

solite German, the brave Belgian, the fiery and enthusiastic Breton and Norman, and our own Irish with the courage of heroes, and their childlike devotion. The latter, attracted by the features or accents of the Priests of the English and Irish Colleges at Rome, assembled around them, and he (the Right Rev. Dr. Manning) had spoken to many of them, and perhaps, to some whose devotion and death they were now commemorating. He had seen them pray in the great Basilica of St. Peter. He had seen them gather around the sacred person of the Sovereign Pontiff to receive his blessing and to tender their love and allegiance. There were, continued the Rt. Rev. Preacher, two principles of civilisation—the one natural, the other supernatural. The last emanated from the Church. Its glorious work was Christendom. It gave to Europe that civilisation which was now apparently withering away, vitiated as in England, North Germany, and other countries by selfishness and false theories, destructive of honour and honesty. The venerated preacher proceeded to give most impressive descriptions of the sieges of Spoleto, Perugia, and Ancona, the battle of Castelfardo, and the brilliant passage of General Lamoriciere through the midst of the Sardegnian troops. He said the force was like the lightning flash cutting its way through the densest obstacles, and he paid a most eloquent tribute to the brave General, who in a few months brought the Papal army to such perfection. He showed that moral and social advancement, good order and Christian civilisation depended on the authority of the Holy See being upheld, and that, notwithstanding the present, and perhaps greater future calamities in store for all Christendom, yet that the gates of hell should not prevail. He concluded by a most touching appeal for sympathy on behalf of the relatives of the slain. The foregoing is a very meagre outline of the eloquent sermon, which will, I believe, be published immediately. It will be read by all Catholics. It is a most able and eloquent review of events that have taken place since the commencement of the existing troubles in Italy to the present time; and it is a worthy memorial of the brave deeds and heroic sacrifices of the gallant men whom it commemorates, for it enshrines them in the eloquence of a devoted heart strengthened by apostolic faith and a cultivated intellect inspired by Irish enthusiasm.—Cor. of Munster News.

THE IRISH BINGADE.—A solemn requiem mass was celebrated on Monday last, in the Catholic Church, Sunderland, for the brave Irishmen who have sacrificed their lives in the field of battle for the Holy Father. The Very Rev. Canon Bambers brother acted as celebrant; Rev. Mr. Kennedy as deacon; and Rev. Mr. Dunn as sub-deacon. The congregation was large. The sermon was preached by Father Belaney, whose deep sympathy with the cause, in which so many good Irishmen had sacrificed themselves, was testified in language which could not be mistaken. We wish the fathers and mothers of those slain, who formed the subject of his eulogy, had been present to hear it. It will still be a consolation to them that they have not lost their noble and generous-hearted sons without the consolation of many. Father Belaney is but one out of some thousand or twelve hundred priests in England whose voice from the altar will be lifted up in their praise. The voice of Catholic England, clergy and laity will be heard not only in sacrifices and offerings for the benefit of their souls, but in vindicating their memories from the aspersions of their enemies, the Times, and its anti-Catholic confederates. It will avail the dead nothing what the living say against them. But the masses and prayers which their death in so glorious a cause shall call forth, will avail them for eternity. It need not, as we are sure it will not, grieve their sorrowing friends to see them vilified by the same lips and pens that live upon defaming the Catholic religion, the Holy Father, and every person and thing Catholic throughout the globe. Nay, as their Lord and Saviour has been treated while on earth, so may they, and so with them may we rejoice that they share the same fate as the Holy Father himself does. They are thus made one with him.—They are privileged to drink out of the same chalice of affliction, reproach and cruelty. People would pause to sigh over a dead horse, have neither eye to see nor ear to hear a single thing good or praiseworthy in an Irishman who is a Catholic, no matter what his achievements may have been.—This injustice, then may be well content to bear with from the reptiles and worms of this earth. The day which shall weigh their merits a thousand years hence, side by side with the British heroes who died at Waterloo, will award them honours far higher and brighter than any Parliament or any earthly sovereign can bestow.—Northern Press.

