Morning Star and Catholic Messenger.

PUBLISHED EVERY SUNDAY MORNING.

REV. A. J. RYAN - - - EDITOR-IN-CHIEF.

NEW ORLEANS, SUNDAY, AUGUST 18, 1872.

OUR CLUB RATES

FOR PAPERS SENT BY MAIL, TO ONE ADDRESS.

One Copy (one year)	$ 3 00
Five Copies "	12 50
Ten Copies "	22 50
Twenty Copies "	40 00

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CALENDAR OF THE WEEK.

Sunday.....Aug. 18—St. Joachim, Father of B. V. M.	
Monday.....Aug. 19—St. Philomena, Virgin and Martyr.	
Tuesday....Aug 20—St. Bernard, Abbot.	
Wednesday..Aug. 21—St. Jane Frances de Chantal.	
Thursday...Aug. 22—Octave of the Assumption.	
Friday.....Aug. 23—St. Philip Beniti, Confessor.	
Saturday...Aug. 24—St. Peter Celestine, Pope and Confessor.	

Appointment of Rt. Rev. W. H. Elder to the Archiepiscopal See of Baltimore.

Tuesday's Associated Press dispatches state that the Archbishop of New York has received a private telegram from Rome announcing the appointment of Bishop Elder to the See of Baltimore, made vacant by the death of Archbishop Spalding.

This announcement will take no one by surprise, as it was well known that Bishop Elder's name was one of the three recommended to the Holy See by the Bishops of the Province of Baltimore. And, moreover, when the death of Archbishop Spalding first caused the question to be discussed, the great piety and eminent learning for which Bishop Elder has always been distinguished, marked him out as one in every respect fitted for the position, and as a worthy successor to the great prelates who have occupied that exalted position.

In view of his appointment to the first position in the hierarchy of the Church in America, a short sketch of the new Archbishop of Baltimore will, no doubt, be of interest to our readers:

William Henry Elder was born in Baltimore on the 22d of March, 1819. He is a blood-relative of his lamented predecessor, Archbishop Spalding—both families being descended from one of the first settlers of Maryland. Educated at Mount St. Mary's College, where he graduated with the first honors, after a short vacation, he returned and entered the Theological Seminary at the same institution. He completed his course at the Propaganda in Rome, whence he was sent back as a missionary priest to his own country. For many years his labors in Maryland were truly Apostolic—much of his time being devoted to the service of his most destitute and afflicted parishioners, and he would often go, on foot, a distance of six or eight miles, over a rugged country, to visit a solitary invalid negro. In 1857 he was consecrated Bishop of Natchez, in which See he has faithfully labored on, amidst poverty and privations, for the past fifteen years.

As our paper is printed on Saturday afternoon, we take this last occasion to urge upon all our city readers, who may see this notice in time, to encourage by their presence the charitable amateurs who are so kindly aiding this evening in the delightful entertainment offered at St. Stephen's Hall, on Napoleon Avenue, for the benefit of the beautiful new church of the Sixth District. Fifty cents cannot be better invested.

NEW ORLEANS CATHOLIC TOTAL ABSTINENCE ASSOCIATION. — For the information of our readers we publish elsewhere in to-day's paper such articles from the constitution and by-laws of the above-named Association as will prove of general interest. We would call particular attention to the fact that the association is based upon religion, as is shown by articles 3 and 4, the first of which makes it a condition of membership that a person should be a Catholic, and the second, which renders it obligatory upon members to approach the Sacraments at least once a year. It will be observed that all males are eligible to membership, though only those whose ages range from seventeen to fifty-five can participate in the beneficial provisions made by the Association. It is understood that at an early day steps will be taken to organize young boys under seventeen into an association of their own, under the name of Total Abstinence Cadets. This plan is said to work admirably in the Northern cities where it has been adopted.

The members of the Association have been provided with copies of the constitution and of Father Burke's magnificent lecture on total abstinence, which they will cheerfully give to applicants. Parties residing outside the city will be furnished with copies of these documents, and any information desired, upon application to this office.

Catholic Militant Union of the Cross—Council of New Orleans.

BULLETIN.

NEW ORLEANS, August 17, 1872.

The Section of the parish of the Trinity and that of the church of St. Mary of the Assumption will hold their regular monthly meeting on Sunday evening.

The Parochial Section of Notre Dame de Bon Secours met last Sunday.

Officers desirous of having items of information concerning their Section published in the "Bulletin" are requested to forward the same to the undersigned, not later than Wednesday of each week.

