

HORRIBLE SUFFERING BY EMIGRANTS.

We have heard many stories told of the sufferings of a trip in an emigrant ship from Europe to America, and read details of many very shocking cases of barbarity practiced upon the poor emigrant by barbarous officers of ships; but we have been furnished the particulars by several Germans, who arrived in this city a few days ago from Germany, of a series of barbarities practiced upon the passengers of the emigrant ship *Holland*, of the Liverpool and New York line, that exceeded in infamy and outrage anything of the kind we have heretofore heard or read.

The *Holland* arrived at New York on the 24th of March, after a long and boisterous trip, with 550 passengers aboard, all emigrants, being at least 200 more than she had accommodations for. A number of these emigrants were for Louisville, where they arrived the latter part of last week, and from some of whom we get these particulars. The vessel had been at sea but a few days when it was discovered that the stock of provisions was not only of the poorest quality, but was also very light. In less than a week all the flour, potatoes, and other vegetables were exhausted, and the passengers were reduced to a diet of ship biscuit and horse-beef, and this of the poorest quality, and doled out in the smallest portions.

Starvation began to stare the wretched emigrants in the face, although the ship's officers and crew seemed to have plenty of good and healthy food. To all appeals for a fair division of this food among the emigrants the officers and crew answered only with curses and blows. Sickness broke out among the emigrants, and in their desperate condition some of them made an effort to secure more food, but were knocked down and kicked and beaten by the crew. Many of these miserable people, men, women and children, were exposed on deck to the cold, and were badly frozen. Our informant states that the captain and mate of the vessel were particularly cruel in their treatment of the poor emigrants, and as a consequence of all their sufferings there was much sickness and many deaths during the trip.

To such a degree of starvation were these emigrants reduced that when their scanty allowance of food was issued to them they had to fight for its possession, the desperation of the half-starved passengers, under the impulse of self-preservation, leading them to try to take by force from the weakest their share of the wretched food. The horse beef, our informants state, was absolutely half-rotten, and its stench almost stifling; yet the emigrants were forced to eat it to save themselves from a horrible death by starvation. The limbs of many women and children, as well as a number of men, were so severely frozen that in many cases amputation will be necessary. A report of the suffering of these emigrants was made to the authorities at New York, but our informants say no attention, so far as they know, was paid to it. It is a case that requires the most rigid investigation, and, if the facts are as stated to us, the Captain and other officers of the ship should be brought to the speediest and severest punishment.—*Louisville Ledger*, April 8th.

HEAT IN SOUTH AUSTRALIA.—A dispatch from Adelaide describes the intense heat of part of January, continuing for the unprecedented number of 12 days, and states that, with the exception of two or three hours on the seventh night, when it cooled down so far as to give promise of a change which did not come, the thermometer never fell below eighty-two degrees, and ranged in the day up to 108 degrees in the shade. Business was brought almost to a complete stoppage. The houses got so thoroughly heated in the day that they had no chance of cooling at night, and sleeping, with many people, became an impossibility. Even a cold bath was a luxury scarcely attainable, for the temperature of the waterworks water rose to 79 deg. Towards the end of the 12 days, those who could afford it fled to the seaside. On the last night before the change almost every vehicle in the city was put into requisition, and the beach at Glenelg was crowded with people, to the number of some thousands, many of whom spent a great part of the night enjoying the comparatively cool sea breeze; and only returned to town as morning approached. Those who could not afford to leave their homes sought relief by lying in the open air, or as near to it as possible, and many a cot-

tage opening directly on to the streets presented the singular spectacle of an open front door with the proprietor and his family lying about in the passage. In some instances the males of the family fairly came outside to sleep, and took what rest they could upon the stones.—*London Times*.

What a Clergyman Says About Actors.

The New York *Independent*, or one of its contributors, Rev. W. C. Wilkinson, says "a good word for actors," which, whatever other criticism it may incur, is marked by a better tone than usually characterizes religious newspapers' reference to the theatrical profession. Wilkinson's points are substantially as follows:

