

pointed to that post from his well-known readiness to carry out the English rule in that misgoverned country. The English papers, of course, say that he is most popular with the people in consequence of his great good nature; but if the army and police were removed, matters would, in all probability, wear a far different aspect. The following is the extract alluded to—

"Sandy Mount, April 26—My dear friend and I have had a narrow escape of one of those Irish battles, of which you must have so often read. A dear friend of mine named Evans, living in this neighborhood, invited us to his house on the Sabbath for the purpose of general conversation, &c., which we performed in the most quiet and private manner possible, not wishing to break the laws, tyrannical though they be. But before we left, the police, through means of a Protestant spy—a servant—for I must tell you they are almost in every house—rushed in and took us all prisoners, the commander asking our host why it was that he had strangers in his house without his (the chief's) permission. Our poor host attempted to temporise for our sake, but to no effect. We were taken before the governor next day, but in the mean time—was able to let the Austrian Consul know our position, who kindly interfered, and were it not for his exertions and that of the French Consul, your friends would now be incarcerated in that goal where so many Irish patriots were put in and tortured a few years ago. Poor Evans, who keeps a cafe, was cautioned that if ever he asked any friends again to spend an evening with him without the permission of the police his house would be confiscated and he himself banished. Such is the system of terror in this unhappy country. How can you continue to bear it God only knows.—I long to see Naples could only be made fully aware of it, they surely would request the king and government to interfere and induce England to relax some of her penal laws, and grant the people liberty at least to meet privately for worship. You may make whatever use you please of this, and rely on its truth. It can be proved at any time.

"P.S.—Had we been imprisoned there is no doubt but that we should have been induced with a peculiar instrument of torture, placed on the head and thrust into the mouth, as was done here 30 years ago in the gaols upon all recalcitrant Catholic prisoners. We had a narrow escape."—Translated for the Dublin Telegraph from a Neapolitan paper.

GREAT BRITAIN.

The Jew Bill.—The Observer, from what has passed in the House of Commons when Lord Palmerston introduced this subject, entertains a hope that "the second reading will pass the Lower House with a majority so large as greatly to increase its chance of success in the Upper House, for it is expected that the majority in favor of the second reading will be more than double the amount it has ever reached upon any former occasion." The same paper says: "It is confidently asserted that several of the Bishops, including the two Archbishops and the Bishop of London, are prepared to give their adhesion to the perfect harmlessness of admitting the Jews to all the honors of the State, including the power of legislating upon temporal affairs." The Star says: "It is said that every member of the administration will be required to vote for this bill. Progress has been made for overcoming the scruples of the Earl of Harrowby. Lord Shaftesbury is to vote for the bill."

How THE NEW MEMBERS BEHAVE.—To do the new members justice, they are fast getting into the ways of the place, and except a tendency to doubt the propriety of wearing their hats, which is apparent in the unusual number of bare heads which a glance at the house, when in full conclave, will discover, they are becoming undistinguishable, and generally speaking, are acquiring the air peculiar to the units of our collective legislative wisdom. A better test of the readiness of adaptation of the neophytes to the customs, tastes, and habits of the house could not be given than the fact that on the night when the Oath Bill was introduced, they rose en masse and rushed to the door when Mr. Newdegate began to speak.—Now, if this was not instinct or intuition, it showed considerable powers of perception and a due appreciation of the fitness of things very creditable to a new parliament.—Illustrated News.

The Divorce Bill, otherwise known as the Bill for legalising adultery, having been read a second time by a majority of forty-seven against eighteen, the Duke of Norfolk, upon Monday last, moved "that the Bill be referred to a select committee for the purpose of taking evidence, and resolving whether the permission for divorced persons to marry again has any warrant in Holy Scriptures." The motion was rejected by 123 to 26. Four Protestant Bishops and five Catholic Peers voted in the minority. Twelve Protestant Bishops and one Catholic Peer in the majority. In committee, a clause proposed by Lord St. Leonards was carried against the Government by a majority of eight, for the purpose of securing women who had been deserted by their husbands in the possession of their property. Lord Lyndhurst moved an amendment, that desertion for five years should dissolve a marriage, and entitle husband and wife to marry other persons. He was supported by only eight votes. On the 43rd clause, which enabled persons divorced from one another "to marry again as if the prior marriage had been dissolved by death," the Archbishop of Canterbury proposed an amendment, excluding from this power the divorced adulterer or adulteress, and confining it to the party on whose petition the divorce had been obtained. The amendment was carried against the Government by fifty-three to forty-seven. Fourteen Protestant Bishops and four Catholic Peers voted in the majority, and two Protestant Bishops and one Catholic Peer in the minority. The House adjourned, apparently without the 43rd clause being passed, and the Bishop of Oxford has to propose another amendment, exempting from punishment any Clerk who shall refuse to perform the marriage ceremony for a divorced person during the life of his or her husband or wife.—It will be seen from the telegraphic report of Thursday night's proceedings that this amendment has been proposed and lost.—Tablet.

