

GREAT BRITAIN.

DEATH OF THE HON. AND REV. MR. SPENCER.—We regret to announce the death of the Hon. and Rev. Mr. Spencer, so well known as Father Ignatius which took place on Saturday, in Scotland, where he had been on a mission. He had to wait at Carstairs, on his way to Glasgow, two hours for the train, and wishing to visit Mr. Monteith, a convert, he inquired from a boy the nearest way to the mansion, and about two hundred yards distance from it he was found quite dead by the gardener. He died of disease of the heart in his 66th year. The body was removed on Monday to the Passionist Retreat at Sutton, where it was laid out in state, and on Thursday was interred in the vault beneath the church.

CRUEL CRIME IN ENGLAND.—At the meeting of the National Association for the promotion of Social Science, held on Tuesday last, at York, the frightful extent to which infanticide is practised received prominent notice at the hands of one of the speakers. In the course of his observations, Sir Charles Hastings, President of the Health Department of the Congress, declared that there was no view of society more disheartening than that which is afforded by the facts lately brought to light respecting the murderous destruction of infant life. The speaker went on to quote a parliamentary return on the subject, which showed that in the course of last year 6,506 inquests were held on children under seven years old, of whom over 1,000 were illegitimate, while 3,644 were on infants under a year old, of whom not less than 1,000 were illegitimate. Sir Charles added that there could be no doubt that the crime of infanticide was of frightful prevalence, a declaration which it would be impossible to question. *Morning News.*

ANOTHER ENGLISH 'BROTHERHOOD'.—Brother Ignatius has found a rival. There is about to be established in Newcastle a monastic order, the object of whose mission is to comprise the education of the poor, the visitation of the poor and sick, the propagation of the doctrines of the Church of England, and preaching. The chief of the new fraternity, to which is to be assigned the title of the 'English Order of Mercy,' is the Rev. Brother Paul, of Bloomfield terrace, Grosvenor-road, London. It is expected that the monastery will be in full operation in the course of a few weeks. The brothers will live in community, and their habit is a black serge cassock and belt, with a scapular for the head. The rules are that all shall rise at six every morning, when prayer, meditation and other matters occupy the time till breakfast. Duties again commence, and last till twelve, when dinner is served. Recreation is allowed till two. Duties again till five. Tea at seven; and office and chapel till ten, when all retire to rest. The superior states that none will be allowed to join the order unless they can produce good testimonials as to their efficiency and good living. The novitiate lasts for six months, at the expiration of which the vows of poverty, chastity, and implicit obedience are taken.—*Newcastle Chronicle.*

'FATHER IGNATIUS' AND THE BOOK OF COMMON PRAYER.—Nothing, to the Catholic mind, appears more singular than the transition of religious feeling on the part of Protestants. Tossed to and fro by every word of doctrine, no wonder changes, rapid and uncertain, should be the phase of their spiritual life. A popular feeling for 'Monks' is not the least astounding fact of 'Protestant Variations.' 'Father Ignatius' (no longer 'Brother') is popular with a large portion of the citizens of Manchester. On his first appearance he filled the concert-room at the Free Trade Hall, by an audience who were as curious to see a veritable monk as to listen to his exposition of Catholic doctrine. But having beheld the man 'all shaven and shorn,' and heard him advocate 'Popish' practices, it is difficult to understand the cause of the 'ovation,' which he received on Tuesday last at the Corn Exchange by little short of 1,000 persons, who paid not less than one shilling and the greater portion one shilling and sixpence for the privilege of hearing the talented young monk.—'Father Ignatius' has little about him of the real monk, except habit. There is an absence of humility, in manner, as there is clearly disobedience in his actions, and he addresses his audience with a gesture which says, 'Have I not said a clever thing?' The adornment of his hand with a ring is not characteristic of a Religious. All this no doubt is the result of the Protestant principle, and the zeal of an enthusiastic mind, which desires to see the Church of England presided over by Bishops having authority, and to deprive the State of the power over all things spiritual. But this will never be, until another Cardinal Pope, receives the English nation back again to the true fold. Thus much is said, not to do an injustice to 'Father Ignatius,' but to chronicle the impressions which came over our mind, whilst listening to his address of two hours' duration. The matter of his discourse—and the manner of its reception was quite another thing. He boldly told his hearers that the Church of England was Catholic to the backbone, and not Protestant at all; and, more than that, that those very doctrines which were talked of as being most offensive in the Church of Rome, were openly enunciated in the formularies and services of the Church of England Prayer Book. He then went on, in proof of the assertion, to show by reference to the Prayer Book, that the real presence in the Eucharist, baptismal regeneration, auricular confession to the Priests, and the observance of 140 fast days and 200 festivals, were all commanded and taught in this book; and incidentally the Rev. lecturer traced the history of the English Church, which did not owe its origin to Henry the Eighth.—In one sense she was not the Church of England, because she had not got possession of the hearts of the people; but that was not the fault of the Church—it was the fault of the traitors within her—the fault of the Priests who professed to love her, but who had set at naught the means which she had appointed for reaching the masses, and who, by their coldness of hearts and want of zeal in her cause, had made the Church a sham—'yes, a sham; yes, a perfect sham.' Every sentence was received with immense applause—and when he told a few persons who hissed, that they were hissing the words of Christ; he not only effectually silenced them, but obtained the vociferous assent of the audience. He described the State Religion in Belgium—there the people loved the Church, and attended the daily services—here in England they were driven from them by a lazy Clergy, who only opened the doors of the Sanctuary once a week. Would they not insist upon daily services?—(cries of 'yes, yes' and loud cheers.) 'Father Ignatius then justified his recent celebration of the Assumption of the Virgin Mary by his Monastery. He maintained that it was in accordance with the practice of the English Church, which celebrated, for example, the departure of St. Matthew from this world of sorrow to the kingdom of Christ; and how much more justifiable was it to commemorate the departure of the Mother of God—of the King of Saints, He believed that she went up to heaven in her earthly form. He could not, nor would he believe that the flesh and blood from which Our Lord and Saviour derived His existence had been subjected to rot in the grave, and become a loathsome mass of corruption; and he did not envy those who believed so (loud cheers.)

