

sons having a right to speak, which we have received from different parts of Ireland in consequence of the sentence which occurred in the letter of our Roman correspondent last week. There certainly can be no doubt of the loyalty of those who are always first in the cause of loyalty.—*London Tablet.*

In Cork, there are 494,000 Catholics to 49,000 Protestants, or ten of the former to one of the latter—yet all through the framework of the administration of the county affairs, members of the 490,000 are evidently regarded as "black sheep." In a magnificent majority of the population: they are in a miserable minority of the administration.

Thus, the Lord Lieutenant of the County, the High and Sub-sheriffs are all Protestants. At Bandon and Skibbereen no Papist is admitted on the Grand Jury; in Cork, a fraction of a fourth of black sheep are allowed in. Four-fifths of the County Magistrates are Protestants; but Catholics are allowed to form one-thirteenth fraction of the Deputy Lieutenants. The magistrates at Petty Sessions, and ex-officio guardians at Road Sessions have practically no admixture of the mere "Irish enemy."

It was but the other day the Viceroy "congratulated" the Cork militia on being called out. Why not congratulate the Cork Catholics on that particular insult to them? For if they are invited to fill the ranks it must be as more private: the ascendancy rides on their necks, booted and spurred. Of the officers of the West Cork Militia three are Catholics and eighteen Protestants; of the South Cork, two to twenty-five; in the City of Cork Militia there are fourteen Protestant officers, but not one Catholic; and in the North Cork, there are twenty-five Protestant officers, but not one Catholic!—*Dublin Irishman.*

REPRESENTATION OF WESTMEATH.—Sir John Ennis and Mr. P. J. Smyth have addressed the electors of Westmeath. Sir John proposes to give independent support to Mr. Gladstone's Government. Mr. Smyth will oppose in an independent spirit Mr. Gladstone's and every other legislation until self-government for Ireland shall be made a Cabinet question. Sir John was not always considered orthodox on the education question, and lost his seat for Athlone mainly through the influence of the clergy. He says he will now sustain the views of the Catholic Bishops, and if he can induce the electors to believe his promises, he may have some chance; though he certainly approaches every topic in his address in an apologetic manner, as if not quite certain of himself. Mr. Smyth, on the contrary, appeals to his whole career, which has been that of an honest Irishman and a steadfast Catholic, uncompromising but honest. He proudly says: "I am now with principles fixed, unchanged, and unchangeable." Mr. Smyth has been elected.

The death is announced of Mr. William Pollard-Urquhart, M.P. of Kinturk, in the county of Westmeath, and Craigston, Aberdeenshire. He was the eldest son of the late Mr. William Dutton Pollard, of Kinturk, by Louisa Anne, daughter of Admiral the Hon. Sir Thomas Pakenham; he was born at Castle-Pollard, county Westmeath, in 1815, and was consequently in the 56th year of his age. He was educated at Harrow and at Trinity College, Cambridge, where he obtained a scholarship, and took a Wrangler's degree in 1838, proceeding M.A. in 1843. On leaving Cambridge, he kept terms at the Inner Temple, but was never called to the bar. He was a magistrate and deputy-lieutenant for the county of Westmeath, for which he served as sheriff in 1840, and he was also a magistrate for the counties of Aberdeen and Banff. In 1852 he entered Parliament, in the Liberal interest, as one of the members for the county of Westmeath, and sat till the dissolution in 1857. At the general election in 1859 he was again returned for Westmeath and continued to retain his seat till his decease. Mr. Pollard-Urquhart was the author of the "Life and Times of Francesco Sforza, Duke of Milan," and also of some essays on political economy; and pamphlets on taxation, &c. He married, in 1846, Mary Isabella, only daughter and heiress of the late Mr. William Urquhart, of Craigston, Aberdeenshire, whose name he assumed, and by whom he has left a family of several children.