The Union of last night, (May 30) referring to the Mayothon debate, says, "Mr. Spooner gave a much-needed explanation of his reasons for voluntarily submitting himself to the 'roars of laughter,' 'ironical cheers,' and other similar manifestations which the House of Commons annually vouchsafes to the hero of the Mayothon grant. He places himself in the Parliamentary pillory, as Doctor Johnson stood bare headed in the market place as an act of reparation. It is the outwork penance which testifies his long-life contrition for having listened to the blandishments of Canning and Wilberforce, and assisted in passing the Catholic Relief Bill. The arguments on the merits of the question were neatly summed up by General Thompson; and, considered as the result of the great Protestant whip at the recent elections, the division was eminently satisfactory."

On his way home from Geneva, Prince Albert travelled via Gotha, Coburg, Frankfurt, Coblenz, and Brussels. A correspondent of the Record is indignant that the Prince should have been seen on a Rhine boat on Sunday.

The St. Jean D'Acree, 101 guns, steam ship, is to be immediately fitted at Devonport for the purpose of taking the Halifax side portion of the cable instead of the Niagara, and that vessel will render her services in any way in which she may be found available.

A discussion is going on at present in the London Press, the Times included, on the disinclination to marriage exhibited by young men now a days, owing to the false state of society, young men deeming it undvisable to marry on small incomes, instead of beginning as their fathers and mothers did.

It will be a satisfaction to the public to be informed that Sir R. Bethell has at length made up his mind to prosecute the Directors of the Royal British Bank.—Times.

Evangelicalism has attained that fatal height in its course which is the forerunner of death. It must decline, because it has become an object to the political speculator. Paradoxical as it may seem, the secret of the strength of High-church principles—which the Times tells us are so much on the increase—and of the eventual triumph of all who stand aloof from the narrow standards of Dr. Bickersteth and Mr. Pelham, is in their actual political disfavor. There is a natural feeling in all men that the clergy are out of their place as pledged political partisans; and it is a noticeable fact that the most marked clerical partisans of the day are the Evangelicals, and that, of the whole clerical press, the only journal betraying a fixed political object is the Record.—Saturday Review.

With a view probably to lessen the Spurgeon attraction, a notice has appeared in the Record and other papers announcing, that with the full sanction of Dr. Tait, the new Protestant "Bishop," a series of sermons, particularly addressed to the working classes, are to be delivered on Sunday evenings at Exeter Hall. A correspondent of the Guardian asks, "if this is not enough to rouse the indignation of simple-minded Churchmen? To think of Exeter-hall being used as a place for preaching, while the great churches of St. Paul's and Westminster Abbey, one on either side, are at the very time fast bolted and barred against all admission." The correspondent adds with great truth, "The more I look at St. Paul's, much as I admire it architecturally, the more does it appear to me like a huge sham, a monstrous mockery, a gross imposition. Any one passing up Ludgate hill on Sunday, and seeing as he would see, its railing unopened, and its doors unclosed, might naturally suppose that, as at Dakin's and Hitchcock's all business was suspended for the day."

The Church and the Turb.—The following is a copy of a printed circular transmitted to the Protestant clergy of the diocese of Winchester to the 'bishop's secretary.—

Doctors' Commons, 15th May, 1857. Rev. Sir—I beg to inform you that it has been considered advisable, in consequence of the races at Epsom on Wednesday, the 27th instant, to postpone the visitation at Reigate, from that day, to Wednesday the 3rd of June.

