

I feel at this moment. While I am attempting to depict these facts the whole circumstances pass before me. My Scripture-reader informed me that he thought he had seen Ellen in question-able company, and that he was afraid she was again neglecting her duties. I had myself missed her from some of the services, but as she had been so orderly and regular for many months, I thought there was a reasonable cause. But one Sunday morning I met her in the street, and then saw at a glance how matters stood. She tried to avoid me, but I at once crossed the street and met her face to face.

"Ellen, you are not looking well; surely you have not forsaken us, and losing all you have gained by your good conduct? How is it you have such a strange appearance? you seem as if you had not been in bed the last night?"

Poor Ellen was speechless; she hung down her head and tried to hide her tears.

"You will soon see the black man again, I am afraid, Ellen."

She threw up her arms, and with a wild look exclaimed, "He is with me now," and ran swiftly away from me.

Here I must make a confession and I do it with bitterness and sorrow. A few weeks before the period of which I now write, Ellen was again out of work, and I had to render her considerable help. One day she came to inform me that she could have a nursing place, to do nothing but to take care of two or three children, if I would merely say in a note by my visitor that I knew her. She got the place, but had I known what I do now she should not have gone. A man, whose name, for the sake of his father and grandfather I suppress, found out the woman's weakness, tempted her, promised her marriage, and induced her to live with him; they sinned and drank together.

Once or twice she came to the chapel on the Sunday, and sometimes on the week evening, but she was a greatly altered person. Both myself and Scripture-reader tried to reclaim her, but she would not talk with us, and she went on drinking.

One Sunday evening I stood at the chapel door, when Ellen was entering. She came up to me, and in a strange careless manner said, "The black man is behind me; do you not see him?"

He has been with me all the week, and he follows me wherever I go. As I was passing over the wood bridge last night he said, "Now, now, this is a nice spot for you to drown yourself; do it now; do it now." And if a person had not come past at the time I should have done it, for I felt as weak as a child; I had no power over myself.

"But you told me you always got rid of the black man when you prayed earnestly; have you given up praying, Ellen?"

"Yes, I seldom pray, for the black man laughs at me, and says it is no use; and all the way he has kept saying, 'You need not go to the chapel; it is no use, no use.'"

"Have you had drink to-day; you seem as if you had?"

"Not much, and the black man persuaded me. What must I do? Remember me in your prayers to-night, for I feel as if I could not pray." She then turned on to the chapel.

Poor Ellen. It was no wonder she could not pray; she was living in sin, and knew it. To be indulging in anything that we know to be sinful, to sin when we know we are sinning, and yet pretend to pray, is mocking God. "Whoso confesseth and forsaketh them shall have mercy." But it is declared that, if we regard iniquity in our heart, God will not hear our prayer, and that is the reason thousands pray in vain; they acknowledge their sin, but do not forsake them. This was Ellen's case, and it was this that had brought her to the dreadful condition she was in.

The man who induced her to leave her place of service very soon turned his back upon her and left her to herself. For some time she rambled about the town without any settled residence, and at last went to live at No. 14, Greenwood-street. I often saw her pass my office, and every time she seemed sinking deeper and deeper; her appearance was rapidly becoming what it was the night she was weeping at the Destitute. Drink, drink, drink, she was determined to have at any and every cost, and the last time I had any conversation with her she told me that the grinning black man was almost always with her, urging her on to commit self-murder.

One night she remained out drinking very late. When she returned to her lodgings she was wild with excitement, exclaiming, "He will finish me yet, he will finish me yet!"

"Who will finish you? what do you mean?" asked Mrs. Cartwright, the woman with whom she lodged.

"The black man, the terrible black man. Do let me go to bed, and come, kneel down, and pray for me."

"God will hear neither your prayer nor mine; we are too bad for that," said Mrs. Cartwright, bursting out weeping.

"Tray, pray, pray," yelled out Ellen, "the black man will go away if we pray."

They both knelt down. Ellen was miserably drunk, and her wild screams were awful and the whole of that night was an awful night.

