

If I were to fill one side of your paper with the events which have occurred here during the week they would all appear scarcely worth recording, when contrasted with the extraordinary Yelverton marriage case, which has absorbed attention and excited interest, to the exclusion of every other, and which is now on trial in the Court of Common Pleas before Chief Justice Monahan and a special jury.— It would be impossible for the pen of man to describe the excitement which prevails in reference to it. It is an excitement amounting to a "furore" and it is a furore not pervading or awaying the masses, or the multitude only, but which has taken possession of peer, peeress, and high-born of every denomination. I have been present at many trials of deep interest, but in my experience, I never knew or heard of one in which the interest excited has been so universal and so deep-seated. Protestant and Catholic, Tory and Liberal, though with different views, look forward to the result with an anxiety that would make you suppose it was each individual's own case, and indeed, all the circumstances connected with it, combine to invest it with a prestige rarely to be found.— And first of all, the unhappy lady, who, through the instrumentality of the ordinary form of action for board and maintenance, brought by the plaintiff, Mr. Thewell, against Major Yelverton, seeks to establish two facts of priceless importance to her, her spotless reputation, and her lawful marriage. I venture to say that, in any court of justice in any country, there never was placed in the witness-box a witness whose narration commanded so large an amount of sympathy; and then the woman, and the manner in which she gave her evidence,—the graceful, easy, feminine composure which she exhibited throughout the entire of a searching cross-examination into her whole life and antecedents, conducted by one of the ablest advocates of the Irish bar, and which lasted more than two whole days, all contributed to establish her as a lady of marvellous intellect, matchless power, and irresistible fascination. You will, therefore, not wonder when I tell you, that the reading of some passages of English composition—produced immense manifestations of applause, and that some of the more feeling portions of them brought tears into many eyes, and more than once into those of the learned and humane judge who is trying the case. But the scene which takes place outside the courts, at the close of each day's proceedings, baffles all description. Thousands assemble in the courtyard and surround the heroine of this extraordinary trial, and, as Mrs. Yelverton comes forth, she walks through a forest of uncovered heads and is greeted with rounds of cheers, which a chivalrous Irish crowd knows so well how to give, and which, I am informed, have a powerful influence in sustaining and consoling this unhappy lady, in the midst of her unexampled sufferings. So intense is the interest excited among the *haut ton* by this trial, that, on some occasions, the Court of Common Pleas appears to be transformed into a House of Peers. During a portion of Mrs. Yelverton's cross-examination the following nobleman occupied seats on the bench:—Lords Granard, Monck, Mountcashel, Talbot de Malahide, James Butler. It is stated by some of the papers that Lord Anson, the father of Major Yelverton, the defendant, was also on the bench; but I do not believe that he would thus publicly appear at the trial of a case so disgracefully reflecting on the heir-apparent to his coronet and title, against whom public execration is as unmistakably manifested, as sympathy is towards the unhappy victim of his base and heartless misconduct. If this wretched man is produced as a witness, and dares upon his oath to fling any aspersions on the reputation of the lady whom he has thus traitorously injured, I do believe it will require a troop of artillery (a service which, I regret to say, the defendant still dishonors by belonging to), to save him from the indignation of the people. The case of the plaintiff closed yesterday, and Mr. Brewster, the learned counsel for the defendant, in his able and, upon the whole, temperate address, so far from seeking to justify the conduct of his client, stigmatised it as base and dishonorable. That the trial will result in a verdict for the plaintiff, I have little doubt; but even should the jury feel themselves coerced by the law and evidence to find that there was no legal marriage, what will it amount to but to a conviction of Yelverton as a heartless villain and all the more heartless by reason of having sheltered himself behind a degrading statute that was the creation of Protestant bigotry, immorality, and insolence in their worst days and in their most odious forms. The trial now pending is a melancholy illustration of the results of that odious law which destroys all facilities to unscrupulous Protestants to hold the characters, and ruin the fair fame of Catholic ladies. I am glad to find that Mr. Scully has already called Mr. Cardwell's attention to the subject, in the House of Commons, and I trust the Government will feel themselves bound to promote the ends of morality and public policy, by erasing from the statute book this demoralising remnant of a barbarous penal code. I deeply regret to say, that, contrary to all my expectations and predictions, the great Catholic County of Cork has returned a Conservative as its member by an overwhelming majority; and, from the numbers polled by Mr. Lewer, it is but too plain that a large amount of Catholic support has been given to a party, which would, if it could, repeal the Act of Catholic Emancipation, and which loses no opportunity of packing the bench of justices with partisan judges, and partisan magistrates. Mr. Justice Fitzgerald has been appointed a Commissioner of Charitable Donations and Requests for Ireland, in the room of Mr. O'Hagan, whose office as Attorney General is incompatible with his continuing a member of that Board; the Act of Parliament which constituted the Commission enacting, that the Attorney and Solicitor General shall be its official law advisers.—*Dublin Cor. of the Weekly Register.*