I am, rev. sir, your obedient servant.

W. ROTHBURY. To the Officiating Minister at—Surrey. The Morning Star remarks:—"The Derby" is rather a more exhilarating thing than a visitation charge, and in these dull church times will blame the Bishop of Winchester and his clergy for thinking so and arranging their little parties? Carpe diem, reverend sir—the Derby comes once a year only, and you may conveniently arrange a visitation at almost any time."

A correspondent of the same paper fears 'that it is held advisable to postpone episcopal visitations, in consequence of the coming off of a horse race, it may, perhaps, at no distant day, be held advisable to postpone convocation itself in consequence of the coming off of a prize fight.'

MANNERS AND MORALS OF ENGLAND A HUNDRED YEARS AGO.—So completely during the first quarter of the last century had society organised itself into clubs, that the Spectator tells us of "Street Clubs" formed by the inhabitants of the same street. The social qualities of the Street Club were considered as an element in determining the desirableness of lodgings. It is true that the streets were so unsafe that the nearer home a man's club lay, the better for his clothes and his purse. Even riders in coaches were not safe from mounted footpads and from the danger of upsets in the huge ruts and pits which intersected the streets. The passenger who could not afford a coach had to pick his way after dark along the dimly-lighted ill-paved thoroughfares, seamed by filthy open kennels, besprinkled from projecting spouts, bordered by gaping cellars, guarded by feeble old watchmen, and beset with daring street robbers. But there were worse terrors of the night than the chances of a splashing or a sprain—risks beyond those of an interrogatory by the watch, or of a "stand and deliver" from a footpad. As Gay sings in his "Trivia" "Now is the time that rakes their revels keep: Kindlers of riot, enemies of sleep. His scattered pence the flying Nicker flings, And with the copper-shower the casement rings. Who has not heard the Scowrer's midnight fame? Who has not trembled at the Mohock's name? Was there a watchman took his hourly rounds Safe from their blows, or new-invented wounds? I pass their desperate deeds and mischiefs, done Where from Snow-hill black steepy torrents run; How matrons hooped within the boghead's womb, Were tumbled furious thence; the rolling tomb O'er the stones thunders, bounds from side to side; So Regular, to save his country, died."

It was no imaginary danger that convoked the lusty escort which attended Sir Roger De Coverley from his lodgings in Norfolk street to the play-house, and back again from the play-house to his lodgings. Imagine in these days of prompt policemen, rapid cabs and unceremonious broughams, the good knight solemnly rolling toward Covent Garden in Captain Sentry's antediluvian coach, the fore wheels mended, with Mr. Spectator on his left, the Captain before him, his Stinkirk sword by his side, and in the rear Sir Roger's faithful butler at the head of a troop of stalwart footmen, armed with "good oaken plants." Sir Roger, we are told, had thought himself fallen into the hands of the Mohocks, but the night before. These Mohocks must not be omitted from any record of London Clubs. They were a society formed by young rakehells of the town—successors to the "Muns" and "Tityretus" of the Restoration—when "a man could not go from the Rose Tavern to the Piazza once, but he must venture his life twice"—and the "Hectors" and "Scourers," who inherited the follies of the wild bloods in King Charles's merry days. The Hawkabites were a society of the same kind; as were "the Pinkindies" in Dublin. The Spectator tells us that the President of this nocturnal club was called "the Emperor of the Mohocks," and wore as his badge of office "a crescent, in a very extraordinary manner engraven upon his forehead." The avowed design of the institution was mischief; and the only qualification required in its members was an outrageous ambition of doing all possible hurt to their fellow-creatures. After drinking themselves mad, these pleasant fellows would sally forth, knock down, stab, cut and carbonado all peaceful passengers they could overtake. They had special barbarities, with peculiar frames for them. "Tipping the lion" was squeezing the nose flat to the face, and boring out the eyes with the fingers. "Dancing-masters" were those "who taught their scholars to cut capers by running swords through their legs." "The Tumblers" amused themselves by setting women on their heads, and worse indecencies. "The Screamers" worked in parties of half a dozen, surrounding their victims with the points of their swords; which done, the Screater towards whom the patient was so rude as to turn his back pricked him in "that part where schoolboys are punished," and as he veered round from the smart, each Screater repeated this pinking operation. "After this jig has gone two or three times round, and the patient is thought to have sweat sufficiently, he is very handsomely rubbed down by some attendants, who carry with them instruments for that purpose—(oaken towels, we presume)—and so discharged." A Royal Proclamation against the Mohocks was issued on the 18th of March, 1712. This blackguardism was not short lived. It had originated with the Restoration. It continued till nearly the end of George the First's reign. Smollet attributes the peculiar profaneness and profigacy of that period to the demoralization produced by the South Sea bubble. The successors of the Mohocks added blasphemy to riot. In 1721,

