



H. B. MASSER, EDITOR AND PROPRIETOR.

OFFICE, MARKET STREET, OPPOSITE THE POST OFFICE.

A Family Newspaper—Devoted to Politics, Literature, Morality, Foreign and Domestic News, Science and the Arts, Agriculture, Markets, Amusements, &c

NEW SERIES VOL. 1. NO. 43.

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 Sunbury, Aug. 16, 1851—1y.

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NATIONAL HOTEL, SHAMOKIN, Northumberland County, Pa.

THE subscriber respectfully informs his friends and the public generally, that he has opened a new Hotel in the town of Shamokin, Northumberland county, on the corner of Shamokin and Commerce streets, nearly opposite to the house he formerly kept. He is well prepared to accommodate his guests, and is also provided with good stabling. He trusts his experience, and strict attention to business, will induce persons visiting the coal region to continue the liberal patronage he has heretofore received.

JAMES H. MAGEE

AS removed from his old stand, No. 118 Vine street, to No. 52 Dillwyn St. (bet' Cal' Hill & Willow,) here he has constantly on hand.

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N. B.—Coloring, Bottling, Wire and Buttes, ineger, &c. For sale as above.
 Philadelphia, April 12, 1851—1y.

Young Mutual Insurance Company.

R. J. B. MASSER is the local agent for the above Insurance Company, in Northumberland county, and is at all times ready to effect insurances against fire on real or personal property, or to issue policies for the same.

NK—Bouveau's celebrated ink, and also Congress ink for sale, wholesale and retail by

December 28, 1850. H. B. MASSER.

SELECT POETRY.

THE SONG OF WINTER.

From the Muses' Journal.

Ho! ho! from the north, like a King I come forth.

In the pulse of my fame—of my fame; And softly I come, from my Stars—spangled—

Old Winter's my name—is my name!

Since the genii first firded the cold, red snow, In its mantle of snow—of the snow;

In triumph north, I have trod o'er the earth.

And I rule where I go—where I go.

When my chariot wheels roll, in their course from the Pole,

And I ride in my wrath—in my wrath. All the demons that reign, o'er the earth and the main,

Howl loud in my path—in my path.

Hoarse peens they sing, round their terrific King.

As I threaten doom—as I roam; And the Summer floods flee from Old Boreas

And me.

As we compassing come—as we come.

And we revel at night, by the moon's misty light.

Whilst the Phœnix sing—while they sing. All the glories divine of my life and my line;

And the deeds of their King—of their King.

Then welcome me forth from my home in the North.

Stout hearts of mankind—of mankind! For I love the heart bold, that fears not the cold,

The storm, nor the wind—nor the wind.

Oh! welcome me here, from my starry-dim'd sphere;

Where the rosy-lights dance—where they dance.

Round the park of the Bear, in his flight through the air,

From the hunter's bright lance—his bright lance.

From the halls of my—home see "Santa Claus" come!

And Christmas appear—bright appear; And merry's the chime that rings out "Old Time."

And welcome the year—the New Year!

"Amen."

GEN. CASS' SPEECH AT THE CONGRESSIONAL BANQUET.

The following is a full report of the remarks of Gen. Cass, in reply to the toast of "The American Minister to France, whose intervention defeated the Quintuple Treaty."

—proposed by Col. Fountaine, of Philadelphia, at the Congressional Banquet to Kosuth.

I am under great obligations for your kindness, manifested in your sentiment in relation to my conduct in France—but I merely discharged my duty as an American citizen. I did just what every one of you would have done, had you been placed in my circumstances. I only advocated the cause of my country. A fearful attempt was made at innovation upon the law of nations—an attempt, the consequences of which human sagacity can scarcely foresee. Four powers had united, one was held in abeyance. I said then, "I hope France will not sign this treaty; but if she does sign it, it will not alter one tittle the course of the American people." [Applause.] Let the Union against them be great or small, they will resist it to the last extremity, trusting to that God who does not give the victory always to power.

