

A late issue of the Belfast News Letter says that a Fenian document was recently found by a little girl in Church street, Drogheda. It is dated 'Kilkenney,' and is headed 'Circle No. 7, Second Division.' Appended is a 'General order for a grand parade,' the officers names being attached, and those of several Drogheda people, specified to serve as 'outlying scouts.' The available arms in the Second Division are set down at: 500 rifles, 500 bayonets, and 200 cartridges. (This also stated, that a number of vessels, which are named, including the 'Australia,' are to arrive at Bantry Bay from the United States, carrying ammunition and articles of war. The document concludes by stating that 'the password for the night of parade shall be 'St. Columba,' and at the foot are the words, 'Viva Republica.' The whole, no doubt, was the work of some ill minded Orangeman, for in the document were the words 'the Orangemen are, in the first place, to be settled.'

A WARNING.—Saunders' Newsletter publishes a statement which may be imprudent at the present moment, but which should excite the instant attention of the Secretary of War. There is no need for the Fenians to import arms from America. The old castle at Athlone contains 100,000 stand, and is absolutely unguarded. There is not even a sentry. In the same place the magazine, the great depot of Ireland for ammunition, is protected only by a corporal's guard, who could not be altogether relied upon to blow the place up. The Fenians are not very sensible persons in a military point of view, but it would be just as well if a telegram reached Dublin at once ordering the immediate protection both of castle and magazine.

At Hillsborough (County Down) petty sessions, on the 23rd inst., a man named John McDonald was charged, on suspicion, of being a Fenian, because he had been two years in the American army, and said, while taking a drink, that 'there were Fenians in America—though he was not one.' The magistrates admitted there was no evidence against McDonald, and ordered the restoration of his papers and money, and his own release. He said boldly he was an American citizen, and would seek redress through the American Consul at Belfast, for his illegal imprisonment.

On Friday morning Sept. 29th, at about one or two o'clock, when all in Oglethorpe were supposed to be at rest, Mr. E. B. Warburton, R.M. drove in from Cahirs, and having obtained the assistance of Mr. Henryworth, County Inspector (who happened to be staying the night at Oglethorpe), Mr. Greer, S.I., head constable Ransome, and a party of the police, proceeded to the house of Mr. Jeremiah O'Brien, postmaster, and there arrested a smart active young man, named J. W. Byron, whose uniform, hanging by his bedside, together with certain documents found in his possession when his portmanteau was searched, proclaimed him to be a colonel of the U. States army. Drill books were found with him, and Colonel Byron was taken into custody. He has been going through several of the adjacent towns, and spent a week in Clonmel, with what object we are not informed. Colonel Byron was brought before Lord Lynmore, Mr. Warburton, Mr. Taylor, and Captain Mulcahy, magistrates, who, having investigated the accusation against him, allowed him to be discharged on giving solvent bail, himself in £100, and two sureties in £50 each, to appear within a week to answer the charges preferred against him. Bail was at once procured.

DECREASE OF POPULATION.—The Irish Register General's return for the last quarter, shows that the population of the country continues to decrease. It cannot be more than 5,400,000. The emigration for the past quarter was less by 11,214 than that in the corresponding period of 1862; but adding the emigration of the two quarters of the present year together, and subtracting these from the excess of births over deaths, it appears that the emigration outnumbered the natural increase by 22,805, which represents the decrease of the population for the first half of 1865. From this time it will be seen that the exodus continues, but at an abated rate. It is twenty per cent. less than last year.