In the morning she began to sing a strange wild song; so strange, plaintive, and melancholy were the words and tune, that, to use Mrs. Cartwright's own words, they made her weep and the flesh creep on her bones. A short time after the wild plaintive song was finished, Mrs. Cartwright heard an unusual sound, and, running upstairs, she found Ellen on the floor in the agonies of death—she had taken strong poison, and in a few minutes was a corpse.

Poor Ellen, thy voice, now silent, once sweetly mingled with the thousands of the Sabbath-school, and joined the praises in the house of God; then happiness was thine, but thou didst forsake those paths of pleasantness and peace. Thy one besetting sin withered and blasted all thy hopes, and in thy hopes, and in thy wild despair thou perished, maddened by thine own hand, and now thou art gone down to thy grave in darkness. Drink and the flesh creep have done their work. Poor Ellen Williams!

In the local news of the *Revelation Observer* for April 25, 1863, will be found the following:—"On Thursday evening an inquest was held at the 'Citizen' inn, touching the death of Ellen Williams. It appears the unfortunate woman had committed suicide by taking poison, and was found dead on a chamber floor in Greenwood-street."

SINGULAR PROPHECY.—From *Zion's Herald*, Boston (Methodist), we clip the following:—"Let every Methodist resolve that, during the Jubilee Year, he will abstain from the use of all intoxicating drink, and devote the amount usually spent on that article to the Jubilee Fund, and our highest hopes will be far exceeded. There are in Great Britain about 300,000 members of our society; and there are at least double that number of constant hearers; this will give over one million persons identified with Methodism. The average amount spent yearly in this country in drink amounts to more than two pounds for every man, woman, and child. Allowing that Methodists spend only half as much as other people, this will give a total of at least one million pounds expended by Wesleyan Methodists annually on strong drink.

Let this sum be given to the Jubilee Fund, and we shall, indeed, 'make a consecration, and stand as a dying world hope.' And why should it not be given? It would make no man one penny poorer, while it would add materially to the health and happiness of thousands. I know it will be a sacrifice for some persons to make; but let us remember the object, and that we bear the name of One who give up all for us.

"The question to be decided is very simple. Shall the Methodists of England give this year one million of money to Christ, or shall they expend it on an acquired appetite?"

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Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 11, 1863.

BUSINESS MATTERS.
As the close of the year approaches, we are reminded that the current volume of the *Intelligencer* is nearly completed, and the time for which a large number of our subscribers has paid will expire in a few weeks. We have to congratulate ourselves on the success of our paper during the past year, that is, so far as the circulation is concerned. At no period since we adopted the cash system has our subscription list been so large, and so gradually increased, as during this year. But while this has been the case, it is also true, that our expenses this year far exceeded any previous year, and has not left any margin as a remuneration for our labor and responsibility. The enlargement of our paper near the close of the last year of itself involved us in a great additional expense for publication; but besides this, the continuance of the war, and other causes, also added to the price of paper and material, so as altogether to advance our weekly liabilities much beyond our expectations. The whole burden of this we have borne without asking our patrons and subscribers for any advance on the price of our paper per annum. Other publishers say they cannot afford to supply a weekly paper the size of the *Intelligencer* at a less rate than Two Dollars per year. We have supplied ours at ONE DOLLAR AND FIFTY CENTS! Our continuance to do so after a few months will depend on the interest our friends show in our enterprise, and the number of renewals and new subscribers which we receive for 1864. We cannot forget one of the motives which governed us in originating the *Intelligencer*, which was to supply a cheap religious paper. So far, at a great sacrifice, we have done it; but we have no wealth to fall back upon: our subscriptions must meet our expenses, or we shall be constrained to adopt some different course in future.

Our friends can relieve us. Give us TWO THOUSAND SUBSCRIBERS, at ONE DOLLAR AND FIFTY CENTS EACH, and we pledge them no change in either size or price of the *Intelligencer*. This is but a trifle to ask. We have now hundreds of subscribers outside of our own denomination, while there are hundreds of Free Baptist families in New Brunswick who take the *Intelligencer*, and many of these take no paper of any kind. Put the *Intelligencer* into even three quarters of the Free Baptist families in New Brunswick, and with the patronage of the Free Baptists in Nova Scotia, with those already enjoyed outside of our denomination, and we shall have a subscription list fully adequate to meet our liabilities, to our complete satisfaction.

