

Darrynane the residence of the late Daniel O'Connell being the estate of the Earl of Cork, is shortly to be sold by his lordship. A vast property is added to the 'Rellows of Trinity College, Dublin,' in the county Kerry, by the tenantry not agreeing to renew...

The effective strength of the Kerry Regiment now amounts to 790 rank and file, nearly as strong as it was when the Regiment left Tralee. Belfast, like Manchester and like Liverpool, has pronounced for Lord Palmerston unequivocally and emphatically. A great meeting of the Liberal party was held on Saturday, at which the following resolution was enthusiastically carried: 'That we regret that, by an unnatural coalition of discordant parties, the Government has sustained a defeat which compels an immediate dissolution of Parliament by a decision which we look on with great alarm, as fraught with imminent danger to our fellow-subjects and embarrassments to the servants of the Crown in our distant colonies, and we therefore feel it our duty to declare our entire confidence in Lord Palmerston's Government, and our determination to return to the House of Commons for this borough two members who will support his Administration so long as it is conducted on the principles which have hitherto been his guide.'

Recent experience has discovered the secret weakness of every English ministry, and the consequent strength of a properly constituted Irish Party in the House of Commons, however numerically small. It was observed that the Government and the Opposition forces are generally so nearly balanced that a few discreet members can hold the key of the position, and command the stability of every administration. This has been repeatedly proved, and never better exemplified than in the late division. The majority on Tuesday night was sixteen. These sixteen voting the other way would have saved Lord Palmerston from his present necessity. Theoretically, at least, it is possible to have sixteen Irish members returned to the House of Commons, who will always vote against a ministry like the present at such a moment. On more Irish questions their votes are valueless, because they are lost in the overwhelming numbers of a hostile Parliament. Let them absent themselves altogether, if they wish, except at grand crises, like this, when the great parties muster all their forces to contest the possession of power. By acting together then, they really dictate to the whole empire in the matter of disarming their hostility by acquiescence in the just demands which they make in the name of their constituents and country. We have said this is the idea—the theory—of Independent-Parliamentary Opposition; for really, it has never been practically tried. At the late election the people and their clergy made incalculable sacrifices in order to test its efficacy, and they believe that they had sent over not only sixteen, but sixty representatives prepared to adopt such a policy. Scarcely six preserved their promise and their honor. What matters it what became of the rest—what high or what low price they gave upon their fidelity—or how that some of them are already enjoying the reward of their treachery, and that others have not obtained it yet and never may? Such was the policy defined in '51 enthusiastically accepted by the church, sanctioned and consecrated by the church—but never since practically acted upon. The simple question for the Irish public now is—whether they still approve of it or not, and whether they still consider it worth a trial. It is true, things have changed greatly in Ireland since the last General Election, and the condition of all classes is materially improved. But it will not be denied, that the great grievances still remain unredressed as they were then. Many of those who looked leniently upon the men who broke their solemn pledges in order to obtain Government situations and other favours, urged that a liberal ministry ought not to be pressed too closely, and that reforms and concessions might be safely left to its liberality and honor. Well, they have been and where are the results now, after the experience of a whole parliament? Not one solitary measure of redress has that whole parliament produced; and with respect to the laws, we are precisely in the same position as when it first met. —*Albion Journal*.

The Cork Examiner draws attention to the gross abuse which is made of the Grand Jury system, for the purpose of sectarian ascendancy. In the county Kerry, Catholics form a very large proportion of the highest class; yet on the list of the Grand Jury we find the names of but three Catholic gentlemen. In no place are higher spirit or more intelligence in the discussion of public questions to be found than are displayed by the liberal gentry of the county Kerry, and we may expect that they will not fail to apply the argument afforded by this marked exclusion to the movement now in progress for the abolition of the Grand Jury system. Through the accident of a Protestant Sheriff, nominated by a bench on which a strong sectarian leaning still exists from the exclusion and ascendancy of former times, Catholic gentlemen are at present subject to have a perniciosa slight cast on them and their religion. What could be more unjust, or a greater indignity, not merely to those whose rank makes them the immediate objects of exclusion, but to a Catholic population, than that persons of their own faith should with three exceptions out of twenty-three be sedulously excluded from the body by which they are to be taxed, and by which their liberties or lives may be determined? In the county Cork, out of twenty-three Grand Jurors, there are at the present Assizes three Catholics. We beg the Catholic community fully to ponder this fact: In a county, where Catholic ratepayers, compared to others, are in the proportion of twelve to one, they are represented on the Grand Jury in the inverse proportion of one-eighth. The Examiner adds, 'We have perhaps no reason to regret that the abuses of the system are made so prominent and offensive; because there must be a deficiency of common spirit or common manhood among the Catholic gentry, if they are ready to lie down humbly under this standing insult from those who are not their superiors in station or fortune.'