THE GLADSTONE LAND BILL.—IMPORTANT DECISION.—Never was a subject of more general interest brought before a court of equity than in the case of the Marquis of Waterford's estate. The questions immediately before the court were sufficiently important, but the future working of the Land Act is involved in the decision of the case. A great estate was brought into the market. The tenants held from year to year, but they claimed to be entitled to the benefit of the Ulster Tenant-right, which, as our readers are aware, the first section of the Land Act purports to convert into the law of the land. The estimated value of this tenant-right upon the entire of the estate exceeded £118,000. An application was made to Judge Lynch, in the Landed Estates Court, on behalf of the tenants, to insert in the rental a statement of the existence of this customary right in relation to each particular holding. The learned judge refused this application on the ground that the tenants' rights, whatever they might be, would not be affected by the sale, or by the conveyance executed by the court to the purchaser. This conveyance has a well-known statutory operation, destroying all rights which are not expressly preserved. But he was of opinion that a conveyance to a purchaser, subject to a yearly tenancy, preserved in favour of the tenant all the novel rights which the legislature had attached to such tenancies, equally with those which had existed before the passing of the Land Act, and which are never expressed either in the rental or the conveyance. The Lord Chancellor based his affirmation of Judge Lynch's decision upon the same grounds. Lord Justice Christian was also of opinion that the opinion in question should be affirmed, but for widely different

reasons, which, if they be well founded, will render the 1st and 2nd sections of the Land Act nugatory, and, at the same time suspend the action of the Landed Estates Court. He was of opinion that the Legislature had failed to give legal validity to the usages which, for convenience sake, it ticketed as the Ulster tenant-right customs. The last section declares the usages prevalent in the province of Ulster, and known as the tenant-right custom, to be law.—But here in the opinion of the Lord Justice, the farmers of the statute overreached themselves. As we understand the argument of the Lord Justice, it is this; the usages which the section purports to legalize must be taken in their entirety, as usages founded upon and incidental to a tenancy from year to year, determinable by notice to quit, and resting upon voluntary forbearance on the part of the landlord. If this power of determining the tenancy, and the voluntary character of the usage are retained, it is impossible that the usage should be legally enforceable in derogation of the tenure upon which it is ostensibly based. If, on the other hand, the former incidents of the tenure and the voluntary character of the usage are rejected, nothing remains but confiscation pure and simple, which the Legislature has shrunk from proclaiming. On the whole, the Lord Justice is of opinion that this clause is so void of sense and self-contradictory that it is impossible to give it any rational interpretation. The 2nd section is, we presume, included in the same condemnation. If this be so, the tenancy throughout the entire of Ireland must claim under the 3rd and 4th sections of the act—those which create a right to compensation for disturbance and for improvements independent of custom.

THREATENED EVICTIONS IN MEATH.—Several tenants in different parts of Meath having been served with notices to quit, the Catholic clergy have been summoned to meet at Navan in order to take steps to induce the landlords to withdraw the notices. Considerable excitement prevails.

Ballina is about to be supplied with additional steam communication. Mr. G. T. Pollexfen is placing the "Ballina," a fine screw steamer, built specially for the port, on the station between Ballina and Liverpool.

Lord Spencer visited Cork to inspect the militia regiments of the county, but his reception by the inhabitants of the city was very chilling and no official notice of his presence was taken by the Corporation.

OUTRAGE IN IRELAND.—Sir Robert Lynch, Bart., of Balla, county Mayo, who is described as an excellent landlord, a great friend of the poor, and a very popular country gentleman, has recently been the object of a series of outrages. Within the last few days his family cemetery has been entered, and a beautiful marble cross erected over a child's tomb broken, the fragments of some of them being found in a adjoining bog. The perpetrators of this outrage at the same time invaded a plantation near at hand and maliciously destroyed a large number of young trees. These cowardly deeds are regarded in the neighborhood as unaccountable.

THE CULTIVATION OF BEET.—At a recent meeting of the Chemico-Agricultural Society of Ulster, Mr. Thomas Baldwin, Head-Inspector of Model Farms, Ireland, delivered an address on the cultivation of beet root in Ireland. Professor Baldwin showed that more than a fourth of all the sugar consumed in Europe came from beet. It was extensively cultivated in Belgium, France, and Germany; and from experiments conducted under the best conditions he had come to the conclusion that it might be cultivated in Ireland with the greatest advantage. No less than six millions of acres of our soil were well fitted for the production of the root.

A most remarkable complication is threatened in reference to the Irish estate of the late Marquis of Hertford. Lord Hertford executed a will in which he bequeathed his property to his cousin, the Right Honorable Sir Hamilton Seymour. Subsequently he took a dislike to Sir H., and by a codicil (his father, by the way made twenty-five codicils) revoked the bequest, and left the property to his natural son, Mr. Wallace, whose name has, in connection with works of benevolence in London and Paris, been so much before the public. Sir H. Seymour disputes the validity of the execution of the codicil, and has taken steps to upset it. Meanwhile, it is said that the will and codicil have both been burnt in the conflagrations of Paris, and that in this case the estate, falling legally certified documents, will pass to the present marquis, who at present only enjoys the English realty.