We appeal to the Free Baptists of New Brunswick and Nova Scotia for patronage. We ask their support to the only paper through which they have proper representation to the public, and the only paper that advocates and defends their interests.

It is scarcely necessary, perhaps, for us to say that while this paper is the organ of the Free Baptist denomination for both New Brunswick and Nova Scotia, it is, nevertheless, the sole property of ourselves. No man is responsible for its support to the amount of one farthing beyond his subscription. We alone are liable financially for its maintenance. We assumed this burden, as well as its editorial management, not for what we could make out of it, but for what good we could do by it. We know that many of our readers peruse our columns weekly with satisfaction, and the articles in the *Intelligencer* are generally approved and commended; but few stop to think how much labor and anxiety the production of a single number cost us, not only in relation to its contents, but also to meeting its expenses. And this is repeated each succeeding week in addition to all our other cares.

To our subscribers belonging to other religious bodies, we tender our thanks for their patronage. We trust we shall continue to enjoy it. While, of course, we are denominational, we are not sectarian. We believe everybody should be the former, but the latter we loathe. Our freedom from this has, we think, made our paper acceptable in hundreds of families whose denominational distinctions are different from our own.

On the first day of JANUARY, 1864, we shall commence a new volume of the *Intelligencer*. Terms as usual—ONE DOLLAR AND FIFTY CENTS A YEAR—IN ADVANCE.

We trust those of our subscribers whose terms have expired, but who have not yet renewed, will find it convenient to do so immediately. A large number of subscriptions will expire with the current volume, and during the months of January and February: we trust all these will renew at an early day. Without payment in advance we cannot sustain our paper at all, at the present price. Will not our local agents, and all other friends, and the friends of the paper generally, exert themselves to increase our subscription list?

PLEASE REMEMBER! VOLUME ELEVEN OF THE RELIGIOUS INTELLIGENCER will commence on the first day of JANUARY, 1864. Published every Friday. TERMS—ONE DOLLAR AND A HALF, A YEAR, IN ADVANCE!

QUARTERLY MEETING AT ARGYLE.
The Free Christian Baptist Quarterly Meeting commenced at Argyle, N. S., on Saturday, the 21st of November. At the hour appointed quite a large number were collected, and the meeting was opened by singing and prayer. After a few introductory remarks, brothers and sisters in Christ, many of whom were strangers to each other, spoke freely of God's dealings with them, and much good feeling prevailed. Many who came together as strangers, soon found that they were no longer so, but fellow citizens and heirs together in the grace of God.

In the evening, brother Weston spoke of God's not being slack concerning his promises as some men count slackness, and his discourse made a good impression on many minds.

On Sunday morning, brother Sullivan spoke from the prayer of Baruch—"Jesus, thou son of David, have mercy on me." He dwelt much on the expression "Jesus of Nazareth passeth by," and before he closed his sermon many began to feel a precious hope that he would pass this way; for it had been a long time since his power had been known to open the eyes of the spiritually blind in this place. The sermon produced deep feeling on the minds of many; and the communion, which was very large, was a very interesting time. Many spoke freely of the love of God to them.

In the evening, brother Porter preached a good sermon from the free invitation of all to come to the "River of the water of life," which had the effect to inspire courage and hope in many hearts that a bright day was about to dawn upon our benighted land.

On Monday the Conference met for business, and got through in time for a public meeting in the afternoon. Brother Porter's request that his ordination be postponed, was agreed to, and a committee appointed to attend to it at another time.

The meeting in the afternoon was a very interesting, social, parting meeting, in which brothers and sisters spoke of the good time they had had together, and now could part with a precious hope of meeting in that better home where parting and sorrow will never be known again.

In the evening, brother Porter gave a very solemn address on the worth of the soul, and the preciousness of its redemption; in which he showed the gloomy abode and eternal anguish of the lost soul when its redemption ceases forever; and on the other hand, in glowing colors, the happy state of the redeemed in the Paradise of God, when the Lamb that is in the midst of the Throne shall lead them to fountains of living waters that will never run dry. His discourse produced deep solemnity in the crowded meeting, and evident tokens that "Jesus of Nazareth passeth by" began to appear to many.