The London Court Journal says:—A divorce case, under peculiar circumstances, is likely to attract public attention. A lady, belonging to a distinguished family, long hesitated between two eligible suitors; she at length selected one of them and was married, but soon fancied she made a wrong selection and eloped with her rejected suitor. Proceedings were instituted, and she was among the first to avail herself of Sir Cresswell's process of "Freedom made Easy," by marrying her guilty partner; but she has since re-eloped with her first husband. Casuists are puzzled as to which she may be disposed to like best.

REVIVAL ECCENTRICITIES.—The Revival movement prospers at Edinburgh, and from the accounts published we extract the following:—Distribution of Hand Bills.—Owing probably to the very boisterous state of the weather, the out-door preachings, which commenced on Wednesday, were much less attractive than was to be expected. In the Queen's Park, which was to be the centre of operation, the attendance in the early part of the day was very small, and though preaching commenced at eleven, the number of listeners up to one o'clock did not exceed two or three hundred; and this notwithstanding considerable efforts on the part of the missionaries and other agents to induce an attendance. Considerable numbers were engaged in distributing a small hand-bill, containing a programme on this—'My dear friend, allow me to ask you if your soul is saved? See Multitude of the Bible.—As the afternoon advanced the attendance in the Park was considerably increased, and before the close of the preachings, which were kept up without intermission till half-past three, there were probably 700 or 800 present at one time. The audience partook to a large extent of evidently church-going people, who came from curiosity, if not interest in the proceedings. There were, however, two other elements of mixture—namely, young children, attracted by the novelty of the exhibition; and also of all the non-church going class, which it is the great aim of all mission operations to reach. We regret to state that some persons, no doubt unauthorized, has also been mutilating Bibles, and distributing the leaves. As we have already stated, the boardings throughout the town are covered, to the exclusion almost of ordinary secular announcements, with texts of Scripture, and intimations of the various meetings. Dealing with Victims.—Occasionally a few 'impressed' persons were led off by the speakers at the close of their addresses to Holyrood Church for more private prayer and personal dealing. Sometimes, however, one or more of the co-operative agents got hold of a detached or solitary individual, and immediately proceeded to deal with him on the spot—the victim, especially if, as was usually the case, he reddened and listened, speedily becoming cyanoise of neighboring and curious eyes to an extent which must have rendered his position more puzzling than pleasant. At one time several women in the crowd separated from the assemblage, and were prayed with by two of the clergymen present. Inquirers were invited to attend at Holyrood Free Church at the close of the preachings, and about 30 persons, varying from 16 to 70 years of age attended, evidently in a state of deep concern, and were to all appearance satisfied with the spiritual counsel they received. A Threatened Row.—A slight though somewhat unseemly interruption to the har-

mony with which the proceedings were conducted, occurred about one o'clock. Some members of a new Baptist congregation (holding also, it is understood, peculiar views upon some other subjects), which meets in a place of worship in Roxburgh Place till lately known as St Peter's Episcopal Chapel, were busily circulating short tracts upon such controvertible subjects as 'Election,' &c., each of them winding up with a request to the reader to attend the meetings in 'Roxburgh Place Chapel.'—An altercation took place between these persons and one of the authorised tract-distributors connected with the movement, who charged them with improper and sectarian designs. The charge was warmly denied, and the discussion, of course, soon collected a crowd around the disputants. One or two of the ministers on this left the plantation, and, after remonstrating with the Roxburgh Place agents on the impropriety of introducing anything sectarian into such a movement, recommended mutual forbearance.