INDUSTRIAL SCHOOLS (IRELAND).—Mr. Lenthaigne, Inspector of Industrial Schools, Ireland, has issued, for the House of Commons, a return, showing the religion of children detained in the schools in 1868, and the amount paid by Government and by Grand Jurors for their maintenance. There are 34 Catholic certified Industrial Schools in Ireland; and in 1868 there were 1844 children detained therein. There are 6 Protestant schools, and there were 123 children detained therein. The Government allocated a sum of £10,207 for their support, and the Grand Jurors £719.

DEATH OF MR. VINCENT SCULLY.—The death is announced of Mr. Vincent Scully, who for many years represented Cork county in the House of Commons.

HOME GOVERNMENT FOR IRELAND.—The following resolution was passed at a meeting of the Athlone Town Commissioners on the 5th June. Proposed by L. Kelly, seconded by Philip McManus, and Resolved—"That we, the Town Commissioners of Athlone, do hereby appreciate the noble efforts of the Home Government Association, now established in Dublin for the purpose of pressing on the Imperial Parliament, in a legal and constitutional manner, the just and lawful right of the Irish people to legislate for themselves, as it is our firm conviction that Ireland can never prosper to the full extent of her national resources until she has the power of managing her own affairs."—PATRICK MAXWELL, Chairman.

GREAT BRITAIN.

ECCLESIASTICAL TITLES ACT REPEAL.—The following is the text of the Act, just brought in by the Government. A Bill (as amended by the Select Committee) to Repeal an Act for preventing the assumption of certain Ecclesiastical Titles in respect of places in the United Kingdom. Whereas, by an Act passed in the Session of Parliament held in the fourteenth and fifteenth year of the reign of Her Majesty, chapter sixty, intitled "An Act to prevent the assumption of certain Ecclesiastical titles in respect of places in the United Kingdom," certain enactments were made prohibiting under penalties the assumption of the title of archbishop or bishop of a pretended province or diocese, or archbishop or bishop of a city, place, or territory, or dean of any pretended diocese in England or Ireland, not being the see, province, or diocese of an archbishop or bishop or deanery of any dean recognised by law:

And whereas no ecclesiastical title of honor or dignity derived from a province, diocese, or deanery, or from any city, town place or territory within this realm can be validly created, nor can any see, province, diocese, or deanery be validly created, nor can any pre-eminence or coercive power in reference thereto be conferred otherwise than under the authority and by the favor of Her Majesty, her heirs and successors, and according to the laws of this realm; but it is not expedient to impose penalties upon those ministers of religion who may, as among the members of the several religious bodies to which they respectively belong, be designated by distinctions regarded as titles of office, although such designation may be connected with the name of some town or place within the realm: Be it therefore declared and enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, and by the authority of the same, as follows: The said Act of the session of Parliament held in the fourteenth and fifteenth years of the reign of Her Majesty, chapter sixty, shall be and the same is hereby repealed: Provided, that such repeal shall not nor shall anything in this Act, contained be deemed in any way to authorise or sanction the conferring or attempting to confer any rank, title, or precedence, authority, or jurisdiction on or over any subject of this realm by any person or persons in or out of this realm, other than the Sovereign thereof.

BRUTAL MURDER.—A brutal murder was committed at York. A watchmaker named Cook asked his wife for some money for drink, but she refused. He afterwards persuaded her to go for a walk, and when in the outskirts of the city he took his child from its mother's arms and threw it into a gutter and then stabbed his wife twice in the neck, immediately after cutting his own throat. The poor woman died next day. The man survives.

Twenty-six thousand workmen are out of employment in Manchester, owing to the burning of cotton mills.