an order in council was issued "for the suppression of blaspheming clubs." Peculiarly distinguished among these clubs for the rampancy of its debauchery and the daring of its wickedness was "the Hell-fire Club," of which the Duke of Wharton (Pope's Duke) was one of the leading spirits. So high did the tide of profaneness run at this time that a bill was brought into the House of Lords for its suppression. It was in the debate on this bill that the Earl of Peterborough declared that though he was for a parliamentary king, he was against a parliamentary religion; and that the Duke of Wharton pulled an old family Bible out of his pocket, in order to controvert certain arguments delivered from the Episcopal Bench.—National Review.

UNITED STATES.

RIOTS AND DEMOCRACY.—These frequent riots have succeeded at last in bringing about an anomalous state of things, at which foreigners may smile in derision, while all sincere lovers of their country must hang their heads with shame. In the strongholds of the new party that arrogantly usurps the name of American, good citizens must either forego their rights, or exercise them under protection of the soldiery. In Baltimore no peaceful man cares about approaching the polls on election-day—if not from concern for his own safety, at least to spare his wife and family the agony of terror and suspense they would have to endure till his return. Hence good and respectable citizens are forced, in a measure, to disfranchise themselves. In Washington the right of suffrage is worthless to a man, unless under cover of Federal muskets. In New Orleans things have gone to such an extremity, that the Legislature has been compelled to appoint a Superintendent of Election with almost unlimited power, civil and military. This looks rather despotic, but it is welcomed as a relief by those who were hitherto driven to choose between their vote and their life. We have fallen, indeed, on evil days, when good and true republicans can find it in their heart to welcome tyranny, and look calmly on bloodshed, as necessary for their deliverance from far greater evils.—U. S. Catholic Miscellany.

THE BURDELL ESTATE.—During the examination now going on before the Surrogate in New York, relative to the claims of the parties who are contending for Dr. Burdell's estate, several witnesses have testified that the Doctor was in Herkimer, N. Y., on the Saturday, Sunday and Monday, (Oct. 25th, 26th, and 27th) preceding the Tuesday (28th) when the alleged marriage with Mrs. Cunningham took place.—This is in direct contradiction to Miss Augusta Cunningham's testimony, who swore positively to conversations with Dr. Burdell, on both Sunday and Monday, at their home in New York. It is also averred that when the Doctor left Herkimer on Monday, he said he was going to Saratoga rather than to New York. Dr. Roberts, at one time a partner of Dr. Burdell, testified that about the last of November or the first of December, Mrs. Cunningham declared to him that she would not marry Dr. Burdell. She had more money than he, was well educated, and her family well educated; she held a higher position in society than he did, and would not marry a man that loathed her.

NOBILITY AND DRESS.—While Lord Napier, the English Minister, was busy at Washington, his lady sojourned at the Gilmore House, Baltimore. The fashionable circles were agitated by the presence of the wife of a live Lord, and her ladyship received numerous calls and party invitations. The American ladies of fashion, elaborately and gaudily attired in finery and jewels, were surprised to find the English lady in excessively plain dress, totally free from all display, glitter and nonsense. Not a single jewel was visible upon her person. The wife of Lord Napier, however, is a woman of high birth, who can trace her descent from a long line of illustrious ancestors. She is nevertheless remarkable, though born and educated in the heart of European refinement and civilization, for the plainness of her apparel, the simplicity of her manners, and the entire lack of ostentatious pretension. She teaches American women that the adventitious aid of milliners and jewelers can never confer nobility, or rather that there is but one aristocracy, which is the aristocracy of a cultivated mind and a simple and sincere heart. She administers a severe rebuke to the upstart, peacock-kind which distinguishes so many of our people.—N. Y. Church Journal.