THE CHIEF JUSTICE—Was there a Scotch marriage between those parties?
The Foreman—Yes.
The Chief Justice—Was there an Irish marriage?
The Foreman—There was.
The Chief Justice—That is, in other words, he was a Roman Catholic at the time of the marriage?
The Foreman—We believe he was, my lord.
After the verdict had been declared, the usual fee was handed to the jury.
The Foreman, landing it back, said—My lord, I am requested by my brother jurors to hand to the registrar our fee, 12 guineas, in order that it may be sent to some charitable institution (Loud cheers.)
The Chief Justice—Very well, Mr. Foreman, what institution do you name?
The Foreman—The Sick and Indigent Room-keepers' Society.
His Lordship then rose, and in a few minutes the court was cleared.
**When Mrs. Yelverton's counsel, Mr. Whiteside, entered the room where she was waiting, his countenance and significant gestures, as well as the cheers which rang through the court, told her that the verdict was in her favor; she sprang forward without saying a word, clasped him in her arms, pressed him convulsively to her breast, and seizing his two hands, kissed them. Overcome by the violence of her emotions, after such a long and terrible tension of the nervous system, she sank down exhausted and found relief in a flood of tears. The excitement in the court when the verdict was announced was quite unprecedented. The whole audience rose and cheered tumultuously, the ladies waving their handkerchiefs, the gentlemen their hats, and the barristers their wigs. It was a delirium of joy. The contagion spread through the multitude outside, and the shouts of triumph passed along the whole line to the Gresham Hotel in Sackville street. The crowd insisted on taking the horses from Mrs. Yelverton's carriage and drawing it to the hotel, where she was obliged to appear on the balcony to gratify her admirers.—She said: "My noble-hearted friends, you have by your verdict this day made me an Irish woman. You will forever live in my heart, as I do in yours this day." Her being an English woman had no effect in dampening the ardor of the most bigoted Milesian or Ultramontanist—her having been a Sister of Charity and a convert to the Church of Rome did not check the sympathy of the most intolerant Orangeman. The speech of Mr. Sergeant Armstrong, who, in his zeal for his client, did all he could to make her seem vile in the eyes of her own sex; did not diminish the interest in her of the ladies of Dublin, whose carriages were drawn up along the quay in a long line.
The Evening Packet, a conservative journal, calls attention to the fact, that while there are eight Roman Catholic judges on the Bench to four Protestants, the respective merits and claims of the Protestants and Roman Catholic portions of the bar are tested by this trial. It would be impossible to magnify the interests at stake in the estimation of the parties, yet there was not a single Roman Catholic barrister employed on either side.
"THE RELIGION OF THE STATE."—On the 30th of Jan., or thereabout, two laborers found in an old ruin near Waterford an infant which had been deserted by its parents. The wife of one of those men took the little baby to a priest, and had it baptised, and then took the little fellow, Martin Hill by name, to the workhouse, and gave him in charge to the proper officers. On the board day he was formally admitted, and, by unanimous consent of the guardians, registered a member of the Catholic religion, in which he had been baptised. Such registry was evidently the proper one. But when the minutes of the board's proceedings on that day were placed before the Protestant poor law commissioners, they immediately took exception to the registry, and sent to the Waterford Board of Guardians an insolent letter, stating—although the child had actually been baptised a Catholic, and although there was no evidence, one way or the other, as to the religion of his parents—that Martin Hill should be registered and educated as a Protestant, because, forsooth, Protestantism was "the religion of the State." The Protestant commissioners remark in their letter that Mr. Brewster, when Attorney-General, had given it as his opinion that in such cases foundlings should be handed over to the State religion, but those candid and honest (!) commissioners forgot to tell the whole truth of the case. They submitted the question in the year 1854 to Messrs. Brewster and Keogh, who were then Attorney and Solicitor General, and those lawyers gave conflicting opinions on the point. The commissioners, in their letter to the Waterford Guardians, refer to the opinion of Mr. Brewster, but never hint at that of Mr. Keogh. It is no wonder that Mr. Hudson, one of the Waterford Guardians, should, in his indignation at this disingenuous conduct, characterise the letter in question as "an infamous document." We object most decidedly to this "State-Religion" idea of the poor law commissioners. In England it may have a certain plausibility about it, but in this country, the majority of whose people are Catholic, we cannot allow it to be made a rule. Above all, when, as in the present case, the person who saved an Irish child from perishing have had it baptised a Catholic, and when no reason is shown why it should have been made a member of any other church, it is absolutely monstrous that these English functionaries should attempt to have those facts set aside, and the child brought up as a member of the English religion.—We trust the Waterford Guardians will resist this tyrannical and, as it would appear, unwarranted proceeding of the poor law commissioners. The case is important, as the Englishmen, if their pretensions are allowed on this occasion, will have a precedent established which they will not fail to turn to account on every future opportunity.—*Nation.***

