becoming Catholicized, or that there would be any great danger to the liberties of the people if she should. In an article on the subject of

"The Conversion of England" it says:-It is possible, indeed, to imagine that a spirit of genuine obedience and submission to Roman authority would accompany or folto Roman authority would accompany of fol-low the triumph of Roman doctrine. But such a result seems equally improbable, whether we regard the past or the present. The past indeed of English ecclesiastical history is not an encouraging study to those who anticipate in the future a golden age of Ultramontane supremacy. In her long struggle with the secular power, Rome had advantages on her side which it is impossible to over-estimate: a policy, in essential points permanent and consistent, administered by succession of men selected on account of their ability, a dynasty which rested some part at least of its title to the throne on Papal grants, a hierarchy which was to a large extent foreign and cosmopolitan, when to be cosmopolitan was to be Roman, and hundreds of wealthy and powerful monastic communities scattered over the country, each of which was an outpost of the Papacy; yet all these influences failed to secure a victory. The home quarrels between spiritual and secular powers might from time to time give preponderance to a third power which was always on the watch for such opportunities; the reign of a weak prince might coincide with that of a vigorous pontiff; but, on the whole, the fortune of the contest was adverse to Rome. And the time when the Papal influence was most regularly exexcised, when what may be called a Concordat was in force, and the Pope was habitually represented by a legate—the period, that is, that proceded the Reformation—was in fact preparing the way for the most tremendous blow that Roman supremacy ever received. It may be said with perfect truth that the Pope does now in some respects exercise a more undisturbed power in England than he did during the reign of a prince of average vigor in the pre-Reformation days. He may publish his bulls, for instance, without any sort of hindrance, in any way that he pleases. In old times it was not at all an uncommon thing that they should be refused admittance to the kingdom. He has, again, the absolute appointment to ecclesiastical dignities. The right to appoint he has always claimed: but the Crown, and the clergy, as represented by the chapters, made the same claim, and made it frequently with success. He now enjoys it in absolute freedom from any interference by a civil power which ignores his existence, and with only just as much regard to the wishes of the clergy as he may find it convenient to pay. That England, become a Catholic State, would enforce the restrictions on the exercise of Papal power which other Catholic States find to be necessary is a matter of course. That the national temper would show itself peculiarly jealous on this point is equally certain. We need not go beyond the Catholic body to see sig-nificant indications of the fact. It is impossible, for instance, to doubt, in spite of the simulated contempt of Ultramontane writers, that Mr. Ffoulkes represents a party among English Catholies which is influential, if not through their numbers, at least through their personal weight. And this party exists, it must be remembered, under circumstances decidedly adverse. The influences which make Irish Catholicists so passionately Roman are at work, in a degree, on the English branch of the communion. Popular dislike, not seldom intensified into active hostility, the presence of a dominant ecclesiastical establishment, the absence of any large public opinion to which appeal can be made, these are some among the causes which, while affected by the gene ral atmosphere of freedom, make English Catholies turn their thoughts and affections abroad, and quicken their obedience to a foreign authority. Let these causes cease to operate, and it is certain that there would ensue the rapid growth of an Anglicanism, if the word may be so used, which would far transcend, in energy of self-assertion, the Gallicanism of a former age. In other quarters, too, so remote as to give special significance to the fact, similar indications may be observed. Miss Saurin and her friends probably have very little in common with Mr. Ffoulkes. It is remarkable, indeed, that more than one of the kinsmen who felt themselves aggrieved by her treatment, and encouraged her to resistance, are members of the most Ultramontane of Catholic institutions, the Society of Jesus. It has even been suggested that one of the motive causes of the proceedings was the desire to crush a non-Jasuit prelate. Whether we are to account for this by this theory, or by the more common-place suggestion of a sense of personal injury in the plaintiff and her friends, matters but very little. That such a cause, involving the publication of matters about which Romanists are peculiarly sensitive, should ever have been brought, whether for a party or for a private end, into a secular court, shows the remarkable influence which what we may call English surroundings have on the habits of thought among Catholics. To the authorities of the Church, and indeed to all who apprehend the theory of its relation to heretical communities, the proceeding must have seemed as monstrous as it did to St. Paul when he found his Corinthian converts ready to "go to law before the unbelievers." As if to complete the case by another dissimilar instance, we lately heard of a Roman Catholic bishop being threatened by a newspaper conducted by persons of his own faith with legal proceedings that were to avenge the injurious accusation of Fenianism. This disposition to appeal to tribunals, whether of law or of public opinion, would be immensely increased, should circumstances remove the motives to subordination which are so powerful in a minority. Imagine a high-spirited nation like the English, with its even exaggerated notions of personal rights, brought into contact with the Roman system such as Ultramontainism would make it-and the Catholicism of the future will certainly be Ultramontane; - imagine the habit of incessant appeals against any supposed wrong or neglect of duty, appeals to Parliament, to the newspapers, to any accessible public opinion, general or local; this habit set side by side with a system of subordinated despotisms, a Pope absolute over bishops, bishops absolute over priests, priests absolute over laity. We know what happens now if a bishop is partial to a relative, or arbitrary to a curate. Parliament, the press, all England ring with denunciations of the favor or the oppression. If there is even the shadow of jurisdiction in the courts of law they are appealed to, and, indeed, they are not unwilling to listen. Can it be supposed that, under any conceivable circumstances, John Bull would give up his habit of putting questions in Parliament, of writing to the Times, of publishing a pamphlet, of flying to his solicitor? If he would not, can we imagine a greater disaster to Rome than the gain of such a convert? It the City Hospital.

