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ness, has blighted their own manhood, and awakens an offensive emotion wherever they move. The despair and ruin of Roman society, just before the advent of Christ, sprang from the impure sceptical braggardism of such a class more than from any other source. They inherited their father's wealth, and despised their father's virtues; and when Rome wanted men, it found only roysterers, wrapped in the silk of pride and of voluptuousness.

There is another growing class, over whom solicitude lingers more tenderly. They are amiable, clever, and obliging. They can sing well, recite with ability, and charm with facetiæ. They are desired in circles of pleasure, and young men and ladies speak of them as good fellows. Their aptness and mimicry when presenting the newest production of the satirical school, make the merriment of the evening party. But they excite our sympathy, rather than our admiration. They possess a dual nature which longs to be appreciated by master spirits, yet they cannot resist the temptation to become the caterers for inferior persons. They make base men laugh who ought to weep, and amuse fools who despise them for their pains. Surely their own kind-heartedness and endowments call them to a more elevated mission. They have made the by-play of life its substance. Always on the look-out for the satirical,