A fracas which occurred some time ago between two officials of the Exhibition gave rise to a prosecution, and at the City Sessions yesterday morning an indictment for common assault against Captain Arthur St. George Cuffe, at the suit of Mr. John Frederick Iselin, general superintendent of the International Exhibition, was preferred. Shortly before 11 o'clock the grand jury came into court and intimated that they had found a true bill. Captain Cuffe was arraigned by Mr. Charles Kernan, Clerk of the Peace, for having, on the 22d of August last, assaulted John Frederick Iselin. The traverser pleaded 'Not Guilty.' A misunderstanding having arisen between the parties about a pass for an attendant at Mr. Iselin's office, Captain Cuffe became violent, and said that Mr. Iselin was a spy, and had been spying about his department. Mr. Iselin said he would not bear such language, and directed Capt. Cuffe to leave the room. Captain Cuffe refused and struck Mr. Iselin across the shoulders several times with a stick which he had in his hand. A policeman came up, and Mr. Iselin gave Captain Cuffe into custody, but immediately afterwards said he would not prefer a charge against him, electing to proceed by summons. That was the whole occurrence. Counsel were employed on both sides, and there was the usual style of cross-examination, which threatened to be interminable, when the Recorder suggested an amicable settlement of the matter. The foreman of the grand jury said the feeling of that body was, that the thing should have been settled out of court. Ultimately, a plea of 'Guilty' was entered, and the Recorder stated that there should be an ample apology, the traverser to be bound over to keep the peace, and a substantial fine to be handed to some charity. Mr. Dowse.—Charity begins at home, my lord, and Captain Cuffe would rather keep the money. (A laugh.) The Recorder said that there should be a fine. 'There was nothing to provoke a blow, and if the case had been contested, and the traverser had been convicted, I would have given him substantial imprisonment.' After a conversation, it was resolved that Captain Cuffe should hand one pound each to the rector and Roman Catholic clergyman of St. Michael's parish, to be distributed among the poor, and that he acknowledged himself bound in 50s. to come up for judgment when called upon. The Recorder said that if anything occurred in the Exhibition again he would call upon Captain Cuffe to come up for judgment. Mr. Dowse.—Your lordship will have no trouble in the matter. When the Exhibition closes, Captain Cuffe will return to America with his Canadian products and Mr. Iselin will go to his own country, and Ireland will be rid of them both. (Laughter.)—Times Dublin Cor., 5th ult.

We regret (says the Tralee Chronicle) to have to announce the death of our much esteemed young countryman, Captain Edward John Stokes, second son of Edward Day Stokes, Esq. Capt. Stokes served in the 39th Regiment upwards of twelve years, was present at the siege and fall of Sebastopol, and served in Canada and Bermuda. He died at Dover on the 17th of Sept. of scarlatina, after a few days' illness.

On Tuesday, Sept. 26th, a fight of a very severe nature took place between a number of countrymen from the district of Templemore. The mounted police rode up to the scene of the row, and endeavored to put an end to it, and the result was that the contestants turned upon them and showed every possible resistance. One policeman got knocked down and severely injured, whereupon the remainder drew their swords and wounded several belonging to each faction. Dr. Russell, of Cashel, was sent for, and rendered prompt medical service to the sufferers, after which he ordered them to be removed to the county hospital.

Orange attempts at murder are becoming of more frequent occurrence. We had a 'papist' shot dead at Castleblaney, and others wounded, because they were supposed to favour the election of a liberal Protestant. Next we have the 'wrecking of Danganon'—a magistrate accompanying the Orangemen in this instance also. Again, we have two 'Papist' shot at and grievously wounded in Ballymahon, county Longford.

Mr. Barron, V.S., who has given a good deal of time to the examination of the case, states that the disease which has broken out in different parts of Ireland among cattle, and which has been described by Professor Ferguson, is on the increase in Wicklow, where it was first observed, and is also prevalent among cattle in the counties of Dublin and Cork. Mr. Barron believes the disease to be of an infectious nature, and urges the owners of cattle to take every precaution in their power to prevent its spreading.

A curious relic was discovered some time since in a bog near Fianona. It is the remains of a boat of the 'men of other days,' formed by scooping the heart out of a single oak tree. It was situated sixteen or twenty feet below the surface of the peat bank, and when dug out by the turf makers, it was found to be in a very perfect state, the holes for plugging the oars in it being almost unimpaired by the corroding effects of time. After being raised, the boat was given to Major La Touche, who has presented it to the Royal Dublin Society.