But, my friends, a greater question has now arisen. Then we could have defended ourselves against united powers. But a question has now arisen, where you cannot so easily carry your arms—a question involving for the future all questions of human rights. It rejoices my heart to see here this guest among us—the leader of his country's revolution, the asserter of the rights of men, and the martyr of the independence of nations welcomed to our shores. [Applause.] Sir, (turning to Kosuth,) the ocean, more merciful than the rod of tyrants, has sent you to a country of freedom and of safety. [Applause.] That was a proud day for you, but it was a prouder day for us, when you left the shores of old Hillsport and put your foot upon an American deck. Protected by American cannon, with the stars of our country floating over you, you could defy the world in arms. [Applause.] And, sir, here, in the land of Washington, it is not a barren welcome that I mean to give you, it is not a mere salutation—I am glad to see you; but much further than that, I am willing to go. I am willing to lay down the great principles of natural rights, and adhere to them. [Applause.]

I will not say,—"Craven be the man that does not respond to it."—for, thank God, we are in a land of liberty, where every man has a right to enjoy and exercise his own opinions in his own way.—But will say that he who is not willing to respond, and in an effectual manner, to this cry of liberty from the Old Hemisphere—his heart don't feel like mine, [Applause.] No, my fellow citizens, no, I am for the largest liberty to the largest number over the whole face of the earth. [Applause.] My friends who do not agree in that sentiment, have no feeling in common with me. Now I am willing to say and maintain, that those despotic powers of Europe, when they put their hand upon Hungary, and marched the Cossack and the Pandour upon the Danube to put down the first flame of liberty, they offended against all laws of nations, recognized throughout the civilized world.

Well, gentlemen, I am an old man.—[Laughter, and cries of "No you ain't."] But I tell you I am approaching my three score years and ten. Half a century ago I crossed the mountains a boy, on foot, and

MORMONISM UNMASKED.

We give below a few extracts, from the report of the Judges of Utah Territory, to the President of the United States, in regard to the condition of Mormonism and the treatment they received from Brigham Young. The report opens as follows:

To His Excellency Millard Fillmore, President of the United States—

Sir—It becomes our duty, as officers of the United States for the territory of Utah, to inform your Excellency that we have been compelled to withdraw from the territory, and our official duties, in consequence of the lawless acts and the hostile and seditious feelings and sentiments manifested by Brigham Young, the Governor, and the great body of the residents there, towards the government and officers of the United States, in aspersion and denunciation so violent and offensive as to render the discharge of our official duties not only dangerous but impracticable, and a longer residence in the territory, in our judgments, incompatible with a proper sense of self-respect, and the high regard which is due to the United States.

To enable the government to understand more fully the unfortunate position of affairs in that territory, it will be necessary to explain the extraordinary religious organization existing there its unlimited pretensions, influences, and powers, and to enter into a disagreeable detail of facts, and the language and sentiments of the Governor, and others high in authority, toward the people and government of the United States.

We found, upon our arrival, that almost the entire population consisted of a people called Mormons; and the Mormon Church, overshadowing and controlling the opinions, the actions, the property, and even the lives of its members; usurping and exercising the functions of legislation, and the judicial business of the territory; organizing and commanding the military; disposing of public lands upon its own terms; coining money, and forcing its circulation at a standard above its real value; openly sanctioning and defending the practice of polygamy, or plurality of wives; exacting tithes from its members, and enormous taxes from citizens not members; penetrating and supervising the social and business circles, and inculcating and requiring as an article of religious faith, implicit obedience to the commands of the church, as paramount to all the obligations of morality, society, allegiance, and of law. At the head of this formidable organization, stood "The Church of Jesus Christ, of Latter Day and Latter End Saints," stood Brigham Young, the Governor, claiming represented to be the Prophet of God, and his saying as direct revelations from heaven, commanding there by unlimited sway over the ignorant and credulous. His opinions were their opinions and his wishes their wishes. He had but to indicate his sympathies or dislikes, and they were made their sympathies or dislikes. In a word, he ruled without a rival or opposition, for no man dared question his authority.

He announced to the immense masses who assembled for worship, "that he was not opposed to the government of the United States, but it was the d-d infernal, corrupt scoundrel at the head of it." In speaking of the organization of the territory, and the officers, he declared upon the stand, and to individuals, with great feeling, "that he had governed that people for years himself, and he could still rule them in the territory and draw their salaries, but they should never try a cause if he could prevent it."—Another speaker, high and influential in the church, encouraged by this determination of the executive of the territory, announced from the pulpit to a large audience, "that the United States officers might remain in the territory so long as they behaved themselves and paid their bonding; but if they did not, they (the Mormons) would kick them to hell, where they belonged."