may be said that "conversion" would imply this change also. That would be a miracle, indeed, on which we decline to speculate. Should it come to pass, we shall probably, failing ourselves to receive the grace, watch it with intense interest from Spain, which will then be the home of free thought.

### ANTI-RENT.

The Qrigin and History of the Troubles. The Albany Evening Journal speaks of the present anti-rent troubles in Rensselaer county,

Y., as follows:-Most sad and deplorable was the murderou conflict which transpired yesterday within sight of our city, upon a quiet farm about a mile east of the village of Greenbush. A Deputy Sheriff of Rensselaer county and his posse—mainly composed of Albanians—were set upon by a band of armed men, while engaged in the ser-vice of a legal process, and five of their number wounded, the Deputy Sherlff and one other, it is

believed, fatally. This outbreak revives interest in a prolonged and most exciting controversy, which had almost come to be regarded a thing of the past—the resistance of a numerous tenantry in our own and adjacent counties to the collection of rental upon their estates, under the old manorial titles. In times past this issue has been a breeder of physical strifes, of social dissensions, of political entity. It has been deemed of sufficient interest and importance to hold the balance of power between parties in the State. Time was when the tenants had a secret organization numbering thousands of men, who in the disguise of savages, and adopting a savage method of warfare, undertook to accomplish by force their sworn purpose of defeating the claims of landfords. The militia has been called out to suppress them, and "the Heidelberg war," "the Grafton campaign," and other features of the struggle, will long be remembered. We have seen an "anti-rent meeting" in Rensselaer county, at which not less than 20,000 persons were present. Of course dema-gogues and place-seekers undertook to profit by the existence of this widespread and deep-seated feeling, and the secret history of managuages by this or that class of wirepullers to secure the "Indian" vote would constitute an interesting hapter. But the struggle was unequal, and naistained at serious cost. Many of the farmers lost their lands-not a few their lives. Some found their way to prison. The courts uniformly decided against them. A desire for relief from tumult and from a sense of insecurity began to prevail. Large numbers of the tenants ompromised their claims, though protesting against the gross injustice and tyranny of being compelled to do so. So of late years the "antirenters" have become less numerous, have abandoned their armed opposition, and only occasional skirmishes between defaulting occupants and distraining officers have indicated the continued existence of a fend which the shocking events of yesterday will again bring into promi-nence. " " However the public may sympathize with the tenantry, in opposition to the anti-democratic system of which they are victims, it can feel nothing but reprobation for the murderous conduct of Witbeck and his fellow ssassins. Griggs and his posse were engaged in the performance of a duty. In seeking to take possession they were justified by well-settled principles of law. The tenants knew this. They were perfectly well aware that forcible resistance to the process, in any de-gree whatever, was criminal. The only place in which they could legitimately fight their cause was in the courts. Having deliberately organized to shoot down, stab, and beat the Sheriff and his assistants, they must be held accountable for the full consequences of their acts. Should either of the wounded men die the crime of which their assailants are gullty comes under the definition of murder. It is to be hoped that they will be promptly arrested. If the civil authorities are powerless to take them, the Governor should order an adequate militia force to do so. The majesty of the law must be vindicated. That will be a sad day when in this State deeds like those committed by the ribbon societies and other oath-bound fraternities of murderers in Ireland go unpunished.

Three years ago a bill was presented in the Legislature providing that the State should buy up the landlords' claims—which could be done on reasonable terms-and thus extinguish the titles. It passed the House, but failed in the Senate for want of time. We believed then, and still believe, that this would have been a just and wise settlement. If we must pay so much to be rid of a lingering relic of monarchical tyranny, let the whole people generously assume burden, and not have it all laid upon the shoulders of farmers, most of whom are men of small means, and have hard work enough to get subsistence from their lands, without being compelled to clear off from them the unpaid and accumulated rental of many years.

FIREWORKS. Disastrous Explosion in New York-Five Persons Seriously Injured.