THOMAS LAYTON, M. D., Secretary.
Lock Box 698, Postoffice.

Suffrage.

This age has taken upon its wise self the task of solving many great political problems. In fact, it wishes to solve them all; for it has no idea that its successor, the 20th century, will inherit half of its wisdom. Our age is charitable, indeed, thus to busy its brain and wear out its life for the sole benefit of the coming centuries. We wonder, will they be grateful, or will they laugh at our folly, as we smile, so complacently, at the follies of preceding ages? Some of these problems our age has already solved, whether rightly or wrongly, time shall tell. On the political black-board now is marked the most difficult and complicated problem of all—that of Suffrage. The age demands its solution. The age, as usual, is in a hurry. It will not wait. It has set down the problem, and it calls impatiently on Europe and America, its two brightest scholars, to come up quickly and solve it. Europe, cautious and slow, looks gravely at the problem, sees all its difficulties, studies it with closest attention; but, instead of solving it, shakes a head which history has made wise, and asks time for more reflection.

Up, with a jaunty air, yet with the look of an overgrown schoolboy, jumps America, America is a bright boy, wonderfully gifted, not much given to study, yet very precocious; thinks little, 'tis true, yet talks well on all subjects—in fact, speaks best on subjects known the least—is somewhat of a reckless, devil-may-care character, yet, withal, clever-hearted, always dresses well, and has a harmless mania to show off and appear to best advantage; is apt to guess at the answer to any hard question, in order to avoid the trouble of making it out, and is a first-rate guesser at that. What does America care for the difficulty of that problem, which poor old plodding Europe was afraid to solve? Why, 'tis not a circumstance; 'tis as easy as A B C. 'Tis all settled, in a moment, just a guess, and America turns about, and says: "Why, I've got it—I bet I have—just as sure as you're alive—there's no mistaking—I knew I could do it—pshaw! it doesn't require a bit of study—I knew, Europe, old fellow, I was a heap smarter than you—we don't do up things in your slow style—by-jingo! we go ahead—nothing stops us—like lightning—hurrah for me!—three cheers for the stars and stripes!—here's the answer to the problem—I bet it's right—Suffrage must be universal!"

America, that's your guess. You may guess something very different after a while. But, go ahead, as you say you do; make your guess an American political dogma. Believe in it, and act according to it, and let the future decide your wisdom. The political equality of all men—white, black, yellow, ignorant, educated, upright, corrupt—yes, of all men, who give such signs of high manhood as to chew tobacco, drink whiskey, whittle, curse a little. The political equality of all men—a royal, purple phrase—but take care that it does not cover a hideous falsehood. Build your future Government upon that dogma, it certainly is broad enough, but don't turn prophet, and tell the world your Government will last forever. Some of us have doubts; we cannot, for the life of us, make an honest act of faith in your new dogma. And, besides, it was only a guess; you didn't work the problem out. We have tried calmly and coolly to work a part of that problem, and our solution bids fair to be far different. Instead of extending suffrage, we would limit it. Perhaps we are narrow-minded. Whoever has manhood, has the right to vote, seems to us to be devoid of sense, though we are free to confess the proposition does contain real American logic. Physical manhood by no means necessarily implies intelligence and conscience. We are of the opinion that voting is a *moral* act, and should be regulated by moral conditions.

If it should be proved to us that every man is intelligent and conscientious, then would we accept the conclusion that every man might vote. We fear, however, that such a proposition shall never be proved.

Universal suffrage is a sham; it is more than a sham, it is a blunder; it is worse than a blunder, it is a crime. It is based upon universal equality. Are all men equal, physically? intellectually? morally? Who will say so? And if they are, as they are, unequal; if among them there is superiority and inferiority; if this inequality be, as it is, a law of humanity, a universal organic law, potent and palpable the world over; how expect humanity to live, and thrive, and advance, when one of the laws of its life and motion is violated?

Violation of that law is contravention of God's designs. Contravention of his designs is crime. Therefore, do we say, and re-assert, that universal suffrage is worse than a blunder—it is a crime. From the universal inequality of men, deep-rooted in humanity, how logically deduce universal equality?—and, if you cannot do so, how proclaim Universal Suffrage? It is against reason, against sense, against the very laws of humanity, against History—against God. And, therefore, it cannot last. It is a paradox which fanaticism would lift into a law. It is the greatest political falsehood, which fanaticism would erect into the sublimest political truth. It is the most dangerous political error which fanaticism would sanctify as the grandest political dogma.