Upon the occasion of celebrating the anniversary of the arrival of the Mormon pioneers into the valley (the 24th of July), an immense concourse of their people were assembled from all parts of the territory.—Those of us then in the territory were invited to be present and participate in the festivities of the occasion. We were seated upon the stand or platform, with a number of the leading men of the church, including the present delegate in Congress, (Hon. John M. Brinkley.) The Governor rose to address the audience, and a profound silence ensued, as is always the case when he rises to speak. After reflecting in terms of condemnation upon the alleged hostility of Gen. Taylor to the Mormons, and to giving them a government, he exclaimed in a loud and exulting tone, "that Z. chary Taylor is dead and in hell, and I am glad of it."—Then, drawing himself up to his utmost height, and stretching out his hands toward heaven, he declared in a still more violent voice, "And I prophesy, in the name of Jesus Christ, and by the power of the priesthood which is upon me, that any President of the United States who lifts his finger against this people, shall die an untimely death, and go to hell!" To this sentiment there came up from those seated around us, and from all parts of the house, loud and mingled responses of "Amen," "God," &c. With the invitation to be present on this occasion was included an invita-

LETTER FROM WASHINGTON.

WASHINGTON, Jan 8th, 1852.

Kosuth was today introduced to the House of Representatives, when, in answer to the welcome expressed to him, in brief, but affectionate terms, he spoke as follows:

"Sir, it is a remarkable fact in the history of mankind, that while, throughout the past, honors were bestowed upon glory, and glory was attached only to success, the legislative authorities of this great Republic, bestow the highest honors upon a persecuted exile, not conspicuous by glory, not favored by success, but engaged in a just cause. There is a triumph of republican principles in this fact. Sir, I thank the House of Representatives of the United States, in my, and my country's name, for the honor of this cordial welcome."

The House afterwards adjourned, and the members were severally introduced; after which Kosuth withdrew. The dinner at the National came off between 7 and 8 o'clock this evening, and is by no means over now, half past 11 o'clock, P. M.—The President of the Senate, the Speaker, Judge Wayne, Mr. Webster, Mr. Corwin and Mr. Stuart were present on the part of the Cabinet; the President spoke twice, but did not accept. Webster spoke twice, so did Kosuth, who was followed principally by Lewis Cass and Judge Douglas. Mr. Webster's speech, without promising anything to Hungary, ridiculed Austria, and alluded to his Hulsman letter, which he wrote the summer before last in his leisure hours, and his native mountains of New Hampshire. The allusion to friar Hulsman drew a storm of applause, and plainly showed that Austria had no friends in that party. Kosuth's speech is the most eloquent I ever listened to, and I do not accept any one I have heard on the floor of either House of Congress. The applause was less; but many an eye moistened, and the tears trickled down the cheeks even of my neighbor, Mr. Corcoran. They were tears that did him as much credit as any bill he has yet honored, either in the way of business or from charity. Some of the Western Members and S-nators had to apply their handkerchiefs to their eyes, and many a stern man was seen to melt before the magic of true eloquence, in a man of true character. As one of the most skillful turns of the orator, you will notice the prayer to Almighty God for success, which he interwove so beautifully, so pathetically, and at the same time so clearly, with a view to pray for that to God which he dared not pray Congress for, that no ambassador, not even the Greek philosophers, that plead before the Roman Senate for a remission of a fine of 500 talents with which Gregeve was punished, discharged their task better and more to the astonishment of those who yielded to their persuasion. Kosuth's speech contained the elements of several historical tragedies, a dozen elegies, two epics, a dozen lyrics, and the text of at least 5000 stump speeches.

CONSERVATIVE.

The Editor of the Cincinnati Enquirer recently saw a man who had a pocket knife upwards of eighty years old. The blade was about four inches long, and an inch wide, rounding at the point. It was manufactured by an Indian in the Mackinaw country. The blade had formed part of a sword taken from a Frenchman in the celebrated French and Indian war. The bone on one side of the handle was from the thigh of an Indian, and that on the other from the thigh bone of an English soldier, killed on the Heights of Abraham, in Canada, where Gen. Wolfe lost his life.

