

Kissing a Dirty Book.

The *Crescent*, the English Mahomedan journal, makes the following comments on a recent case :

"The movement in favour of the abolition of the disagreeable and insanitary custom of taking the oath in a Court of Justice by kissing a copy of the Christian Bible has been greatly strengthened by the results of an investigation which has been carried out at the instance of the Corporation of Bradford. An examination which their chemist was instructed to make into the deposits upon the cover of a volume upon which witnesses have imprinted dutiful salutes since her gracious Majesty ascended the throne has led to the discovery of the presence of half a dozen species of micro-organisms of an unpleasant kind, and among other germs were those which indicated that the Book had been kissed or handled by persons afflicted with sores. Altogether, it is evident that anyone who applied his lips to the cases of this venerable volume did so at considerable peril to his health. The revelations of this report ought to impress upon magistrates the importance of making it known to witnesses that in England and Wales they are at liberty to use another form of oath which is not open to insanitary dangers, and it may be questioned whether a short Act of Parliament making the Scotch method of swearing compulsory would not be a useful reform."

A Christian Theatre in Paris.

A new theatre, to be called the Theatre Corneille, is to be opened in Paris. Madame Nancy-Vernet is to be Directress, and no play is to be produced which will offend the sensibilities of religious people, who have been obliged up to this time to listen to jokes at the expense of their religion or their priests, and which have been common at all Parisian theatres. Most of the papers are doubtful of the success of the new venture, and we imagine justly so. As *Le Galois* says, the Christians have a theatre of their own now. "This theatre is the Church. There the people can see the King of Kings and the Court of Heaven, with all its pomps and all its ceremony. Golden copes, silken garments, flowers, marbles and lights are there to gladden the eyes and soothe the heart, and while the incense floats toward the many colored windows, on which are pictured images of the Holy Family and of the saints, the ears are charmed by sounds of music, whose sole aim is to fill the soul with the highest conception of love and duty."

Greater New York.

The *New York World* of April 5 has a large cartoon, "Naming the Baby." The nurse who is rocking the cradle in which snugly lies the baby, "Greater New York," is holding an open Bible; pater at his desk is making out a list of names, and the floor is littered with other names. Strange, though, no Biblical name appears. If the New Yorkers want to change the name of their city, why not adopt one of the Biblical names that have been suggested before now. "Sodom" has often been applied to it, though not more appropriate to it than to many other places. "Heaven" might be acceptable to some, though to most others it would suggest a perhaps more appropriate name.

It was at Inverness, we are told, that a genial Saxon, meeting a native in the High-street one Sabbath and observing, "It is a fine day, my friend," was met with the chilly rejoinder, "Is this a day to be talkin' about days?"