One of our Irish exchanges contains the following paragraph:—On Saturday, Sept. 23rd, military stores, arms, &c., were removed to the temporary barracks at Skibbereen Union Workhouse. The soldiers appear greatly dissatisfied with their new quarters, billeting being far more comfortable, and a consensual test of an epidemic prevailing amongst them. It appears that one of St. Columbkille's prophesies says, the places of the paupers in the workhouse would become occupied by soldiers, and this looks like the fulfilment of the prediction.

BOAT BUILDING IN IRELAND.—We observe that the results of this year's regattas go to prove that boats can be built in Ireland as well, if not better, than across the Channel. Mr. Teagen, of Ringsend (Dublin), has been most successful with his boats. His boat the Blonde, D U R C, won at the Coleraine Regatta; the Banshee, B R C (also from his hands), running second, both beating two of Jewitt's best. At Derry his Blonde beat a Jewitt and a Clyde built craft, and at Cork defeated an outrigger from the yard of a Thames builder. At Belfast the same boat again repeated the feat of leading two of Jewitt's manufacture, whilst his pair-oar, the Elcho, R R C (Coleraine), at the same regatta, defeated a beautifully finished pair of four oar long keel. At Malahide Regatta, on the very same day, another of pair oars, like a bird, pulled off her race—three different boats from his yard thus winning, one may say together. At the late Garlickbegs Regatta again his Banshee won from a Jewitt, and a boat, we believe, built in Scotland.—Coleraine Chronicle.

The Most Rev. Dr. Cullen has addressed a letter to his clergy 'on the approach of the cholera morbus and other evils.' It begins with a reference to the prevalence of cholera in the East, and then gives some excellent advice as to the best means of averting the scourge. For example:—

'Let us hope that so destructive a disease may be checked by the frost and snows of the approaching winter, or by the sanitary measures adopted by the Government of Europe. To contribute as far as possible to obtain so desirable a result every class ought to assist in carrying out the precautions recommended by the public authorities. It will be well, therefore, to exhort the poor to whitewash and cleanse their dwellings, to do so while the disease is still at a distance, to remove far from them the cause of all noxious exhalations, and, above all, to avoid debauchery, intemperance, and excesses of every kind, especially drunkenness. It is well known to all that moderation in eating and drinking, cleanliness, and regularity of life are great preservatives against the cholera and all contagious diseases.'

#### GREAT BRITAIN.

Calm and observant men, not given to exaggeration, have said, from time to time, that Scotland is the most pre-riden country in Europe. Among those who have held this opinion have been some of the most eminent men that Scotland has produced. There have been, there are now, large-minded, acute, highly-instructed Scotchmen living in the Southern part of this island, who with all their love of their own land, feel a spasm at the thought of returning to it, simply on account of the restrictions on thought and action imposed by a dominant priesthood, and by the public opinion which it has formed. In that Protestant Spain the influence of the clergy has in some matters hardly lessened since the days which the late Mr. Buckle described in his second volume. In the utterances of ministers of the day we find all the energy, the intolerance, and the undoubted oratorical power combined with utter narrowness of knowledge and feeling which mark the clergy of the seventeenth century.—Times.

MORALITY IN CORNWALL.—Some of the darker as well as the more striking shades of Cornish social life are presented in the following extract from a long and interesting article on 'Cornwall and the Cornish,' in *McClure's* for October. The writer says:—The social condition of the Cornish people offers some curious and seemingly irreconcilable contradictions. There are few counties in England where there is less crime, none in which there is less drunkenness, and probably only one district in which there is so much uncharity. The cause of total abstinence has made greater progress in Cornwall than in any other part of England. A drunken miner is almost unknown. Alcoholic drinks are not allowed upon the mines. In Cornwall the pence-mon, too rare in England, may be seen of temperance public houses. The comparative absence of crimes of violence is only the natural consequence of the prevalence of temperance. On the other hand, the prevalence of uncharity seems to be a most unexpected and inexplicable coincidence. The difficulty is removed, however, when we come to a definition of terms. It is quite true that the young women among the working classes too often cease to be maidens before they are wives, and that it is a rare event for the first child to be born so long as nine months after the marriage of its parents. More than one Cornish clergyman, we hear, could be found to tell the same story as the clergyman in the Sicily Islands, who during fourteen years saw only two first-born children come into the world at the proper interval after the marriage of the parents. But when we have said this we have not said the worst. Though as Mr. Esquivos says, 'Marriage is nearly always a consequence of maternity, instead of maternity being the fruit of marriage,' still marriage does take place, and desertion after seduction is rare. It would seem as if the Cornish miners shared the antipathy to sterility which their brethren the miners of South Wales entertain—as if they would not marry a woman known to be barren. Between this laxity and the licentiousness which prevails in large towns there is so great a difference that the first is almost a virtue by contrast with the second. To say that the Cornish are both religious and superstitious will not seem to involve such a contradiction as the coincidence of temperance and uncharity appeared to do. Sincere devotion is not seldom accompanied with gross credulity. Cornwall is pre-eminently the county of marvellous legends—the abode of giants and fairies. The Cornish miner is the most independent of men, both socially and religiously. He is not seldom a class leader, or even a local preacher; and he will expound the Scriptures with wonderful sentences on the Sunday, while on the Monday he will be afraid