Upn this a strange scene ensued, in which the claim of the Blessed Virgin to the title of 'the Mother of God,' was vociferously proclaimed by a Protestant audience.— A gentleman rose and asked, 'His God a Mother?' 'Father Ignatius.—'Yes, Mary is the Mother of God.' (Loud cheers.) 'Gentleman.—'If you show me that from Scripture it will bow to your declaration?' 'Father Ignatius.—'The Scripture says, 'By the Cross; that Mary the Mother of Jesus.' Jesus was God, (Loud applause.)

The questioner essayed to speak, but was put down by cries of 'Turn him out,' &c. *Scarb', Sept. 20, 1864.*

THE REV. C. H. SPURGEON AND THE ESTABLISHED CHURCH.—On Sunday morning the Rev. C. H. Spurgeon preached another sermon at the Metropolitan Tabernacle, upon the errors of the Established Church. He took for his text the words, 'Thus saith the Lord.' After a lengthy exordium, in which the preacher sought to show the value of the words of his text, he now proposed to demand from the teachers of the National Church answers to certain questions which he would put clearly before them. He had been charged with audacity and ignorance, and he could not, therefore, be blamed for putting a few strong questions. The Rev. gentleman then took up the Book of Common Prayer, and read extracts from the baptismal, confirmation, and burial services, the visitation of the sick, the ordering of priests, and the consecration of bishops, all of which he declared to be opposed to the Word of God; and he called upon the ministers and members of the Established Church to show him a 'Thus saith the Lord' for their proceedings. He alluded with particular warmth and reprobation to the 'abolition' in the visitation of the sick, and to the 'impertinence' of the Holy Ghost in the consecration of bishops by the laying on of hands. Mr. Spurgeon also produced the canons of the church, from which he read one or two sentences. He declared them to be altogether unfit to read. With great energy he called upon Protestant England to be up and doing, and not to rest until these errors were expunged.—He had commenced the warfare in the name of the Lord, and he would continue it until his tongue was dumb. He was told not to meddle with other people's churches; but the Established Church claimed him as one in the parish in which he resided. They would make him pay a church-rate if they could, and did take tithes for his garden. Therefore, he did help to support a system which he believed to be erroneous. The Tabernacle was crowded.

SLAVERY IN AMERICA.