FALL IN SUGAR.—Good News for Housekeepers.—The New York Times says:—"But, the prospects for a full crop, we are most happy to state, are highly encouraging. The high prices which have ruled the past two years have stimulated the production, while they have caused a diminution of consumption, and the natural consequences are, increasing stocks, and a tendency to lower prices. The crop of Louisiana promises to be nearly four times greater than it was last year, and the yield of Maple Sugar has been much larger than was ever before known. All these causes combined, will have the desired effect of bringing down the price of this commodity, and those who have made fortunes in it, will have a wide margin to fall back upon when the decline takes place."

The New York Economist publishes a statement of failures in the United States within five months, and the result is an increase of eighty-five failures; the numbers being 510 this year against 425 in the same period of the year 1856. Another symptom is the falling off, almost universally in the railway receipts.

RESULTS OF PROTESTANTISM.—The New York Freeman gives some extracts from a volume edited by Dr. Potter, the (Protestant Episcopal) Bishop of Philadelphia, from which we give one written by a "Baptist divine." The volume comprises the memorial, circular, questions and report of a commission of Bishops and others of the Protestant Episcopal body on the existing state of Protestantism. The "Baptists" whose name is not given in the volume, says:—"Here is no persecution; the word of God is open; ministers more numerous than in any Protestant country, and working ministers than in any Papal country, I presume. There is nothing visible to prevent the universal dominion of Christianity; and what is the result? The number of professors of religion is diminishing in all our sects. The Churches are coming to a stand for want of ministers. There is hardly a distinction observable between Christians and other men in practice, so far as all the forms of worldliness are concerned. The conscience of Christians, in too large a proportion of cases, is below the average of men who have no guide but natural conscience. Let a case arise in which Christians and other men come into contact, and the Christian will do things which an honorable man would despise.—To ask an honorable man of no profession to be converted, meaning that he should be such a man as many he sees professing Christianity, would be, frequently, hardly less than insulting. Hence, infidelity abounds and waxes strong. Humanity is rather showing itself out of the Church than in it. Men care more for their political parties than for the precepts of Christ; and on every political question, in Congress and out of it, sacrifice the one to the other.—This is abnormal. Christ and his Apostles never contemplated it. In twenty or thirty years, at the present rate of diminution, the candlestick will be removed out of its place. What is the cause?"

This is a sad history of the condition of Protestantism, given by a "divine" of one of its sects, and published under the sanction and authority of several distinguished Bishops and laymen of another. This result is the more remarkable when we consider that distinct and apart from the ordinary revenue of the Protestant Churches, there was subscribed within the last three years the sum of three millions, three hundred and twenty-four thousand dollars and upwards, intended for the spread of bibles, tracts and other machines for the diffusion of pure Protestantism.