The Freeman's Journal gives the following particulars of an audacious intrusion of itinerant Biblical preachers, upon the Archbishop of Dublin:—'On Sunday last, the Rev. Messrs. McCarthy, Rogers, and Lyons, agents to the Church Missionary Society for Ireland, had the bad taste, without any previous notification whatsoever, to intrude themselves in a body into the private residence of His Grace the Archbishop of Dublin, Dr. Oullen. His Grace at the time being absent from home, found them, on his return, standing in the hall, engaged in conversation with his servant. One of these unbidden visitors, hereupon accosted His Grace, and stated that their object was to demand from him some explanation of certain passages in his recent Lenten Pastoral. The Archbishop, finding himself thus rudely interrogated before he would reply to any question, at once inquired—'Pray, who are you?' One of the visitors replied that he was the Rev. Mr. McCarthy, Secretary to the Irish Church Missions, and that the others were the Rev. Messrs. Rogers and Lyons. His Grace then said he would enter into no discussion with them, but desired them to forward in writing whatever they had to say. 'Will you, then, undertake,' rejoined the Rev. Mr. M., 'to reply to our inquiry?' His Grace observed—'I will make no such promise, nor shall I hold any communication with persons who placard our streets with offensive columns against the Catholic religion, and openly violate one of God's commandments. They shall not hear false witness against my neighbour. The Archbishop then cut short the interview by requesting his servant to show these visitors to the door. On this unseemly transaction we will make but one remark:—What would be the feelings of Archbishop Whately if three Catholic Priests had, the indecent, effrontery to intrude, in a body, upon his privacy, and, uninvited and unauthorised, to catch him upon the subject matter of one of his Charges?'

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ARRIVAL OF TWO MEN FOR A MURDER COMMITTED 34 YEARS AGO.—COLEBRAINS; 2ND MARCH, 1857.—At a party fight, which occurred near Moneymore, in the county of Londonderry, about 34 ago, a Catholic, named Charles McConvery, was murdered, and information, lodged at the time, against two men, named Wm. Rainey and James Dunne, for committing the murder, and a reward offered by Government for their apprehension, but until last month they succeeded in evading all attempts to bring them to justice; indeed it had nearly escaped men's minds altogether, until, Constable John London, of the Coleraine station succeeded in discovering their whereabouts. On last Thursday night last, 26th ult., he succeeded in arresting James Dunne, near Moneymore, and afterwards proceeded to Moy, county Tyrone, and there arrested Wm. Rainey. Both prisoners were taken before Major Millar, J.P., at Moneymore (who took the informations at the time), and were fully identified by Patrick McKeever to be the persons whom he swore at the inquest murdered McConvery. They are now fully committed by Major Millar, to take their trial at the ensuing assizes at Londonderry on the 11th inst.

GREAT BRITAIN.

BRITISH PREPARATIONS FOR WAR WITH CHINA.—The London Globe says, 'That the force about to be concentrated at Hong Kong will consist of two brigades of infantry, composed of the 5th Fusiliers, the 50th Regiment, now at Hong Kong, the 23rd Fusiliers; the 82nd, 90th, and 93rd Regiments, which will proceed as soon as the shipping arrangements are completed. This force will be further reinforced by four companies of artillery, 1,000 Marines, and 100 men of the Royal Engineers; while, in the shape of auxiliary corps, it will be accompanied by one battalion of the military train, and 200 men of Medical Staff Corps.' 'The Commander-in-Chief will be Major-General Ashburnham, C. B., who had a command in the Sutlej campaign.'