By its fruits will you know it; and its fruits will be fruits of blood. It is the germ of future revolutions and anarchies. So surely as it is planted, and takes root, and grows, so surely shall there be death in its fruits.

A destructive principle leads to destruction. It will be a law of death and doom to this land. One of two things—either that law must be destroyed, or, it will destroy us.

Our Literature.

Literature is the expression of the ideas, emotions, passions, aspirations of man. It is the Human Scripture of human inspiration. 'Tis the human Bible wherein man is constantly revealing himself. It changes with the centuries. It is modified by race, nationality, individuality. It is subject to a thousand ever-varying influences. The inner-life of a nation or an age is fairly judged by the literature which expresses that life in outer forms.

What most impresses any age will be certain to find expression. Whatever an age feels the deepest it will be sure to reveal. As the stream seeks the sea the law of thought is to flow into words. Human passions cannot keep silent. They clamor for lips to speak them and for pens to write them.

The heart's emotions will not remain unspoken in the heart. In the garb of words they will wander into language.

And thus humanity, in every age, expresses its impressions;—portrays its own character and creates a literature strictly in accordance with its own image and likeness. Man, like God in creation, goes out of himself and creates his own image. In no way so much so as in literature.

Given then the literature of any age we can judge of the spirit of that age;—or, given the spirit of any age we can infallibly conclude to the literature which that age shall produce. An age whose spirit is mastered by religion will produce a religious literature.

An irreligious generation will express itself irreligiously.

An age which worships Purity, whose inner-life is regulated by high standards of morality, will, if it write at all, write purely. An age which loves the truth and is true to the truth will create no lying literature. For each age is bound to speak the thoughts which master it,—and in doing so, is bound to reveal itself. What does our age utter? In what speech does it speak and write? What are its accents? Has it passions? It has. Does it reveal them? It does. What are they?—Has it emotions? It has, for it has hearts. Does it manifest them? It does,—for it has millions of lips and thousands of pens. What are these emotions?—Has it ideas? It has,—for it has minds. Does it utter them? It does,—for the Press is never weary.—What are these ideas? Has it aspirations? It has,—for it has souls. Does it manifest them? It does,—for aspirations, like springs that break up through the rocks, rush passionately into speech. And where find we these aspirations,—ideas,—emotions,—passions? Finding them we find the spirit of the age. Where?

In its literature. For as the great material monuments of the age are the sign and symbol and proof of its vast material strength; so its literature is the index of its spirit,—the expression of its impressions,—the image of its soul—its mind,—its heart.

And that Literature?—What does it express?—The High? The Holy? The Pure? The Beautiful? The Grand? The Heroic?

Have you read it as we have read it? Have you studied it as we have studied it?—What found you in it?—Now and then, like a few, fair, scattered flowers in a dismal desert, pure, fresh thoughts. Now and then the breath of heaven in its words. Now and then, but very rarely, the shadow of a lofty thought. Now and then the faint and far-coming perfume of purified emotions.

But only now and then. Take it in all its forms;—judge of it in its entirety,—what is it? Earthy, of the earth;—sensual,—immoral. What does it talk about? Love? But what is its love? Inane sentiment,—or, polished sensualism.

Does it tell of history? What is its history? Truth,—and the whole truth?—By no means. It bends facts to its fallacies and prejudices.

Does it speak of Philosophy? And its Philosophy,—what is it? Vagaries.

Does it speak of Religion? How? Religion is refined naturalism.

Its passions are low;—its ideas, dark and wild;—its emotions, physical sensations;—its aspirations, earthwards. And this literature is the written confession of the sins of the soul and the mind and the heart of our age.

It tells a sad,—sad tale of the present generation,—but it will tell a worse one of the next. Why?—

SPRING HILL COLLEGE.—The Forty-Second Annual Commencement at this old and staunch institution will take place next Tuesday. The students from Louisiana will leave for home on Wednesday morning.

(From the Southwestern Presbyterian.)

OH! INFALLIBILITY, WHERE IS THY BLUSH?

We have more than once given friendly warning to the MORNING STAR AND CATHOLIC MESSENGER, of the danger of depending on second hand learning, especially when, as in its case, it is notoriously equivocal. But our neighbor will still quote the Fathers; and we are triumphantly assured, that even Dollinger himself does not deny their quotations. We are also urged, invited and challenged to investigate these veracious quotations. Says the STAR:

No! our neighbor is not fond of light and rejects it on the flimsiest pretexts. What can be more transparent, notwithstanding all its ink, than to ignore the testimony of the Venerable Fathers of the early Church, simply because their writings are "inaccessible to ninety-nine men out of a hundred?" Why, it is for the hundredth man—if a cuttle-fish can be called a man—that we adduce their testimony; it is for the illumination of our neighbor itself that we cite these ancient volumes.