THE FAIRIES IN COURT!—**ENKISKILLEN, Feb. 25.**—Ann McAvaney was indicted for obtaining money under false pretences from Jane Dawson, the wife of a small shopkeeper, in Brookborough.
Dr. Pebbles, Q.C., and Mr. S. Y. Johnston prosecuted.
The prisoner was undefended.
**From the statement of the witness it appeared that on various occasions previous to the 14th May, 1860, the prisoner had been urging her to allow her (McAvaney) to obtain money from the fairies for witness. She gave her several shags, goods, and articles of clothing, value for £20, the prisoner in return guaranteeing that she would obtain for witness £11,000 and a castle (in the air) in Scotland. Several mysterious incantations were carried on by the prisoner in witness's house. She put some stuff in the fire which sent out "blue blazes" and "red blazes," a half crown being placed on each corner of a table, over which was placed cabalistic writing. Witness was sworn to secrecy on a Bible. The incantations ended, prisoner informed witness she would have to proceed to Scotland, where she would meet with some gentlemen at a certain place who would conduct her to a house where she would receive the "fair money." The prisoner, on the 12th July, gave witness a bottle of oil to rub on her eyes when she should arrive in Scotland, by which incantations she would have a clue to the expected treasure. Witness then went to Scotland and rubbed the oil on her eyes (laughter).
Baron Hughes asked the witness where she found herself after that?
Witness—Just where I was before (laughter).
The witness then returned to Brookborough, and made charges against the prisoner.
Baron Hughes asked witness did she believe she would get the £11,000 when she went to Scotland.
The witness said yes, she did believe it, as the prisoner had got large legacies for other parties in the country (laughter).
Baron Hughes asked witness did she still believe that the prisoner could get the money?
The witness said she thought not. She was not quite sure (laughter).**