On Tuesday, at half-past 1 p. m., meeting began again, and did not break up until half past eleven, and yet none seemed to think the time long or the meeting tedious. The time was all well filled up with prayers, exhortations, the cries of the wounded, and the songs of the redeemed. The deep and energetic zeal with which many warred and entreated the wicked to flee from the wrath to come, and the almost overwhelming joys that were felt to see many coming to Christ, made me feel as Deborah and Barak sang—"My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord. Speak ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers, in the places of drawing water, there shall they rehearse the righteous acts of the Lord." There was quite a number hopefully converted to God, and many of God's dear children much comforted, but it is in vain to attempt to describe the meeting. The poet's pencil, dipped in the inspiration of song, might draw its outlines, but could never portray its colors.

The meetings continued through the week, every day but one, and every evening; and in almost every meeting there appeared to be some one or more brought into the liberty of the sons of God.

On Sunday brother Sullivan baptized seven, and we think there will be more baptized next Sunday. We shall continue the meetings, and there is a prospect of a great reformation in this place, if proper labor can be secured. The churches in this place have been very low and much scattered for a long time, and we have abundant reason to be very humble and thankful for the timely aid of our Heavenly Father has sent us. "Praise ye the Lord."

Respectfully yours,
CHARLES KNOWLES.

DEALING WITH UNCONVERTED FRIENDS.
BY OUR YARMOUTH CORRESPONDENT.
One of the most serious problems, to a Christian, may be thus expressed: "How shall I secure the conversion of my unconverted relatives and companions?" From the nature of the case it is impossible to give an answer to this question which will cover the whole ground, and remove every difficulty; but the Scriptures give us principles for our guidance; and our own observation and experience will aid us, to some extent, in the consideration. It is assumed that Christians are solicitous for the welfare of others, and especially for those with whom they associate daily, and to whom they are bound by the ties of consanguinity and affection. It is assumed that Christians feel themselves responsible, and have embraced no theory which makes them contented with the condition of the unconverted. It is conceded that the work of securing instrumentally the conversion of intimate friends is exceedingly difficult, requiring great circumspection and earnest prayer for divine guidance. A paragraph or two in regard to the difficulty will perhaps be an appropriate introduction to some brief hints on this subject.

Preaching, in some respects, is almost nothing compared to it. The preacher may shut himself up in his study and quietly prepare his discourse. He can set in order what he wishes to say. He can weigh his sentences, and exclude that which seems not adapted to his purpose. His discourse prepared devoutly and deliberately, he enters the pulpit. Before him sits in due decorum an orderly and respectful congregation. After preliminary devotions which prepare the audience for the work contemplated, he rises; and the hush, which is so grateful to a man who has a message to deliver, falls upon the assembly. He speaks, and there is no interruption. He becomes impassioned, and his hearers are only the more absorbed and attentive. He pleads with sinners, and the trickling tear will sometimes tell that he has touched a tender cord. He denounces sin in language drawn from the armory of that word which is quick and powerful, and sharper than a two-edged sword, and no one ventures to remonstrate, or inquire: "By what authority doest thou these things, who gavest thee this authority?" His hearers expect to be warned and invited. But how different the position of things, when Christians endeavor to save unconverted relatives and companions. Take the case of husband and wife for example. They hold a relation to each other, which involves grave responsibilities. The realities of life press them hard. Much of their intercourse refers to common affairs. Food, clothing, the wants of their family, and a thousand other things are the subjects of thought and conversation. Vexatious things are constantly occurring to try the temper and tax the patience of both. The one in his business, and the other in her nursery and kitchen, are often fagged and wearied with the duties and perplexities of the day. Now suppose one a Christian and the other not. How difficult to deal prudently and wisely. How hard to introduce the all-important subject at the right moment! Where there is so much to be conversed about which relates to time, how difficult to introduce the one subject which refers to eternity! How impossible to know the spirit in which the subject will be received. Who can tell what turn the conversation will take? Predilection is obviously no fitting preparation for the contingencies which may arise. May the unconverted not do something to throw the other off his guard?