From the N. Y. Herald of this morning. Considerable alarm and excitement were occa sioned in the neighborhood of the City Hall Park last evening by a terrible accident which occurred in front of French's Hotel to a party of excursionists who were returning from Bayonne. N. J., where they had been spending the day. Shortly after 8 P. M. the loungers in front of French's had their attention attracted by the demonstration of the jovial occupants of a large stage, with eight horses attached, which bowled merrily by. Two smaller stages and three carriages followed, all loaded with members of the Jeremiah Murphy Chowder Club. About the time the rearmost carriage passed Frankfort street, a rocket was discharged from four-horse wagon, containing the baggage of the party, which vehicle was then entering Printing House Square. So carelessly had the rocket been directed that in place of going upward it shot straight across the park, to the tense astonishment of the loving couples scated on the benches. The next moment a second rocket hissed from the wagon, and carried fire and confusion into the editorial sanctum of one of our contemporaries. The erratic flights of these flery missiles directed the atten-tion of the bystanders to the occupants of the wagon, some five or six men and three boys While preparing to light piece No. 3, immediately opposite French's Hotel, the man in charge handled his matches so carelessly as to explode the box at once, and drop it among the fireworks lying at the bottom of the wagon. An attemp was made to trample out the matches, but the next instant bang went a rocket from the midst of a bundle, and then followed a terrible explosion which hurled some of the men clean out of the wagon and scattered ignited rockets, Roman candles, etc., on all sides. A scene of terror and confusion followed. The bystanders, with few exceptions, fled panic-stricken; the passengers in the horse cars took alarm, and instantly vacating their respective vehicles, ran wherever instinct directed them. The horses attached to the wagon dashed off with their flery load, but Mr. John Bush, of Chatham street, risked his life to stop them, and succeeded in doing so after receiving some rather severe in-juries in the way of kicks and contusions. The stages and carriages were some distance ahead when the accident occurred, and the occupants did not know what had happened until they halted at Sweeny's Hotel.

Attracted by the whizzing of the fireworks around his office, in the basement of the City Hall, Sergeant Robinson, of the Twenty-sixth precinct, rushed out, and on learning the nature of the accident immediately despatched all available force to the assistance of the poor fellows, whose heart-rending cries succeeded the noise

The interior of the wagon presented a horrible speciacle to those who first approached. Three men and two boys, scorched and bloody, their faces blackened and swollen beyond recognition, and their clothes all aflame, were writhing and rolling over each other in the most horrible agonies, Citizens and police at once set to work tearing the burning clothes from the bodies of the sufferers, and as soon as that was done the unfortunate creatures were carried into the adjoining hotel, and thence, as soon as means of transportation could be procured, to

The Greek Religion.

We quote the following from a new work by the Right Hon. William Ewart Gladstone, entitled "Juventus Mundi, the Gods and Men of the Heroic Age," just published in London:-"During twelve or fourteen hundred years,

it was the religion of the most thoughtful, the most fruitful, the most energetic portions of the human family. It yielded to Christianity alone; and to the Chnrch it yielded with reluctance, summoning up strength in its extreme old age, and only giving way after an intellectual as well as a civil battle, obstinatefought, and lasting for generations. For the greater part of a century after the fall of Constantinople, in the chief centres of a Christian civilization in many respects degenerated, and an ecclesiastical power too little faithful to its trust, Greek letters and Greek thought once again asserted their strength over the most cultivated minds of Italy, in a manner which testified to the force, and to the magic charm, with which they were imperishably endowed. Even within what may be called our own time, the Olympian religion has exercised a fascination altogether extraordinary over the mind of Gothe, who must be regarded as standing the first rank of the great minds of the latest centuries. The Olympian religion, however, owes perhaps as large a share of its triumphs to its depraved accommodations as to its excellences. Yet an instrument so durable, potent, and elastic must certainly have had a purpose to serve. Let us consider for a moment what it may have been. We have seen how closely, and in how many ways, it bound humanity and doity together. As regarded matter of duty and virtue, not to speak of that highest form of virtue which is called holiness, this union was effected mainly by lowering the divine element. But as regarded all other functions of our nature, outside the domain of the life to God-ward, all those functions which are summed up in what Saint Paul calls the flesh and the mind, the psychic and the bodily life, the tendency of the system was to exalt the human element, by proposing a model of beauty, strength, and wisdom, in all their combinations, so elevated, that the effort to attain them required a continual upward strain. It made divinity attainable; and thus it effectually directed the thought and aim of

"Along the line of limitless desires." Such a scheme of religion, though failing grossly in the government of the passions, and in upholding the standard of moral duties, tended powerfully to produce a lofty selfrespect, and a large, free, and varied concep tion of humanity. It incorporated itself in schemes of notable discipline for mind and body, indeed, of a life-long education; and these habits of mind and action had their marked results (to omit many other greatnesses) in a philosophy, literature, and art which remain to this day unrivalled or unsurpassed. The sacred fire, indeed, that was to touch the mind and heart of man from above was in preparation elsewhere. Within the shelter of the hills that stand about Jerusalem, the great Archetype of the spiritual excellence and purification of man was to be produced and matured. But a body, as it were, was to be made ready for this angelic soul. And as when some splendid edifice is to be reared, its diversified materials are brought from this quarter and from that, according as nature and man favor their production, so did the wisdom of God, with slow but ever sure device, cause to ripea, amidst the several races best adapted for the work, the several component parts of the noble fabric of a Christian manhood and a Christian civilization. 'The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.' Every worker was, with or without his knowledge and his will, to contribute to the work. among them an appropriate part was thus assigned both to the Greek people and to what I have termed the Olympian religion.

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