FROM THE COLONIAL RECORDS.—The number of Roman Catholics in Pennsylvania, March 21, 1757, were as follows: English and Irish in Philadelphia, Males, 77; Females, 62; 139. In Chester county, Males 28; Females, 15; 43.

tion to dine with the Governor.

Although we believed the occasion of our presence was seized upon by the Governor to show us how brave and independent he could be in his declarations, and with what impunity our feeling could be outraged and insulted, we were forced from an indisposition to produce a rupture, and break off our official relations so soon after our arrival, to smother our indignation, and mingle in a parade of a dinner. Upon a subsequent occasion, in reply to the remarks made by one of the undersigned upon the subject, before a large audience the Governor reiterated and declared, "I did say that General Taylor was dead and in hell, and I know it." A man in the crowd, seemingly to give the Governor an opportunity of fixing his truth spoke out and said, "How do you know it?"—to which the Governor promptly answered, "Because God told me so." An elder in the church, laying his hand upon the shoulder of one of the undersigned, added, "Yes, Judge and you'll know it, too, for you'll see him when you get there."

In reproach of our Government, it was declared, in our presence, before a large audience, by another speaker, that "the United States had intended the utter destruction of the Mormons, and in a cruel, wanton and dastardly manner had torn away five hundred of them from their wives and children, and forced them into service as soldiers, leaving their wives and children to perish on the frontiers."

The report next goes on to notice many seditious and hostile declarations by Governor Young, and others from the pulpit. The Governor refused all advice or detraction in regard to the formation of a Territory, and threatened to kick any man who should attempt it. The report notices the murder of a citizen of the United States, named James Monroe, from Uica, New York, on his way to Salt Lake City, by a member of the church, and the remains brought into the city and buried, without an inquest, the murderer walking through the streets afterwards, under the eye of the Governor, and in his society—some of the relatives of the deceased residing there, and member of the church, afraid or disinclined to act. It was reported, and believed by many, that the murder was committed by the church, or some of its leading members, and such an impression would paralyze the hand of any one inclined to interfere. This rumor received much force from the intimacy between the offender and the leading members of the church, before and after the commission of the offence. He was several weeks in the city, and unknown, as well as his location, to any of us; it was the common talk that he intended to kill Mr. Monroe; he was permitted to go out sixty or eighty miles, to meet his intended victim, and none of these men, who knew the fact lifted an arm or a voice to prevent the deed. He met Monroe, who was unarmed, invited him out of his camp, took a seat and talked half an hour with him, and then rose up and blew his brains out with a pistol.

The birth day of Washington was celebrated by the Judges, by the delivery of a discourse on the life and character of Washington. The address, says the report was entirely free from any allusion, even the most remote, to the peculiar religion of the community, or to any of their domestic and social customs, which were liberal and luxurious in the extreme. It contained not a single expression of bravado or unkindness, or harsh rebuke, or any sentiment that could have been tortured into a design on the part of the speaker to inflict wantonly a wound upon the heart of his hearers, many of them being females. At the close of the address, the Governor arose and denounced the speaker with great violence as "profoundly ignorant and wilfully wicked;" strode the stage madly, assumed various theatrical attitudes, declared "he was a greater man than even George Washington;" that "he knew more than George Washington did;" that "he was the man that could handle the sword;" and "that if there was any more discussion, there would be pulling of hair and cutting of throats." Referring to a remark of the speaker "that the United States government was humane, and kindly disposed towards them," he said, "I know the United States did not murder our wives and children, burn our houses and rob us of our property, but they stood by and saw it done and never opened their mouths, the d-d scoundrel." By this time the passion of the people were lashed into a fury like his own. To every sentence he uttered, there was a prompt and determined response, showing beyond a doubt that all the hostile and seditious sentiments we had previously heard, were the sentiments of this people.