After the witness's return from Scotland the prisoner artfully inveigled the witness into signing a clear receipt for any demands against her. This document was handed in for the prisoner's defence. She was, however, found guilty, and sentenced to twelve months imprisonment.
Baron Hughes expressed his astonishment that such credulity could exist in the County of Fermagh.
PROTESTANT SUPERSTITION.—We find this advertisement in the *Irish Times*:—"To sea captains.—A child's canal to be sold on reasonable terms, apply—*Irish Times* office." We have seen it stated in English Protestant periodicals that a "Child's Canal" is supposed by English sailors to be a safeguard against shipwreck. We were to sanguine then to believing this to be an exclusively English superstition. The *Orange Irish Times* lends its columns and office to the advertiser. The *Orange Daily Express* denounces the opening of the Botanic Gardens to the public truly, in the march of Progress, our Orange fellow-countrymen maintain a very advanced position—to the west!

HONORABLE PRIZE.—We find this ruseous ghost story in the *Kilkenny Journal*:—"Defeat, treachery, and disappointment have long sickened the heart of Ireland, but the *Spirit of Agitation* only slumbers, and will rise again with the opportunity which is at hand.—Heaven protect us from all such evil spirits."

GREAT BRITAIN.
THE EVANGELICAL BISHOP.—A maid-of-work came down one winter's morning, and after considering for some time whether to sweep the parlor, or to wash the kitchen floor, or to light the fire, or to feed the pig, or to milk the cow, or to make herself more tidy, settled the question by returning to bed. We believe that to be the charitable view of the Bishop of Durham's case on finding himself one cold morning called upon to dispose of a rural living of £1,270 a year with a population of 1,030 in a pleasant and prosperous neighborhood. The Bishop is new to Durham—new, indeed, to the episcopate, for which he had been long expected, or expected, perhaps we ought to say. On the other hand, these good things do not fall every day. The Bishop of Durham has only about a dozen livings worth the acceptance of a man whose about such matters—Dr. Bandinel had held this living forty years, and there can be no doubt that preferment of this character is favorable to longevity. The probability is that only about two-thirds of these prizes—say nine or ten—will fall during the whole of Dr. Villiers' episcopate. These were considerations to enhance the value of the prize which now lay at his disposal. What, then, was he to do? Slice it down like the Kob-noor to make two or three worthless livings rather more comfortable? Give it to one of the "working clergy," as they call themselves—some curate of thirty years' standing? Give it to a poor man with a dozen ill-fed, ill-dressed, ill-bred, and ill-mannered children? Give it to a learned man who had neglected all his duties to publish a book that nobody would read? Was he to employ his patronage to induce good men to enter the church, when good men don't care for livings? We admit the difficulty of the question. One has only to look at that simple and honest prelate to appreciate the perplexity he would feel on being called upon to ascertain the principle on which high Episcopal patronage should be administered. For our part, we feel no surprise that, after probably much embarrassment, much analysis of contrary claims, some sleepless nights, and some bad headaches, Dr. Montagu Villiers, in mere default of nature, sought a release from his anxieties by presenting Haughton-le-Skerne to his son-in-law, Mr. Cheese. The appointment has elicited a chorus of remonstrances, and is evidently a scandal to Her Majesty's Government, and is evidently the Evangelical section, of which Montagu Villiers was one of the most distinguished ornaments. Such an impression speaks for itself, for it is itself a great evil. It goes far and wide, high and low, that one of the most spiritually-minded men of his age, who was the other day content with moderate means, visiting diligently, preaching much and with effect, is no sooner made a Bishop than he does what the other Bishops do, and shows himself no better than the most worldly of them. So, admitting, as we do, the difficulties of patronage, we must say that the model Patron at Durham has got out of his difficulty in the worst possible way,—in fact, much like the maid who, because she could not settle what to do, did nothing at all, but took her own case.—*London Times.*