MR. BAXTER, M.P., ON CHURCH ENDOWMENTS.—In an address lately delivered to his constituents at Montrose, Mr. Baxter said:—Look at the religious state of Ireland at this moment. To establish Protestantism there we first tried downright persecution, and that failed; then we tried a system of repression, favoring our fellow-religionists to the utmost of our power, and placing the Roman Catholics under all sorts of civil disabilities, and that, too, miserably and lamentably failed. The third and present experiment is one of indiscriminate endowment, and that is breaking down also. The abolition of Church cess and the passing of the Tithe Commutation Act paved the way for the endowment of Maynooth. Public opinion will by-and-by compel an advance in the first direction, and then we shall have a strong party advocating progress in the second. If you give up in Ireland the territorial for the congregational system in connection with the Established Church, as is proposed by moderate Liberals, why not endow the Roman Catholic Priesthood? Logically you may just as well pay the clergy as the professors, and if we are to go on in either direction—I for one do not see that we can stand still—what becomes of the boasted tranquility? You now in the sister country uphold a Protestant Church Establishment which Mr. Macaulay twenty years ago said that foreigners wondered should be suffered to exist among civilized men, and at the same time you grant money to a college whose pupils are the inveterate enemies of that Church—a grant which Sir R. Peel last year said had failed in the object for which his father had intended it; and you make stipendiaries also of the opposing Presbyterian bodies in the North—the orthodox and the Unitarians—by doing out to them a pittance in the shape of *Regium Donum*, which one of their own Clergymen says has made them "the most beggarly denomination in Christendom," and which the increasing non-endowed bodies positively refuse to take; and you cherish, after all, the hope that this curious state of things will be abiding. Gentlemen, you know that I am a Dissenter and a Voluntary; but I deprecate any sudden, violent, radical change. There are, however, what have been called extreme ultra-Dissenters with whose opinions and feelings I have some acquaintance. Now, of this I am sure, that, in the furtherance of their ulterior views, there are two things which they ardently desire—viz., first a Church Establishment forced upon and upheld against the sentiments of the majority of the nation, as in Ireland; and, secondly, the friends of a Church Establishment insisting on maintaining rights which irritate Dissenters, and keep open the sore, as in England; and they do not want the weaker taken out of the way till the stronger can be successfully assailed. The great argument for maintaining in all its integrity that Church of England which I believe to be at present established, not only by law, but in the affections of the people, is that it is the poor man's Church; but apply that argument to Ireland. The poor man there pays for his own Church, and if the State should provide a Church for him, why then you should establish Roman Catholicism.

The English Primate has a fine house, and a good library, and shady antique gardens; he is honored by his servants and the Clergy; he is welcomed in the Palace of his Sovereign; he heads the proclamations of religious societies; but, if he wants to know where real power lies, he must look across the river to the gilded towers of the Houses of Parliament. This was the dream of Italian patriots, perhaps of Cavour, possibly even of the Emperor himself. But Catholicism has been too strong for the accomplishment of such a scheme. The great world of the Roman faith will not tolerate that its head should sink into the position of the Archbishop of Canterbury. It insists that the Pope shall not be merely a spiritual chief, but shall have a visible and temporal sovereignty. For the moment at least the Catholics have triumphed.—*Saturday Review.*

At a quarter to seven on Saturday morning, the two powder mills of Messrs Hall and Sons, at Low-wood, Belvedere, exploded with considerable loss of life and immense damage to property within a radius of seven miles. At the time named three successive explosions occurred, completely demolishing the two mills and two houses near. The bricks and masonry were thrown a distance of a mile, whilst portions of buildings in Erith, Beseventsfield, and Belvedere were shaken down, and there is scarcely a sound pane of glass to be found within a radius of four miles. At Plumstead and Woolwich shop windows were shaken out and the goods thrown into the street. At these places the scene was indescribable. Those in the streets were shaken, staggered and several fell, while those in bed were almost thrown out.

The Annual Meeting of the Royal Agricultural Association took place at Aylesbury on Wednesday and in the course of a long speech on corn and cattle, Mr. Disraeli adverted to the expectations at present generally entertained in this country of a speedy termination of the American War, in terms which we may cite in justification of the views we have expressed on the subject during the last few weeks.— 'With regard to the civil war in America I was dining at a table of a similar character—I think in Buckingham. Great anxiety was manifested to know what would happen in America, and I took the opportunity of saying—being obliged to give my opinion—that that war would be a very long war. The general idea that it would be a very short war, and the American Minister of State announced it as a war of 90 days.' I ventured to say that it would be a long war, because the causes of that war had been for a long time in preparation. I therefore did not believe that it would be a short war, and the causes of that war are causes that do not lead to short wars. The emancipation of a race—the creation or the defence of national independence—or the maintenance of a great empire—when causes of this kind lead people into war, they must not be confounded with those comparatively small causes which have brought about the generalities of European wars in modern times (hear, hear). When nations go to war