The Governor finally finding that the officers were about to leave, resolved to get possession of the \$24,000 they had with them, but failed, after exhausting every means in his possession. The report closes as follows:

We deem it our duty to state, in this official communication, that polygamy, or "plurality of wives, is openly avowed and practised in the territory, under the sanction and in obedience to the direct commands of the church." So universal is this practice, that very few, if any, leading men in that community can be found who have not more than one wife each, which creates a monopoly, and which was peculiarly hard upon the officers sent to reside there. The prominent men in the church, whose example in all things it is the ambition of the more

humble to imitate, have each many wives, some of them, we are credibly informed and believe, as many as twenty or thirty, and Brigham Young, the Governor, even a greater number. Only a few days before we left the territory, the Governor was seen riding through the streets of the city in an omnibus with a large company of his wives, more than two thirds of whom had infants in their arms—a sure sign that the evil is increasing. It is not uncommon to find two or more sisters married to the same man; and in one instance, at least, a mother and her two daughters are among the wives of a leading member of the church. This practice, regarded and punished as a high and revolting crime in all civilized countries, would, of course, never be made statutory offence by a Mormon Legislature; and if a crime at common law, the court would be powerless to correct the evil, with Mormon juries.

The city of Great Salt Lake is an important point in the overland route to Oregon and California, for the emigrant to replenish his stores, or to winter if overtaken by the advance of the season; but the intimidation which is produced by the denunciations and conduct of the Mormon church, and people upon citizens of the United States there, is such as to induce the emigrants to avoid it if possible, and the resident to submit, without a murmur. No man dare show opposition to their lawless exactions, without feeling its effects upon his liberty, his business, or his life. And thus upon the soil of the United States, and under the broad folds of its stars and stripes, which protect him in his rights in every part of the civilized world, there is a spot, where the citizen dare not exercise the liberty of a freeman. We were told that many of the "Gentiles" (as all are called who are not members of the Mormon church, and have only one wife) have been sentenced to trivial offences to two, five, and ten years of hard labor upon the public highways, with ball and chain to their legs, with no shelter at night but caverns dug in the earth by their own hands. We have seen one of these highways, cut out of the side of a mountain, and the caverns far down at the base; but the approach of the federal officers, we were told, was the signal for the release and banishment of these convicts from the territory into Texas.

We have purposely forbore to introduce into this report, [and "it is a vexation, only to understand the report"] so far as was practicable, anything of a personal nature, not deeming it necessary to instance the personal indignities and insults to which we were not unfrequently subjected in consequence of our position there as officers of the United States. Our purpose has been to place before the President only such facts as we believe to be of public importance, free from all complaint of a private nature.—Aware of the President that the officers applied for that territory should proceed to the discharge of their official duties, so as to secure the confidence and amicable operation and promote the welfare of the people among whom they were sent, we were not only scrupulously careful to give no cause of offence, but equally slow to take offence at any exhibition of a want of courtesy or good will towards us. In view of these considerations, it was with great reluctance we yielded to the conviction that to remain would be a cause of just reproach to us as citizens and officers of the government that had honored us with an appointment among such people. We have the honor to be, sir, very respectfully your obedient servants.

[Signed] LEMUEL G. BRANDEBURG, Chief Justice of the Supreme Court of the United States for the Territory of Utah.

PERRY A. BACCHUS, Associate Justice of the Supreme Court of the United States for the Territory of Utah.

B. D. HARRIS, Secretary of the Territory of Utah.

WASHINGTON CITY, Dec. 19, 1851.

THE CROUP—HOW TO PREVENT IT.—A correspondent of the New York Mirror, a medical practitioner, in an article on this subject, says:

"The premonitory symptom of a croup is a shrill sonorous cough. The patient is not sick—has no fever, as often in a common cold—is lively, perhaps even gayer than usual, his hands are cool, his face not flushed, possibly a shade paler than usual. This solitary symptom may last for a few days, with no material increase or abatement, and without attracting any notice; suddenly, however the disease hitherto latent, bursts forth in all its fatal fury, and to often continues its fatal ravages unchecked, to the dreadful consummation. The remedies for this symptom of croup are simple, and in most instances perfectly efficient. They are: a mustard poultice, or a strip of flannel dipped in oil of turpentine or spirits of hartshorn, applied to the throat and nape of the neck; of Hives' syrup to be continued as long as the cough remains. By this timely employment of these mild agents, I unhesitatingly assert that a multitude of lives might be saved every week that are now lost through negligence and delay."

We observed a man at the "Walnut," last evening, wearing that style of shirt collar known as "the father killer," so called from the fact that a German Student, having one, in embracing his father, on the latter's throat. We trust this style is not coming into vogue again.—Phila. Sun.

FOR THE AMERICAN.

A SPEEDY CURE FOR UNGOVERNABLE LOVE.