LORD JOHN RUSSELL'S DISPATCH.—The principles which it enunciates are destructive of the British Empire and would lead to universal anarchy. We are told in the first place that when a people for good reasons take up arms against an oppressor, it is but an act of justice and generosity to assist brave men in the defence of their liberties. We are told in the second place that the people themselves are the best judges whether the reasons for their insurrection are good or not. Who does not see that these principles lead at once to the conclusion that an Irish rebellion, an Ionian disturbance, or an Indian mutiny, is a sufficient *casus belli* for any of our neighbors who wish to pick up a quarrel with us, besides affording a justification for the treasonable conspiracy of the rebels? Our Irish friends say it pretty clearly. The O'Donoghue and his tribe began to bluster about the sword of MacMahon, and based upon Lord John Russell's Italian letter some very justifiable resolutions which would end in the severance of Ireland from the British Empire. We cannot blame these Irishmen, with all their folly. They merely proposed to practice what the Foreign Secretary preached. Their error consisted in this, that they were disposed to venerate the oracles of the Foreign Office, and to take the drivelling of Lord John Russell, for Holy Gospel. If the people of this country will place upon the heights of power a man capable of such drivelling, they must take all the consequences. The Irish are not the only people who have taken the Foreign Secretary at his word. The Ionian Islanders have been in the like case. Signor Dandolo has written to Lord John Russell—has pointed out the degradation of his countrymen under a foreign yoke—has begged that he and they may be relieved of it in a peaceable manner, without the necessity of appealing to arms or invoking external assistance, and has pointedly clinched his argument by reference to the principles laid down in the celebrated dispatch.—*Blackwood's Magazine* for February.

The Times has had a leading article upon the Bishop of Durham's presentation of the valuable living of Haughton-le-Skerne to his son-in-law, who had been only three years in Priest's Orders. The *Times* taunts the "Evangelicals" with being much wanting in such cases as those whom they are in the habit of regarding as "worldly." The *Record* has tried to apologise for its favorite Bishop, but is forced to admit that it is a pity such a case occurred so soon after his Lordship's translation to the diocese.

Cannon Wordsworth has moved the Convocation of the Protestant Establishment to appoint a committee "to prepare the draft of a letter from the Bishops and Clergy, representing to the Clergy and laity of Italy the blessings, spiritual and temporal, which this realm has derived from the English Reformation." We hope it will be mentioned among these benefits that the venerable Abbey which contains the relics of St. Edwards, and the care of which has been committed by the State to himself and his brother "Canons," is every year closed on St. Edward's Day, and even the Protestant Service given up to prevent any honour in any accruing to the Saint; and that by the same authority men are placed all through the year to prevent any visitor from praying in any part of the Church, their formula being (whenever it is attempted), "No praying allowed here out of Service time."—*Weekly Register.*

Mr. Spurgeon, in introducing Mr. Layard to an audience at his Tabernacle said that the connection of "such a man with such a borough had a tendency to lift it out of its primal mud," and that he would make "Horse-monger-lane equal to the hanging gardens of Nineveh."
SIMONY IN THE PROTESTANT ESTABLISHMENT.—The trade which is carried on by the sale and purchase of church livings, which is in itself the most nefarious, as it is the most unwholly of all traffic, has now become so common, and we have grown to be so accustomed to it, that we have almost lost the sense of its enormity. It is a sort of every day affair; it has indeed, reached such a pitch, that it is quite time the public voice should be raised against it. We can hardly look into a paper without seeing it announcing that some living or other is in the market; and then all the recommendations and appreciative accidents of the living are set forth—such as that the parish is small, the neighborhood good for society, or for fishing, or, it may be, for hunting, the country around beautiful, the duty of the Church light, and last, but not least, the age of the incumbent is now seventy-nine! Were it not that our moral sense becomes dulled and insensible to moral wrong by familiarity with it, as our natural senses do to offensive smells and disagreeable noises by living constantly near them, we should feel shocked beyond measure at a traffic of this kind.—*The London Review.*

"REVIVAL" FRUITS.—The *Dumfries Courier* says:—"We regret to learn that a young woman from Dalbeattie was placed in the Southern Counties Asylum in a state of mania, brought on, according to the medical certificates on which the warrant was founded, by attending "Revival" meetings during the previous week. The certificates further state that one of the signs of insanity was a vigorous attempt which she made to kiss Mr. Hammond on the Dalbeattie High-street. A number of other women in Dalbeattie were, at the end of the week, in a state of high excitement. This is the second case of insanity from "Revivals" occurring in this district."