to what they call rectify a frontier or employ an army, these are causes necessarily of a brief duration, because their frontier is rectified or not, and the army which wants to be employed has either a sufficient number shot or promoted, and peace naturally takes place. But the issues in the American war are vast and profound, and it is not to be supposed when men enter into struggles of that kind they will throw them away like children tired of a new toy. I therefore have great hesitation in believing—I cannot bring myself to believe—that we are so near peace in America as is supposed. The fact is, that there are occasions when the destinies of nations demand wars, when war is the only solution of difficulties which perplex the ordinary means of human wit, and the struggle in America is a war of this kind. I do not look upon the peace demonstrations that we have read in the newspapers, although some have accepted as proofs that we are nearer a settlement, as anything more than mere electoneering devices.

DISTURBANCE IN A CURIO.—At Marlborough St. Police Office, on Monday last, William White, of 3, Merrick square, commercial traveller, was charged with behaving in a disorderly manner during Divine service and disturbing the congregation at the Roman Catholic Church of the Immaculate Conception, Farm Street, Berkeley-square. He was also charged with assaulting Francis Spicer, of 23, East street, Manchester square. Francis Spicer, the bundle at the church, said about 4 o'clock the previous afternoon the defendant came into the church and made use of very bad language, saying he would not be satisfied till he had a row with somebody in the place. The service was going on at the time. He went forward to put the defendant out, and was struck on the chest. He told White to sit down and hear the word of God. But he replied 'No, the word of—' He then gave the defendant into custody. The defendant said he went to the church with another person, and was interfered with and roughly handled. Mr. Tyrell fined him 5s. for misconduct, and 10s. for the assault. The fine was paid.—*Times.*

When, however, Dr. Pusey quits the discussion of clerical responsibility, and addresses himself to the relation between ground, it is a perfectly fair question whether the Church—that is the clergy, ought to have exclusive jurisdiction in spiritual causes over the clerical body, and we venture to assert that it is a perfectly simple one. What Dr. Pusey considers right is plain enough. Referring with envy to the liberty of the Wesleyans, Baptists, and other Dissenters, he tells us that "it is a case without parallel that the Church should not have the power either explaining the meaning of her own formularies or of making them clear, if others judicial authorities should allege them to be ambiguous." There is scarcely a word in this sentence that does not involve an error of fact. The Church has the power of explaining any formularies whatever, and of defining that which Courts of Law have declared to be ambiguous. What she has not is the power of ousting from his preferment any clergyman who differs from the majority, but is careful to keep within the law. Nor can the formularies in question be called 'her own formularies,' in Dr. Pusey's sense, inasmuch as they own their validity to the sanction of the State, which has made them one of the title-deeds of our clergy.

There is no truth in the statement that the Rev. Mr. Spurgeon has, since his withdrawal from the Evangelical Alliance (announced in the *Times* as an important ecclesiastical event), been deputed by Foreign Office to propose terms of peace to the American belligerents, on broad Church principles. The fact is that the noble viscount at the head of the government, hazarded the assertion that at least a dozen proposals for peace might be submitted by the celebrated despatch writer, if he had the brains to shape them properly. On being challenged to name them, Lord P. jocularly suggested that he might send Spurgeon out. The Foreign Secretary, however, could not trust an agent who discarded written sermons, and the Reverend Boanerges objecting to study the Russell complete letter-writer, the promising scheme was abandoned.—*The Concl.*

THE PRISONER MULLER.—Since the prisoner has been in Newgate he has exhibited his usual composed demeanor, and has made no allusion to the crime with which he is charged. He is kept apart from the rest of the prisoners, and is always watched by two warders at night and one by day. A number of applications have been lately made by influential persons for admittance to Newgate with the expectation of seeing him, but he is not visible to those who go out of mere curiosity. It is expected that fresh evidence of importance will be adduced at the trial.—*Globe.*

FORTY MILES AN HOUR AT SEA.—The *Liverpool Mercury* observes that Mr. James Steel, a working joicer of that town, has invented a screw propeller, and that he states, from experiments made on the Prince's Park lake, that with this screw he can get four times the speed of the ordinary screw with the same engine and the same pressure of steam. The screws are worked reverse by means of two wheels at the centre boxes of the screws, and can be replaced at sea at any time, and being only one-third in the water can be unshipped without any difficulty. There are six blades in one frame, the reversible one catching the back-water as the ordinary one, giving thereby five times the velocity, as proved the last three or four years on Prince's Park lake. The steam on his model is raised by naphtha. The Admiralty has been communicated with, and the Duke of Somerset has ordered the tracings to be sent, which was done on the 1st inst.