to whistle underground, lest he should give offence to the pixies. Between his Sunday devotion and his Monday dishonesty there is a greater incomparability. The miner, however, is not thoroughly dishonest, but open to him about his mine, and on at once enter into a world where the ordinary laws of morality are suspended. If he be a 'printer,' nothing will convince him that it is wrong to cheat the 'caption' if he be a 'captain,' he will see a positive duty to declare his mine in a flourishing condition, even though he knows the next week it will be 'scat.' As to the precise form of his religion, it is generally one of the numerous developments of Methodism. This is not surprising. Cornwall was one of the most fertile fields in which the Wesleyans worked. Before their time, and even for some period after it, the Cornishman was one of the most lawless subjects in the King's dominions. He said his prayers at all, he would pray for a good wreck, and a tender the granting of his requests the more likely, he would at night tie a lantern to the tail of his donkey, and drive the beast along the cliffs in order to lull the crews of passing vessels to believe that the shifting light was that of a ship, and so draw them on to destruction among the cruel Cornish rocks. It is related that a clergyman found himself one Sunday suddenly deserted by his congregation in the middle of his sermon, and that on ascertaining the cause to be a wreck, he cried out to his retreating flock to 'start fair,' and to give him time to take off his vestments. The Cornish wreckers were indifferent to the sixth as well as the eighth commandment. Not only did they rob the unfortunate involuntary visitor to their inhospitable shores, but they did not scruple to get rid of him altogether, if murder would facilitate plunder. As to smuggling, that was considered a virtue. The revenue officers were esteemed public enemies. When Lord Exmouth's brother, Captain Pellew, was sent to Falmouth to put down smuggling, he found some of his own officers running a contraband cargo of wine in broad daylight, and in the open port. One noted smuggler built himself a fortress, and armed it with long range guns; and one day, when Captain Pellew approached this stronghold more closely than was agreeable to its occupant, the fort opened fire upon the ship, and a brisk engagement followed, in which the aggressor happily was worsted.

The Times, of the 14th instant, contains the following official statement. In order to guard against any misunderstanding, we are requested to restate what the proposal of Earl Russell to the American Government was, conveyed in the following words:—Her Majesty's Government are ready to consent to the appointment of a Commission, to which shall be referred all the claims arising during the late civil war, which the two powers shall agree to refer to the Commissioners. These concluding words limit the subject of reference since it would be inconsistent with the position taken up by Her Majesty's Government, and with the arguments which induced it to decline arbitration to decide the claims for losses by the Alabama and other vessels of the same character to be brought before the Commission for decision. It must be understood, therefore, that any such Commission who agreed on these cases would be excluded from its jurisdiction.

FENIANISM IN MIDLANDS.—It is said that there are two Fenian lodges in Midlandshire. We have been told that the police know where these lodges are held, and are ready at any moment, should there be any illegal proceedings, to appear at the place of meeting.—York Herald.

AN ACTOR ARRESTED ON THE STAGE.—The performances at the Prince of Wales's Theatre, Birmingham, were brought to an abrupt termination the other evening by the entrance of the police on the stage, to arrest Mr. Addison on a charge of being concerned in the Fenian conspiracy. A large number of firearms were found at his lodgings, and papers said to implicate many persons of high standing. The arrest has caused much excitement.—Birmingham Post.