We understand that government have appointed Lord Elgin British Plenipotentiary to China, and that the noble lord will almost immediately leave on his important mission. The appointment is said to have been previously offered to the Duke of Newcastle, who resolutely refused it. However this may be, it will be generally agreed that no man is better fitted than Lord Elgin to undertake the delicate and difficult task of arranging the disputes which have unhappily arisen between our officials and the Chinese authorities.—*Manchester Examiner*.

An English paper notices the amusement that is produced in the House of Commons, by the constant attendance of the Haytian ambassador in the diplomatists' gallery, whenever Mr. Dallas, the American Minister, attends the debates. 'We have never had an American Minister who watched with such engrossing interest the proceedings of the British Senate as Mr. Dallas. There has been but one drawback to his keen enjoyment of the strife of parties, and that is the absurd punctuality with which the ambassador for Hayti enters the diplomatists' gallery when the venerable American Minister is there, or is expected. The Haytian is 'God's image cut in ebony,' and Mr. Dallas's instinct to give him the widest possible berth, and the pleasure which our ally of the woolly hair and white teeth evidently has in making the American sensible that here in England at least, they meet on terms of social equality, supply no little amusement to the *habitués* of the house.'

THE GENERAL ELECTION.—'For whom shall we vote?' is the question of the hour, though the result may seriously affect us for years. It is to Ireland, of course, that Catholics and the Catholic Church must especially look. In England the Catholics, even where most numerous, can only hope to turn the scale between parties nearly equal. Catholic Ireland has constituencies in plenty, where, by acting with anything like union, they can return whom they will. We would gladly see the time when Catholics here could properly repudiate the notion of a 'Catholic vote,' and say with Dr. Brownson—'As Catholics we have no political interest separate from that of our fellow-citizens. We are subject to the same laws, and have the same political rights and duties.' This we shall gladly say as soon as it is true. But that day seems far enough off; the consideration of the present moment is, how we shall best secure ourselves against persecution and aggression in the new Parliament. Of one thing we may be sure, Mr. Spooner and his party are likely to gain a great accession of strength. Those who sympathize with him are a very small minority among the men who can possibly gain a seat in Parliament.—But those who, to please their constituents, will pledge themselves to support him, are very many, and those who, like Mr. Stuaert Wortley, will pledge themselves not to vote at all, hardly less numerous. It will require some political courage to face almost any English or Scotch constituency without a pledge or half-pledge of active assents upon the Catholic Church and religion; and many a Liberal had rather affect a bigotry which he does not feel, than suffer for his liberality. Few are like that truly able and liberal Protestant Mr. Arthur Helps, who would be a valuable accession to any Parliament, but who replies, when requested to offer himself for the University of Cambridge—'The experience which I gained, when sitting in Mr. Denman's committee, convinced me that I am not a fit person to aspire to that honor. I cannot attach the importance to such questions as the Maynooth Grant and 'Sabbath Observance' which I found was attached to them by many excellent persons in your constituency; and I perceived that a man like myself, of decided liberal tendencies inclined to form his own opinions upon all subjects that should be brought before him, would be likely to come into unpleasant collision with that numerous and influential part of the constituency which enjoys a fixity of opinion, not always justified by the amount of thought bestowed in forming the opinion upon most matters in Church and State.' Our pledged assenters then will be more numerous than ever. If they could vote by ballot we should have nothing to fear, for they would take care of their own interests on the hustings, and of the public interest in the House. As it is, we must trust to something else. And that is, in a word, the strength of the Liberal party, especially in Ireland.—*Weekly Register*.

THE COALITION FLAG.—We understand that a splendid banner is being worked at Manchester, by order of the Peace Society, that Mr. Cobden and his party may go to the country under it. Its material is superior calico, printed with the device of a willow pattern and the motto of 'Cant. O.'—*Punch*.