How, I ask, does the entertainment of the spectacle affect the physical condition, not now of the spectators, but of the exhibitors? I am refreshed and inspired, we will say; how is it with them? If I have not been misinformed, Mr. Booth suffers a prolonged agony of almost insupportable prostration, after sustaining a part in one of his brilliant representations. Mr. Booth may be more happily constituted in his moral nature than the great majority of his peers. He can, perhaps, bear with safety those frightful chasms in existence, those abysses of despair (my language is figurative, but it is not too strong), which yawn between the successive pinnacles of exaltation, and make up with them the experience and career of the professional actor. But to most of the theatrical guild there is that in the moral-physical conditions of their art which almost necessarily breaks down their saving moral strength. It is practically impossible (and I speak here of this consequence, rightful as it is in itself, mainly not what it is, but for what it signifies) for the average actor to resist the temptation to bridge over his intervals of depression—that is, nearly all the days of the theatrical season, by resort to strong drink. This virtual impossibility is, in great part, the reason for the proverbial intemperance of actors. I grant there are interests which may rightfully accept great sacrifices at the hands of those who serve them. Perhaps the public amusement may be such an interest. But I know of no interest which has a right to be maintained at the cost of the moral ruin of its servitors. Certainly the public amusement is not such an interest.—*Ex.*

The Corrupt Judges.

The report of the committee of the bar association relates numerous instances of the judicial usurpations of these corrupt magistrates, as specimens of those which were proved in the course of the enquiry. In one case, a plaintiff, with a judgment unsatisfied, had obtained an order to examine an alleged debtor of the defendant, with a view to require the debt to be paid in satisfaction of his judgment, and to prevent its being paid to the defendant. Without notice to the plaintiff and without any proof that he ought to be deprived of this legal remedy, Judge Barnard, not only vacated the original order, but made a new order *ex parte* in the interest of a personal friend, commanding the debtor to pay the debt forthwith to the defendant under pain of imprisonment, and this, although the person thus threatened owed no debt which had been judicially ascertained, and was not a party to any suit or proceeding in which the judge had any jurisdiction to make the order. Some of the cases where receivers were appointed were as transparent and outrageous instances of oppression as can be conceived, causing great loss to the corporations subjected to this tyranny, besides the exorbitant fees they were compelled to pay the receivers for the privilege of being robbed. In the case of the Gold Exchange Bank, the receiver was in possession forty days, and his fees were \$15,000, besides \$5,000 paid to his partner for legal services. In another case the receiver had \$5,000 and his counsel \$2,500. These receiverships were often nothing more or less than blackmailing operations. A man named Owens bought ten shares of the stock of the Mercantile Insurance Company at noon, and at three o'clock of the same day Mr. Gratz Nathan presented himself at the company's office to take possession of all its property by virtue of an order from Judge Cardozo appointing him the receiver on a petition of Owens as a stockholder. The petition bore the marks of having been drawn up in anticipation of the purchase, but was so hastily done as to contain no

allegation which could afford a color of justification for the order, which was vacated as soon as an application for that purpose could be made and heard. The object was accomplished, however; the receiver had been in possession, and of course exacted his fees. This man is a nephew of Cardozo and his favorite receiver and referee. A series of remarkable coincidences between the sums of money drawn by Nathan on his own checks, and deposits of equal amounts in similar bank bills made at corresponding dates by Cardozo, tend to prove that the favorite shared the plunder of victims with his judicial patron. From the frequency with which Cardozo found easy and profitable employment of this kind for this beloved nephew, "Gratz" came to be the slang term in the judicial ring for the receiver of such patronage. Each of these accused judges had his "Gratz," and for a young lawyer not over scrupulous, nor particularly learned, who likes ease and luxury, and is not fond of work, no more fascinating prospect would be likely to open than the favor of a ring judge.—*Worcester (Mass) Spy*.

Hindoo Opinion of British Rule.

The Bombay *Gazette* says: "Of all the addresses which were delivered to the congregations, perhaps the one which for its speciality particularly merits notice, was that made to the Khojas—a division of the Mussulman community—by their high priest, His Highness A. A. Khan. Our report of his address mentions that, after speaking of the happy recovery of His Royal Highness the Prince of Wales, he referred to the lamented health of the Viceroy, and quoted a tradition from the Prophet Mahommed, 'That it is a great duty upon his followers (Mahommedans) to pray for the health and prosperity of their Hakam (king or ruler) under whose authority they are protected, even if the Hakam were unjust.' His Highness further said that he recollected having seen many other traditions from His Holiness the Prophet Mahommed, confirming the above tradition. The British Raj, he pointed out, was very just and kind, always caring for the welfare of her subjects; and it was a fact that wherever the intentions and purposes of the King were directed towards the welfare of his subjects, God Almighty always sent His blessings upon the country of such ruler, and it was always prosperous. He also impressed upon his hearers that at the present time all the people under British rule are comfortable, while the people in many other parts of Asia are in trouble, through famine, sickness, and other causes, and this, he said, showed that the intentions and purposes of the British Power were kinder and better to their subjects than those of any other kingdom. Therefore, according to their belief, it was necessary to pray for the health and prosperity of the Hakam, and this being a special occasion, to pray and offer up thanksgiving to Almighty God for the recovery of the Prince and Heir apparent to the kingdom, under whose protection lives and property were safe, and religion free.