The democracy of London, subdivided into English Communism, and Irish Republicanism, met on Clerkenwell-green on Sunday afternoon. A discussion of the recent events in France led to a scene between the now divided elements. The "Communists" did not appear to great advantage, as they were glaringly ignorant of that which they had met to advocate; and the "Republicans" though certainly more logical, were not strictly parliamentary, in giving emphatic expression to their sentiments. The ostensible object of the meeting was to discuss the propriety of holding a demonstration in Hyde Park to sympathise with the defunct Commune, and to protest against the extradition of refugees. A leading spirit made the sensible remark that "the Commune fought for French unity" and pleaded "extenuating circumstances" in partial justification of the execution of the hostages. His apologetic eloquence was cut short by Mr. Hennessy (an Irishman), who said that the working classes, through paying too much attention to foreign politics, had paid too little attention to what was going on in their own land. "A sum of £15,000 a year would soon be proposed for another of the Queen's sons. Should not the working classes raise their voices against that?—(cheers)—and hold a demonstration on the subject in Hyde Park? Should they not demonstrate against Mr. Bee Wright's persecution of the poor Sunday traders at the West-end? Should they not demonstrate against the West-end Coercion Bill? (Loud Cheers.) They could exercise no influence on the Commune question, except an evil one." We quite agree with the remark of another "republican," that the "Irish Fenians" were gentlemen compared with the Communists—though they were rewarded for their misdeeds by no demonstrations of sympathy. The democrats appealed to the Irish to remember the support they had given to Fenianism, in vain: the Irishmen retorted, they had promised aid which they could not give. A breach of the peace was imminent, but the disputants did not appeal to the logic of blows. After the usual compliments to the Royal Family, the meeting was adjourned to Hyde Park on Sunday next, when, unless the police prevent its reassembling, or the Rev. Bee Wright intervenes, the extreme sections of the working classes will illustrate vigorously their feelings of "fraternity." What will the authorities do? They may safely venture to act fairly, on this occasion, since public opinion is not with the sympathisers of the Commune.—*Catholic Opinion.*

AN ANTI-CLERICAL QUESTION.—"Suppose," says the *Times*, "that Ireland were unmoored, as Mr. Bright once suggested, and floated into mid seas, where its inhabitants maintained an existence independent of all other nations, and that the wisest Legislature the people could choose set themselves down to deliberate as to what should be done with Westmeath, could any other course be suggested than that the present Imperial Parliament is now considering?"

The great leader of fluctuating opinion appears to believe that the collective wisdom of the Irish people would continue the Imperial legislative folly of seven centuries; that is, fall back on brute force in order to ensure the blessings of freedom and peace. None are so blind as men who obstinately close their eyes on facts, or this writer, instead of leaping in the dark at a rash conclusion, could have gleaned even from the parliamentary speeches of Mr. John Martin, that repression would not be the policy of a native legislature. Why is Westmeath cursed by societies organized for the perpetration of murder. Political incorrigibles do not exist, as a class, amongst people who make their own laws and fashion them to escape the evils of class tyranny; there can be no extreme factions, where neutral law deals out common justice, and no necessity exists to extenuate the folly of past ages by tardy acts of partial restitution in this. Agitators must have a real grievance to stand on, or they are lost sight of in their own littleness. We imagine the "wisest Legislature of the people" would start by cutting the ground from under the agitators' feet. Were Ireland unmoored and floated in mid seas, and placed under such a government, she would be self-governed, a corollary which probably escaped the proponent of the question. The late Lord Derby would get out of this same Irish difficulty by sailing the island for twenty-four hours. Unfortunately neither suggestion is practicable. Modern science progresses almost to miracles; yet as the law of nature and geographical obstacles present insurmountable difficulties to either course, we must leave wild theories—this time of English manufacture—and look to common sense for a practical solution of the question. How to satisfy Ireland's just demands, and yet preserve Imperial unity.—*Catholic Opinion.*

FUEL FOR THE FLAMES.—When the siege of Paris was commenced by the Prussians, the stores of wine were carefully estimated. At its close it was found that the wine had been consumed at the enormous rate of nearly eight million gallons per month. Under the reign of the Commune the consumption was even larger. This may account for some part of the terrible events we have seen, and supersede the necessity for inventing a theory of "contagious mental alienation" in the population of Belleville and Montmartre.—*British Medical Journal.*

UNITED STATES.