CAPTAIN JUDKINS, R.N.R.—Those who have been accustomed to cross the Atlantic in the Cunard steamers, and more especially in vessels commanded by Captain Judkins, will learn with regret that the veteran commander resigns the service of the Cunard Company for private life at the commencement of next year. We believe that we are about the mark when we say that Commodore Judkins has made about 500 voyages across the Atlantic, and that no vessel under his command ever met with any serious mishap.—Liverpool Echo.

LIBERALS NOT GENTLEMEN.—At first sight a Radical Pharisee would seem an incongruous object for the Pharisees were the party of order and tradition. The explanation, we suppose, is that the kind of way of thinking which makes men hostile to what is ancient in our institutions makes them hostile also to the courtesies, restraints, and generousities which have come down as parts of these. There are Liberals and Liberals. There are some who wish to see our institutions improved, but also wish to see them preserved. There are others who dislike what is old and established simply because it is old and established. They are what we may call the 'radical' of politics—offenders against the covenances of cultivated political life as other vulgarities are against those of society. The Manchester school men constantly annoy the world in this way. They are always saying and doing the wrong and impolite thing—from a want of that urbanity which is a part of civilization in the world of politics as in other worlds. Mr. Bright's treatment of Lord Palmerston, for instance, in public questions, is just the analogue of what pushing down to dinner before him would be, or interrupting him in conversation, or something of that kind. It is the boorishness of public life. And just so the London Star cannot meddle with the Post or the Times without doing something that would be rudeness at a dinner table or boorishness in a railway carriage. The party which such people represent has not yet attained the higher levels of civilization, does not know that there is a politeness of journalism and Parliament just as there is a politeness of the drawing-room and the club. No doubt, some critics will take a harsher view than this. They will say that to accuse public men of corruption on no evidence is a wicked and unscrupulous act. But we do not think quite so ill of the erring journalists in this case. On our theory they were simply deficient in a sense of the decent proprieties of the rest of the world.—They did not cultivate because insensible of the wickedness of calumny, but because they were habitually inclined to show want of respect to opponents, and so glided easily from the rudeness of deficient breeding into the savagery of reckless suspicion and invective. The facility with which they do this is still further shown in the Star of today, where the career of 'Mr. John T. Deland' is described as 'long marked by a venomed trail,' and where he is classically but coarsely likened to the 'intoxicated Helot,' the spectacle of whose degradation is only tolerable as a warning to the Spartan youth of more respectable newspapers. And this common failing of the school to which the Star belongs explains their general want of success to command the sympathies of the country. One of the best results of the aristocratic cast of English life is that a demand for a gentlemanly tone in doing things goes far down the body social. People must behave themselves, whether the scene be the street, or the church, or the House of Commons, or the columns of a newspaper. The Star simply did not behave itself on this occasion, and was childish rather than criminal. But what if this childishness should be the natural and necessary accompaniment of a certain sort of principles. There is a gravity in the contemplation of such a possibility which ought not to be without its effect on those whom it most concerns.—Pall Mall Gazette.

Numerous deaths from Asiatic cholera are reported at Epping, near London.

That the conditions of the atmosphere are truly exceptional every man's senses will tell him, and we see the effect in all directions. Cholera is raging over a considerable portion of Europe, and the climate of England itself has been actually found compatible with the existence of yellow fever. Pigs have sickened, sheep have sickened, and horses have sickened. In France poultry have suffered from a strange disease, and it was feared that eggs, the last resort in case of suspected food, would be no longer safe.—Times.

A singular meeting took place in the Town Hall, Manchester, on Monday evening last, which has not been even noticed by any of the local press. The Rev. Mr. Neale, of 'High Church' principles, delivered a lecture upon Legal Vestments of the Church of England, and illustrated his subject by a display of priestly robes similar to those used in the Catholic Church. The lecturer was well received by a large and highly respectable audience, who seemed delighted at this indication that priestly functions still existed in the Established Church, and received his assurance, that the law permitted the use of the chasuble, stole, &c., with applause. This display of High Churchism had to do with the reopening of St. Stephen's, Salford, where commemorative services were being celebrated after the 'semi-papal' fashion. How unfortunate for these really good and pious Anglicans that they are content with merely the symbols of a priesthood.