AWFUL MORTALITY AMONG "THE WOMEN OF ENGLAND."—On Tuesday, 12th of February, 1861, the Bishop of Oxford presented to the House of Lords a petition against legalizing marriage with a deceased wife's sister, signed by "The Women of England"—not a majority, not a part of them, but by the whole of them! All the women of England, wives and widows' sister—all had petitioned against the obnoxious bill! The matter appeared so important that immediate application was made to the officers of the House of Lords for a sight of this unprecedented monster petition, when it was found to have been signed by just 42 persons. Here was an overwhelming phenomenon. All the women of England dead or gone out of the country but 42! and these 42 all collected in Great Yarmouth Chatteris, and Hamstead, and all so illiterate and feeble as to be obliged to get men to sign for them; the greater part of the signatures being evidently written by one or two men.—*Globe.*

THE "ESSAYS AND REVIEWS."—The following address has been signed by the Deans of Carlisle, Lincoln, Ripon, St. Asaph, and Bangor, Dr. Pusey, Regius Professor of Hebrew at Oxford; Archdeacon Denison, Macdonald, Moore, Atherton, and Clive; Bishop Trower, Chancellor Bird, and a large number of other clergymen holding important positions in the Church, and will be presented to the Archbishop of Canterbury in the course of a few days.—"May it please your Grace,—We, the undersigned clergymen of the united church of England and Ireland, respectfully request your Grace's attention to certain opinions contained in a volume of "Essays and Reviews" recently published, the tendency of which, as it appears to us, is to annihilate the authority of the Bible as the inspired word of God, to reject all miracles (not excepting those of our Blessed Lord) as incapable of proof and repugnant to reason and to one instance, at least, to undermine faith in God as the Creator. These opinions have been promulgated, with one exception, by clergymen of our church, holding positions of great trust, and possessing opportunities favorable in no ordinary degree for the diffusion of error. We therefore earnestly entreat your grace to take counsel with the other members of the episcopate, and to devise such measures as may, with God's blessing, banish and drive away from our church all such erroneous doctrine.—The opinions against which we protest as being repugnant to the natural meaning of our formularies and inconsistent with the teaching of the Church of England, are expressed in the accompanying extracts from the "Essays" to which we refer. We have the honor to be your Grace's obedient servants." A long string of extracts from "Essays and Reviews" will accompany the memorial.

Well-meaning old ladies of Shaftesbury school may assure themselves that whatever they may give to promote Protestantism in Catholic lands (so far as it is not expended on the comforts and luxuries of the worthy people who collect it and of their families) is spent in the cause of open infidelity. In Italy there is no Protestant party, and no chance of one. Italian Protestantism is what the Scotch used to call "a Tulchan," i. e., an image of a calf set before the cow when it was to be milked; an imaginary thing, only useful for emptying English pockets. This is well understood by those who know both countries. When Gavazzi, then fresh from Italy, first lectured in England, he naturally said what would be popular with the revolutionists of Italy.—The accomplished writer, known as "Father Prout," was asked to attend, and repeat in English the lecture which was given in Italian. A gentleman who had heard the lecture, was astonished to find the report full of "justification by Faith only," and other Protestant topics, not one of which had been alluded to by Gavazzi. The fact was, Father Prout well understood what Gavazzi did not, the particular class of topics for popularity in England, and wrote a new lecture for the English market. As the lecturer learned English, he learned also, what was easy enough to so able a man, how to speak to English prejudices, and now needs no more help in his matter than in his language.—*Weekly Register.*