THE RELIGIOUS DISSENSIONS IN ST. GEORGE'S-IN-THE-EAST.—Yesterday evening there was a fierce outbreak in the parish church of St. George-in-the-East, which seems to threaten that the disturbances which have so long prevailed there will never come to an end. The churchwardens, fearing that a riot might take place in consequence of the sentence of imprisonment passed on the dockyard labourer (Rowe) on Thursday last, determined on closing the galleries, and the whole of the congregation were placed in the body of the church. The prayers were read by the Rev. J. H. Hooper, who was constantly interrupted; in fact, the responses were bawled out by a large number of persons, whose evident determination was to drown the voices of the choristers in the organ-loft. In the second lesson the word "imprisonment" occurred. A loud laugh and shout followed its utterance, and the prayer for bishops and curates was received with coughing and derisive cheers. The hymnal in use at St. George's appears to be objectionable to the congregation, who endeavoured, by shouting and stamping of feet, to prevent Mr. Hooper being heard when giving out the hymns. The hymns were sung by the choir and parodied by the congregation—or rather by some 50 or 60 young men and women who had taken up their position in the north aisle. The sermon was preached by the Rev. J. C. Hansard, who selected for his text the sixth chapter of St. Mark's Gospel, verse 34, the subject being the sheep without a shepherd, which, of course, gave rise to some laughter, the people who frequent St. George's Church being ever ready to turn any expressions which may drop from the clergyman to serve their own purpose. The sermon was an earnest, practical exposition of the text, and certainly deserved better treatment than it received from those to whom it was addressed. Mr. Hansard, since he has been in charge of the parish, has conciliated the best class of the parishioners, who have evinced every desire to assist him in the difficult duty he has to perform, but he has to contend against serious difficulties which are thrown in his way chiefly by young people who it is more than suspected are not actuated by any religious principles in the opposition they offer to the services of the church.—Times.

THE ACTIVE FORCE OF CANADA.—The following high compliment is paid to the Active Force of Canada by the special correspondent of the London Morning Post, September 27th, who is considered a high military authority. "I am very happy here to bear witness to the efficiency of the volunteer force of Canada so far as it has come under my observation. Some extremely unfair remarks appeared recently in an English military journal, reflecting both upon the Government of the province and upon the defective force established here within the last three or four years. I have now had the opportunity of visiting the cities of Quebec, Montreal, Ottawa, Kingston, and Toronto, besides which I have likewise, in passing, stopped at many a small but growing town and village. At most of these places I have been surprised to find sometimes whole regiments, sometimes single companies, of light infantry, rifles, and artillery; and I have made it a particular object to inspect the various corps as closely as possible, and the result has been thus far that I have received an impression with reference to the active volunteer force of Canada in the highest degree favourable to its efficiency and organisation. Better materials, I am convinced, could nowhere be found, in every respect. Physically, and I firmly believe; intellectually, the men who compose the defensive force of Canada are equal to any troops that any nation can place in the field; and the very greatest credit is due to this Government, and to the people themselves, who have in so comparatively limited a time, developed the military powers of this province. His Royal Highness and the Duke of Newcastle must have been struck with the fine bearing and the excellent drill exhibited so frequently by the volunteer force in Canada; and, no matter what severe criticisms military journals in London may pass upon the small but admirably equipped army of Canada, depend upon it, should the emergency arise, the services of the fine fellows who fill the ranks of the volunteer corps will be found useful and in many respects worthy of their predecessors of 1812 and of the more recent unhappy rebellion."

Large quantities of grain are still purchased for English firms in Hungary, which is considered in Vienna a proof that the harvest in England is likely to be a very poor one. Ten days or a fortnight ago but few orders were received from England to purchase wheat, but the demand is now almost as great as it was three weeks or a month since.

UNITED STATES.

The Milwaukee Peoples Press thinks that the number of the passengers on board the Lady Elgin, at the time of her loss, has been underrated. In consequence of conversations had with several of the survivors, the Press is confirmed in the belief that there were fully 500 souls on board the ill-fated vessel, and that, consequently, near 100 were lost.