His Holiness, having made himself apparently of singular importance in the eyes of Protestants, has been lately taken under the capable charge of "counsellors," some of whom, as we have shown,

are able to maintain a becoming calm dignity, befitting their high advisory function, but of whom the greater number are apt, as we have also shown, to break out, at times, into something a little too much the other side of gentlemanly, not to say Christian, temper and smoothness of speech. We regret the fact very sincerely that the Protestant world does not find sufficient occupation in itself to direct the employment of its talents from their present service as counsellors to the Pope; for our Holy Father, in our humble estimation, has some wise heads about him, of our own faith, who, though, by His Holiness' Protestant "counsellors," confessedly, in the shade, when they put forward their venerable wisdom, still meet all our requirements. But, unfortunately for the prospect of emancipating the poor Pope, from his officious counsellors, there is a set of Catholics about him who are precisely of the very singular opinion that the definition of his Infallibility is recognized by the vast majority of the Catholic Church as the wisest act of his long Pontificate; who uphold his uncompromising attitude towards the specious "guarantees" who will not advise him to leave Rome and go to Corsica, nor accept of the *Herold's* generous proffer of the freedom of this city of New York, who do not believe that the proportions of the "Liberal," or Dollinger-Hyacinthe party make it in the least formidable; and who are of the somewhat antiquated, but very popular opinion amongst Catholics, that notwithstanding all the "advice" of his Protestant "counsellors," His Holiness will continue to set himself, as ever, against the advancing tide of error, of Liberalism, and of that Protestantism for whose safety these very counsellors are in grievous disquiet.—*N. Y. Tablet.*

On Thursday, the 22nd June, a Solemn Requiem Mass was chanted in *memoriam* of the late murdered Archbishop of Paris, in the church of the Fathers of Mercy, West Twenty-third Street, in this city. The celebrants were Rev. Father Lafont, assisted by Rev. Fathers Anril and DeBarriere, as Deacon and Sub-deacon. Father Ronay, the eminent preacher, delivered in French, a solemn and impressive sermon, in which he strongly denounced the principles and the men who had led to the awful murder of the eminent prelate. These impressive services will, we hope, be followed up all through the country, out of respect to the memory and grief for the terrible end of the illustrious Mgr. Darbois.—*N. Y. Tablet.*

WASHINGTON, June 28.—It is understood that Sir Edward Thornton, the British Minister, has informed the Secretary of State that as far as the action of Her Majesty's naval officers or of those of the Canadian Government is concerned there is no cause for anxiety to citizens of the United States engaged in the fisheries in the neighborhood of the British Provinces, so long as they do not disregard the laws upon the subject still in force. That the tenor of the instructions issued to those officers both by Her Majesty's Government and of the Dominion Government are of a most liberal nature; that though they continue to hold an opinion that under the treaty of 1818, United States fishermen are prohibited from frequenting Colonial ports or harbors for any other purpose than for shelter, repairing damages, purchasing wood, and obtaining water, such prohibition will not be enforced during the present season, and that they will be allowed to enter Canadian ports for the purpose of trade and of transshipping fish and procuring supplies. That they will not be prevented from fishing outside of the three mile limit, within bays the mouths of which are more than six miles wide. Sir Edward Thornton, instructed by his Government, expresses hopes, however, that the citizens of the United States will on their part contribute to the prevention of untimely collisions by refraining from encroaching for the purpose of fishing, upon those waters from which, by the treaty of 1818, and by the laws of Great Britain and Canada, they are excluded until legislation for insuring to them the privileges and immunities agreed upon by the treaty of the 8th of May, 1871, shall have been carried out.

LEXINGTON, June 28.—The British Foreign office has received the following telegram:—SINGAPORE, June 28.—The American Expedition has gained a victory over the Corsacs on Kong Ho Island. The Corsacs' stronghold was captured and destroyed. The Corsacs made a desperate defence, losing 500 killed and wounded.

A shocking story, which comes to us from Baltimore, illustrates forcibly the little regard in which human life is held in this country. A young woman, moving restlessly about the track of the Philadelphia Railroad, was shot at and killed by a party of men, whose excuse for the murder was that they thought her a man dressed in woman's clothes who had been stealing poultry. As it turned out, the poor woman is supposed to be an escaped lunatic, and not a chicken-thief. But suppose she had been engaged in the heinous crime of stealing poultry, had she even then no right to life and defense? Is chicken stealing so great an offense against humanity that the robber must be shot down wherever found?—*N. Y. Tribune.*

The New Orleans *Picayune* of recent date says that Mrs. Shaw appeared before the Recorder to prosecute her husband for insult and abuse. "What have you to complain of?" enquired the magistrate. "My husband neglects me, sir. He leaves me at home, and when I complain of it, insults and abuses me." "Can you give me an instance of it?" Yes. He went to the cock-fight on Sunday, and wouldn't let me go with him, and said if they fought hens he would send for me.