Placards have been posted on the walls of Gloucester announcing that some person at Bristol is in want of 2,000 cats for Australia. Those who have any of the feline species to dispose of are requested to bring them to a place appointed in the bill, on a given date, when the captain of the ship will be in attendance to negotiate with the proprietors. ODD!—The following, from the *Derby Reporter*, is somewhat too good to be lost, as a novel application of Gothic.—On sale by private contract, and to be removed in one week hence, a beautiful Chinese summer house, with Gothic windows.

(On Saturday the 21st Feb., the Rev. Benjamin Buckler, Gifford, Astley, was induced by the Rev. John Langdon into the sacreary of Pitney, and on the following day Sunday, the Rev. gentleman read himself in. The fact is related by the *Western Flying Post*, with the following comments: 'Upon the arrival of the Rev. gentleman at the church at the west end of Mr. Bryan-Phelps's factory, where the old church is traditionally said to have stood; to read himself in, he found a congregation of only four persons present. The Rev. gentleman commenced the Morning Prayers about a quarter, past ten o'clock, reading also the Communion Service; and at about half-past twelve commenced the Evening Prayers, after which the necessary documents were read and signed by the witnesses present, and so ended the spiritual duties of the Rector of Pitney, and his first and last ministerial act, as regards the good people of Pitney, who have now nothing to do with him but pay annually those rectorial dues which the above ceremonies, legal and religious, entitle him to by the law of the land. We may observe that the new rector appears to be about twenty-five years of age, and that he read the prayers without surplus or anything beyond his usual daily dress. This public exhibition of what the law tolerates, is a solemn farce! It was upon spots quite as unlikely as that on which the Rector of Pitney, stood on Scaxagesima Sunday, that the monks of old erected first their little cells, then larger and additional buildings as the surrounding population and patronage increased, till in process of time a noble minister or a gorgeous cathedral occupied the same spot. How different the practice and the policy now from then! Here a church is permitted to go to utter decay, not one stone being left upon another, and its endowment diverted away from its original practical use, namely, the spiritual benefit of the parishioners of Pitney. The Lord Bishop of the diocese must have performed his part of the necessary formalities with pain and grief; and we cannot but think that the young rector himself, whilst walking through the crowded streets and lanes of Pitney on Sunday morning, and contemplating upon the spiritual condition of the surrounding population, must have had some misgivings as to the character of those laws which enabled him to call himself the sacreary rector of the parish of Pitney, and which give him, not souls for his hire, but a money revenue, without any employment. In all human probability, more than half a century will elapse before another rector is inducted. May we indulge a hope that our children's children may alight upon better days and live under a more consistent dispensation!'

The Northern Daily Express gives the following account of a heathen parish in England:—'There is a picturesque village in the North of England wherein resides the venerable rector who has enjoyed this excellent living for upwards of forty years, during which period he has received for his labors the sum of £40,600; but a short time ago the Rev. gentleman gave in one of his parochial sermons a singular account of his stewardship. He stated that during the last year 27 of his parishioners had departed this life, and only two of them had gone to heaven! and during that period there had been 37 children christened at the parish church; and out of that number only two of the children had Christian parents. These strange sentiments produced the greatest consternation amongst the congregation, and many of the deceased's relations, who were present, went into a flood of tears, and others again looked with scorn on the minister who had spoken so unkindly of both the living and the dead. On leaving the church an aged and venerable parishioner said to his neighbors that he considered that person spent more of his time in the collection of tithes than he did in giving forth the bread of life.'

A correspondent of the *Weekly Register* writes as follows on 'Missions to China':—'Sir—The following extract from a letter I received yesterday is at the present moment rather interesting. It tells us, certainly, nothing with which Catholics were not well acquainted before; but the writer is a Clergyman of the Established Church, and his informant his own son, an officer in the army just returned from China, who has been employed in that part of the world during the last three years, and was on intimate terms with Sir J. Bowring and Mr. Chisholm Anstey, perhaps you may think it worthy of a corner in the *Weekly Register*.—'One thing he told me which will gladden your heart, that the only Missionsaries who were doing good out there were the Roman Catholics. The Protestants of all denominations were too much hampered with wives and children.—Believe me, truly yours, W. T. L.'

'Hampton Court, March 8, 1857.' Certain lectures at Hackney have recently been advertised with the self-contradictory heading:—'Unitarianism identical with Evangelical Christianity.'

