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lation from both cities. The press unanimously spoke of it in terms of indignation, as "that brutal amusement so long patronised by the English nobility," and so forth, and ranked it with the associate vices of "gambling and drinking, horse-racing and betting." Such are the ideas of order and morality of a people left to themselves, who have not yet arrived at the refined doctrine that "vice loses its evil by losing its grossness."

I met with more than one stranger here, who, on finding I was an Englishman, expressed to me in warm terms the attachment still generally felt towards the "old country," and he thought that if ever she were in difficulty with the foreigner, that 100,000 volunteers would be ready to help her. We must remember that this feeling is confined to the English people—with respect to the Court and aristocracy, it is about the same as it was from the Parliamentarians towards Charles. It is true that I have met with some who talked of hating England, but not one of these who did not love Oliver Cromwell, Lord Chatlam, and a host of others. They have, of late, reverted to the old term of "Tories," when they are in an ill humour, the same which was in use at the commencement of their struggle.

Besides the general sentiment, the Protestant Episcopal Church and the different sectarian bodies have each peculiar sympathies with their respective brethren at home. To estimate the comparative strength of these in the nation generally we cannot do better than refer to the number of sittings provided by the principal sects, as given in the last census of the United States (1850):—