The skeleton at the feast.

The consolation dinner to Mr. Jesse Collings was rather a comical business in so far as it was a party coddling-up of the poor well-intentioned people of the county who had turned out in Rohilla romance and literature which he himself had planted and watered so carefully; and the speeches delivered at this queer celebration would afford amusement to the following paragraph of the paper:

"We know no nanotape lately written that will give what you ask for. A good (as) by Forre, at Hen. Rees and co, is recommended: was written about 1866 or 1867. The Socialdemocrif (or) has not been suppressed at all, and goes on the same line as before. Address, Volksbucbhandlung.

Periodicals received during the week ending Wednesday June 15.

BRAZIL’S FUTURE WITHOUT SLAVERY.

It is, I suppose, an item of the advanced Radical creed that slaves should be freed. Any Radical, however, who will look at an article in the Pall Mall Gazette of June 2, might very well be excused for being put in doubt thereby. He had to go to explain in what way the slaves of Brazil will be better off when they are, free, that is free in the sense of the M.I.C.E., whose views are expressed in that article. The Pope gives his blessing, it appears, and as has lately been the fashion of the Pope to be somewhat sparing of it, we participate in the rejoicing that is now being expressed of serving our “large stacks.” The Member of the Institute of Commercial Enterprise waves his hand graciously at the “humanitarian” views of the paper, and pretty soon the slaves will understand any but his own peculiar language, or we might ask whether this is to be done away with “when the serious aspect of slave emancipation is entirely dissipated.” The editor of the paper in another article of the same date says, “interest—i.e., family interest—counts for a good deal in our Indian Empire.” But there is an interest which comes much more home to us than any “merely sentimental interest,” the interest of our loans, which amount in Brazil to something like a hundred millions sterling. In view of such a tangible fact,—I must repeat that I cannot be responsible for the language of this Mene Inessa in Corpore Eduto,—“in view of such a tangible fact,” the writer of the paper continues, “it is advisable to throw off from the condition of serfdom to freedom must naturally affect Englishmen, apart from its humanitarian aspect. I hope he will represent us. However, there is another aspect of the question, the question of the transference of property from the hands of large owners to the hands of the interests of Class of Employers, and would not “let go his hold upon the country” on any account. “The future of Brazil may be a matter of moment,” but let us leave that to silly people who will persist in looking for something more than “tangible facts.” A little consideration will lead to “the conclusion that the abolition of slavery in Brazil can only be a blessing to that country financially,” our right-hands should be in good order, for the sake of the employer, and socially. But we had perhaps give a little more consideration to this part, particularly as we are not quite sure what “social blessings” may mean in his language.

The slaves becoming free, were apparently about as free to cultivate the ground as ours in England, and “wandered about homeless and foolish,” and so in a short time came back to their old masters and asked ‘why didn’t we tell them to stay?’ Yes, and in consequence of the abolition and the increasing immigration, labour became far more plentiful and cheaper.” Poor immigrants! A healthy field hand who was a slave must have cost the planter $45 a year, allowing for interest on cost, sinking fund, and maintenance; whereas in the