PALMERSTON'S BISHOPS.—The *Union*, has an able article in reference to the part taken by the Bench of Protestant Bishops in the recent debate in the House of Lords, upon the Canton massacre. 'They had been appealed to,' says the *Union*, 'as Chief Ministers of the Gospel of Peace, to declare whether they would sanction an unprovoked act, not simply of hostility, but of bloodshed, which could not be justified on any principle of international law, and must inevitably damage the influence, and impede the progress, among a Heathen population, of that Gospel which they had solemnly pledged themselves to teach. They met, we understand, on the following day, to consider that appeal: and what is the response which they made to it? On the one side was justice, humanity, and the Gospel; on the other side was mendacity, massacre, and the Palmerston Government. For that Government voted two Archbishops and sixteen Bishops; and against it voted five! Some allowance may, perhaps, be made for the failing intellect of Canterbury and York: something may be pleaded for the country compliance of which the mitre of Winchester has so long been the symbol, as it is said to have been originally the reward. To them it may be plausibly argued, to vote with the Government is rather a natural instinct than a deliberate act of will; and the mitre conferred by ministerial patronage becomes the necessary guarantee for ministerial support and the measure of ministerial morality. But for the most part, they all belong to that party which professes so exclusive a zeal for the purity of Bible Christianity. It will not be wonderful if, henceforth, the ignorant Chinese decline to accept, from the hands of his missionaries, Bibles, which to their ignorant comprehension, may seem rubricated with innocent blood.' The *Record* boasts that, under Lord Palmerston's Bishops, the Gospel, is being preached in all its purity; but we presume, if preached in China, it is not, at least to be preached with a too 'Chinese exactness.' Contrasts are proverbially odious. Yet we can scarcely help remarking on the significant fact that, whereas eighteen Prelates took the trouble to vote on a ministerial question, in support of a cruel and discreditable policy, only two were found, the other day, when the interests, not of the Ministry, but of the Law, were at stake, to utter their protest and record their votes against a measure which would degrade Christian marriage to the level of a human, and therefore a dissoluble contract. The common sense of Englishmen will begin to question the uses of a Hierarchy; and, while its personnel is such as at present, those who honour it for its office will be sorely puzzled how to reply to them.'

The *Morning Star* says:—'The division in the House of Lords on Thursday night was decided in favour of Ministers by a majority that comprised eighteen bishops. What a satire on the Christianity of which these men profess to be the venerable confessors! What a commentary by the Fathers of the Church of England on the Gospel, that proclaims peace on earth and good will to men! Verily we need a special mission home to convert the Bishops to the Christian faith!'

Christianity! Religion, pure and undefiled before God, is in the eyes of the Right Rev. Fathers of the Church of England, consistent and compatible with the sanction of a policy that outrages the common instincts of humanity, and defies vengeance on the most murderous scale, as a national virtue. Eighteen Bishops have affirmed by their votes that the barbarous bombardment of Canton is in harmony with the Gospel they pretend to preach, and the sublime mission of love and mercy which, as spiritual peers, they are specially exalted to exemplify in the House of Lords.'

And the *Daily News* says:—'The Kendall-Bentrick deserters have plainly avowed that they voted in favour of the bombardment of Canton because Lord Palmerston has raised to the bench none but Low Church Bishops. The connexion between the promises and the conclusion seems somewhat of the loosest. We have pure Christianity at Carlisle: therefore let us have no Christianity at Canton. Close is a Dean and Bickersteth a Bishop; therefore, in the name of all that is evangelical, let the bombardment and bloodshed of the peaceful Bowring go on unimpeded.' To all which, we may add the following, from a correspondent:—

When war with China is concerned,  
How busy could our Bishops be;  
With holy zeal their Lordships burned—  
To win and fill another See!

But when 'tis matter of divorce,  
And Lords menace God's Word away,  
They're absent as a thing of course,  
They're just they're nothing there to do.