This statement of some of the difficulties which occur, is not designed to excuse the neglect of efforts for the conversion of relatives and companions, but rather to prepare for subsequent remarks, by showing the necessity of earnestness and deepest feeling. Christians should never forget that their unconverted friends are exposed to eternal death. There is danger of this. Our friends often exhibit so many excellent qualities; and we love them so well that it seems incredible that they should perish. But the unconverted are exposed to the wrath of God, and their nearness to us does not diminish their danger. A vivid sense of this is very important, and should be maintained by meditation and prayer. Christians should look for aid from God to give efficiency to what they do for the conversion of those dear to them. There is one promise which is peculiarly adapted to their case. "If any of you lack wisdom, let him ask of God, that giveth to all men

liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering." The caution is of equal value with the promise. *Eminent piety should be cultivated.* Ordinary piety does little for the conversion of others. It is especially inoperative among our kindred and acquaintances. They know us too well to be moved by our appeals. They see things as they are. Unless we cultivate the deepest piety, our "simplicity and godly sincerity" will not be apparent. We will need to be much with Jesus, if we would impress them with the power of godliness. We will be dumb in their presence from very shame, if we are not separate from the world.

The apostolic injunction is of great moment: "Let your speech be always with grace, seasoned with salt." We do not need to talk perpetually about religion, but we ought to infuse religious thought into every topic of conversation. Just as salt gives flavor to food, and makes it wholesome, so a religious spirit should pervade our whole intercourse with others. A handful of salt added to insipid food, without being mixed with it does not season it; and there is a way of introducing pious remarks after sally speeches, which reminds one of this process of mere addition. It does more harm than good.

Talking at the unconverted is unwise. It always makes one feel uncomfortable to listen to remarks of this kind. They are very mischievous. If we have any thing unpleasant to say, it would be far more honorable to utter it openly; and far more likely to be fruitful.

Scolding the unconverted defeats itself. Who ever attempted to awaken the love of another towards himself by scolding and fretting? Such a process would most effectually produce antipathy and disgust. And yet how many scold their unconverted friends, and in the act suppose that they are doing God service. They are helping Satan rather.

Patience is very important. "Charity suffereth long and is kind." Christ bears with us; we ought to bear with the unconverted; meekness often overcomes when argument fails. The unconverted sometimes require their friends to be silent on religious subjects. Let them endeavor to win them without the word; but be very careful to give them no occasion to suspect that silence is a relief. Let their entire deportment be one prolonged note of euphonic denial of such surmises. We may be too reserved as well as too talkative. We may betray too little anxiety as well as too much.

Finally, as space fails, a *hopeful perseverance* is of very great moment. Too many Christians lose the results of past labors by yielding to despondency. They labor and pray earnestly for a time, and then becoming disheartened, cease from their efforts and pray, if at all, rather from a sense of duty than in faith and hope. Have we not encouragement in the divine word to inspire us with the prospect of hearing the Master say at last: "Great is thy faith; be it unto thee, even as thou wilt."

Yarmouth, N. S., December 1, 1863.

REVIEWS.
The new editor of *Zion's Herald*, in an article on revivals of religion, says:

"The longer the church is without a revival, the longer the interests of humanity suffer. We have not time to elaborate these thoughts now, but are firmly settled in our convictions that they are true. We present them for the reader's careful and prayerful meditation."

If the foregoing be true, how important that every Christian laborer for revival; how important that every minister, and every private inquirer, personally, faithfully, and earnestly pray for a revival of God's gracious work in their own hearts, in the church to which they belong, and in communities in which they live. As Christians, this is our legitimate livelihood—to seek and secure the salvation of our own souls, and the souls of our fellow-men around us. If at any time the work subsides we should seek its revival, and then its continuance while we live. Just consider a moment what will be the result if we do not have revival. The interests of our own souls, and the souls of our fellow-men around us. If at any time the work subsides we should seek its revival, and then its continuance while we live. Just consider a moment what will be the result if we do not have revival. The interests of our own souls, and the souls of our fellow-men around us. If at any time the work subsides we should seek its revival, and then its continuance while we live. Just consider a moment what will be the result if we do not have revival. The interests of our own souls, and the souls of our fellow-men around us.