It is with the ardent desire that our authorities shall be "investigated" and permitted to shed the pure rays of their light on the subject that we quote them, and if our neighbor has not the facilities of verifying their correctness, we shall be most happy to put them at its disposal.

In order to add to the happiness of our cotemporary, we waive for the present, several important questions—and accept their invitation, which, we suppose, is as politely worded as they are capable of making it.

We, therefore, deny their statements, and ask for the promised "facilities for verifying their correctness." For instance:

1. They tell us, that Augustine has said *Roma locuta, causa finita est.*

We deny that he ever said so, and demand that the paragraph in his writings where it occurs shall be given *in full*, and that we be informed precisely where it occurs.

2. They say that Tertullian, has said of the Romish Church, that it is the place "whence authority emanates," and that the Pope is "Summus Pontifex"—sovereign Pontiff.

We deny it, and demand that the *whole passage* in which each phrase occurs, be produced, and identified.

3. They say, that Origen writes: "Consider what must be the power and authority of Peter, the *living rock* upon which the Church was built, that her decision should be as unalterable as though God had spoken through her."

We deny that he said so, and demand that *the whole passage* be produced, and identified.

4. They tell us that Irenaeus declared "All the Churches must depend upon the Church of Rome as on their source and head." "It is necessary for all the Churches to come to this Church, in which the Apostolic tradition has always been kept iptact by those who are in all respects faithful."

We deny it, and demand that the *complete* passages be produced and identified.

In reply to our denial that Augustine said *Roma locuta, causa finita est*, they reply, that the passage is to be found in his *Sermo de Verbo Apostolorum.*

We accordingly take down the works of Augustine as edited by the Benedictine Monks, and look for "his Sermo de Verbo Apostolorum," and what do we find? We find that *there is no such sermo in all his writings.* The phrase has evidently been invented for the occasion. If any committee of gentlemen desire to examine this point, thiscopy of Augustine is at their service.

We also find that *Verbum*, in the singular, is used by Augustine to designate, the incarnate Second person of the Trinity, the Word. So he says Verbum Dei, the Word of God. No one acquainted with the phraseology of Augustine, would be likely to charge him with such a phrase as, Verbum Apostolorum.

Many of our readers are aware that Augustine did preach sermons on the sayings of the Apostles, and that the title of such discourses is *Sermo de verbis Apostoli, etc*, sermon on the words of the Apostles; and Augustine says that when he speaks of *the* Apostle, he means Paul. Charity might suggest that perhaps our cotemporary had this title in view when he gives us that remarkable Latin. But is it probable? Any one acquainted with the writings of Augustine, with this title in his mind, would not be likely to speak of "his *sermo de verbis Apostoli*"; as if there were but one sermon with this title, for the simple reason that there are nearly forty of such sermons instead of only one.

These discourses are well known and widely circulated. Some of them are to be found on the shelves of almost every first class Protestant bookstore. Is it singular, or is it characteristic, that these loud champions of infallibility, who profess to draw their strongest arguments from these writings should be ignorant of their contents—of their usus loquendi, or phraseology—and even of the very titles of these well known productions?

But we do not complain at finding ignorance and dogmatism to be boon companions. Why should we? It is natural that it should be so. Men may be honestly ignorant and speak unadvisedly in consequence. But if they are honest they will acknowledge the mistake when pointed out. New Orleans has no high reputation among strangers, for morality. Yet we venture to say that no man can possess the respect of this community, who to conceal his ignorance, resorts to deliberate falsehood. And when our cotemporary tells us the so-called words of Augustine are to be found in "his sermo de Verbo Apostolorum," they compel us to ask for an explanation of a very ugly looking fact.

We renew then our demand for the promised "facilities of verifying the correctness" of the quotations. Give us the whole paragraph which contains them, and tell us precisely where it is to be found.

This is the point we presented in our last number, it is before us still. And we consider the few lines given to this matter in their reply, while two columns are devoted to misrepresenting the testimony of Councils, as merely an attempt to evade their own chosen issue. We demand that they comply with their own proposal, and produce the "facilities for verifying the correctness" of their quotations. Or else let them frankly acknowledge the "forgery and fraud.