PAGANISM IN NEW YORK.—At one of the Missionary and Sunday-School Union meetings held lately in and for this city, a Mr. R. G. Pardee read a paper on the condition of religious instruction and practice among the population. He undertakes to deal with statistics. In some respects we feel pretty sure he is out of the correct calculation, and he seems to indulge in the one-sided and exaggerated views generally taken by those who quote statistics for the purpose of establishing some moral thesis. He says that of the 170,000 or more children between five and sixteen years of age, in this city, "a careful examination of all the Sabbath Schools, Protestant and Roman Catholic," reveals the fact that there are not more than 70,000 children who attend any or all of them at the present time—leaving 100,000 supposed to be growing up without any religious instruction. He says, besides, that the ratio of neglect is increasing upon the ratio of instruction; that things in this regard, are getting worse.—Carrying his observation to the entire body of the population, Mr. Pardee says it is estimated that there are not 200,000 of the people in this city in church on any one Sunday—leaving 700,000 of our estimated population as non-church goers. If these statistics are anywhere near correct, it is a hard show for this city. We suppose there are of those baptized by Catholics some 300,000 souls in this city, old enough to attend church. Of these we estimate that about 100,000 attend once each Sunday at one or another of the twenty-eight Catholic churches on New York island. It must be remembered there are two services celebrated before nine o'clock a. m. in almost every church, and in some of them three or four—and each church is crowded at every mass. This would leave for the non-Catholic population—allowing 100,000 for those too young to go to church, and for Jews—400,000 of Protestant parentage, old enough to attend religious service,

but who do not go. There is matter for serious reflection in these reputed statistics. It is highly probable that the proportion of non-church goers is increasing. The children who do not attend Sunday School, except in cases comparatively rare, are untaught in matters of religion. The system of the public, or State, school education provides, of necessity, for this exclusion of religious instruction. If that system is preserved in for thirty years longer and if it is not counteracted, and hemmed into narrow compass, by the plan now to some extent adopted by Catholics, of having schools for their own children, we will see the extent to which the very vestiges of the Christian religion can be forgotten in a land where it was once prevalent.

HOW THE PRESIDENT AND VICE-PRESIDENT ARE ELECTED.—In view of the interest attached to the ensuing Presidential election, and in order to fully put our readers upon the subject, we insert the following summary of the constitutional requirements and the acts of Congress upon the election of President and Vice-President of the United States:—

- 1. The Electors are chosen by the votes of the people on the first Tuesday after the first Monday in November.
- 2. Electors meet on the first Wednesday in December, and cast their votes. They then sign three certificates—send the messenger with one copy to the President of the Senate at Washington before the first Wednesday in January; another by mail to the same person, and the third deliver to the United States District Judge where the electors meet.
- 3. Each State provides by law for filling any vacancy in the board of Electors, occasioned by absence, death or resignation. Such of the electors as are present are generally authorized to fill any vacancy.
- 4. The Governor gives notice to electors of their election before the first Wednesday in December.
- 5. On the second Wednesday in February, Congress shall be in session and open the returns. The President of the Senate shall, in the presence of the House of Representatives, open the certificate of returns and count the votes. The person having the greatest number of votes for President shall be the President, if such number be a majority of the whole number of electors appointed. And if no person having such majority, then from the persons having the highest number, not exceeding three, on the list of those voted for as President, the House of Representatives shall choose immediately, by ballot, the President; but in choosing the President the votes shall be taken by States, and a majority of all the States shall be necessary to a choice.
- 6. If the choice devolves upon the House of Representatives, and they fail to make a choice before the 4th of March next following, the Vice-President is to act as President.
- 7. The person having the greatest number of votes as Vice-President shall be the Vice-President, if such number be a majority of the whole number of electors appointed, and if the person have a majority, then from the two highest number on the list the Senate shall choose the Vice-President. A quorum for the purpose shall consist of two-thirds of the whole number of Senators, and a majority of whole number shall be necessary to a choice.
- 8. But no person constitutionally ineligible to the office of President shall be eligible to that of Vice-President of the United States.
- 9. There is no constitutional provision for the case where there is neither President nor Vice-President elected or chosen in the manner directed by the Constitution. The act of Congress of 1792 provides that, under such circumstances there shall be a new election.—Boston Pilot.