The New Orleans newspapers are resplendent with the details of William Walker's ovation, the glories of which were only dimly and dubiously foreshadowed by the telegraph. The reporters, not having anything practical of the "O-be-joyful" description to publish, drew largely upon their imagination, and by a singular transmigration hailed the conqueror as a conqueror—a style of proceeding which will be infinitely encouraging to all defeated filibusters and other unfortunate highwaymen. To extract blood from a turnip has heretofore been held to be beyond the chemistry of a Liebig, nor has the extraction of sunbeams from cucumbers been considered an operation particularly practicable; but something more astounding than either of these feats has been exhibited by the ingenuity of the people of New Orleans, who have managed to found an ovation upon the Nicaraguan discomfiture of King William. One could hardly believe in such a preposterous triumph, if the descriptions were not well authenticated. The Delta is particularly jubilant, and exhibits the purest command of the 'highfalutin' style. Its report reads like a Napoleonic bulletin—with a difference. 'The gallant young American was welcomed, as a brave warrior should be welcomed, by the thundering and martial roar of cannon.' Again and again he waved his hat.' 'It was a gallant sight.' 'He of the blue-grey eye, the man of destiny, looked on the excited crowd with emotions, perhaps, as lofty as ever filled his brave and unconquered heart.' 'The scene was almost equal to that of the return of Napoleon Bonaparte from Elba.' There is more fustian silliness of the same kind, but we spare the feelings of our readers. And this was the reception which the city of New Orleans tendered to one of the greatest rogues and most selfish rascals of the 19th century—to a freebooter, who in his short and most inglorious career has nothing to boast of but blunders—to a leader of banditti, who has not shown one of the conventional virtues of Jerry Abershaw, or Jack Sheppard, or Dick Turpin—to a desperado without talent or cunning—to one who comes back from his marauding without a sprig of laurel, and upon whom rests the dark responsibility of a thousand murders and a hundred wholesale arson—to a general who runs from the accusing cries of starving women and children, and from the ghastly battalions of the dead. It is well for us to have lived to see of what small stuff heroes can be manufactured in New Orleans. But we will not believe that these consolars of Walker were fools enough to waste their wind and spend their cash without an ulterior purpose. The discomfited highwayman means to take the road again, and there are knaves and fools enough to egg him on. With matchless impudence, Walker assured those who carried him upon their shoulders to his carriage, that "the cause of Nicaragua could never fail." Evidently, throughout the mental and unthinking crowd, there was an indefinite feeling that another raid is in contemplation, and that we are to have, in the name of liberty, a repetition of the cruel and illicit barbarity. When we find a man who has just failed in one felony, bragging of his intention of trying his hand at another, we naturally look about us for the Government sworn to prevent such violations of law. Walker is a criminal, clearly amenable to a very plain statute of the United States. Is he arrested? O no! Small villains sneak in corners and dodge the policeman. Mr. William Walker, being one of the larger sort, marches directly for the august seat of government. What kind of reception will he receive? Will he be embraced? Will he be treated with indifference? Will he be sent at once to the calaboose? We shall see. But Mr. Buchanan ought to understand, if he does not, that now or never must the filibustering spirit be crushed.—New York Tribune.

PROTESTANT WHOLESALELY IN CHANGING SECTS.—The following facts will show what faith Protestants have in their various creeds—what curious motives actuate one half of them in their religious likes and dislikes. Doctor Dorsey leaves the Methodists for the Lutherans, on account of his wife; and Mrs. B., of Kilbrogan, leaves the Church of Englanders for the Methodists, on account of a new—just like Luther, the father of them all, left the Catholic Church for one wife, and King Harry for two, or for a second wife during the life-time of the first wife. Who does not see in all these Protestant changes, the logic of the Devil—or, what is the same, the logic of flesh and blood?

DOUBT THE SPIRITUALISTS TO BE INDICED?—We have before us several returns from insane Asylums, from which we learn that Spiritualism is rapidly becoming one of the principal causes of insanity in this country. Within the past four years several hundred persons in the Northern States have lost their reason, either permanently or temporarily, from this cause—among them, valuable citizens and persons of good repute and obvious usefulness. Simultaneously, we ascertain that the spiritual circles which were at one time so much in vogue in this city, but which attract less attention now than formerly, are still pursuing their career, and inviting the unwary to destruction. We think this thing has been too long neglected by the police authorities. If it be the office of these to indict and suppress disorderly houses, gambling dens, and other places of ill fame, as nuisances, it is surely their business to lay hands on these spiritual circles, which much more obviously belong to the category of nuisances. If health, repute, and fortune, are to be protected, surely reason—the divinest of God's gifts—deserves a little regard. No one that is sane believes that any useful purpose is served by spiritual circles. No one who has read the accounts of their proceedings can doubt that knavery and imposture constitute the chief stock in trade of their managers. And no one who examined the statistics of insanity can doubt but they operate influentially to increase the numbers of the insane. We put it to Major Wood and to District-Attorney Hall whether such manifestly useless and such palpably noxious establishments ought not to feel the hand of the law. We put it to them whether the creatures who despoil a poor young man of his reason and blast his life for ever, are not as deserving of punishment as the knaves who cheat him at faro, or the unfortunates who sully his purity and imperil his health. The law is broad enough and clear enough; nuisances can be abated, if there be a desire to abate them. We ask, with all respect, do the Mayor and District-Attorney desire to abate this one? When Spiritualism was in its infancy it seemed a harmless delusion—a mere ephemeral folly, which persecution might have helped. We now know it. It is so foolish a folly that no amount of persecution could create sympathy for it; yet so dangerous that it costs us, on an average, seventy minds a year. Is it not time to attend to it? One word more. If, falling trees, you must strike at the strongest part of the trunk, not at the branches. In dealing justice to Spiritualism, the hand of the law should fall, not on the paltry rogues who have eked out a living by cheating through its aid, but on the men of character and standing who have given it countenance and respectability. We are sorry to be personal; but we shall best enforce what we mean, if we say that the aberrations of men like Judge Edmonds have been a matter of ridicule long enough. They are making lunatics every week; it is high time they were a subject of penal inquiry.—Harper's Weekly.