KEEP FOR COMMON PEOPLE.—Mr. Jones, the Charitist, proposes to abolish pauperism by dividing the 30,000,000 acres of land now lying waste in this country among the unemployed poor, in order that they may cultivate; without capital, land of which the cultivation will not at present pay capitalists.—This gentleman may call himself Ernest, but we should say that Mr. Jones is joking. He cannot seriously suppose his own species capable of grazing on commons or munching furze and thistles.—*Punch*.

The *Star of Govent* relates how a prisoner, charged with a brutal assault at Cardiff, was allowed to attend at Petty Sessions as 'a ticket-of-leave man.' The insulted prisoner indignantly echoed the phrase, and added, 'No! I served my time out like a man!'

UNITED STATES.

THE DEATH PENALTY IN RHODE ISLAND.—The Legislature of Rhode Island has finally come to a decision upon this question. The *Providence Journal* of the 1st inst., says:—'The House, by a vote of 38 to 20, resolved that every person who shall commit murder shall be imprisoned for life; and by a vote of 48 to 10, refused to declare that murder committed by a convict in the State Prison shall be punished with death. On the latter question the strongest advocates of capital punishment united with the extreme philanthropists, holding that human life ought not to be held more sacred in the State Prison than out of it. The Senate concurred with the House on the first of these propositions, and the law on this subject, therefore, will remain as it has been since the year 1853, when capital punishment was abolished.'

AMERICAN MORALITY.—Cases of poisoning between husband and wife have become alarmingly prevalent in the States amongst people of respectable standing.

THE NEW EPIDEMIC—BRAIN FEVER.—The *Oswego Times* says the extent of the new epidemic known by the name of brain fever, and which baffles all the skill of physicians, is truly alarming throughout Madison and Onondaga counties. A gentleman who has lately visited the former county, informs us that in some localities the people are leaving in alarm and dismay. Persons are frequently attacked with the remarkable malady very suddenly, soon become insane, and die in a few hours. We do not know that any have recovered when once attacked by the disease. Duane Brown and Richard Thomas, Esqrs., two prominent lawyers of Madison county, have fallen victims to it, and we are told in some of the villages deaths occur daily. As yet there is no rational explanation of the disease. By some it is ascribed to the use of Western pork, but it seems to us that the fact of its ravages being confined to two counties, forbids the supposition. If it is caused by eating the Western pork, the whole State would suffer more or less, and not particular localities. Onondaga seems to be less affected by the scourge than Madison. A writer in the *Democrat* expresses the opinion that the disease is the old 'spotted fever' which prevailed as an epidemic, in 1810, and for several subsequent seasons, in various parts of New England, the Eastern Counties of New York and along the borders of Canada. To substantiate this opinion he quotes from a report made to the Medical Society of Massachusetts, in 1810, and from the old writings of Doctors Miner, Tully, Thatcher, Page and others. The disease manifests itself with chills, nausea and vomitings, severe pain in the head, &c., soon followed with delirium, impairing of hearing and sight, and finally with stupor more or less complete, and in some instances convulsions. Purple spots upon the surface are characteristic symptoms, and numbers have died within twenty-four and thirty-six hours after the invasion of the disease.

A Bible distributor in Kentucky reports that of thirty thousand families he visited, one-fourth had no Bible, and many had never heard of such a book, at all; there were three regularly-ordained ministers also who had not a copy of the Scriptures.

A BRUTAL MURDERER CONVICTED.—The Cincinnati *Gazette* states that Return J. Walker, of Sylvania, charged with murdering his wife, and then burning her remains to obliterate the traces of his guilt, has been convicted.