PUBLIC LANDS IN TERRITORIES.

THE following Bill was introduced by Hon. Mr. Clagett, of Montana, in the U. S. House of Representatives, March 18, read twice, referred to Committee on Public Lands, and ordered to be printed—

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That every *bona fide* settler settled upon the public lands of the United States at the time of the passage of this act, in either of the Territories of the United States, shall have the right of pre-emption to one hundred and sixty acres of non-mineral land in said Territory, and that the fact of such settler having heretofore had the benefit of the pre-emption act of September fourth, eighteen hundred and forty-one, on lands outside the limits of said Territory, shall interpose no bar to his or her obtaining the benefits of this act.

Sec. 2. That each homestead and pre-emption claimant in said Territory shall, upon presentation at the proper district land-office of satisfactory proof that there is not, and was not at the time of entry, any valuable timber upon the tract located by such claimant, shall have the right to enter not exceeding forty acres of vacant non-mineral land over which the government surveys have been extended, and not more than twenty-five miles distant from the tract

located by such homestead or pre-emption claimant: Provided that none but *bona fide* settlers, actually resident upon their respective tracts, shall have the right to make such entries of timber land; and that such entries shall be made subject to such needful rules and regulations as may be prescribed by the Secretary of the Interior and the Commissioner of the General Land Office for the proper enforcement of this act. And provided further, That said forty acres of timber land shall be included in and form a part of said pre-emption of one hundred and sixty acres.

Rowdies' Rights.

Tuesday last a burly ruffian named Hallisey fired upon Menken, a young German barkeeper, for refusing to furnish him drink free. Very properly the young man shot his assailant dead in his tracks. On the Coroner's inquest yesterday it so unmistakably appeared a case of self-defense that nothing remained but to discharge the prisoner, and this verdict was, we hear, received with applause by all present. In these cheers the ruffians of the city may read an impressive warning. Their lives, when attempting their customary violence, are worthless in the eyes of the community, and no jury can be found to hold those who kill them to account. It was once very good law that a notorious stabber and brawler was a *caput lupinum*, to be put out of the way by any one having that inclination, and so much of this old code remains as will justify a very extensive destruction of the lawless scoundrels who infest New York. Menken's case was beyond doubt a clear case of self-defense, but even if the proof had not been so indubitable the verdict would have been the same. Put a "rough" on the one side and a decent man on the other, and the average jury will not go into any extreme refinements before adjudging the latter blameless for repelling the violence of the former. The very existence of the "rough" is a menace, his presence a direct warning to be on their guard, and his first motion toward ill usage equal to the most imminent danger at the hands of any ordinary man. The presumption is against him, and we mistake the popular temper if it be not rather to applaud than to criticize any peaceable person who may shoot him down. He who chooses a career of violence takes his life in his own hand.—*New York World*, April 4.

TEMPERANCE.

Says a distinguished writer: "Truth is old; it is majestic; it is holy; and though sometimes cruelly treated by men, it is nevertheless eternal in its nature." We may add, though forever old, it is still forever new. It comes to every age with fresh baptisms and new revelations suited to the ever-expanding development of man's enlarging condition.

In looking at the various phases of the cause, we sometimes think there are certain elements of truth and common sense embodied therein, so patent that all further discussion seems superfluous.

A good French brother, Doctor Correa, of New Orleans, once said in our hearing, "Temperance in all things commends itself to the good and sober judgment of all reflecting men." A most sensible remark. Nevertheless, when we return to the field of experience and observation, we see an entire disregard of this wise conclusion. We behold the constant recurrence of our brother's neglect of the most common facts pertaining to his truest happiness and permanent welfare. And, hence, we also see the necessity of the continued agitation of the same truths and apparently self-evident conclusions, which seem to be forever self-commanding, yet needing unrelenting agitation and revival.

We know the question of abstinence from the intemperate use of intoxicating drinks has been agitated, day in and day out; sometimes wisely and sometimes unwisely. It has been pressed home to the mind and the conscience with ability and earnestness. The province of argument, logic, appeal and invective has been thoroughly invested in behalf of its claims. Still the evil remains. The same disregard of the conclusive demonstrations which truth has made active against intemperance continues to show itself among men. The same disposition exists to kill time and indulge in the transient pleasures supposed to reside in the flowing bowl. It shows itself in a vacillating, unrest-