OUTRAK AT ST. ALBANS.—The following is a telegraphic despatch received yesterday afternoon by the Vermont and Boston Line:— St. Albans, Vt., 19th.—A party of 20 rebel raiders entered this place this p.m. shooting and killing the citizens. They robbed all the banks, stole 15 or 20 horses, killed 4 or 5 and wounded several. They have left town but are expected back soon with a large force.

If there is no error or exaggeration in this statement, a gross outrage has been committed, in a peaceful and thriving village, situated on the Vermont Central Railway, a short distance from Rouses' Point, and not far from the borders of Canada. It is not stated that the 'raiders' took their departure from Canada, or whether they had gathered and concealed themselves near the village in which they committed their outrage. But there is enough to call for vigilance on the part of the Canadian Government. Probably many of our readers saw in the midnight despatches in our last impression that a Richmond paper (the *Whig*) threatened a reprisal for the horrible destruction which has taken place in the Shenandoah Valley, by burning Northern towns; and that Canada was to be made one of the places of rendezvous. It is the first duty of the Government and the people of Canada to see that the right of asylum which their soil affords is not thus betrayed and violated. The Government must spare no pains to prevent it; and it is the first duty of the inhabitants of this country, especially those who live on the borders, to give instant information of any attempt they may see to the nearest magistrate, and the duty of the magistrate to inform the Government. We must, we repeat, preserve our neutrality, and the right of asylum which British soil affords inviolate, and punish with the sternest severity any breach which can be discovered. If we do not we shall find ourselves dragged into the war for needless cause; our eastern frontier lit up with the fires of now peaceful homes, and the country on both sides the line made red with murders. We cannot say that the Confederate Government has in any way sanctioned the outrages reported to have taken place at St. Albans; nor can we say that they have been committed by Confederates. But what we can say is, that this

country has done nothing to merit the abuse of its soil by Confederate authority, contemplated in the article of the *Richmond Whig*. To surprise a peaceful town and shoot down people in the streets, committing at the same time robbery, is not civilized war; it is that of savages. The same may be said of laying waste a country which cannot be held by a regular army; but one will not justify the other in the eyes of the civilized world. Civilized war consists in killing, or attempting to kill men with arms in hands; any other kind is simply murder, calling for the universal execration of mankind.—*Montreal Gazette, 20th inst.*

THE POTATO CRUI.—Contrary to all appearances, and in happy disappointment of the general fear, that the drought of June and July had ruined the potato crop, the yield of that important vegetable proves to be larger and better than usual. We never saw, in 'olden times,' better potatoes than this season's crop; and the yield is enormous—up to the old-fashioned standard of two hundred bushels to the acre. The price in Hartford has suddenly fallen to \$1 a bushel, and potatoes are a drug at that. In Boston they have sold by the quantity at 30 cents—the Vermont, and New-Hampshire, and Maine farmers bringing in immense quantities.—*Hartford (Cl.) Times.*

A story has been going the rounds of the American press of a woman who married four husbands one after another, and procured the bounty on each. The woman, we presume, is rich enough now to retire into private life. But somewhat similar to this is a case we heard of the other day of a man in St. John, who has married four wives in succession—all widows, and each having a large amount at her credit in the Savings' Bank. His present wife, who was a widow as well, refuses to give him the control of her bank book. We admire her shrewdness in taking this stand, though it may disappoint the aspirations of some of the widows.

"GEORGE THE SECOND."—At a recent Republican meeting in New York, it is related that one excited individual threw up his cap and called for three cheers for 'George the Second.' This excited the ire of some person in the immediate vicinity, who asked him what he meant, bringing the name of a king before a Republican meeting. 'I mean,' said he, 'that George Washington was George the First. He was first in peace, first in war, and first in the hearts of his countrymen, aye, and the saviour of his country. There has never been a George in the White House since, therefore George B. McClellan will be George the Second. He is first in war, first in peace and first in the hearts of his countrymen, aye, and he is destined to be the saviour of his country. Now, then, three cheers for George the Second.' It is needless to say that after this explanation, the cheers were given with a will.