SALE OF DR. BURDELL'S FURNITURE.—The announcement that the sale, by auction, of the goods and effects of the late Dr. Harvey Burdell, would take place yesterday, at the premises, No. 21, Bond Street, drew an eager crowd into that vicinity as early as 9 o'clock in the forenoon. The auctioneer, Mr. M. B. Butler, was advertised to commence proceedings at 10 o'clock; but long before that time the neighborhood was more impassable than in the best days of the inquest, when the arrival of citizens was so large that ingress to the building was a matter of exceeding difficulty.—The ladies outnumbered the gentlemen, three to one, and were determined to get in. They pushed, they strove, they went in for going in, and in they went.—For a long time nothing was visible but a mass of ladyhood, crowding in—Ere after the apple—to see the blood-stains on the wall of the room where the murder was committed, to talk and to listen to the bids for the furniture. To listen and talk, for only three ladies made bids, while seven or eight hundred talked, and the rest, a dozen or two, listened. Many a man with the perspiration coursing down his face, thanked the Fates that not over a hundred ladies were crissoline, and that there were not more than five dozen of metallic hooped petticoats. We regret to state that some gentlemen forgot their gallantry, and complained that one woman required as much room as two or three men,—a most preposterous murmur, of course,—but one freely made, and frequently reiterated. The gentlemen, to tell the honest truth, were as eager to get in as the ladies, and many a lady's dress suffered in consequence. When the auctioneer opened the sale, the house, (all except the upper story, where the Misses Cunningham and their young brothers were,) was jammed and crammed with people. Movement from place to place, even at the distance of a few feet, was almost literally a matter of impossibility. So the sale com-

menced. First in the Doctor's bedroom, the hair mattress, from his bed, went for \$8. But the bid was barely consummated, when a cry was heard, and a policeman in attendance arrested a pickpocket.—Everybody tried immediately to get his hands down to his pockets; to feel that everything was safe, but found the jam too tight, and sighed for Orotou with ice in it. Then the Doctor's bedstead was sold for \$8; and his bureau for \$9 25. Four lots of books in the bureau,—not a book worth chronizing by its title,—went for \$7 50,—an individual having the hardihood to call himself Ebling, bidding for one lot. At the name of Ebling (one would have thought it was Eblis, the name of the Father of All Evil, in the Arabic and Persian tongues,) there arose a cry of 'turn him out!' 'put him in the street,' 'smother him in the dust.' When the excusable effrontery of the crowd had subsided, the blankets and sheets of the bed were sold, bringing good prices. The next articles offered were a pair of glass shades, covering sections of the human jaw, modelled in wax, which Mr. Reed purchased for five dollars and three shillings, (auctioneers do not recognize the decimal currency yet,) and then Mr. Ebling, or the audacious impostor usurping his name, purchased a focus in a glass case for eighteen shillings. Again, at the sound of the hated name, the cry burst forth, the windows were forced open, and for a few moments there was a terrible suspense. Were the indignant crowd near the windows about to hurl Ebling forth to the street he had led us so dirty? The auctioneer's voice reassured everybody. 'Gentlemen and ladies,' he said, 'here is a glass case, with a skull in it. The skull can move its jaw. It is a fine specimen.' Somebody gave \$1 for it. Another skull, without a case, was purchased by Mr. Manson, dentist, for \$1. A large bottle of chloroform was bought by Dr. Roberts for \$1. The dressing bureau with looking glass brought \$14, the carpet in the bedroom went for six shillings and sixpence a yard. Dr. Roberts bought the Doctor's electrical machine for three dollars and one shilling, and somebody gave fifty cents for the Doctor's flesh brush, and with that purchase the Doctor's flesh room closed. Milton sings of a deep deeper than the deepest deep; and certainly a crowd more crowded than the most crowded crowd existed in the room of the murder. Before the auctioneer could commence, three ladies were, with the extremest difficulty, removed in a fainting condition, and men and women who remained larded the carpet, as Falstaff did the lean earth. The rosewood secretary sold at once for \$60. Then the crowd treading on each other's toes, and getting incensed, the auctioneer had to pause and plead for so little noise as would enable him to hear the bids when bidders shouted their utmost.—The sale of the Doctor's books commenced. Mahogany chairs, with velvet seats, plain cane seat chairs and similar articles were purchased at prices exceeding their first cost. The Doctor's mahogany dental work-case sold for \$12, his operating chair for \$23, while his numerous dental tools were disposed of under their value. When the 'scrapers' were announced, a cry was raised for Ebling, but he, or the individual representing him, was not present to purchase them. 'He is to scrape Broadway,' said the crowd. The marble centre table at which the doctor was supposed to have been seated when the murderous attack was made on him, was sold to Mr. Morrison for \$7. His work bench and lathe brought \$4 50; his mahogany dental case, filled with teeth, a hundred at least, went for \$6; and in selling this last article, the auctioneer fell into the funny vein of Coroner Conroy—only a long distance behind—and said, 'Now gentlemen, now ladies, is the time to purchase teeth. Who wouldn't have teeth? Who would be without teeth? Teeth cost you \$100 a set, and here you can buy enough for a few dollars to apply yourself and all your friends.' While in the second story things were thus progressing, in the parlour below stairs, amid a crowd almost equally great, an animated discussion was going on; the guilt or innocence of Mr. Eckel and Mrs. Cunningham Burdell being the subject of dispute. Females took part therein very loudly, and it was observable that the ladies, whenever they delivered their sentiments, were not in favor of the prisoners. The male listeners to the argument, ever and anon, broke out in interruption, crying, 'Here comes Conroy to hold another grand inquisition. Three cheers for Eckel.' 'Let's all go and take a drink, and Eckel will foot the bill.' There was little attempt at decorum, notwithstanding the presence of about two hundred ladies, till the auctioneer and the rest of the ladies and gentlemen descended from up stairs, to sell the parlour furniture.—*N. Y. Times*.