WOMAN'S INFLUENCE.—A little fact of late occurrence will prove how strong is woman's influence over her liege lord, not only in worldly matters, but in more important concerns of religion and the soul. The Rev. Dr. Dorsey, of Frederick (Md.), lately announced to his congregation that it was his intention to leave the Methodist body and unite himself with the Lutherans. This step, he added, did not arise from any change of conviction, but solely from the fact, that the delicate condition of his wife did not allow him to move about from place to place, as is customary amongst the Methodist Clergy.—Catholic Miscellany. The Georgian says that three gentlemen in Savannah won \$3,800 in bets, by the acquittal of Mrs. Cunningham in the New York murder case.

THE BAPTIST "BIBLE UNION."—Rev. O. B. Judd, one of the founders of this association for the revision of the Bible, and a member of its Board from the beginning to the present time, has followed in the footsteps of its former President, Rev. Dr. Mackay, and resigned his post, being satisfied, he says, that "through official mismanagement, the organization has been so crippled that it cannot, without a radical reformation, overcome the inherent difficulties of the undertaking." Mr. Judd gives an elaborate exposition of the affairs of the Union in a pamphlet of 84 pages. His charges against its management are of a serious character.

ANOTHER BRILLIANT ADDITION TO THE JAIL SOCIETY OF CHICAGO.—We recently had to mention the singularly edifying spectacle of genteel society just now to be found in the Chicago jail. At that time there were to be found one Alderman, two Justices of the Peace, and three constables. To this body of worshipful officials there has since been added a Kansas Judge of Probate, who made a little mistake about the authenticity of a certain document, which he tendered to the Railway Clerk for his fare. The Judge was therefore introduced to the other gentlemen, and will we presume during his residence among them have accorded to him that share of superior respect which is due to his higher rank in the judicial hierarchy. One Judge, one Alderman, three Justices of the Peace, and two constables,—really that Chicago Jail must be a place worth getting an introduction to.—Montreal Herald.

UTAH.—The accounts from Brigham Young's principality are more disgusting and more alarming than ever. The Mormon prophet has driven out the Gentiles, and is busy in organizing a military force and in subsidizing the Indians to meet the troops of the United States, whose authority he utterly repudiates and contemns. It may be doubted if the force which it is proposed to send against him is sufficient to put down the Mormon power without a struggle, the consequences of which would be most lamentable. Policy and humanity will dictate the sending of such an expedition as shall end the matter at once.

The application made for divorce in Pennsylvania for the last nine years, amount to 1198! Two thirds of these applications were made by the wives, principally on the ground of cruel treatment and desertion. 213 applications were made in 1855—the largest number in any one year.

CHALLENGE ACCEPTED.—Mr. H. F. Gardner has accepted the proposition made by the Boston Courier to pay the sum of \$500 to any spiritual medium who will in the words of that paper, "communicate a single word imparted to the spirits by us in an adjoining room; who will read a single word in English, written inside a book or sheet of paper folded in such a manner as we may choose; who will answer, with the aid of all the higher intelligences he or she can invoke from the other world, three questions; \* \* \* who will tilt a piano, without touching it, or cause a chain to move a foot, placed as we place it, and with a committee of scientific gentlemen to arrange the experiments." He accepts the challenge on the condition that the party making the offer will agree to let all the conditions of the arrangements come within the scope of those natural laws within which spiritualists believe spirits are confined in producing the manifestations referred to above. The writer in the Courier does not object to this and the trial will probably soon take place. The result will be looked for with interest.