SIMONY IN THE ANGLICAN ESTABLISHMENT.—The following description of the sale by auction of an Anglican parish was read, amidst much laughter, in the House of Commons:—"The Rectory of Shelvinger, two miles from the town of Diss, Diocese of Norwich.—Sale of the presentation to the Rectory of Shelvinger.—The right of next presentation to the Rectory of Shelvinger was sold at Garraway's Coffee-house, Change-alley, Cornhill, on Wednesday last, by Mr. Clark, of the firm of Farebrother, Clark, and Lye.
The auctioneer read the description, which is,—The right of next presentation to the Rectory of Shelvinger, in the Diocese of Norwich, situate about two miles from the town of Diss, subject to the life of the present incumbent. There is a residence containing five bed rooms, parlor, kitchen, dairy, and the necessary outbuildings, and about 40 acres of globe land. The age of the incumbent is based upon a minute in the possession of the vendors, obtained in 1816 in reference to the rectory, by which his age was then stated to be 45. The incumbent informed me that he was born on Easter-day, which occurred about 1770. On reference to the old Prayer-books of that period I found that Easter-day occurred on the day mentioned in 1771, and did not occur again until 1783, nor again until 1793; therefore there is no doubt that he was born on the 13th of March, 1771. That is the day he always puts it at himself, and no doubt he is correct.
Now, we sell to you the absolute right of the next presentation to the rectory of Shelvinger, and the question of course, is what it may be worth. I was very much struck when I saw Mr. Morris yesterday. The first question almost that he put to me was, 'I suppose you have come down to see when I am going to die?' There have been gentlemen for the last four or five years visiting me about every five or

six weeks, and at last all I did was to show my nose at the top of the stairs and say 'I was engaged.' 'Well,' I said to him, 'I have really come down for no such purpose, for it is no part of my duty to say when you are going to die; but, of course, having arrived at your age, beyond the ordinary age of man you cannot expect to live very long. All I shall state to-morrow will be that which I always do state that one can only take the age of an incumbent according to the present duration of life, the same as the insurance offices do.' I have not said a word, as to whether you shall have the presentation to-morrow, or not for the next 10 years; I can only say that the incumbent is at the advanced age of 90, and you may calculate that any day may fall in, or it may not fall in for three or four years, but the tables give you for his life about a year and a-half's purchase. Having told you the value I now collect your biddings. We have come here to-day to sell it; it will be for you to determine on the fall of the hammer whether it shall be £5,000, or £4,800, or £4,700, or £4,500, or £4,000, or £3,500. I am in your hands, gentlemen; shall I say £2,000, or £2,500, or £3,000, or £2,200?"
Bids from £2,000 to £2,500 were then made.
The Auctioneer—£2,500 is bid for the next presentation for the rectory of Shelvinger.
£2,600 and £2,700 were then bid.
The Auctioneer—You are in an agricultural district, surrounded by good farmers of great respectability—titles easily collected. You are liked very much in that district; your duties are not very burdensome. As regards the house, if any one who has it thinks it not good enough he has only to borrow the money from Queen Anne's Bounty, the payment of which would extend over 30 years. I believe an estimate was made to build a nice rectory-house from designs which I saw far about £300. Any one desirous of putting a son into the Church will find this an opportunity that is not likely to occur again soon.
£2,800 was then bid.
The Auctioneer—You may buy bushels of incomes, but they are what I call "starvation" incomes not at all suitable for gentlemen who have had college education, and upon whose education their fathers have spent some thousands of pounds, and it is not sufficient to place them in the position in which gentlemen ought to be placed.
There being no other bidder, the property was sold for £2,800. The name of the purchaser did not transpire.—*Norfolk News.*