After Susan B. Anthony lectured at Ripon, Wisconsin, she wanted some recreation and amusement, so she took a walk on Sunday around the graveyard there. While she was enjoying the literature of a tombstone, she heard a lot of small boys saying, "That's her," and she thought, "such is fame." Congratulating herself that even the children of the land knew her, she was accosted by an urchin, who said: "Say, ain't you the old woman that walks up the wire on the circus-tent to-morrow?" Susan jumped the fence, and got out of the graveyard double quick.

THE PAUPEE PRIEST.—The friend of all, the father of all, the servant of servants, the comforter of the afflicted, the consoler of the repentant sinner, the physician of souls, the rebuker of the proud. The ever ready to give a helping hand to all those who by their own folly have fallen in sin, in disgrace, in affliction, in suffering, in poverty and in sickness.—At all times—day or night, rain or shine, snow or heat, rested or fatigued—all are indifferent to him when duty calls or a soul is to be gained to Christ. He is the last to cast the stone at the fallen sinner, and the first to raise him from the depths in which his sins have placed him. He keeps open house, and lives upon the crumbs that falls from the tables of his parishioners. His spouse is the Church of Christ. He knows no family ties. He pours upon our fronts the regenerating waters at our nativity, and he anoints us with the holy oil when life is about to ebb for the last time. Even beyond the grave he follows our souls, and offers up the Lamb without spot for us, that will shorten our sufferings. In pestilence, he is seen going from palace to hovel bringing comfort and consolation to those who are struck by the hand of God. He is joyous with those who are light of heart, and joins in sorrow with those in affliction; and if anything afflicts him more than another, it is to see some of his flock for whom Christ died, who will not hearken to his voice and return to God or to see others fall off from grace and not return. Such is the Parish Priest.—*Phil. Catholic Standard.*

COURTESY OF THE IRISH PEASANTRY.—The first remarks I have to make concern the peasantry, the

class of whom I saw more than any other in Ireland. Their courtesy and politeness were something surprising. As a pedestrian traveler, with an imperfect map, and finding a few milestones and no direct-post, I was obliged to make inquiries with reference to the route to take. But these were invariably answered with cheerful readiness, and in only two or three instances—rising probably from ill-health or some local disturbing cause—did I ever receive what may be termed a short reply. The peasant or farmer would often put himself to some inconvenience to answer one's questions. If riding he would bring his horse to a stand-still, or driving would stop the vehicle. A man would allow his team to go on regardless of the trouble of overtaking them and be surprised at an apology for delaying him; a boy going down hill with a donkey-cart, would slowly and with difficulty bring the animal to a halt receiving and answering a question. When you enter a peasant's cottage or hut, the soul of its possessor in a short time, rises one above the insignificance of his dwelling. In dialect, also, the peasant is very superior, his language being pure, simple, and easily understood, and swearing seems scarcely to exist as a perceptible habit. I regret to say that, as regards courtesy and politeness, the peasant class seemed superior to many of those I met in the ranks above them. Frequently, on leaving an hotel in the morning, did I reflect that in Ireland nature must have made some mistake, and given all the land and property to the men, but left the gentlemen and gentlemen poor indeed! However, as dyspeptic feelings were removed by exercise, and the morning air from the healthy moor, fanned my cheek, then these hypercondemned or misanthropic notions passed away, but still the wish remained, and continues now, that something might be done to alleviate the condition of the poor Irish peasant, to give him a better dwelling and more healthy diet, and suitable clothing, and a higher education.—*A Walking Tour around Ireland in 1865 by an Englishman.*

LOVE OF HOME.—The heart has memories that never die. The rough rubs of the world cannot obliterate them. They are memories of home—early home. There is magic in the very sound. There is the old tree under which the light-hearted boy swung many a day; yonder the river in which he learned to swim; there is the house in which he knew his parent's protection; and there is the room in which he roamed with brother and sister, long since, laid in the cemetery in which he must soon be gathered overshadowed by you old church-whither, with a joyous troop like himself, he has often followed his parents to worship. Why, even the very school-house, associated in youthful days with thoughts of tasks, now comes to bring pleasant remembrances of many occasions that call forth some generous exhibitions of the noble traits of human nature. There is where he learned to bed some of his first emotions. There, perchance, he first met the being who, by her love and tenderness in life, has made a home for himself, happier even than his childhood knew. There are certain feelings of humanity, and those, too, among the best, that can find an appropriate place for their exercise only by one's own bedside.