When that is done we shall be prepared to consider the facts and fictions with regard to the Councils.

C. D. ELDER, CATHOLIC BOOKSELLER, 124 CAMP STREET, WILL SUPPLY, AT SHORTEST NOTICE, ALL ORDERS FOR BOOKS, STATIONERY AND DEVOTIONAL GOODS OF EVERY KIND.

Infallibility.

Our Presbyterian neighbor complains of second-hand learning. With us it is usual to thing that nearly all learning worth any thing is second-hand. We get nearly all that we know from somebody else. The world consists of teachers and taught, each generation taking its turn in either category. It is only since the days of Martin Luther that learning is considered original, especially in the highest of all sciences—religion. Since that event every man spurns second hand learning and becomes his own teacher in theology. His reflections, his understanding or misunderstanding of the Bible, and his religion, are all original, at least in theory. In point of fact, it is true, your lazier kind of Protestant generally postpones the duty of making up his own religion and drops provisionally into one cut and dried for him by some ambitious anti-Pope of a Luther or a Calvin.

Now our fair and truth-seeking neighbor is so much habituated to this idea of originality that it is almost frantic with us for not having taken its advice and eschewed all "second hand learning." For our part we are perfectly satisfied that such authors as we follow are fair and just in their quotations, because we know their character to be above deceit and their motives pure and conscientious. For us, then, it is only necessary to glean "second hand learning" from such sources and we are sure of its genuineness without tracing up every quotation to its source.

And the very instances dwelt upon by the *Presbyterian* are in point to sustain the wisdom of our confidence. We have given a great number of these "second hand" quotations, and our neighbor dares to question only four of them. Supposing these four to be incorrect, does that do away with the irrepressible force of conviction coming to any honest man in reading the others, that the Fathers, as a body, held the doctrine of infallibility. Again, supposing all of our quotations to be incorrect, does that do away with the point which we made against the *Presbyterian.* That point was this. The *Presbyterian* stated that certain Catholic authorities had referred to those quotations as incorrect and even forged or fraudulent. Now we replied distinctly that we did not believe that statement of the *Presbyterian* to be correct. We did not believe that these Catholic authorities had ever said anything of the sort, but had merely argued that these quotations did not prove their authors to hold to Papal Infallibility. The *Presbyterian* averred positively that they had said so. We replied that we believed our neighbor to be mistaken; though we did not go on to moralize about the wickedness of New Orleans and the atrocity of story-telling.

Now, the *Presbyterian* shifts ground entirely and boldly denies, *on its own authority*, the correctness of quotations which have been published and republished in all works on this subject for the last thousand or fifteen hundred years. Our neighbor at first shrinking timidly behind somebody else's back, in its utter ignorance, even in a second hand way, of the writings of the early Christian luminaries, has now, some how or other "struck a placer" in the shape of some Puseyite parson or unfrocked priest, and comes into the field a profound and learned Patristic scholar. Our learned brother makes as much fuss as a crack-brained pedagogue, who knows but little more than "*penna, pennæ*," over the misquotation *de verbo Apostolorum*, which ought to be *de verbis Apostolorum.* Our learned neighbor says it ought to be *de verbis Apostoli*, meaning the Apostle St. Paul. But if our neighbor will go to its "placer" and get posted a little farther on, it will find that many of these *sermones* were from texts taken from other Apostles besides St. Paul, and therefore, if included under this head, must be spoken of as *de verbis Apostolorum.* We are under the impression that the very sermon in question is upon a text from St. John, and cannot, therefore, possibly be *de verbis Apostoli*, meaning St. Paul.

At any rate, the reference, as given by us, is somewhat incorrect, but not through the fault of our authorities. Our neighbor wants us, "if we are honest, to acknowledge the mistake when pointed out," and here is our acknowledgment. The writer of these articles is a layman. He has never studied a line of theology in his life, and indeed, as the editors of the *Presbyterian* do not pretend to be anything but laymen themselves, though prefixing "Rev." to their names, it would not be fair to pit anybody but a layman against them in a theological controversy. Here we are all laymen together, gentlemen; we can afford to laugh if we make a few blunders, *provided they be unintentional.* Our blunder consisted in this. The citation, as given by our "second hand" authority was *Sermo de Verb. Apost.* On our own authority we elongated that into *Sermo de Verbo Apostolorum.* We are responsible for the correctness of the Latin only, which is certainly unexceptionable—as much so as our neighbor's *penna, pennæ.*

But, whether *de verbo* or *de verbis*, there could not be a shadow of doubt as to what we meant. What then becomes of our neighbor's assertion that "there is no such Sermo in all his (St. Augustine's) writings," and that "the phrase has been invented for the occasion?" Is this a blunder at which we may smile, or is it a wilful, malicious misrepresentation, intended to mislead and misguide the souls which look to these Rev. laymen for light and truth?