SKETCHES OF NEW ENGLAND HISTORY.—Among the modes of punishment resorted to in Ipswich, Massachusetts, during the first century of its history, says Felth, were the stocks, the pillory, wearing a halter, the cage, the cleft stick, and ducking and gagging. The stocks, as in many other parts of New England, stood near the meeting house, with the whipping-post. They were employed as "a terror to the disorderly" down to 1794. Persons were required to stand on the pillory "for making haste to be rich by fraudulent practices." Besides standing upon it as a gazing-stock, as long as the sentence required, they would for the most part have one or both ears cropped. For crimes which were almost but not quite capital, the culprit was required to wear a halter, and sit on the gallows. Sometimes he was obliged to wear the halter open to public view for months and years. The cage was about sixteen feet long, and ten feet wide, and partly covered. Sabbath-breakers, and other transgressors on lecture days, were confined in it, and exposed to the sight of the whole congregation in passing and re-passing. It was used in several towns in New England as late as 1718. The cleft stick was used to confine tongues convicted of slander. Ducking and gagging were ordered by the General Court in 1673 for "exorbitancy of the tongue in railing and scolding." It was ordered that "railers and scolds should be gagged, or set in a ducking-stool, and dipped over head and ears three times." The following curious account of a ducking instrument is quoted from the History of Ipswich, in England, from which place our American Ipswich was named: "It is in the form of a strong-backed chair, with a wrought iron rod, about an inch in diameter, fastened to each arm in front, and meeting in a segment of a circle above. There is also another iron rod affixed to the back, which curves over the head of the person seated in the chair, and is connected with the others at the top; to the centre of which is fastened an iron ring, for the purpose of slinging the machine into the river. "In the Chamberlain's Book are various notices of money given to porters for taking down the ducking stool. In 1697 three unfortunate females underwent this opprobrious ceremony. The fee for inflicting the punishment was—Is. 6d."

PROFANITY.—Every sign indicates that we are fast approaching a disgusting and grovelling age of profanity and swearing. No man can become a citizen of any American city or town without being forced into the disagreeable conclusion that as a nation this low bred vice is becoming one of if not the most prominent feature of national character. It manifests in all places, at all times, among all people, and during all ages. It seems really as if the vice had become a necessary ingredient of life, and that such was the demand for the low and vulgar habit that all professions deemed it necessary to show in some way or other their disposition to encourage it. It was applauded in Daniel Webster when in the United States Senate he declared that "I have been made a man by God, and I will not make anything else of myself." It has been recognized as accomplishment in the daily use of a strong minded woman, and certainly must be looked upon as a lovely, beautiful trait of character in hisping children and aspiring boys. Is it not so? Then why its intrusion into every place where man is found and sound is echoed? Why does it infect public and private assemblies, hotels, boarding houses and private dwellings? Why is it that it evokes eclat from the stump, laughter in the bar-room and amusement in the parlour or an agreeable diversion at the table? Why is it that nights are made hideous by the vilest, meanest oaths that can be uttered through the screeching wind-pipes of little children and half-grown boys? It is simply because the vitiated taste of declining age demands an emphasis in expression which cannot be acquired in sense. It is a very cheap system of attracting notice, and about equal in its ennobling tendency to the "model artist" shows of a metropolis. If it were ten times as common—if but one in one thousand were exempt from it—we would still say that it was one of the most puerile, low, disgusting, self-polluting vices which can be recorded to the disgrace of man or woman. No gentleman or lady can practice it or approve of it in others. It might be suited to the illiterate pagans of Japan, China or Hindostan, but they are so much above it, so superior to it, that they will not suffer the vice to approach them. In America it is almost impossible for a real

gentleman to escape the general taint; while denouncing it, we feel it to be almost necessary to indulge in it in order to raise the standard of our censure up to the level of a popular appreciation. The more popular it becomes the more heartily shall we despise and reject it. It is a base and vulgar sign of our deterioration in politeness, intelligence and morals.—Monitor.