A GLANCE AT BOSTON.—In his remarkable sermon 'The chief sin of the people,' Theodore Parker treats our prudish down-east Sister, with more frankness than politeness. He says:—'Are the laws of Massachusetts kept in Boston, then? The usury law says, thou shalt not take more than six per cent on thy money: is that kept? There are thirty-four millions of banking capital in Massachusetts, and I think that every dollar of this capital has broken the law within the past twelve months and yet no complaint has been made. There are three or four hundred brothels in this city of Boston, and ten or twelve hundred shops for the sale of rum. All of them are illegal some are as well known to the police as is this house I intend, a great deal more frequented by some of them than any house of God. Does anybody disturb them? No. When the old South Church was built, with Christ's Church in Salem street, when King's Chapel, when Brattle Square Church, they were respectively the costliest buildings in town. They were symbols of religion, as churches always are;—symbols of the popular esteem for religion. Out of the property of the people great sums of money were given for these houses of God. They said, like David of old, it is a shame that we dwell in a palace of cedars, and the Ark of the Most High remains under the curtains of a tent. How is it now? A crockery shop overlooks the roof-trees of the Church where once the eloquence of a Channing enchanted to heaven the worldly hearts of worldly men, alas! to let them fall again under his successor. Now a hotel looks down on the church which was once all radiant with the sweet piety of a Buchminster. A haberdasher's warehouse overtops the Church of the Blessed Trinity! the roof of the shop is almost as tall as the very tower of the church. These things are only symbols. Let us compare Boston; in this respect with any European city that you can name? Let us compare it with gay and frivolous Vienna, the gayest and most frivolous city of all Europe, not setting Paris aside. For though the surface of life in Paris sparkles and glitters all over with radiant and dazzling bubbles, empty and ephemeral, yet underneath there flows a stream which comes from the great fountain of nature, and tends on to the ocean of human welfare. No city is more full of deep thought and earnest life. But in Vienna it is not so. Yet even there above the magnificence of the Herengasse, above the proud mansions of the Esterhazys and the Schwarzenbergs and the Lichtensteins, above the costly elegance of the imperial palace, St. Stephen's Church lifts its tall, spire, and points to God all day long and all the night, a still and silent emblem of a power higher than any mandate of the kings of earth; eye, to the Infinite God. Men look up to its Cross, overtopping the frivolous city, and take a lesson! Here, Trade looks down to find the Church. I am glad that the Churches are lower than the shops. I have said it many times; and I say it now. I am glad they are less magnificent than our Banks and Hotels. I am glad that haberdasher's shops look down on them. Let the outward show correspond to the inward fact. If I am pinched and withered by disease; I will not disguise it from you by wrappings of cloth; but I will let you see that I am shrunken and shrivelled to the bone. If the pulpit is 'no nearer heaven' than the tavern let that appear. If the desk in the counting-room is to give law to the desk in the Church, do not commit the hypocrisy of putting the pulpit desk above the counting-room. Let us see where we are.'