The *New York Independent* is out with an appeal to arouse the people for Lincoln, and calls upon the clergy in the following style:— 'Nor are ministers in their pulpits to be exempt from this needed service. Let them take it and early opportunity to make known the Christian (?) duties of a citizen to his country in such a crisis as this. If any pew-holder is afraid of politics in the pulpit, and stays away on that account, let not the minister be outwitted by this poor stratagem, but immediately visit him at his store or house—in no case letting any man find a corner of refuge from the searching argument and appeal.'

Let it be remembered that Mr. Bowen the publisher of the *Independent* and Mr. Lambert, his partner, were given the whole control of 'general orders' for the bonded warehouses of the North river districts, N. Y., by which they extorted from merchants 30 per cent of the total receipts of the warehouses as compensation for their support of Lincoln—that only a few weeks ago this gross extortion was brought to light, whereupon Mr. Draper, the new Collector at once issued an order putting a stop to this system of black mailing. These are the men who give such scandalous advice to ministers—advice, which, if they were to undertake to put in practice, would very soon get them into serious difficulty. Could anything be more shameful than this appeal from the corrupt and subsidized paper, that professes to be published to promote religion?—*Portland Argus.*

At a meeting for mutual improvement in a town met a thousand miles from the Massachusetts line, one of the 'brethren' announced that there would be a meeting in that house 'every Wednesday evening annually and alternately.' And it was at one of these meetings that the following strain of exhortation was indulged in: 'You love hog's fat—you love doughnuts fried in hog's fat—why don't you love religion?' At the latest dates no satisfactory answer had been received.—*American Paper.*

HIS MAJESTY.—Once the customs and trappings of kingly governments, or despotisms, as we then characterized them, were peculiarly offensive to republican notions and tastes. If some monarch had had traveled through our country with a retinue of retainers, and a body guard of cavalry, the American people would have been so supremely disgusted and offended, that his majesty would have been in danger of mobs. It is even questionable whether, without an army at his back, such sovereign could have made the tour of the United States in safety. But what do we see now. Go at six o'clock P.M., on any day in the week, Sundays not excepted, to the north of the Presidential Mansion, and there you will see a troop of cavalry drawn up in front of the northern door, evidently awaiting something. Presently, a tall, ungainly form appears, the troop goes through a salute, a charger stands ready saddled, the ungainly cavalier mounts the charger, an officer in full uniform, bespangled with gold, a general is evidently at his side, the two ride off, the troops remain stationary a respectful moment, return their sabres to their scabbards scientifically, and gallop after the general and the tall chieftain. And who do the people suppose thus emerges from the Presidential Mansion? Some foreign potentate, or ambassador, or general of the army, who had called with his staff to pay a passing respect to the President of the United States? No; none other than Abraham Lincoln! And this is his body guard! And this every day. 'Republican, proud America!' exclaimed the great Irish orator, Phillips, when contemplating the pure character and plain honesty of George Washington, and his simple, unostentatious manners, in his official position as President of the U. States. 'Alas! how are the mighty fallen!' The words of Phillips, uttered now, import not eulogy but sarcasm.—*Const. Union.*

PAWNEE NEGROSS.—In almost every one of the recruiting and substitute brokers' offices, such conversation as the following is of daily occurrence:— 'Gent: What is the price of a lively young negro to-day? Broker: From 550 dollars, to 600 dollars, according to the demand.' Gent: Could you furnish me with three or four sound negroes at any less price? Broker: No, sir; there is a demand for all we have in Massachusetts, where we send those who can't pass examination, and where we get larger prices. Gent: How soon could you fill an order for 20 or 30 negroes to fill the quota of our town? say 550 dollars each? Broker: We can't take orders ahead. The price is going up every day. We expect another carload to-morrow, or next day, and we will sell at the market price.' This talk savors of the slave mart; but it is repeated in Buffalo every day. White men bring, in some instances, from 50 dollars to 100 dollars more than negroes. One man paid \$75 dollars for a sound Canadian yesterday. The market is fluctuating, but the tendency is upwards. *Buffalo Daily Courier.*

The *New York Journal of Commerce*, publishes a list of papers which have been either suppressed or 'warned' by the Federal Government since the war commenced. The list extends over some four columns and a half of small type. It is a striking record of tyranny in a land which boasts itself pre-eminently the home of freedom of thought and action.