OUR LITTLE MORTARAS.—On the 27th of September, a Rev. Van Nuter, from New York, made his appearance at the Baptist meeting-house at Joliet, Ill., with forty little boys, from 8 to 15 years old, for the purpose of distributing them among persons of the Baptist or Methodist persuasion. A few found homes in Joliet and vicinity—the remainder were sent to Ottawa. According to the statement of Mr. Van Nuter, only two of these forty boys were of American parentage. All the rest were children of Catholic parents, and nearly all of Irish extraction. The boys assert that they were taken to the west against their will, and in many cases without the knowledge of their parents. There is no doubt that the ruling motive in this kidnapping and transportation of children to the west is one of religious proselytism. As a rule, only Catholic children are taken. They are never placed with Catholic guardians. The money is contributed by the most violent anti-Catholic bigots and propagandists. It is a missionary rather than a philanthropic effort. In many instances the parents of these children are never permitted to know what has become of them. Boys of twelve or fifteen are apt to be wild and lawless in this country. They commit some petty theft, or are arrested as vagrants, by policemen in the interest of the law of one of these societies. The parents think they have run away or are disowned. They know not what has befallen them. The Van Nuters have them in their clutches, and drag them off a thousand miles into the heart of the Mississippi valley, where they are apprenticed to the enemies of their faith, with the understanding, and probably the agreement, that they are to have no access to their family or religion, and are to be educated to despise the one and to hate the other. Sometimes Providence restores these children to their mourning parents.—Two years ago a little girl in Michigan, bound to a minister, was so badly treated as to excite the compassion of the neighbors, and her name being published, her uncle sent for her. But in a vast number of cases these kidnapped children are lost. By the exertions of the Catholic clergy of the west, it is to be hoped that many may be restored to the bosom of mother Church, if not to the hearts of their earthly parents. It is for these children that we need in every large city a House of the Angel Guardian. It is for these that we need reformatory schools like that of Nutray. As the church increases in strength in this country, the efforts of her enemies will grow more desperate. They stop now at no outrage which it is safe for them to commit. It is not the duty of the Catholic community to take means to save the lambs of the flock from these "wolves in sheep's clothing." Imagine forty Protestant boys, under any circumstances, carried off and distributed among Catholics. Imagine this Van Nuter a Catholic Priest, transporting cargo after cargo of Protestant children into some Catholic district of the far west, to be bound out to Roman Catholics. The land would be full of howlings from the pulpit, howlings from the press, howlings in our halls of legislation. The country would be up in arms to prevent so great an outrage—yet just such outrages Catholics are obliged to submit to year after year. Is there no remedy?—Boston Pilot.

There is no people under the sun who have so much law as we. In Massachusetts, for a million of people, we had before the latest revision of the statutes something like five thousand large pages of law on every conceivable subject. Other States are as liberally supplied, or perhaps it would be more correct to say, as grievously burdened. And yet the Legislatures every year add from one hundred to two hundred pages. This eternal tinkering with the laws unsettles every thing, makes our rights unsafe, and leaves society unprotected by leaving it without reliable law to punish the heaviest offences, for laws are so numerous, one law repeals and then enactment leaped on enactment of contradictory terms, render all of no effect. Thus in New York there is no law for punishing murder in the first degree.—The law of the last year prescribed no mode of punishing murder, and it abolished all other laws on the subject. Consequently no court or other authority has power to sentence a criminal to death. This is the decision of the court of appeals in the case of Mrs. Hartung. They say, that the Legislature having abolished laws which prescribe hanging for murder, Mrs. Hartung's case must go back to the common law. At the common law her offence was "petty treason," and the punishment prescribed therefor was burning at the stake. She must, then, either be burned or set at liberty. There is no alternative for no law that can be passed, restoring hanging, can touch her life.