#### UNITED STATES.

THE NEGROES AT THE SOUTH.—There is a very great mistake making with regard to the conduct of the negroes at the South. It is said, by many, that there is, simply, a change in the consideration. That there is now compensated labor, at a tariff of prices, in place of support of the slaves and their families. It is no such a thing. In most of the regions of the South, the negroes are asserting their freedom—as they understand it! And this is by stealing vegetables and corn planted by the hands of their former masters and mistresses—now reduced to poverty—by stealing not only poultry, but sheep and cattle; and insulting the white owners, if remonstrated with. If the present system, as it goes in Louisiana, Mississippi, Alabama, and the Carolinas, is continued, there will be down-right starvation at the South, next winter. There is something so grand in the submission of the Southern people, who 'with high minds obey' the verdict of fortune. And they are not understood. There is no response, as there should be. They strove for independence and separation from the North, as their and our fathers strove for the same, in regard to England, in 1776. They failed. In failing they were entitled to that generous and honorable treatment that the spirit of Christianity has imposed on the practice of war. They have not met this! They have yielded the issue for which Black-Republican—leading Democrats as captives—made the war—Abolition of slavery! They agree to give up their slaves! They will be thankful to have the whole black population taken off their hands. But the Puritans insist on leaving the negroes there. Then, as practical men, our Southern friends ask that the negroes who can work, may be compelled to work. Every one that knows the indolent and thoughtless character of the negro, knows he will never be induced to work in view of food or recompense six months away.—N. Y. Freeman.

THE PROTESTANT RELIGION.—Rev. M. D. Conway, in an article in *Fraser's Magazine*, gives the following sketch of 'Protesting in New York.'—Though the newspaper press of New York represents, as it seems to me, less ability, in the aggregate, than that of London, the pulpit there certainly has a higher standard than the pulpit of London. The many colleges, to which all accommodations have access, enables each so have cultivated ministers; and the absence of any prestige in any Church other than its ability to interest the people, compels each one to have its best man in the metropolis. The religious 'struggle for existence' in New York is intense, and the church that cannot boast an eloquent preacher is swiftly deserted. There is no place in the world where high steeple and fine music count for so little in comparison with the preacher's eloquence. My belief is that many an ordinary preacher there would be a man of mark in most other places. The New York preacher, liberated from that old sermon method which, linking together texts from the Gospels, made chains under which the hearer was bound in slumber, is given the free range of the world as to subject; he may and does preach about the 'Crisis War,' or the sanitary condition of 'Five Points,' or the 'Atlantic Cable,' or 'Negro Suffrage,' or the 'Homestead Bill,' or the 'Darwinian Theory.' Very much of that kind of ability which in England appears in leading editorials and monthly magazines goes in America into the Sunday's discourse. The churches are nearly all large and crowded—for a crowd is their *sine qua non*. The pulpits of the great majority of them have come down, little by little, until they are but platforms, even with the foreheads of the seated congregation. The old pulpit tone has died out of the minister's voice is both his reading and speaking; the white cravat is rare, and the gown is becoming so. Much of this, which is true of the majority of American cities, is attributable to the immense growth of the lecture-system, which bringing forward to the people the powerful essays of Emerson, Agassiz, Holmes, Curtis, and others, and not hesitating to deal with religious questions, has become a formidable rival of the pulpit, and some have declared that it is destined to supersede all pulpits which will not become popular platforms. Henry Ward Beecher is a separate institution in New-York, where it has become proverbial that in the beginning God made men, women, and the Beechers. He is preacher, editor, lecturer, stump orator, humorist, politician, orthodox believer, and heretical minister, all rolled in one. To Mr. Beecher the dogmatic theology in which he was trained, and for which his church was built, has been always a solemn joke. When sitting under his father's lectures in Lane Seminary, he was only able to remain through the hour by whistling on the benches; and the old Doctor had at last to compromise by permitting his son to take with him a stick to whistle during the lecture, in order to save the bench. And when, at a later period, a venerable council of the Church was examining him previously to his settlement as a minister, he could scarcely believe them in earnest; and, being asked if he believed in 'perseverance of saints,' he replied that he had so believed, until he went out West and saw how Christians from the East lived out here. The society in Brooklyn, over which Mr. Beecher has so long presided, was not particularly radical in former years; and when some of the older members asked him why he had not announced his radical views before his election as their minister, he is said to have declared that it was 'because he didn't know then himself then, and that he was glad that he did not, or they never would have elected him.' That conservative world be a daring innovator who should attempt to dismiss Beecher now. Apart from those who belong to his church, expeditions to hear him are made from the remotest places to an extent limited only by the dimensions of Plymouth Church. The first time that I ever heard Beecher, I inquired the direction at the Brooklyn ferry, and was told to 'cross the ferry and follow the crowd.' Sure enough I found that my question was as unnecessary as to inquire to course of the Hudson; the crowd went in one stream to Plymouth Church. I narrowly watched the people that composed it, to see how many of them were likely to have any religious purpose in going, and these, I confess, seemed to me few. One youth excited the mirth of the company by asking 'if any one could tell him at what time the curtain rose at Beecher's,' and nearly all had the air and feeling of being on a picnic. But those who were thus drawn to hear Beecher were certainly not rough or illiterate people. There is a story that Mr. Beecher on one