There was an omission in giving the number of the *Sermo*, which is cxxii. The passage to which we referred will be found in c. 10 of that discourse, in almost its concluding lines; and on page 930 of the edition which we consulted, viz: that of Paris of the year 1837. There St. Augustine, speaking of the heresy of the Pelagians says:

"*Jam inde de hac causa duo Concilia Missa sunt ad Sedem Apostolicam: inde etiam rescripta venerunt. Causa finita est; utinam aliquando finiatur error!*"

The literal translation of which is: "Already, indeed, in reference to this matter, two Councils have sent to the Apostolic See: thence also answers have come. The contest is decided; would to God the error were soon finished." Answers have come from the Apostolic See. The contest is decided. This literal translation is generally given more freely but with identically the same meaning, "Rome has spoken—the contest is decided," or in Latin, for the sake of brevity, "*Roma locuta, causa finita est.*

It may be said by the *Presbyterian* that the exact words ought to be given in quotations which is true enough if one has the original at hand from which to get them. If perfectly equivalent words are used, however, there is no delusion created. There is no difference in saying "the Apostolic See has answered" or "Rome has spoken."

As to the passages from Tertullian and St. Irenæus, we have given the references with such precision that our learned adversary cannot possibly fail to find them if it has access to their works. If it has not such access, let it say so, and we will try to put them at its disposal. As to Origen our reference was not precise, and we shall have to make an opportunity for searching his works to find it.

Since writing this reply we find another very gross and insulting tirade in a later number of our Christian neighbor, on the subject of our slowness in giving these references. To all of which we have only to reiterate that the references already given are amply sufficient, with the exception of St. Irenæus; the accidental omission of the number of St. Augustine's Sermon being explained. As to Origen, we fully intend giving the exact book and chapter containing our quotation as soon as the hot weather permits the writer of this to return from the pine woods, where such works are scarce. We do not regret the delay that has incidentally arisen in this matter, because it commits our adversary hopelessly to its error. It has never, heretofore, dared to deny *directly* the correctness of our quotation, but has done so by implication only, as by calling for proofs. Now it rages and swells so turbulently and impudently over an imagined success that it loses all prudence and ventures into an open denial. It makes such a special point of our shortcoming, that a full substantiation of our assertions must overwhelm it in utter confusion.

PASS CHRISTIAN COLLEGE.—As announced by a notice in our advertising columns, the first term at this institution will begin on the 1st of October. We have had occasion, so often of late, to recommend this college to the patronage of the Catholics of the South that it would be superfluous here again to urge its claims. It is conducted by the Christian Brothers who are devoted, the world over, to the education of youth, and has ample facilities for their accommodation and instruction, its appointments in every department being first class. For fuller information address Brother Leonidian, President.

We learn from the St. Louis *Democrat* that one-third of the St. Louis *Times* has been sold to Major Ewing for $66,666 66, or at the rate of $200,000 for the entire establishment, good will, etc.:

The *Times* was started about six years ago, with a capital of $6000. For two or three years it had a hard struggle for existence. It was converted into a joint stock company, under the name of the "St. Louis Times Company," and a good deal of stock was sold; but afterwards repurchased by the publishers. For the last two or three years the paper has been doing a good business, as may be surmised from the price at which it was valued by the owners. About two years ago Major Ewing purchased one third of the concern for $27,000. Now he pays more than double that sum for another third.

COURTSHIP BY TELEGRAPH.—Mr. Scudamore, the Superintendent of the English Telegraph Department, in his recent report, tells us that, "It is a fact that a telegraph clerk in London who was engaged on a wire to Berlin formed an acquaintance with and an attachment for a female clerk who worked on the same wire in Berlin, that he made a proposal of marriage to her, and that she accepted him without having seen him. They were married, and the marriage resulting from their electric affinities is supposed to have turned out as well as those in which the senses are more apparently concerned." And in order to give some excuse for this apparently hasty proceeding, Mr. Scudamore adds:—"It is a fact that a clerk at one end of a wire can readily tell, by the way in which the clerk at the other end does his work, whether he is passionate or sulky, cheerful or dull, sanguine or phlegmatic, ill-natured or