Take one grain of sense, half a grain of patience, one drachm of understanding, an ounce of disdain, a pound of resolution, a handful of dislike; mix them all together and fill them up in the almonds of your brains for twenty-four hours, then set them on a slow fire of hatred, strain it clean from the dregs of melancholy, stop it up in a bottle of consideration with a cork of sound judgment, then let it stand nine days in the water of cold affection.

This rightly made and truly applied which with the most affected would perform a speedy cure.

You may get these ingredients at the house of understanding, in content street, going up the hill of self-denial, in the city of forgetfulness in the county of charity.

CANVAS-BACKS TAKEN TO ENGLAND.—The editor of the Albany Journal, in a late letter from London says:

"I was quite fortunate in the canvass-back duck that I brought over for some friends.—Four brace went to the American minister, three brace to Mr. George Peabody, three brace to Joseph Parkes, Esq., and three brace to Mr. Steele, of Manchester. Mr. Lawrence divided with the Duke of Wellington, Mr. Peabody sent some to Mr. Sturges, of the house of Baring, Brothers & Co., and Mr. Parkes divided with other friends. Mr. Lawrence tells me that he never eat them in finer order, even in Washington.—The duke was delighted with this specimen of Yankee game. I partook of them myself at the hospitable table of Mr. Peabody (the 'American Merchant Prince') and of Mr. Parkes, and certainly never eat finer ones at the Astor House or at Barnum's. Ducks, therefore, shot in the Chesapeake bay, on the 21st day of November, were, on the 7th December, gracing the best table in London having travelled three thousand six hundred miles. So much for steam and ice."

BANISHMENT FOR READING THE BIBLE.—In Florence, about the first of September, the house of a respectable citizen was broken open by the police, and two Bibles being found, himself, wife, and two English friends visiting at the time, were hurried to prison. One of the Englishmen was a wealthy and well known Captain; and the intervention of his friends secured his liberation after twenty-two hours' confinement. The poor Italians were tried and banished, and their property confiscated—all for having two Bibles in the house. These are but specimens of what is constantly going on under the joint auspices of absolutism and Popery. They are playing a desperate game—coming down like another great power they so much resemble—in great wrath, because their time is short. It is well for the world that kingcraft and priestcraft stand together. The crusade that is coming will reach them both.—New York Evening Post.

OMNIBUS BUSINESS IN LONDON.—The number of omnibuses in the capital of Great Britain is three thousand, which are said to carry not less than 300,000,000 of passengers, yearly, an amount equal to one-third of the population of the world—employing 11,000 men, and working a capital of one million, with an annual expenditure of £1,700,000, and paying to the revenue a duty of £400,000, or as much as all the stage coaches in the empire contributed before the establishment of railways.

The Kosuth Hat, a decided improvement upon the hard-shelled silk hats, is becoming all the rage in Philadelphia and in New York. It is made of felted wool, is soft, pliable, and allows the perspiration to pass freely from the head. The change will no doubt conduce to the health, as well as the comfort of the wearer. The awkward-looking, stiff hat, will some day be referred to as an evidence of the barbaric taste of the 19th century.

MADAME KOSUTH, says the New York Herald, is more like a Magyar than her distinguished husband. She is rather smaller than he is, in proportion, but of stronger frame. She is a brunette, with a good complexion, and fine dark, lustrous eyes.—Good sense is the prevailing idea suggested by her countenance. Modesty and quietness are also there. She is reserved in her manner, and looks like a matron worthy to be the wife of Kosuth.

A Western newspaper office has the following notice placed in a conspicuous position:—

"Lady visitors are respectfully requested to go to the Devil, who will obtain for them an interview with the editor."

Four ladies in a fainting condition were carried out the office one day last week.—They weren't used to be told to "go to the Devil."

WAY DON'T THE LADIES PROPOSE?—The "good time coming" arrived in town on the 1st of January, the same being the first day of Bissacotte or Leap Year. The ladies now have a right to propose to their obdurate swains, and he who refuses is to be deprived of the benefit of clergy when he needs it most.

It is said the Chinese measure cold by a thermometer of jackets. They dress more thickly instead of using fire. "Three jackets" is a cool day—"six jackets" keenly cold—"ten" to "fifteen jackets" dreadfully severe.