"JENKINS."—The New York Tribune thus describes the appearance of "Jenkins," the remorseless chronicler of all the little tattle connect. With fashionable events,—a mysterious and very mean eaves-dropping personage, whom each of the leading American journals declares the others employ. "Jenkins," indeed, is not one, but many, a genius in the literature of Society, but the portrait is made to depict an eccentric correspondent of the New York Herald.—Yonder where the flood of splendor is strong, and charms and beauties whirl together in a soft and odorous ecstasy—crossing the very pluck (of sweetest pine) which the gay toes of His Royal Highness just this minute lightly pressed, a very slender and lofty gentleman, equipped in all the mode, hovers in the wake of most unexceptionable Fashion. Upon his light and not unpleasant countenance rests an expression of gentle interest in the bright spectacle yet from the calmness of his gaze and the steady although energetic movement of his protruded limbs, it may be inferred that he holds his soul superior to such festivity. Now he daintily picks from his pocket an embroidered handkerchief. A thrilling scent escapes and floats away, as if to the supper-room. A long pencil and a few loose notes also fall gracefully to the floor. A slight shade of proud dissatisfaction dimples his face as he stoops and extracts from the sweeping lapses of a tipping belle these humble but useful instruments. And now the Prince has fulfilled another round of the glittering dance, and pauses to whisper a few sweet words of comfort to his palpitating partner. Our form advances with well-restrained rapidity, and a keen glance reveals a slight twitching of the muscles of his mouth, but otherwise a summer lake is not calmer than that countenance. Carelessly crossing the path of the prince, he secures the right of an apology for impeding his progress, and in the same breath whispers: "Will you be just good enough to tell me with whom you have just tripped the light?" &c. Already during the festivals which attended the presence of royalty in another latitude, has this elegant young person stood for his portrait in the columns of the Tribune. In fact, he may constantly be seen leaning in an attitude of volcanic ease against the columns of several of the leading papers. Is any reader mistaken? No! It is indeed the Original Jenkins. He has done the Prince all through. That same serene composure supported him during the long Western journey in a baggage-car to which, with other freight, the malice and misrepresentation of petty hirelings like the Duke of Newcastle consigned him. He bore almost the same expression of earnest business under a thin film of blue dissipation, when he examined princely trowers that were received from New York, and telegraphed their breadth and bearing in time for all the editions. Thus he walked when he sought the chamber of His Royal Highness, and just such a gleam of joy as his shot from his eye when he came forth with a small lot of the water in which the Baron had but recently washed; or when, on another memorable occasion, he caught the high spirited Baron in the festive act

of discharging the corks of soda bottles at the head of that eminent statesman, Newcastle. And each diamond sparkling on the sea of feminine beauty flashes its round price into the brain of this mighty Jenkins, and beneath the unctuous confusion of his locks, and the innocent surface of his waistcoat, are even now accumulating lava masses of statistics in millinery and all the kindred arts, which will presently go into a violent state of eruption over the pages of the surreptitious note-book in a shaded corner of the corridor. Follow now his retreating figure. Out from the mountainous lights and dizzy throngs of dancers and into the silken and mirrored promenade! With a glance askance at the countess: reflections of his passing form, with the old step of restrained agility he passed into the blaze of the supper-room. And here we shall be called upon to mark the special genius of the great original Jenkins, father of a whole school, but still master of the rosette mysteries of his art. At supper Jenkins sparkles. He is possessed of an effervescent more vivid and joyous than that of Green Seal, while the substance of his nature shows as solid and substantial as the salad. With what exquisite gaiety he beckons the waiter, impatient to surrender himself to so distinguished a service! With what mastery decision he gathers about him the rarest of luxuries! The wine touches his lips as if sensitive of the honor of such a kiss. And not to leave so charming a scene without some souvenir of its brief bliss, he abstracts from a vase of glorious flowers a small but rich bouquet, to fit domestic homage to the nostrils of some favoured female friend or to restore the temper of Mrs. Jenkins ruffled by the neglect of the managers in not sending tickets to herself, her sisters-in-law, and the new wife of her first flame, if perchance such a sublime creature as Jenkins could descend to the common level of matrimony. On he goes. His form is now protruded through a case-ent opening into a draped apartment, whose mirrors, and candelabrics with forests of spermaceti, and luxurious canopies would proclaim it to be the dressing room of the Prince, if his own beautiful boyish person were not plainly seen in shadow on the opposite wall. And a voice from the end of the little passage leading to this apartment cries, "Where are you going Sir?" It is the voice of the guard of the royal toilet, who for a moment flumbers at his post. These words are familiar to the ears of Jenkins. He had been brought upon them? Does his face crimson? Do his knees smite one against another at this stern proclamation of privacy? On the contrary. He retraces his steps with dignity, not to say grandeur, the corners of his mouth and of his eyes plainly saying, "I have got all the points. I defy your utmost power!" At this moment—and just here we get our last view of this eminent and enormous character, peculiar only to a high stage of civilisation, and not known at all out of artistic, fashionable, and journalistic circles, he is rushing with desperate precipitation out of the vortex of bewildering light and fragrance into the calm and cool atmosphere of a small managerial Parsonage, where with a vast stock of items, the best of pen, ink, and paper, and attendant Mercuries constantly plying between Irving place and the lower part of the city, we leave him to the general flow of that abundant imagination which will actually irrigate all the breakfast-tables of the metropolitan till morning.