But this is not all; souls meantime will be lost. Your neighbors will die in sin. Your friends may be struck down unprepared; and that friend may be your own child, your brother, your sister, your husband or your wife. We will venture to come a little nearer to you, kind reader; you yourself may lose your own precious soul, if God's work be not revived. We know that we are saying plain things, and things that have been often said, so that they have all the triteness of old things; but the quality which redeems them and makes them so important, is their truthfulness. We utter them in the name of Christ, and for his sake, and pray also for God's blessing upon them. We shall feel easier, dear brethren, after having called your attention to this subject, for we wish and intend to have the *Herald* stand unequivocally and actively on the side, and in the interests, of the type of godliness which is promoted by Revivals of Religion. As a church we must have them; as a denomination, we shall die without them. O Lord revive thy work.

NEW YORK CORRESPONDENCE.
Election of Mayor.—Recounting—Mead's retreat—Visitors at Richmond—New Currency—Anti-Thanking.

On Thursday last, C. Godfrey Gunther was elected Mayor of this city for the two next ensuing years. The defeat of Boole has taken all parties by surprise. Beside the large personal influence and popularity which he has gained as street commissioner during the two years past, he also had the combined influence of the Mozart and Tammany Democrats, whose nominee he was. The recent fusion of these two parties, has not resulted very favorably to them. Defeat has followed defeat, and the glory of the Sachems of Tammany Hall has departed. During the recent canvass, Boole attended a meeting of the "colored elders," at which he pledged himself, if elected, to guard their interests, and to secure them from any further personal indignities such as they have recently been subjected to. This excited the ire of his Irish friends, and is said to be the main cause of his defeat. I believe this canvass was the beginning of a new era in New York elections, "nigger stock is up." Who has ever heard, hitherto, of a candidate for the Mayoralty fraternizing with the colored population and basing for their votes. Truly, the world moves, and we may yet live to see a contraband installed as Mayor of New York, or perhaps as "mine host" of the White House.

Recruiting is progressing quite favorably in this city and Brooklyn, and extra efforts are being made to fill the quota, and thus avoid another draft, which seems, at present inevitable. The bounties now being paid, range from \$700 to \$900, about \$300 being paid at time of recruiting, the balance to be paid at various times during service. Of the first payment of \$300, the recruit receives very little. Beer house runners, and swindlers of their class, manage to "hook" their "subjects," and pocket about \$200 or \$250 of the first instalment as their commission on the transaction. Efforts are being made to protect "volunteers" from this abuse, but as yet little good has been accomplished. It is my opinion that as they decrease the chance for the swindlers to "make it pay," the numbers of volunteers will decrease in the same ratio. Many of these men are induced to enter the service, while under the influence of liquor furnished at the expense of the "speculators," who will allow their "patriotism" to subsidize, as soon as it fails to be profitable.

Intense surprise, disappointment and disgust was manifested, on receiving news of the retreat of the Army of the Potomac to its former position. It was expected that Lee would be forced to fight, and not be allowed to "stand at ease," while the national interests demand a vigorous prosecution of the war. Gen. Meade is daily growing more and more in disfavor, and his removal is loudly demanded. Rumors are now rife to the effect that he will be superseded by Gen. Sedgewick, but they lack confirmation.

The Union prisoners at Richmond are said to be suffering for the necessities of life, and great efforts are being made to forward provisions and clothing to them. Many thousands of dollars worth have been forwarded, which would relieve them in a great measure if honestly disposed of, but their friends have little confidence in the honesty of the rebel commissary.

Large sums of money are being raised by the sanitary commission for the aid of sick and wounded soldiers, and the efforts of those engaged are highly creditable to the nation. Many comforts will be supplied to those who suffer in fighting their country's battles, which are not provided by the government. The new fractional currency is being put in circulation, and in appearance and durability, is far inferior to the old. The various denominations are on paper of uniform size, with a likeness of Washington in the centre, surrounded by a gilt circle. It is said that when the President was asked why the gilt circle was put there, he replied that "it was a base attempt to give the currency a metallic ring." The public are very indignant at this shabby appearance, and demand its withdrawal, but late accounts from Washington reports a determination to "let it slide."