occasion, entered at a mock-auction, and was at once recognized by the 'Peter Funk,' who cried out, 'Why the devil don't you bid, Mr. Beecher?' Upon this Mr. Beecher disappeared, but persuaded a friend to go and ask the reason how he came to know Mr. Beecher. 'Know Beecher?' exclaimed Funk, 'why I've owned a pew in his church five years!'

A MODEL BANK CLERK.—One of the reporters of a New York newspaper a few days since, picked up, on board of a Brooklyn ferryboat, a few closely-written pages, torn from a memorandum book. On examination they were found to constitute part of a diary, kept apparently by a New York bank clerk. Thinking that they may be of interest to our readers we have concluded to publish a few extracts from them:

Sunday, August 20. — Went to church and Sabbath-school all day. In the evening went to M's place and lost \$300 at Faro. Afterwards went to supper with Anonyma. Claret punch as usual.

Monday.—Was at the bank early although suffering from a confounded headache. Why was I such a fool as to mix claret with lager. Told the President that I had been occupied since one o'clock in going over some of my books. He seemed much pleased at my devotion to business. Borrowed \$50 from Bank to pay for last night's supper.

Tuesday.—saw one of our mes engers drop a five cent stamp. Complained of him, and had him dismissed for carelessness. Was thanked by the officers for my fidelity. Had to take another fifty to pay for a ring for Anonyma. Went to Olympic with A., afterward to the Louvre.

Wednesday.—Dropped in for a few moments at the Fulton-street prayer-meeting, knowing that two of the Directors were to be there, they saw me. Made a few feeling remarks about the hideous prevalence of Sabbath-breaking among young men. Directors were visibly affected. Borrowed \$75 from bank, and paid lively stable bill.

Thursday.—Drank again last night—Anonyma's fault, though, this time, and not mine. Told the President that I had to sit up all night with a dying friend. Salary was raised to 1,400 for general faithfulness and good conduct. Borrowed \$400. In the evening went to the Gayeties and the Broadway Garden. Gave Anna a bracelet. Kato got angry and threw a glass of beer at me. Not to go to that saloon again. Left saloon at 7:30 and went to weekly prayer-meeting.

Friday.—In the evening saw Anonyma, and we had a little difficulty. She wants too much money. Can't and won't give her \$1,000 to-morrow. Drank rather too much and smashed the furniture. She will be awfully angry, I'm afraid.

Saturday.—It's all up. Anonyma came down to the bank, and demanded her thousand from me.—President saw her. Devil of a row. Borrowed \$34,000, and took passage per Arabia.