UNITED STATES.
THE CELEBRATION OF SAINT PATRICK'S DAY IN NEW YORK.—The military and civic procession with which our countrymen are wont to celebrate the anniversary of our patron Saint was organized and conducted in a most brilliant and successful manner in New York on Monday, the 18th instant. The weather was clear, cold, and bracing; in fact everything that the most sanguine patriot could desire in the way of affording an opportunity for a public parade, a good display, and a quick and beautiful march in the open air. The streets of the city were in excellent order, and the municipal arrangements, made with a view of affording an unimpeded movement to the line, creditable to the authorities. From an early hour of the morning all our leading thoroughfares were enlivened by the music of very fine bands attached to the different corps of military, or the benevolent or temperance bodies, which were mustering in order to proceed to the general place of rendezvous; and well-dressed, respectable and orderly groups of citizens, young and old, were turning out from every street with a view of securing a good position on the line of route. We do not recollect to have seen a more successful procession at any preceding anniversary of St. Patrick; and, so far as labor is concerned, Monday was observed as a general holiday. The arrangement of the procession was concluded at the Convention of the Irish Societies held on Friday, the 15th of March; President James Sandford in the chair. On that occasion it was resolved that the military portion of the parade should form on Grand street after which they should proceed to the forming place of the societies on East Broadway, near Canal Street. Here the military took the head of the line and the civic procession, headed by Marshal Keenan, Judge Conroy, and Col. Corcoran, started on the following route of march—East Broadway to Chatham street, through the Park where the procession was reviewed by his Honor the Mayor and Common Council—up Broadway to Twenty-third street, down Twenty-third street to First avenue, down First avenue to E 9th street, thence to Astor Place, where it was dismissed.—*Metropolitan Record.*

TAKING A GLOOMY VIEW OF THINGS.—The New York Herald discourses on the future of the adjoining republic in this wise:—"State after State succeeds—a nation is bidden tranquilly—off from the Union—our fleetest steamers and copper are sold to foreign countries at public prices, our taxes are paid from the great growth in our streets, they will perhaps occupy the country, and drive out the nation which is fast earning the reputation of being effete. The glory of our flag and Union is fast passing away, and this change of ownership is humiliating evidence that American steam navigation is at an end. We shall go on in our downward career, and past redemption, unless the people rise up in their might and rid themselves of the buckstaring politicians who have so long been permitted to govern and misgovern the country—forced to admit that our boasted republic is a failure, and that, notwithstanding our enormous resources, we are incompetent to carry on either government or commerce. We must then take our place on the roll of nations by the side of Spain and Holland, and our country may perhaps revert, as distracted colonies, to the protectorate of the British Empire."

STRONG COMPARISON.—The *N. Y. Evening Post* is so moved by Jefferson Davis's comparing his position with that of the Fathers of the Republic, that it exclaims:—"He and his confederates are no more like Washington and his compeers, than a Chimpanzee strolling an African baby is like Columbus discovering a new continent."

In this great and free republic, as its admirers are pleased to designate it, some ultra piñists are improving on the Protestant scheme of 1818; they steal the children of Catholic parents off the streets and other places, doing so in the name of Christian charity that doth no evil, to bring them up Protestant by placing them beyond the reach of their parents, whose natural rights those kidnappers cruelly and ruthlessly infringe. Catholics of New York! if you value the liberty of your Church, the independence of her illustrious sovereign Pontiff in all his rights, temporal and spiritual, from whom these base supporters of those journals—who value your faith, which is more inestimable than all the treasures of this earth, if you desire that the torch of divine and Catholic faith should burn in the breasts of your children to the latest posterity, avoid the insidious system of godless education, which godless governments provide and control, take measures to avert the perils, to which Catholic children are exposed in this city, by watching and prosecuting those wretches, who are trafficking in the eternal destinies of Catholic children, otherwise you will incur and justify, the censure of St. Paul, who assures us, that the individual who is indifferent to the welfare of his own, is worse than infidel.—*New York Nation.*

Some of the foreign correspondents of the American Journals speak in exalted terms of an American officer attached to the staff of Garibaldi. This same officer had to fly from this city for stealing and was very near being hanged by a mob in the South-West for attempting to run off negroes to sell them in New Orleans. What a proper companion for Victor Emmanuel and Garibaldi!—*Cincinnati C. Telegraph.*