The high prices of coal has created a considerable discussion of late, and some efforts are being made to compel the speculators in that article to a reasonable reduction in price, but as yet the prices remain firm with a prospect of further advance. The mild weather so far has been favorable to commerce, but when the severe cold, which we have every reason to expect, sets in, many many poor families must severely suffer by reason of the exorbitant rates for this article.

The recent "Lobsterlike" movements of the Army of the Potomac, has created a little excitement in Wall street, and gold has advanced some 5 or 6 per cent in consequence.

Thanksgiving was observed in the usual manner. Sermons appropriate to the occasion were preached in the various churches, and handsome collections were made for the poor of the city. The morning services were quite numerously attended by old and young, who spent the balance of the day in feasting and pleasure. Turkeys were in great demand, and sold at 14 to 17 cts. per lb, which will perhaps seem to most of your readers, a reasonable price, until they learn that in buying a turkey at a New York market, you have to pay so much per lb for all that appertains to a live turkey, excepting—the feathers.

THE EMPRESS EUGENIE AND THE ROMISH CHURCH.
When deep thinking men contemplate the political or religious condition of a nation, they naturally seek to trace the prevailing state of affairs to the causes by which it was produced. While thus searching for the primary movement in the political or moral machinery, they perceive that very important results are often undesigned and unexpected. Men, to obtain some object which they had in view, have set in motion a power that they were afterwards unable to control; and from this ungovernable power unlooked-for events have arisen. The extraordinary man whom the French with millions of voices have elected as their chief appears to be impeded in his movements by the unwise and self-willed exercise of a power which he only could himself confer, and which is now exercised in a manner foreign to the object for which it was bestowed. It may therefore with truth be affirmed, even of this shrewd and far-seeing Emperor, there is a power near the throne greater than the throne itself, and the policy of the monarch is counteracted and stifled by the pertinacity and religious infatuation of the personage invited to a share of the imperial honours; and men begin to ask themselves what result, in a religious point of view, may be expected in England and in France if this counteracting influence be not restrained. The infatuated devotion and the unbounded liberality of the present Empress of the French to the Papal authority is productive of the gravest evils to the cause of civil and religious liberty. That our readers may judge for themselves how far the Empress Eugenie is under the influence of the Pontiff of Rome, we submit the following graphic sketch from the pen of a foreign writer:—

Napoleon III. espoused the daughter of the Count de Montijo as a matter of course, and not from the success which had attended his spouse Josephine; how she had won adherents to her husband's cause by her grace and beauty; how those haughty and noble families which had ostensibly held aloof from the splendid adventurer gave way before the fascinations of the lovely, accomplished Josephine, and finally ranged themselves among the supporters of the Emperor. He reflected upon the fact that all his endeavors to obtain a consort among the princely families of Europe had failed; and then he said to himself, "I will make this beautiful woman my Empress; she shall share my throne. Her influence shall be firmly established; her amiable and gentle rule shall be felt throughout France. Her influence will go far to strengthen my power."

So the Emperor espoused Mademoiselle de Montijo, after having won the sympathies of the people in this union by issuing a proclamation to them, in which he stated that he, their Emperor, "desired to enjoy the privilege which they one and all possessed—this is, to marry the woman of their choice." He dwelt upon the fact that his councillors desired him to espouse some royal princess, but he loved the woman he was about to marry, and he appealed to the people to support him in his course. He knew before hand how unanimous would be their verdict in his favour.

Then began Eugenie's reign as the dispenser of all the court charities, and doer of all kindly actions. Through her were obtained all pardons; by her intercessions, unnumbered were proclaimed; she erected hospitals, endowed asylums, and founded schools for the education of the poor classes. She required, and obtained sums to build churches and cathedrals. She procured grants from the Government for the building of branch railways; she petitioned the Emperor for the improvement of docks and harbours, and for the erection of city-halls in different towns all over the Empire. In fact, her name became associated with all that denoted civilization, progress, and peace. Ever long she was known throughout France as the kind, the charitable, the amiable Empress.