A correspondent of a New York journal writing from the South says: The poverty of the people is beyond all conception. In the act of emancipation at least \$200,000,000 worth of property has been destroyed, and 3,000,000 papers put in its place, to say nothing of losses from the ravages of war. Instead of being able to help the freedmen, the Southerners have to work for their own bread. I know many ladies who have to use their elegant accomplishments as a means of earning a living; all have to perform menial services hitherto unknown to them, and some have descended to the kitchen and wash; but here, the genuine breeding of the lady displays itself even more forcibly than in their days of luxury and splendor. They never stop to grumble at fate, neither do they act with the levity of the emigrant French aristocracy, but with the sober cheerfulness of true philosophy.

HORRIBLE.—The Columbus (Miss.) Index says:—We are reliably informed that one of the wells on the 'barracks' grounds, that is used by the freedmen and women, having become unfit to drink from by reason of a strange scent and nauseating taste, it was ordered to be cleaned out, when the bodies of fifteen negro infants were found in the well. This comes too direct to admit of any doubt; there is no 'grape vine' about it. Those infants are all the victims of infanticide.

The condition of the levees along the Mississippi River in the occasion of much anxiety in New Orleans. A writer in the 'Star' says:—

No single fact discovers the impoverished and disorganised condition of the country panishes so unmistakably as that no effort is being made to close the crevasses on the Mississippi River. During this year it is calculated that a region of country which, in 1861, produced three hundred thousand (300,000) bales of cotton, one hundred and sixty thousand (160,000) hogs, of sugar, two hundred and forty thousand (240,000) barrels of mince, not to speak of millions of bushels of corn, out of the crops of tobacco and rice, nor of the live stock and buildings thereon [and of which the products of the present season had in the aggregate amounted to many millions of dollars], has been destroyed by overflow, and yet in the face of a threatened recurrence of the disaster on a more imposing and fearful scale, the population remains inactive and confessedly powerless to avert it. It is quite evident that the people of the country would not witness the approach of their own ruin without making gigantic efforts to arrest it, were they not wholly without the resources adequate to the undertaking.

AFTER CANADIAN SPECULATORS.—The American revenue officers along the frontier are giving their attention to gentlemen wearing clothing of Canadian style and manufacture, such articles of apparel being liable to seizure and confiscation. An American paper states that the authorities have been informed that agencies have been established at Fort Erie, and at Windsor, opposite Detroit, representing large houses in Toronto and Hamilton, for the sale of ready-made clothing, and to take orders for clothes to be furnished by such houses. A very large traffic is carried on along the entire frontier in this kind of merchandise, and officers of the customs will have to keep a sharp look-out to protect the Government—and our own tailors against these frauds.

THE SERVANT GAL QUESTION.—The London *Athenium*, one of the leading oracles on literature, art and social life, proposes a solution for the difficult problem at the head of these lines—a problem to the full as troublesome to Materialists in Canada as in England. The *Athenium* says:—

If parents of small means would train up one of the daughters to undertake the cooking of the family, and another to do the house-work, instead of keeping an over-worked, incompetent, maid-of-all-work, it would be far better for the girls themselves and for the comfort of the family, than to let them go out into the world as second or third-rate governesses or music teachers. We have seen the governors of a house in which the daughters have been trained to do all the work of the family. The young ladies were as refined, and their hands as nicely kept as if they had done nothing but the desultory uselessness which seems to preside over female employments. The more refined and lady-like a woman is, the neater and quicker she transacts any household work she undertakes.

A New York paper says that the profits of the colliers, shippers, and yard men amount, in the aggregate (at present rates), to from four to five dollars per ton—more than the whole price of coal eight or ten years ago, and more than one third of its present retail price.

New York, Oct. 20th.—The *Herald's* correspondent from Brownsville and New Orleans furnishes news of interest from the Rio Grande border. Considerable of a sensation and apparently little dissatisfaction had been caused in military circles by the recent order of Lieut. Gen. Grant, directing the mustering out of a large number of the colored troops. B. this order, 5th corps, under Gen. Weitzel, loses 11 regts. of the volunteer colored soldiers from the States of New York, Massachusetts and Connecticut.