THE "DOMESTIC INSTITUTION."—We learn with inexpressible pain, says the New York Tribune, that Benjamin Screws, the eminent and gentlemanly dealer in human legs, arms, hearts and heads, at No. 159 Gravier street, New Orleans, whose stock of house hands, field hands, carpenters, blacksmiths and young ladies from Virginia, was recently noticed in the most magnanimous and favorable manner in this paper, has been in trouble. We have always feared that his naturally fine and good natured disposition would bring misfortune upon Screws, and that the benevolent work which Benjamin had undertaken of supplying his fellow-creatures with their fellow-creatures could not be a light one. Our forebodings were well-founded. Screws, the accommodating, popular and enterprising Screws, has actually been dragged from his storeroom of mechanics, his warehouse of field hands and fine girls, his breathing invoices and assortment of lively and promising babies. In the Police Court of New-Orleans, on the 30th of last month, to the everlasting disgrace of all his ungrateful customers. Benjamin Screws was placed in the dock, charged with embezzlement. The Platypus of the 1st inst. tells the humiliating story. Our indignation at this treatment of our protegee is such that we must trouble our readers with the leading particulars. William A. Whitefield, of Bay street, St. Louis, had an article of male goods by the name of Toby to sell. Col. Hardy, of Clinton, happened to be in want of just such an object as Toby. These gentlemen not being personally known to each other it is evident that but for the interposition of Broker Benjamin. Whitefield might have gone bobbing around until the crack of doom trying to vend his Toby, while the gallant Hardy might have passed the remainder of his wretched existence in a Toby-less condition. But Mr. Screws prevents these catastrophes. The Toby is received into the Screws bazaar, and placed upon a shelf in a position to best exhibit its many merits. Cruelly misled by his principal, Screws points out to Hardy that the Toby is without a flaw. So seduced, Hardy pays down, or rather, which is the usual Southern style of trade, gives his note for \$1,350, and packing up his purchase carries it home. In the exuberance of his philanthropy, Screws personally warrants the Toby to be sound, and by this foolish piece of magnanimity gets himself into a dilemma. All might indeed have gone along harmoniously if the Toby had not had the audacity, the malignity, the meanness to die, like an ill-conditioned, ungrateful and unscrupulous chafel, as it was. Actually, after having been warranted in the most complimentary manner by no less a connoisseur than Mr. Benjamin Screws, it persisted in turning out unsound, cracked and fatally flawed, thus bringing disgrace upon the heretofore unspotted reputation of No. 159 Gravier street, and casting suspicion upon Mr. Screws entire stock of warranted house-maids and unblemished carpenters. But this Toby was quite superior to all considerations of delicacy and kindness, and so stuffed of its mortal coil, and went to a place where it will never be brought into the market, and in which it will be without the slightest fault to its bereaved purchaser. Col. Hardy naturally felt himself aggrieved. A dead Toby was of no use to him. He wanted a Toby that could grind sugar and hoe cane, a Toby that would vince when he whipped it, a fetching and a carrying Toby; and here he had no more value than a deceased dog. Of course he sent to Screws and requested him to refund the thirteen hundred and fifty. But this did not suit Whitefield the original owner of the Toby. He also sent to Screws for the purchase money. Screws was in a tight place. Screws was screwed. He did not like to lose both his reputation and his cash. While cogitating the matter, he was, at the instigation of Whitefield, seized by the myriads of the law, and dragged as an embezzler and a defaulter before the Recorder. Unhappy Benjamin Screws! But there was still justice for this worthy man in New-Orleans. In these days of judicial corruption and tyranny, let us joyfully bear witness to the fairness, the perspicacity, the humanity of Mr. Recorder Smith. He saw at once the gross absurdity of the charge, and he released the prisoner, who returned in triumph to No. 159 Gravier street, and its elevating and useful pursuits. The only damage which he received, was from the poignant grief which such an indignity must have given to his refined and gentle mind, and the loss of Mr. Whitefield's trade.—But if the latter gentleman's remaining Tobies are no sander than that which made all this trouble, Mr. Screws may consider himself fortunate in getting rid of such a patron. May quick sales and large profits speedily restore his equanimity!