CAPITAL PUNISHMENT.—The law passed by the last Legislature in relation to capital punishment was the subject on Monday of severe comment by Judge Ingraham, in the New York Court of Oyer and Terminer. The Judge indirectly advanced the theory that the great increase in crime, during the past few months, is owing to the repeal of the former laws. The Judge states in proof of the need of new legislation, that there have been thirty murders in New York city since May last.

OUR BECKY AND THE SAILOR.—A young dandy who is engaged, and will shortly be married to a gallant son of Neptune, lately visited the Mariners' Church. During the sermon the person discoursed eloquently and with much earnestness of the dangers and temptations of the sailor. He concluded by asking, "Is there one who thinks anything of him, who wears a tarpaulin hat and blue jacket, or a pair of trousers made of duck? In short, is there one who cares aught for the poor sailor?" A little girl, a sister of the dandy jumped up, and looking at her sister, said in a tone loud enough for every one to hear, "Yes, sir, our Becky does!"—Boston Morning News.

SACRIFICE.—We learn from the St. John's, N. F. Telegraph that a daring robbery had been perpetrated at the Roman Catholic Cathedral a massive silver chalice, a plate, and a candlestick valued at £200 were carried off by the miscreant. A similar but ineffectual attempt was made at St. Thomas's Church on the same night. A man named Dodd had been arrested on suspicion.

"ANTI-IGNO."—The attention of the extreme Orange papers to the fact that General Haynau, the woman scourger, was an ardent Protestant, that an estates lady in Wales notices all her dissenting tenants to quit or attend the Established Church with their families, that the boys of Sweden and Norway are industriously illiberal in matters of religion. He suggests to them the honourable labour of extracting the beam from their own vision, before prying for the beam in their neighbour's eye. He very truly adds that if all newspapers energetically essayed to correct those whose opinions they represent, there would be more happiness on earth.—Irishman.

THE NATURE OF WEALTH AND POVERTY.—Men rarely know the meaning of the word "rich." It is a relative word, implying its opposite "poor," as positively as the word "north" implies its opposite "south." Men never really speak and write as if riches were absolute, and if were possible, by following certain scientific precepts, for everybody to be rich. Whomsoever riches are a power like that of electricity, acting only through inequalities or negations of itself. The force of the games you have in your pocket, depends wholly on the default of a guinea in your neighbour's pocket. If he did not want it, it would be of no use to you; the degree of power it possesses, depends accurately upon the need or desire he has left for it—and the art of making yourself rich, in the ordinary mercantile economist's sense, is therefore equally and necessarily the art of keeping your neighbor poor.

THE ECONOMY OF HEALTH.—This busy nation of Americans have 12,000,000 working people, whose services may be estimated at \$2 a day, and their annual loss by sickness at an average of ten days each in the year. This gives a total loss of \$240,000,000, a sum three times as large as the whole cost of the General Government, including the Army, Navy, Post Offices, Legislators, Foreign Ministers and all. The amount weighs over six hundred tons in pure gold. A large proportion of this costly suffering might be averted by attention to diet, cleanliness, and above all, by the proper use of the right remedy in season. When a 25 cent. box of Ayer's Pills will avert an attack of illness which it would take several days to recover from, or a dollar bottle of Ayer's Sarsaparilla, will expel a lurking disorder that would bring the sufferer to his bed for weeks or months, does it take any figures to show the good economy of the investment? When Fever and Ague is rankling in your veins, and shaking the life out of you, is it worth the dollar it costs for his Ague Cure to have the villainous disorder expelled, which it does surely and quickly? When you have taken a cold is it prudent to wait until it has settled on the lungs, when days or weeks or months must be spent in trying to cure it, even if it can be cured at all, or is it cheaper to take Ayer's Pectoral, costing a few shillings, and remove the trouble before it is serious? It takes no wisdom to decide.