LIFE A DREAM.—Every thing in nature furnishes us with innumerable subjects for contemplation, even so, man in deep. Dreams give us salutary instruction, for our life is a real dream. How often have we heard this great truth, and yet, we remain unmoved by the great reality. Let us draw a picture upon the comparison of life with a dream, and see in what this comparison consists. In a dream everything is confused, different visions flit before the mind's eye, some are beautiful, others frightful; some are pleasant others terrible. It is the same in regard to life a thousand fancies mislead man, joys and sorrows, pleasures and afflictions attend him, and hosts of wise and useless thoughts, which in reality are nothing more than empty air, engage his attention. Dreams are deceitful, everything appears real, but after the moment of awaking, nothing remains but the bare remembrance. And just so it is in life. We pursue many things which wear a beautiful appearance but once in possession of them and they lose all their beauty; all is full of deceit, and the fairy castles erected in imagination, vanish in the chill air of reality. Dreams are short-lived; one moment we experience the enjoyment of pleasure or the horror occasioned by frightful images, the next, we perceive nothing. Life flies on the wings of time; its joys and sorrows are short, and once gone are gone forever. The awaking from dreams is sudden, nothing but the memory thereof remains, and this disappears quickly. In dreams we see things in a strange light, when we awake we behold reality. Dreams are short, as is life; every hour brings us nearer our end and then we awake to eternity. In this life we have not a clear knowledge of things, in eternity we see them as they are; we know ourselves, life, and eternity. In that solemn hour all things earthly disappear; only our good and bad deeds remain to us; in that impartial judgment we shall receive our reward or punishment according to the good or bad use which we may have made of the dream of life.—*JESSE, in Water's Watchman.*

NO HOME.—There are thousands who know nothing of the blessed influences of a comfortable home, merely for the want of thrift, or from dissipated habits. Youth spent in frivolous amusements and demoralizing associations, leaving them at middle age, when the physical and intellectual man should be in its greater vigor, enervated, and without one laudable ambition. Friends long since lost, confidence gone, and nothing to look to in old age but a mere toleration in the community where they should be ornaments. No home to fly to when wearied with the struggles incident to life; no wife to cheer them in their despondency; no children to amuse them, and no virtuous household to give zest to the joys of life. All is blank, and there is no hope or succor except that which is given out by the hands of private or public charities. When the family of an industrious and sober citizen gather around the cheerful fire of a wintry day, the homeless man is seeking shelter in the station-house, or begging for a night's rest in the out-building of one who started in life at the same time, with no greater advantages; but honesty and industry built up that home, while dissipation destroyed the other.

SMOKE VS. IMAGINATION.—There were to be some theatricals at Chatsworth some years ago, at which Queen Victoria was to be present, and in which Mark Lemon and others took part. A Colonel Flint was to perform the very simple part of a "buck" of the time of George II., and lean against a mantle-piece and smoke a large pipe. At a rehearsal he commenced puffing away, when Sir Joseph Paxton, the architect of the first Crystal Palace, and the manager of the Chatsworth estates, came running to him, declaring that he must not attempt to smoke. The Queen detested tobacco, and would leave the box. He declared that he was smoking herbs in a perfectly new pipe; but Mark Lemon, Mr. Dickens, and the company, all insisted that they smell tobacco smoke, so he threw away his pipe and rose leaves. These proved just as objectionable, and so the smoking of the pipe was dispensed with. The Colonel bethought of the imitation of smoke he had seen, composed of finely woven webs of cotton supported on rings and spiral wires. On the evening of the full-dress rehearsal Mr. Paxton again came to him and insisted that he should not smoke; and then, on finding out his mistake, that he should not appear to smoke. It would be injudicious, Her Majesty would think she smelt tobacco, and this would be as bad as if her Majesty really smelt it. He moreover asserted that the company assembled had smelt the smoke no matter how it was made or whence it came.