Then came another phase in the career of Eugenie. Her hold upon the people as a benevolent sovereign was firmly fixed; she was now to appear in another light. It was rumored that the trades which depend upon the best made for patronage were languishing. The Empress expressed her determination to come to the aid of the poor tradesmen, and for that purpose she issued a decree that she at once began a series of grand court balls, of state concerts, of dinners of ceremony. She attended all the operas, went to all the theatres. The Empress sent an unceasing round of gratuities. Eugenie had the ministers of the court, as well as the grand officers of her own and the Emperor's household, should give grand entertainments, and Paris forthwith rushed madly into dissipation. The Empress sent the example of dressing with taste to untaught spectacles; and for that purpose she issued the trades above referred to have had no complaint to make as regards lack of employment. Eugenie became the unobscured, the unrivaled Empress of Fashion's realm, and she delightedly reviled in her power.

Napoleon found his Empress fully and ably aided to establish his hold upon the French people, and he determined that he would exhibit her to those of his subjects who had not yet seen her. So he made a grand tour through the northern provinces of the Empire, and was received—ministers of the court—with their retinue, in the most enthusiastic manner. The success of this voyage caused Napoleon to undertake another, but on a much grander scale of

magnificence. He determined to visit Brittany, that stronghold of legitimacy, where the people were in the habit of shouting "Vive Henri V." For months the men all wore white cockades. And for weeks before the Emperor's departure, the French were instructed to make known the necessity of their departments, and these necessities were, in the name of the Empress, fully satisfied. At length the date chosen for the Imperial voyage arrived, and on a bright summer morning their Majesties, with a magnificent suite, left Paris for the Harbourg, from whence they were to go to Brest.

Napoleon had requested a visit from Queen Victoria at Cherbourg, and the Queen of England duly came to give aid to the ceremonies which took place at that town. Eugenie was seen upon that occasion, riding in the same state carriage with the Emperor, Queen Victoria; and the French people shouted "Vive l'Impératrice!" with lusty lungs and intense satisfaction.

From Cherbourg to Brest the Imperial party was transported on the magnificent war steamer, *Le Bretagne*. During the voyage (which lasted twenty-four hours) three decrees, granting increased pay, promotions, and other favours to French seamen, were signed to the escorts of the vessels bearing their Majesties, and these decrees, it was specially announced, were issued by the Emperor at the request of the Empress Eugenie. The Imperial couple had scarcely landed at Brest ere this fact was known over all France. The writer had the good fortune to accompany the Imperial party on this tour, and to observe the effects of these matters upon the people. The stay at Brest was a continual ovation. The crowds of the miserable inmates of the *Bagne*, that dread prison, were liberated by intercession of her Majesty. Others had their term of imprisonment shortened. All sides arose loud and sincere praises of Eugenie.

Then began the trip into Brittany. The country was unprovided with railroads, and their Majesties and suite travelled by road; but this in an imperial manner, the stages embellished with the arms of the Empire, and escorted by a large body of troops. The period of this first visit was very short. The inhabitants of the province are gold, silver, and lace. The period of this first visit was very short. The inhabitants of the province are gold, silver, and lace. The period of this first visit was very short. The inhabitants of the province are gold, silver, and lace.

The Prefects had, long before the date of the tour, intimated the fact that the Empress was coming to the shrine of St. Anne d'Auray, to pray for the future welfare and prosperity of her only child, the Prince Imperial, and all the hearts of Brittany's mothers beat in unison with the Empress's proclamation of desire. Her cause was thus half won ere she entered the province, and the people were in a bright sunny day the Imperial party, and the Empress had reached a league from the city a swarm of Breton peasants, in their picturesque holiday attire, mounted on the sturdy ponies of that region, had formed an escort to the Empress, and the top of their horses' speed they rushed on, galloping and magnificently adorned through briers, which were drawing the half hundreded carriages containing the Imperial party. Loud and continued cheers rent the air, while the peasants pressed eagerly forward to gaze at the Empress, and to catch a glimpse of the window, kissing her hand to one and another. The universal cry was, "Long live the Empress!"

The Empress was over-looked; all eyes were bent on that beautiful woman, whose face was suffused with a glow of pleased surprise, of gratified ambition. The service at St. Anne